

The King James/King James Paraphrase Parallel Bible

For all those who know in their heart that the King James Version is the best translation ever compiled, but sometimes have difficulty understanding sixteenth/seventeenth century English.

Dedicated to my Lord Jesus Christ and my wonderful wife and best friend, Susie, without whose support this work could not have been accomplished.

Copyright, 2015

Copyright Notice:

This text is being compiled for FREE USE by all.

**The King James/King James Paraphrase Parallel Bible text including all notes may be freely quoted and/or published in part or in whole in any medium and in any forum with the express understanding that it is FREE to all. Any attempt to restrict the free use of this material is in violation of this agreement and voids the use of any part of this material in totality. It may be published privately or commercially on the condition that it is published as a convenience to the reader and no attempt is made by anyone or any legal entity to restrict the Free Access to or Free Use of this material. No changes to the text may be made without express written consent of Sonny Stephens or his legally designated trustees. The initials KJP may be placed at the end of each quote from the King James Paraphrase.
ISBN 978-1-944788-07-0**

Note: This Bible in its entirety (and in sections) is available in **.pdf** (Acrobat Reader) and **.doc** (MS Word) formats for download free of charge at: www.TheWordNotes.com. For those who are satisfied that the KJP is an accurate paraphrase of the KJV but want a less “bulky” Bible – The King James Paraphrase Bible {without the King James} is also available free of charge online at the same website along with Text-To-Speech, electronically generated .mp3 sound files, and .mp4 video files.

{Revised May, 2025}

Books of The Bible

01 Genesis	5	14 II Chronicles	1261	27 Daniel	2319
02 Exodus	161	15 Ezra	1369	28 Hosea	2371
03 Leviticus	301	16 Nehemiah	1401	29 Joel	2393
04 Numbers	395	17 Esther	1445	30 Amos	2401
05 Deuteronomy	531	18 Job	1469	31 Obadiah	2417
06 Joshua	641	19 Psalms	1545	32 Jonah	2421
07 Judges	719	20 Proverbs	1735	33 Micah	2427
08 Ruth	795	21 Ecclesiastes	1797	34 Nahum	2441
09 I Samuel	807	22 Song of Solomon	1819	35 Habakkuk	2447
10 II Samuel	907	23 Isaiah	1831	36 Zephaniah	2455
11 I Kings	987	24 Jeremiah	1985	37 Haggai	2463
12 II Kings	1085	25 Lamentations	2151	38 Zechariah	2469
13 I Chronicles	1175	26 Ezekiel	2165	39 Malachi	2497

40 Matthew	2505	49 Ephesians	3087	58 Hebrews	3161
41 Mark	2609	50 Philippians	3101	59 James	3191
42 Luke	2675	51 Colossians	3111	60 I Peter	3201
43 John	2777	52 I Thessalonians	3121	61 II Peter	3211
44 Acts	2859	53 II Thessalonians	3129	62 I John	3219
45 Romans	2959	54 I Timothy	3135	63 II John	3229
46 I Corinthians	3003	55 II Timothy	3145	64 III John	3231
47 II Corinthians	3045	56 Titus	3153	65 Jude	3233
48 Galatians	3071	57 Philemon	3159	66 Revelation	3237

Appendix A: Recorded Miracles in the Bible	3289
Appendix B: Recorded Parables of Jesus	3293
Appendix C: Genealogy of Jesus	3295
Appendix D: How to Become a Christian	3297
Appendix E: Assurance for Believers	3303
Appendix F: Holiness of Living {Evidences of Salvation}	3307
Appendix G: World Time Line of Biblical History	3315
Appendix H: Does Isaiah 7:14 Refer to a Virgin? - Yes!!!	3329
Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations	3335
Appendix J: Bible Weights and Measures	3345
Appendix K: What Day of The Week Was Jesus Crucified?	3347
Appendix L: The Modern Jewish Calendar and Holy Days	3351
Appendix M: How Long Was Israel In Egypt?	3387
Appendix N: Fulfilled Holy Days	3393
Appendix O: The Herods of Scripture	3396
Other Articles of Interest at www.TheWordNotes.com	3397

For those who do not already have an established daily Bible study routine, I would recommend reading {01} Genesis (to get some historical background) followed by {42} Luke. Luke gives Jesus' ministry in chronological order, explains some of the Jewish customs, and shows Jesus as the Savior for all who will accept Him as their Lord. For those with a Jewish background, I would recommend reading {40} Matthew before reading Luke, since Matthew shows Jesus as fulfilling Bible prophecy for the Jews' long-awaited Messiah.

Introduction to KJP

This **KJP** {King James Paraphrase} version is intended to be merely a small update in the tradition of the updates compiled between 1611 A.D. and 1769 A.D.. Only changes which will make the King James Version more readable to today's society will be made. There is no attempt being made here to "correct" the so-called "errors" of the King James Bible. It is my opinion that the King James Version of the Bible is the most accurate translation ever compiled. Nor would I pretend to compare my work with the work of those noble scholars who utilized the best texts of Hebrew, Greek and multiple other languages available in their days. Having examined arguments from numerous sources I have come to the following conclusions: **First**, the vast majority of "modern" translations are based on corrupted Hebrew and Greek texts which have in fact been mutilated by ungodly men. **Second**, the Authorized King James Version itself while it is primarily based on the Hebrew Ben Chayyim Masoretic Text and the Greek Received texts, does in fact depart from those texts for reasons and/or manuscripts which are unknown to us today. **Third**, the King James Version we use today has itself been updated a number of times between 1611 A.D. and 1769 A.D. and since. The first of those updates were made by individuals who actually worked on the original 1611 A.D. text. In none of those updates was there a reason or an attempt to "correct" the original, but merely to make the text more readable mostly by updating spelling of words. **Fourth**, modern translations frequently leave out words, merely to shorten the text for cheaper publication costs. Luke 9:54-56 is a good example, where most modern translations leave out Jesus' answer to His disciples. **In Acts 8:37 most modern translations intentionally leave out Philip's answer to the eunuch altogether.** In some cases such as John 7:8-10 modern translations leave out the word "yet" when Jesus said He was not going "yet" up to the feast of the Passover – modern translations leave out the word "yet" making Jesus a liar – saying He's not going up to the feast. **Countless other changes are equally disturbing.** My goal here, is merely to make the Word of God easier for the current generation to read. Nor is there any attempt to use "correct" English grammar at the expense of accuracy in translation. The King James/King James Paraphrase Parallel Bible has the King James 1769 Version in parallel with this King James Paraphrase so that all changes can be readily seen by everyone and is available free of charge at www.TheWordNotes.com. For more information see Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations and my article Holy Bible vs New Age Bibles at www.TheWordNotes.com

Note on word changes: In order to make the text more readable to this present generation, some words have been replaced. In some cases the order of words has been changed. While it is true that any such changes may not grasp the full meaning of the original – this fact is equally true for all translations.

Page numbering used here includes a **decimal numbering system** with the **book number to the left** of the decimal and **page numbers and chapters within the book to the right** of the decimal. Books are numbered by their order in the King James Version.

Where the word **LORD** or **GOD** is in all caps it is the Name of the Lord {Jehovah, Yahweh}. I have retained that convention from the Authorized King James Version and inserted **{Jehovah}** so that there is no question that it is the **Name** of the Lord.

Nouns and pronouns referring to God are capitalized. Words of God in the Old Testament and words of God the Father or God the Spirit in the New Testament as well as words of angels delivering God's word to individuals are in blue. There is often some question when prophecy is being given whether the words are God's words, or words of the prophet. This is as it should be since the prophet speaks God's words. Where there is a question, I have tried to err on the side of the words being from God Himself.

Explanation of dates given: {*0000A.H./C-4042B.C.} - A.H. (Anno Hominis - year of man - counted from the creation of Adam and Eve) /C-B.C. dates based on Dr. Cooper's work: Messiah: His First Coming Scheduled {1939 A.D.} For more information on these dates see: Appendix G: World Time Line of Biblical History. Explanations for departures from Archbishop Ussher's 1650 A.D. chronology are noted and explained in Appendix G. The '*' asterisk in the text shows where the date is referenced. Dates such as {1/14/2513 A.H.} [Exodus 12:41] are based on the Biblical calendar as given in Exodus 12:2. Month designations [Nisan 14, 2513 A.H.] use the modern Jewish calendar names. Both 1/14/2513 A.H. And Nisan 14, 2513 A.H. are merely a modern translation of the dates actually given in scripture. See Appendix L: The Modern Jewish Calendar and Holy Days. See also, The Jewish Calendar at www.TheWordNotes.com for a more detailed understanding of the Jewish calendar.

The following note comes from <http://www.crossway.org> concerning the red-letter edition: **"The first red-letter New Testament was published in 1899, and the first red-letter Bible followed two years later (in 1901)."**

Your brother in Christ,

Sonny Stephens <>< <http://www.TheWordNotes.com>

email: sonny@thewordnotes.com Hope to see you on the other side!

Statement of Belief

It is my personal conviction that

- (1) Every single word and letter of scripture is important.
- (2) That the scriptures say what they mean, and mean what they say.
- (3) The scriptures are historically, scientifically, and mathematically accurate in every detail. {Note: I am a physics, mathematics, and computer instructor and I take this very seriously. The Equidistant Letter Sequences [commonly referred to as 'Hebrew Code'] as described in notes by myself and others are genuine and are not a human fabrication. To say otherwise is a display of mathematical ignorance and a rejection of the Creator and Author Himself.}
- (4) God sent His only Son, Jesus Christ, Who was born of a virgin, Who lived and died as fully God and fully man. Who arose from the dead and is seated at the right hand of our heavenly Father. He has purchased salvation for all who would accept Him as their personal Lord and Savior. And He's coming back again to first call His children home, then to return with them to reign upon this present earth for 1000 years and on the new heavens and new earth for all eternity.
- (5) Those who pridefully reject God's free gift of salvation through His only Son, Jesus Christ, will spend all eternity in hell as the scriptures plainly teach.
- (6) Anyone who does not hold to these minimal convictions is disqualified from participating in any way in the translation of or paraphrase of scriptures.

{01} Genesis	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) In the beginning God created the heaven and the earth. (2) And the earth was without form, and void; and darkness <i>was</i> upon the face of the deep. And the Spirit of God moved upon the face of the waters. (3) And God said, Let there be light: and there was light. (4) And God saw the light, that <i>it was</i> good: and God divided the light from the darkness. (5) And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. (6) And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.	Chapter 1 (1) In [the] beginning ^a God ^b created ^c the heavens ^d and the earth. (2) And the earth was without shape, and empty; and darkness <i>was</i> upon the face of the deep. And the Spirit of God moved upon the face of the waters. (3) And God said, Let there be light: and there was light. (4) And God saw the light, that <i>it was</i> good: and God divided the light from the darkness. (5) And God called the light Day , and the darkness He called Night . And the evening and the morning were the first day {0000 A.H./C-4042 B.C.}. ^e (6) And God said, Let there be a firmament {crystal dome; sky}^f in the midst of the waters, and let it divide the waters from the waters.
<p>1:1a - Literally -- In beginning – bresheeth {בראשית} -- The emphasis is not on <u>when</u>, but <u>Who</u> – with God there is no beginning!</p> <p>1:1b - God -- Eloheem {אלהים} plural [three or more] with singular modifiers</p> <p>1:1c - created -- bara {ברא} -- the word to <u>create</u> is used only of God -- man can only take that which already exists and modify it. [Ps. 51:10; Heb. 11:3; John 1:3]</p> <p>1:1d - heavens -- shamiyim {השמים} lit. “the heavens” plural – Ps. 2:4 - see 1:8g note below</p> <p>1:5e - day - yom {יום}-- <u>whenever a number is attached always</u> refers to approximately a 24 hour day in Scripture – Actually about 23 hours and 37.5 minutes before the flood using our present time keeping methods. See note on "<u>How Long Was A Day In Genesis</u>" at www.TheWordNotes.com Note: evening precedes morning. Biblically the day always starts at evening. For the Jews the new day starts at 6 p.m. rather than midnight.</p> <p>1:6f - firmament -- raquia {רקיע} -- beaten metal {The Hebrew word is used for gold plating or gilding} -- <u>firm</u> – hard {clear} surface - dome, roof, or canopy – its original composition destroyed at the time of the Flood {Gen. 7:11} - {sky} crystalline hydrogen; water (ice)?</p> <p>[A.H. – Anno Hominis, Year of Man, computed from creation of Adam. /C- B.C. dates according to Dr. David Cooper. See: Appendix G: World Time Line of Biblical History]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(7) And God made the firmament, and divided the waters which <i>were</i> under the firmament from the waters which <i>were</i> above the firmament: and it was so.</p> <p>(8) And God called the firmament Heaven. And the evening and the morning were the second day.</p> <p>(9) And God said, Let the waters under the heaven be gathered together unto one place, and let the dry <i>land</i> appear: and it was so.</p> <p>(10) And God called the dry <i>land</i> Earth; and the gathering together of the waters called he Seas: and God saw that <i>it was</i> good.</p> <p>(11) And God said, Let the earth bring forth grass, the herb yielding seed, <i>and</i> the fruit tree yielding fruit after his kind, whose seed <i>is</i> in itself, upon the earth: and it was so.</p> <p>(12) And the earth brought forth grass, <i>and</i> herb yielding seed after his kind, and the tree yielding fruit, whose seed <i>was</i> in itself, after his kind: and God saw that <i>it was</i> good.</p> <p>(13) And the evening and the morning were the third day.</p> <p>(14) And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:</p>	<p>(7) And God made the firmament {crystal dome; sky}, and divided the waters which <i>were</i> under the firmament {crystal dome; sky} from the waters which <i>were</i> above the firmament {crystal dome; sky}: and it was so.</p> <p>(8) And God called the firmament {crystal dome; sky} Heaven.^s And the evening and the morning were the second day.</p> <p>(9) And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear: and it was so.</p> <p>(10) And God called the dry <i>land</i> Earth; and the gathering together of the waters He called Seas: and God saw that <i>it was</i> good.</p> <p>(11) And God said, Let the earth bring forth grasses, the herbs yielding seed, and the fruit trees yielding fruit after their kinds,^h whose seed is in itself, upon the earth: and it was so.</p> <p>(12) And the earth brought forth grasses, <i>and</i> herbs yielding seed after their kinds, and the tree yielding fruit, whose seed was in itself, after its kind: and God saw that it was good.</p> <p>(13) And the evening and the morning were the third day.</p> <p>(14) And God said, Let there be lights in the firmament {crystal dome; universe} of the heaven to divide the day from the night; and let them be for signs,ⁱ and for seasons, and for days, and years:</p>
<p>1:8g - heaven - Gen. 1:6 the sky [first heaven] – see note on the third Heaven II Cor. 12:2 –the throne of God [the third heaven is spiritual]</p> <p>1:11,21,24h - kind -- {למין} meen - similar to species, but more accurate and specific</p> <p>1:14i - universe [second heaven] – signs and seasons - see Amos 9:6 – see <u>Witnesss of the Stars</u> by E.W. Bullinger and “<u>The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars</u>” at www.TheWordNotes.com 1:20,21,24j - life - living creatures -- nephish {נפש} -- literally 'living soul'</p> <p>See Gen. 2:7; Rev. 16:3. See article: “<u>Do Animals Have Souls</u>” at www.TheWordNotes.com - see Gen. 9:10</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(15) And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.</p> <p>(16) And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: <i>he made</i> the stars also.</p> <p>(17) And God set them in the firmament of the heaven to give light upon the earth,</p> <p>(18) And to rule over the day and over the night, and to divide the light from the darkness: and God saw that <i>it was</i> good.</p> <p>(19) And the evening and the morning were the fourth day.</p> <p>(20) And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl <i>that</i> may fly above the earth in the open firmament of heaven.</p> <p>(21) And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that <i>it was</i> good.</p> <p>(22) And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.</p> <p>(23) And the evening and the morning were the fifth day.</p> <p>(24) And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.</p>	<p>(15) And let them be for lights in the firmament {crystal dome; universe} of the heaven to give light upon the earth: and it was so.</p> <p>(16) And God made two great lights; the sun to rule the day, and the moon to rule the night: <i>He made</i> the stars also.</p> <p>(17) And God set them in the firmament {crystal dome; universe} of the heaven to give light upon the earth,</p> <p>(18) And to rule over the day and over the night, and to divide the light from the darkness: and God saw that <i>it was</i> good.</p> <p>(19) And the evening and the morning were the fourth day.</p> <p>(20) And God said, Let the waters bring forth abundantly the moving creatures that have life {souls},^j and birds that may fly above the earth in the open firmament {crystal dome; sky}^k of heaven.</p> <p>(21) And God created great whales, and every living creature {soul}^j that moves, which the waters brought forth abundantly, after their kinds,^h and every winged bird after its kind: and God saw that <i>it was</i> good.</p> <p>(22) And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply in the earth.</p> <p>(23) And the evening and the morning were the fifth day.</p> <p>(24) And God said, Let the earth bring forth the living creatures {souls}^j after their kinds,^h cattle, and crawling things, and beasts of the earth after their kinds: and it was so.</p>
<p>1:20,21,24j - life - living creatures -- nephish {נפש} -- literally 'living soul' - See Gen. 2:7; Rev. 16:3. See article: “Do Animals Have Souls” at www.TheWordNotes.com - see Gen. 9:10</p> <p>1:20k – “open firmament of heaven” – sky – [first heaven] – see note on Gen. 1:8</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(25) And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that <i>it was</i> good.</p> <p>(26) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.</p> <p>(27) So God created man in his <i>own</i> image, in the image of God created he him; male and female created he them.</p> <p>(28) And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.</p> <p>(29) And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.</p> <p>(30) And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein <i>there is</i> life, <i>I have given</i> every green herb for meat: and it was so.</p> <p>(31) And God saw every thing that he had made, and, behold, <i>it was</i> very good. And the evening and the morning were the sixth day.</p>	<p>(25) And God made the beasts of the earth after their kinds, and cattle after their kinds, and everything that crawls upon the earth after their kinds: and God saw that <i>it was</i> good.</p> <p>(26) And God said, Let Us make man in Our image,¹ after Our likeness: and let them have dominion {rule; control} over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every crawling thing that crawls upon the earth.</p> <p>(27) So God created man in His <i>own</i> image, in the image of God He created him; He created them male and female.</p> <p>(28) And God blessed them, and God said to them, Be fruitful, and multiply, and replenish {fill full}^m the earth, and subdue it: and have dominion {rule; control} over the fish of the sea, and over the birds of the air, and over every living thing that moves upon the earth.</p> <p>(29) And God said, Look, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it will be for food.ⁿ</p> <p>(30) And to every beast of the earth, and to every bird of the air, and to everything that crawls upon the earth, in which there is life, I have given every green herb for food:^o and it was so.</p> <p>(31) And God saw everything that He had made, and, indeed, <i>it was</i> very good. And the evening and the morning were the sixth day.</p>
<p>1:26l - image - literally - appearance or resemblance {man is not allowed to "make" a physical image of anything to worship Ex. 20:4}. See note on 1:20 above. - see Gen. 9:6</p> <p>1:28m - replenish – mala {מלא} – literally - fill full</p> <p>1:29n - plants given for food - meat was not given for food until after the flood - Gen 9:3</p> <p>1:30o – animals also only eat plants</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
Chapter 2 (1) Thus the heavens and the earth were finished, and all the host of them. (2) And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. (3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. (4) These <i>are</i> the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, (5) And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and <i>there was</i> not a man to till the ground. (6) But there went up a mist from the earth, and watered the whole face of the ground. (7) And the LORD God formed man <i>of</i> the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (8) And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. (9) And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.	Chapter 2 (1) And so the heavens and the earth were finished, and all their host {multitude}. (2) And on the seventh day {Saturday} ^a God ended His work which He had made; and He rested on the seventh day {Saturday} from all His work which He had made. (3) And God blessed the seventh day {Saturday}, and sanctified it: because in it He had rested from all His work which God created and made. (4) These <i>are</i> the generations {records} ^b of the heavens and of the earth when they were created, in the day that the LORD {Jehovah} God made the earth and the heavens, (5) And every plant of the field before it was in the earth, and every herb of the field before it grew: because the LORD {Jehovah} God had not caused it to rain upon the earth, and <i>there was</i> not a man to till the ground. (6) But there went up a mist from the earth, and watered the whole face of the ground. (7) And the LORD {Jehovah} God formed ^c man <i>of</i> the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. ^d (8) And the LORD {Jehovah} God planted a garden eastward in Eden; and there He put the man whom He had formed. (9) And out of the ground the LORD {Jehovah} God { <i>had</i> } caused to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the garden, and the Tree of Knowledge of Good and Evil.
2:2a - seventh day - Ex. 20:10 2:4b - generations -- records {תולדות} of the heavens and earth [end of first section] Author -- Jesus?? -- He was the only one present!! Beginning of Adam's section 2 {Gen. 5:1} See: " Authors of Genesis According to Genesis " at www.TheWordNotes.com {Moses put all the sections together} 2:7c -- formed - yatsar {יצר} -- squeezed into shape 2:7d - soul -- Hebrew: nephish {נפש} -- literally 'living soul'. See Gen. 1:20	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(10) And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.</p> <p>(11) The name of the first <i>is</i> Pison: that <i>is</i> it which compasseth the whole land of Havilah, where <i>there is</i> gold;</p> <p>(12) And the gold of that land <i>is</i> good: there <i>is</i> bdellium and the onyx stone.</p> <p>(13) And the name of the second river <i>is</i> Gihon: the same <i>is</i> it that compasseth the whole land of Ethiopia.</p> <p>(14) And the name of the third river <i>is</i> Hiddekel:^e that <i>is</i> it which goeth toward the east of Assyria. And the fourth river <i>is</i> Euphrates.</p> <p>(15) And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.</p> <p>(16) And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:</p> <p>(17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.</p> <p>(18) And the LORD God said, <i>It is</i> not good that the man should be alone; I will make him an help meet for him.</p> <p>(19) And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought <i>them</i> unto Adam to see what he would call them: and whatsoever Adam called every living creature, that <i>was</i> the name thereof.</p>	<p>(10) And a river went out of Eden to water the garden; and from there it divided, and became four heads.</p> <p>(11) The name of the first <i>is</i> Pison: that <i>is</i> the one which goes around the whole land of Havilah, where <i>there is</i> gold;</p> <p>(12) And the gold of that land <i>is</i> good: there <i>is</i> bdellium and the onyx stone.</p> <p>(13) And the name of the second river <i>is</i> Gihon: the same <i>is</i> the one that goes around the whole land of Ethiopia.</p> <p>(14) And the name of the third river <i>is</i> Hiddekel: that <i>is</i> the one which goes toward the east of Assyria. And the fourth river <i>is</i> Euphrates.^e</p> <p>(15) And the LORD {Jehovah} God took the man, and put him into the garden of Eden to dress it and to keep it.</p> <p>(16) And the LORD {Jehovah} God commanded the man, saying, <i>Of every tree of the garden you may freely eat:</i></p> <p>(17) <i>But of the Tree of the Knowledge of Good and Evil, you may not eat of it: because in the day that you eat of it you will surely die.</i></p> <p>(18) And the LORD {Jehovah} God said, <i>It is not good that the man should be alone; I will make him a helper suitable for him.</i></p> <p>(19) So out of the ground the LORD {Jehovah} God {<i>had</i>} formed^f every beast of the field, and every bird of the air; and brought <i>them</i> to Adam to see what he would call them: and whatever Adam called every living creature, that <i>was</i> its name.</p>
<p>2:14e – river Hiddekel east of Assyria – Daniel 10:4 – Tigris River?</p> <p>2:14f - The Euphrates River is the only river that we can still recognize following the Flood</p> <p>2:19f – had formed - yatsar {יָצַר} – the animals were all created before mankind and they were formed before being brought to Adam to name – see note on Gen. 1:13:1a – the serpent – snake – Satan – see Rev. 20:2</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(20) And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.</p> <p>(21) And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;</p> <p>(22) And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.</p> <p>(23) And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.</p> <p>(24) Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.</p> <p>(25) And they were both naked, the man and his wife, and were not ashamed.</p> <p>Chapter 3</p> <p>(1) Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?</p> <p>(2) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:</p> <p>(3) But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.</p> <p>(4) And the serpent said unto the woman, Ye shall not surely die:</p>	<p>(20) And Adam gave names to all cattle, and to the birds of the air, and to every beast of the field; but for Adam there was not found a helper suitable for him.</p> <p>(21) So the LORD {Jehovah} God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up its flesh;</p> <p>(22) And the rib, which the LORD {Jehovah} God had taken from man, He made a woman, and brought her to the man.</p> <p>(23) And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman {female-man}, because she was taken out of Man.</p> <p>(24) Therefore a man will leave his father and his mother, and will cling to his wife: and they shall be one flesh.</p> <p>(25) And they were both naked, the man and his wife, and were not ashamed.</p> <p>Chapter 3</p> <p>(1) Now the serpent {snake}^a was more subtle than any beast of the field which the LORD {Jehovah} God had made. And he said to the woman, Indeed, has God said, You shall not eat of every tree of the garden?</p> <p>(2) And the woman said to the serpent {snake}, We may eat of the fruit of the trees of the garden:</p> <p>(3) But of the fruit of the tree which is in the midst of the garden, God has said, You may not eat of it, neither may you touch it, or you will die.^b</p> <p>(4) And the serpent {snake} said to the woman, You will not surely die:</p>
<p>3:3b - Note that Eve added to what God had actually said. See Gen. 2:17</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(5) For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.</p> <p>(6) And when the woman saw that the tree <i>was</i> good for food, and that it <i>was</i> pleasant to the eyes, and a tree to be desired to make <i>one</i> wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.</p> <p>(7) And the eyes of them both were opened, and they knew that they <i>were</i> naked; and they sewed fig leaves together, and made themselves aprons.</p> <p>(8) And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.</p> <p>(9) And the LORD God called unto Adam, and said unto him, Where <i>art</i> thou?</p> <p>(10) And he said, I heard thy voice in the garden, and I was afraid, because I <i>was</i> naked; and I hid myself.</p> <p>(11) And he said, Who told thee that thou <i>wast</i> naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?</p> <p>(12) And the man said, The woman whom thou gavest <i>to be</i> with me, she gave me of the tree, and I did eat.</p> <p>(13) And the LORD God said unto the woman, What is this <i>that</i> thou hast done? And the woman said, The serpent beguiled me, and I did eat.</p> <p>(14) And the LORD God said unto the serpent, Because thou hast done this, thou <i>art</i> cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:</p>	<p>(5) Because God knows that in the day you eat of it, your eyes will be opened, and you will be as gods, knowing good and evil.</p> <p>(6) And when the woman saw that the tree <i>was</i> good for food, and that it <i>was</i> pleasant to the eyes, and a tree to be desired to make <i>one</i> wise, she took of its fruit, and ate, and gave also to her husband with her; and he ate.</p> <p>(7) And the eyes of both of them were opened, and they knew that they <i>were</i> naked; and they sewed fig leaves together, and made for themselves aprons.</p> <p>(8) And they heard the voice of the LORD {Jehovah} God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD {Jehovah} God among the trees of the garden.</p> <p>(9) And the LORD {Jehovah} God called to Adam, and said to him, <i>Where are you?</i></p> <p>(10) And he said, I heard Your voice in the garden, and I was afraid, because I <i>was</i> naked; and I hid myself.</p> <p>(11) And He said, <i>Who told you that you were naked? Have you eaten of the tree, of which I commanded you that you should not eat?</i></p> <p>(12) And the man said, The woman whom You gave <i>to be</i> with me,^c she gave me of the tree, and I ate.</p> <p>(13) And the LORD {Jehovah} God said to the woman, <i>What is this that you have done?</i> And the woman said, The serpent {snake} deceived me, and I ate.</p> <p>(14) And the LORD {Jehovah} God said to the serpent {snake}, <i>Because you have done this, you are cursed above all cattle, and above every beast of the field; upon your belly you will go, and dust you will eat all the days of your life:</i></p>
<p>3:12c – “The woman whom You gave to be with me” - Note: mankind always wants to blame God for problems</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.</p> <p>(16) Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire <i>shall be</i> to thy husband, and he shall rule over thee.</p> <p>(17) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat <i>of it</i> all the days of thy life;</p> <p>(18) Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;</p> <p>(19) In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou <i>art</i>, and unto dust shalt thou return.</p> <p>(20) And Adam called his wife's name Eve; because she was the mother of all living.</p> <p>(21) Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.</p> <p>(22) And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:</p> <p>(23) Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.</p> <p>(24) So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.</p>	<p>(15) And I will put hatred between you and the woman, and between your offspring and her Offspring; He will bruise your head, and you will bruise His heel.</p> <p>(16) To the woman He said, I will greatly multiply your sorrow and your conception; in sorrow you will bring forth children; and your desire will be for your husband, and he will rule over you.</p> <p>(17) And to Adam He said, Because you have listened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake; in sorrow you will eat of it all the days of your life;</p> <p>(18) Also, it will bring forth to you thorns and thistles; and you will eat the herbs of the field;</p> <p>(19) In the sweat of your face you will eat food, until you return to the ground; because out of it you were taken: because dust you are, and to dust you will return.</p> <p>(20) And Adam called his wife's name Eve {life giver};^d because she was the mother of all living.</p> <p>(21) The LORD {Jehovah} God made coats of skins for Adam and also for his wife, and clothed them.</p> <p>(22) And the LORD {Jehovah} God said, See, the man has become as one of Us, to know good and evil: and now, in case he should put forth his hand, and take also of the Tree of Life, and eat, and live forever:</p> <p>(23) Therefore the LORD {Jehovah} God sent him out of the garden of Eden, to till the ground from which he was taken.</p> <p>(24) So he drove out the man; and he placed at the east of the garden of Eden Cherubims,^e and a flaming sword which turned every way, to protect the way of the Tree of Life.</p>
<p>3:20d - Eve - Chavvah {חַוְוָה} - life giver</p> <p>3:24e – cherubims - cherubeem {חַרְבִּיִּים} - the cherubs – Ezek. 1:5-14; 10:2; Ex. 25:18; Rev. 4: 7-9</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>Chapter 4</p> <p>(1) And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.</p> <p>(2) And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.</p> <p>(3) And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.</p> <p>(4) And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:</p> <p>(5) But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.</p> <p>(6) And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?</p> <p>(7) If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee <i>shall be</i> his desire, and thou shalt rule over him.</p> <p>(8) And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.</p> <p>(9) And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: <i>Am</i> I my brother's keeper?</p> <p>(10) And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.</p> <p>(11) And now <i>art</i> thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;</p>	<p>Chapter 4</p> <p>(1) And Adam had sex with his wife Eve; and she conceived, and gave birth to Cain, and said, I have received a man from the LORD {Jehovah}.</p> <p>(2) And she again gave birth to his brother Abel.^a And Abel was a keeper of sheep, but Cain was a tiller of the ground.</p> <p>(3) And in <i>the</i> course of time it came to pass, that Cain brought of the fruit of the ground an offering to the LORD {Jehovah}.</p> <p>(4) And Abel, also brought of the first-fruits of his flock and of its fat.^b And the LORD {Jehovah} had respect for Abel and to his offering:</p> <p>(5) But for Cain and to his offering He did not have respect. And Cain was very angry, and his countenance fell {facial expression; attitude}.^c</p> <p>(6) And the LORD {Jehovah} said to Cain, <i>Why are you angry? and why is your face sad?</i>^c</p> <p>(7) <i>If you do well, will you not be accepted? and if you do not do well, sin lies at the door. And you will be his desire, but you must rule over him.</i></p> <p>(8) And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and killed him.</p> <p>(9) And the LORD {Jehovah} said to Cain, <i>Where is Abel your brother?</i> And he said, I do not know: <i>Am</i> I my brother's keeper?</p> <p>(10) And He said, <i>What have you done? the voice of your brother's blood cries to Me from the ground.</i></p> <p>(11) <i>And now you are cursed from the earth, which has opened her mouth to receive your brother's blood from your hand;</i></p>
<p>4:2a - she bore again his brother Abel - It is possible that Cain and Abel were twins since conception is only mentioned once.</p> <p>4:4b - notice that Cain simply brought of the fruit, but Abel brought his best "first-fruits" and "fat"</p> <p>4:5,6c - countenance fallen - facial expression; attitude changed; sad; angry</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(12) When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.</p> <p>(13) And Cain said unto the LORD, My punishment is greater than I can bear.</p> <p>(14) Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, <i>that</i> every one that findeth me shall slay me.</p> <p>(15) And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.</p> <p>(16) And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.</p> <p>(17) And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.</p> <p>(18) And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.</p> <p>(19) And Lamech took unto him two wives: the name of the one <i>was</i> Adah, and the name of the other Zillah.</p> <p>(20) And Adah bare Jabal: he was the father of such as dwell in tents, and <i>of such as have</i> cattle.</p> <p>(21) And his brother's name <i>was</i> Jubal: he was the father of all such as handle the harp and organ.</p> <p>(22) And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain <i>was</i> Naamah.</p>	<p>(12) When you till the ground, it will not from this day forward yield to you her strength; a fugitive and a wanderer you will be in the earth.</p> <p>(13) And Cain said to the LORD {Jehovah}, My punishment <i>is</i> greater than I can bear.</p> <p>(14) Indeed, You have driven me out this day from the face of the earth; and from Your face I will be hid; and I will be a fugitive and a wanderer in the earth; and it will come to pass, <i>that</i> everyone who finds me will kill me.^d</p> <p>(15) And the LORD {Jehovah} said to him, Therefore whoever kills Cain, vengeance will be taken on him sevenfold. And the LORD {Jehovah} set a mark upon Cain,^e lest anyone finding him should kill him.</p> <p>(16) And Cain went out from the presence of the LORD {Jehovah}, and lived in the land of Nod, on the east of Eden.</p> <p>(17) And Cain had sex with his wife; and she conceived, and gave birth to Enoch: and he {<i>Cain</i>} built a city, and called the name of the city, after the name of his son, Enoch.</p> <p>(18) And to Enoch was born Irad: and Irad fathered Mehujael: and Mehujael fathered Methusael: and Methusael fathered Lamech.</p> <p>(19) And Lamech took for himself two wives: the name of the one <i>was</i> Adah, and the name of the other Zillah.</p> <p>(20) And Adah gave birth to Jabal: he was the father of those who live in tents, and <i>of those who have</i> cattle.</p> <p>(21) And his brother's name <i>was</i> Jubal: he was the father of all who handle the harp and organ.</p> <p>(22) And Zillah, she also gave birth to Tubal-cain, an instructor of every artisan {skilled worker} in brass and iron: and the sister of Tubal-cain <i>was</i> Naamah.</p>
<p>4:14d – note that Cain added to what God said</p> <p>4:15e - mark on Cain - Note: we are not told what the mark was, but all of Cain's descendants perished in the flood, only the descendants of Seth through Noah survived the flood (unless Noah's wife or one of his sons' wives were descended from Cain)</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(23) And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.</p> <p>(24) If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.</p> <p>(25) And Adam knew his wife again; and she bare a son, and called his name Seth: For God, <i>said she</i>, hath appointed me another seed instead of Abel, whom Cain slew.</p> <p>(26) And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.</p> <p>Chapter 5</p> <p>(1) This <i>is</i> the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;</p> <p>(2) Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.</p> <p>(3) And Adam lived an hundred and thirty years, and begat <i>a son</i> in his own likeness, after his image; and called his name Seth:</p> <p>(4) And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:</p>	<p>(23) And Lamech said to his wives, Adah and Zillah, Listen to my voice; you wives of Lamech, and take heed to my words: because I have killed a man for wounding me; a young man for hurting me.</p> <p>(24) If Cain will be avenged sevenfold, surely Lamech <i>will be avenged</i> seventy-sevenfold.</p> <p>(25) And Adam had sex with his wife again; and she gave birth to a son, and called his name Seth {replacement}:^f Because God, <i>she said</i>, has appointed me another offspring in the place of Abel, whom Cain killed.</p> <p>(26) And to Seth, also there was born a son; and he called his name Enos: then men began to call upon the name of the LORD {Jehovah}.</p> <p>Chapter 5</p> <p>(1) This <i>is</i> the book of the generations {records}^a of Adam. In the day that God created man, God made him in His own likeness;</p> <p>(2) Male and female He created them; and blessed them, and called their name Adam {mankind}, in the day when they were created.</p> <p>(3) And Adam lived one hundred and thirty years, and fathered <i>a son</i> in his own likeness, after his own appearance;^b and called his name Seth {replacement} {0130 A.H./C-3912 B.C.}:</p> <p>(4) And the days of Adam after he had fathered Seth were eight hundred years: and he fathered sons and daughters:</p>
<p>4:25f – Seth {שֵׁט} - substituted; in the place of; replacement</p> <p>5:1a - generations -- records of Adam {תולדות} [End of section 2 -- Author – Adam] – beginning of Noah's records section 3 {Gen. 6:9} - See: “Authors of Genesis According to Genesis” at www.TheWordNotes.com</p> <p>5:3b - likeness and appearance -- Gen. 1:26</p> <p>130th year of Adam's life – Seth born [*0130 A.H./C-3912 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(5) And all the days that Adam lived were nine hundred and thirty years: and he died.</p> <p>(6) And Seth lived an hundred and five years, and begat Enos:</p> <p>(7) And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:</p> <p>(8) And all the days of Seth were nine hundred and twelve years: and he died.</p> <p>(9) And Enos lived ninety years, and begat Cainan:</p> <p>(10) And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:</p> <p>(11) And all the days of Enos were nine hundred and five years: and he died.</p> <p>(12) And Cainan lived seventy years, and begat Mahalaleel:</p> <p>(13) And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:</p> <p>(14) And all the days of Cainan were nine hundred and ten years: and he died.</p> <p>(15) And Mahalaleel lived sixty and five years, and begat Jared:</p> <p>(16) And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:</p> <p>(17) And all the days of Mahalaleel were eight hundred ninety and five years: and he died.</p> <p>(18) And Jared lived an hundred sixty and two years, and he begat Enoch:</p> <p>(19) And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:</p>	<p>(5) And all the days that Adam lived were nine hundred and thirty years: and he died.</p> <p>(6) And Seth lived one hundred and five years, and fathered Enos {235 A.H./C-3807 B.C.}:</p> <p>(7) And Seth lived after he fathered Enos eight hundred and seven years, and fathered sons and daughters:</p> <p>(8) And all the days of Seth were nine hundred and twelve years: and he died.</p> <p>(9) And Enos lived ninety years, and fathered Cainan {325 A.H./C-3717 B.C.}:</p> <p>(10) And Enos lived after he fathered Cainan eight hundred and fifteen years, and fathered sons and daughters:</p> <p>(11) And all the days of Enos were nine hundred and five years: and he died.</p> <p>(12) And Cainan lived seventy years, and fathered Mahalaleel {395 A.H./C-3647 B.C.}:</p> <p>(13) And Cainan lived after he fathered Mahalaleel eight hundred and forty years, and fathered sons and daughters:</p> <p>(14) And all the days of Cainan were nine hundred and ten years: and he died.</p> <p>(15) And Mahalaleel lived sixty-five years, and fathered Jared {460 A.H./C-3582 B.C.}:</p> <p>(16) And Mahalaleel lived after he fathered Jared eight hundred and thirty years, and fathered sons and daughters:</p> <p>(17) And all the days of Mahalaleel were eight hundred ninety-five years: and he died.</p> <p>(18) And Jared lived one hundred sixty-two years, and he fathered Enoch {622 A.H./C-3420 B.C.}:“</p> <p>(19) And Jared lived after he fathered Enoch eight hundred years, and fathered sons and daughters:</p>
<p>5:18c - Enoch - {Ἠνὸς} - is the seventh generation</p> <p>- See: “Use of Numbers in Scripture” at www.TheWordNotes.com</p> <p>162nd year of Jared's life – Enoch born [*0622 A.H./C-3420 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(20) And all the days of Jared were nine hundred sixty and two years: and he died.</p> <p>(21) And Enoch lived sixty and five years, and begat Methuselah:</p> <p>(22) And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:</p> <p>(23) And all the days of Enoch were three hundred sixty and five years:</p> <p>(24) And Enoch walked with God: and he <i>was</i> not; for God took him.</p> <p>(25) And Methuselah lived an hundred eighty and seven years, and begat Lamech:</p> <p>(26) And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:</p> <p>(27) And all the days of Methuselah were nine hundred sixty and nine years: and he died.</p> <p>(28) And Lamech lived an hundred eighty and two years, and begat a son:</p> <p>(29) And he called his name Noah, saying, This <i>same</i> shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.</p> <p>(30) And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:</p> <p>(31) And all the days of Lamech were seven hundred seventy and seven years: and he died.</p>	<p>(20) And all the days of Jared were nine hundred sixty-two years: and he died.</p> <p>(21) And Enoch lived sixty-five years, and fathered Methuselah {it shall be sent} {687 A.H./C-3355 B.C.}:^d</p> <p>(22) And Enoch walked with God after he fathered Methuselah three hundred years, and fathered sons and daughters:</p> <p>(23) And all the days of Enoch were three hundred sixty-five years:</p> <p>(24) And Enoch walked with God: and he <i>was</i> no more; because God took him.^e</p> <p>(25) And Methuselah lived one hundred eighty-seven years, and fathered Lamech {874 A.H./C-3168 B.C.}:^f</p> <p>(26) And Methuselah lived after he fathered Lamech seven hundred eighty-two years, and fathered sons and daughters:</p> <p>(27) And all the days of Methuselah were nine hundred sixty-nine years: and he died.^f</p> <p>(28) And Lamech lived one hundred eighty-two years, and fathered a son {1056 A.H./C-2986 B.C.}:^g</p> <p>(29) And he called his name Noah {rest; comfort},^g saying, This <i>same</i> shall comfort us concerning our work and toil of our hands, because of the ground which the LORD {Jehovah} has cursed.</p> <p>(30) And Lamech lived after he fathered Noah five hundred ninety-five years, and fathered sons and daughters:</p> <p>(31) And all the days of Lamech were seven hundred seventy-seven years: and he died.</p>
<p>5:21d - Methuselah - {מֶתוּשֶׁלַח} - "it shall be sent" [Enoch, who walked with God, knew about the flood!]</p> <p>5:24e - Enoch translated – carried to heaven - Heb. 11:5</p> <p>5:27f - Methuselah died the year of the Flood [according to tradition Methuselah died seven days before the Flood. See - Gen, 7:4] - see Appendix G: World Time Line of Biblical History</p> <p>5:29g - Noah - {נֹחַ} rest; comfort - is the tenth generation - ten is the number for perfection - See: "Use of Numbers in Scripture" at www.TheWordNotes.com</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(32) And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.</p> <p>Chapter 6</p> <p>(1) And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,</p> <p>(2) That the sons of God saw the daughters of men that they <i>were</i> fair; and they took them wives of all which they chose.</p> <p>(3) And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.</p> <p>(4) There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare <i>children</i> to them, the same <i>became</i> mighty men which <i>were</i> of old, men of renown.</p> <p>(5) And GOD saw that the wickedness of man <i>was</i> great in the earth, and <i>that</i> every imagination of the thoughts of his heart <i>was</i> only evil continually.</p> <p>(6) And it repented the LORD that he had made man on the earth, and it grieved him at his heart.</p>	<p>(32) And Noah was five hundred years old: and Noah fathered Shem, Ham, and Japheth {1556 A.H./C-2486 B.C.}.^{h*}</p> <p>Chapter 6</p> <p>(1) And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,</p> <p>(2) That the sons of God saw the daughters of men that they <i>were</i> fair {beautiful}; and they took for themselves wives of all whom they chose.</p> <p>(3) And the LORD {Jehovah} said, <i>My Spirit shall not always strive with man, because he also is flesh: yet his days will be one hundred and twenty years.</i></p> <p>(4) There were giants^a in the earth in those days; and also after that, when the sons of God came in to the daughters of men,^b and they gave birth to <i>children</i> by them, the same <i>became</i> mighty men which <i>were</i> of old, men of renown.</p> <p>(5) And GOD {Jehovah} saw that the wickedness of man <i>was</i> great in the earth, and <i>that</i> every imagination of the thoughts of his heart <i>were</i> only evil continually.</p> <p>(6) And it repented the LORD {Jehovah} that He had made man on the earth, and it grieved Him at His heart.</p>
<p>5:32h - At first glance at Gen. 5:32 it appears that Shem was born when Noah was 500 years old, but because Shem was 100 years old two years after the flood {Gen. 7:11; 11:10} we know that Noah was 502 when Shem was born. Shem is listed first in Gen. 5:32 because of his importance. - See note on Gen. 11:26. It is possible that Ham and Japheth were twins. Japheth is the oldest – see Gen. 10:2,21</p> <p>6:4a - giants - nephilem {נפילים} - ones who <u>cause to fall</u> - translated in Septuagint [Greek] as gigantes {γίγαντες} or giants - erroneously translated as 'fallen ones' in many modern translations See What About The Nephilem? at www.TheWordNotes.com</p> <p>6:4b - In Hebrew tradition the 'daughters of men' were descendants of ungodly Cain and the 'sons of God' were the descendants of godly Seth. Believers intermarrying with unbelievers - a practice which is later explicitly condemned in both the Old Testament [Deut. 7:3; Josh. 23:12; Ezra 9:14] and New Testament [II Cor. 6:14-15; I Cor. 7:15,39] In Job 1:6 'sons of God' in context refers to angelic beings.</p> <p>500th year of Noah's life – Japheth born [*1556 A.H./C-2486 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(7) And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.</p> <p>(8) But Noah found grace in the eyes of the LORD.</p> <p>(9) These <i>are</i> the generations of Noah: Noah was a just man <i>and</i> perfect in his generations, <i>and</i> Noah walked with God.</p> <p>(10) And Noah begat three sons, Shem, Ham, and Japheth.</p> <p>(11) The earth also was corrupt before God, and the earth was filled with violence.</p> <p>(12) And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.</p> <p>(13) And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.</p> <p>(14) Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.</p> <p>(15) And this <i>is the fashion</i> which thou shalt make it <i>of</i>: The length of the ark <i>shall be</i> three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.</p> <p>(16) A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; <i>with</i> lower, second, and third <i>stories</i> shalt thou make it.</p>	<p>(7) And the LORD {Jehovah} said, <i>I will destroy man whom I have created from the face of the earth; both man, and beast, and the crawling thing, and the birds of the air; because it repents Me that I have made them.</i></p> <p>(8) But Noah^c found grace in the eyes of the LORD {Jehovah}.</p> <p>(9) These <i>are</i> the generations {records}^d of Noah: Noah was a just man <i>and</i> perfect in his generations, <i>and</i> Noah walked with God.</p> <p>(10) And Noah fathered three sons, Shem, Ham, and Japheth.</p> <p>(11) The earth also was corrupt before God, and the earth was filled with violence.</p> <p>(12) And God looked upon the earth, and, indeed, it was corrupt; because all flesh had corrupted his way upon the earth.</p> <p>(13) And God said to Noah, <i>The end of all flesh has come before Me; because the earth is filled with violence through them; and, indeed, I will destroy them with the earth.</i></p> <p>(14) <i>Make for yourself an ark of gopher wood; rooms you must make in the ark, and will coat it with tar inside and out.</i></p> <p>(15) <i>And this is how you must make it: The length of the ark must be three hundred cubits {about 450 feet; 138 m},^e its width fifty cubits {about 75 feet; 23 m},^f and its height thirty cubits {about 45 feet; 13.8 m}.^g</i></p> <p>(16) <i>You must make a window in the ark, and you must finish it a cubit {about 1.5 feet; 0.46 m}^h above; and the door of the ark you must set in its side; with lower, second, and third stories you must make it.</i></p>
<p>6:8c - Noah - Heb. 11:7; II Peter 2:5</p> <p>6:9d - generations -- records of Noah {תולדות} [End of section 3 beginning section 4 {Gen. 10:1} – beginning of Shem, Ham, and Japheth's records] - See: <u>Authors of Genesis According to Genesis</u> at www.TheWordNotes.com</p> <p>6:15e - three hundred cubits about 450 feet or 138 m</p> <p>6:15f - fifty cubits - 75 feet or 23 m</p> <p>6:15g - thirty cubits - 45 feet or 13.8 m</p> <p>6:16h - a cubit - 1.5 feet or 0.46 m– see <u>Appendix J: Bible Weights and Measures</u></p> <p>6:20i – the animals will come to Noah</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(17) And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; <i>and</i> every thing that <i>is</i> in the earth shall die.</p> <p>(18) But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.</p> <p>(19) And of every living thing of all flesh, two of every <i>sort</i> shalt thou bring into the ark, to keep <i>them</i> alive with thee; they shall be male and female.</p> <p>(20) Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every <i>sort</i> shall come unto thee, to keep <i>them</i> alive.</p> <p>(21) And take thou unto thee of all food that is eaten, and thou shalt gather <i>it</i> to thee; and it shall be for food for thee, and for them.</p> <p>(22) Thus did Noah; according to all that God commanded him, so did he.</p> <p>Chapter 7</p> <p>(1) And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.</p> <p>(2) Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that <i>are</i> not clean by two, the male and his female.</p> <p>(3) Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.</p> <p>(4) For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.</p>	<p>(17) And, look, I, even I, bring a flood of waters upon the earth, to destroy all flesh, <i>in which is the breath of life, from under heaven; and everything that is in the earth will die.</i></p> <p>(18) But with you I will establish My covenant; and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you.</p> <p>(19) And of every living thing of all flesh, two of every <i>sort</i> you shall bring into the ark, to keep <i>them</i> alive with you; they shall be male and female.</p> <p>(20) Of birds after their kinds, and of cattle after their kinds, of every crawling thing of the earth after its kind, two of every <i>sort</i> will come to you,¹ to keep <i>them</i> alive.</p> <p>(21) And take for yourself of all food that is eaten, and you must gather <i>it</i> to yourself; and it will be for food for you, and for them.</p> <p>(22) So Noah did; according to all that God commanded him.</p> <p>Chapter 7</p> <p>(1) And the LORD {Jehovah} said to Noah, <i>Come and all your household into the ark; because I have seen you to be righteous before Me in this generation.</i></p> <p>(2) Of every clean beast you shall take to yourself by sevens,^a the male and his female: and of beasts that <i>are</i> not clean by twos, the male and his female.</p> <p>(3) Of birds also of the air by sevens, the male and the female; to keep seed {offspring} alive upon the face of all the earth.</p> <p>(4) Because <i>in</i> seven days,^b I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made I will destroy from off the face of the earth.</p>
<p>7:2a - seven of clean animals, 2 of unclean animals [Noah will sacrifice one of each of the clean animals at the end leaving 3 pairs of clean and 1 pair of unclean animals.] {Gen. 8:20}</p> <p>7:4b – Gen. 5:27 - according to tradition Methuselah died seven days before the Flood. - see Appendix G: World Time Line of Biblical History</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(5) And Noah did according unto all that the LORD commanded him.</p> <p>(6) And Noah <i>was</i> six hundred years old when the flood of waters was upon the earth.</p> <p>(7) And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.</p> <p>(8) Of clean beasts, and of beasts that <i>are</i> not clean, and of fowls, and of every thing that creepeth upon the earth,</p> <p>(9) There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.</p> <p>(10) And it came to pass after seven days, that the waters of the flood were upon the earth.</p> <p>(11) In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.</p> <p>(12) And the rain was upon the earth forty days and forty nights.</p> <p>(13) In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;</p> <p>(14) They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.</p> <p>(15) And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.</p>	<p>(5) And Noah did according to all that the LORD {Jehovah} commanded him.</p> <p>(6) And Noah <i>was</i> six hundred years old when the flood of waters came upon the earth.</p> <p>(7) And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.</p> <p>(8) Of clean beasts, and of beasts that <i>are</i> not clean, and of birds, and of everything that crawls upon the earth,</p> <p>(9) There went in two by two to Noah into the ark, the male and the female, as God had commanded Noah.</p> <p>(10) And it came to pass after seven days, that the waters of the flood were upon the earth.</p> <p>(11) In the six hundredth year of Noah's life {1656 A.H./C-2386 B.C.}, ^c in the second month, the seventeenth day of the month, the same day all the fountains of the great deep were broken up, and the windows of heaven were opened.</p> <p>(12) And the rain^d was upon the earth forty days and forty nights.</p> <p>(13) On that same day Noah entered, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;</p> <p>(14) They, and every beast after its kind, and all the cattle after their kinds, and every crawling thing that crawls upon the earth after its kind, and every bird after its kind, every bird of every sort.</p> <p>(15) And they went in to Noah into the ark, two by two of all flesh, in which the breath of life <i>is</i>.</p>
<p>7:11c - 600th year of Noah's life -- 1656 A.H. 7:12d - first mention of rainfall in the scriptures. See Gen. 2:5-6</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(16) And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.</p> <p>(17) And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.</p> <p>(18) And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.</p> <p>(19) And the waters prevailed exceedingly upon the earth; and all the high hills, that <i>were</i> under the whole heaven, were covered.</p> <p>(20) Fifteen cubits upward did the waters prevail; and the mountains were covered.</p> <p>(21) And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:</p> <p>(22) All in whose nostrils <i>was</i> the breath of life, of all that <i>was</i> in the dry <i>land</i>, died.</p> <p>(23) And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained <i>alive</i>, and they that <i>were</i> with him in the ark.</p> <p>(24) And the waters prevailed upon the earth an hundred and fifty days.</p> <p>Chapter 8</p> <p>(1) And God remembered Noah, and every living thing, and all the cattle that <i>was</i> with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;</p>	<p>(16) And those that went in, went in male and female of all flesh, as God had commanded him: and the LORD {Jehovah} shut him in.^e</p> <p>(17) And the flood was forty days upon the earth; and the waters increased, and lifted up the ark, and it was lifted up above the earth.</p> <p>(18) And the waters prevailed, and were increased greatly upon the earth; and the ark floated upon the face of the waters.</p> <p>(19) And the waters prevailed exceedingly upon the earth; and all the high hills, that <i>were</i> under the whole heaven, were covered.</p> <p>(20) The waters rose fifteen cubits {about 22.5 feet; 6.9 m}^f upward; and the mountains were covered.</p> <p>(21) And all flesh died that moved upon the earth, both of birds, and of cattle, and of beast, and of every crawling thing that crawls upon the earth, and every man:</p> <p>(22) All in whose nostrils <i>was</i> the breath of life, of all that <i>was</i> in the dry <i>land</i>, died.</p> <p>(23) And every living thing was destroyed which was upon the face of the ground, both man, and cattle, and the crawling things, and the birds of the heaven; and they were destroyed from the earth: and Noah only remained <i>alive</i>, and those who <i>were</i> with him in the ark.</p> <p>(24) And the waters prevailed upon the earth one hundred and fifty days.</p> <p>Chapter 8</p> <p>(1) And God remembered Noah, and every living thing, and all the cattle that <i>was</i> with him in the ark: and God caused a wind to pass over the earth, and the waters subsided;</p>
<p>7:16e – the Lord shut the door 7:20f - fifteen cubits - about 22.5 feet or 6.9 meters</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(2) The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;</p> <p>(3) And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.</p> <p>(4) And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. (5) And the waters decreased continually until the tenth month: in the tenth <i>month</i>, on the first <i>day</i> of the month, were the tops of the mountains seen.</p> <p>(6) And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:</p> <p>(7) And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.</p> <p>(8) Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;</p> <p>(9) But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters <i>were</i> on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.</p> <p>(10) And he stayed yet other seven days; and again he sent forth the dove out of the ark;</p> <p>(11) And the dove came in to him in the evening; and, lo, in her mouth <i>was</i> an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.</p> <p>(12) And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.</p>	<p>(2) The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;</p> <p>(3) And the waters returned from off the earth continually: and after the end of the one hundred and fifty days the waters were abated.</p> <p>(4) And the ark rested in the seventh month, on the seventeenth^a day of the month, upon the mountains of Ararat. (5) And the waters decreased continually until the tenth month: in the tenth <i>month</i>, on the first <i>day</i> of the month, the tops of the mountains were seen.</p> <p>(6) And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:</p> <p>(7) And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.</p> <p>(8) Also he sent forth a dove, to see if the waters were dried from off the face of the ground;</p> <p>(9) But the dove found no rest for the sole of her foot, and she returned to him into the ark,^b because the waters <i>were</i> on the face of the whole earth: then he put forth his hand, and took her, and pulled her in to himself into the ark.</p> <p>(10) And he stayed yet another seven days; and again he sent forth the dove out of the ark;</p> <p>(11) And the dove came in to him in the evening; and, in her mouth <i>was</i> an olive leaf plucked off: so Noah knew that the waters were dried up from off the earth.</p> <p>(12) And he stayed yet another seven days; and sent forth the dove; which did not return again to him again.</p>
<p>8:4a - 2/17/600 {Gen. 7:11} to 7/17/600 -- exactly 5 months - 150 days {8:3} Each month before the flood was 30 days long. This suggests that the length of day was slightly less than 24 hours. See "How Long Was A Day in Genesis?" at www.TheWordNotes.com. Note this is the month of Nisan on the original calendar – the seventeenth day is the exact day of Jesus' resurrection! See Appendix K: What Day of The Week Was Jesus Crucified? – see note on Ex. 12:2. See also note on Gen. 1:5. Note: the prophetic calendar in Daniel and the Revelation use 30 day months.</p> <p>8:9b - the raven would land on anything, even a floating carcass or tree limb, but the dove would only land on a clean surface</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(13) And it came to pass in the six hundredth and first year, in the first <i>month</i>, the first <i>day</i> of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.</p> <p>(14) And in the second month, on the seven and twentieth day of the month, was the earth dried.</p> <p>(15) And God spake unto Noah, saying,</p> <p>(16) Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.</p> <p>(17) Bring forth with thee every living thing that <i>is</i> with thee, of all flesh, <i>both</i> of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.</p> <p>(18) And Noah went forth, and his sons, and his wife, and his sons' wives with him:</p> <p>(19) Every beast, every creeping thing, and every fowl, <i>and</i> whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.</p> <p>(20) And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. (21) And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart <i>is</i> evil from his youth; neither will I again smite any more every thing living, as I have done.</p>	<p>(13) And it came to pass in the six hundredth and first year {*1657 A.H./C-2385 B.C.},* in the first <i>month</i>, the first <i>day</i> of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, indeed, the face of the ground was dry.</p> <p>(14) And in the second month, on the twenty-seventh day of the month,^c the earth was dried.</p> <p>(15) And God spoke to Noah, saying,</p> <p>(16) <i>Go forth from the ark, you, and your wife, and your sons, and your sons' wives with you.</i></p> <p>(17) <i>Bring forth with you every living thing that is with you, of all flesh, both of birds, and of cattle, and of every crawling thing that crawls upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.</i></p> <p>(18) And Noah went forth, and his sons, and his wife, and his sons' wives with him:</p> <p>(19) Every beast, every crawling thing, and every bird, <i>and</i> whatever that crawls upon the earth, after their kinds, went forth out of the ark.</p> <p>(20) And Noah built an altar to the LORD {Jehovah}; and took of every clean beast, and of every clean bird, and offered burnt offerings on the altar.^d</p> <p>(21) And the LORD {Jehovah} smelled a sweet aroma; and the LORD {Jehovah} said in His heart, <i>I will never again curse the ground any more for man's sake; because the imagination of man's heart is evil from his youth; neither will I again strike any more every living thing, as I have done.</i></p>
<p>8:14c - 2/17/600 {Gen. 7:11} to 2/27/601 - 1 year and 10 days after the floods started. {Gen. 7:11}</p> <p>8:20d - Noah took one of every clean beast and clean bird - he started with 7 of each clean animal [Gen. 7:2] - now there are 3 pairs of the clean animals left</p> <p>601st year of Noah's life [*1657 A.H./C-2385 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(22) While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.</p> <p>Chapter 9 (1) And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. (2) And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth <i>upon</i> the earth, and upon all the fishes of the sea; into your hand are they delivered. (3) Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. (4) But flesh with the life thereof, <i>which is</i> the blood thereof, shall ye not eat. (5) And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. (6) Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. (7) And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. (8) And God spake unto Noah, and to his sons with him, saying, (9) And I, behold, I establish my covenant with you, and with your seed after you; (10) And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.</p>	<p>(22) <i>While the earth remains, planting time and harvest, and cold and heat, and summer and winter, and day and night will not cease.</i></p> <p>Chapter 9 (1) And God blessed Noah and his sons, and said to them, <i>Be fruitful, and multiply, and replenish the earth.</i> (2) <i>And the fear of you and the dread of you will be upon every beast of the earth, and upon every bird of the air, upon all that move upon the earth, and upon all the fish of the sea; into your hand they are delivered.</i> (3) Every moving thing that lives will be food^a for you; I have given you all things even as {I previously gave} the green herbs. (4) But flesh with its life {soul}^b <i>in it, which is</i> its blood, you must not eat. (5) And surely your blood of your lives I will require; at the hand of every beast I will require it, and at the hand of man; at the hand of every man's brother I will require the life of man. (6) Whoever sheds man's blood, by man his blood will be shed: because God made man in His image. (7) And you, be fruitful, and multiply; bring forth abundantly in the earth, and multiply in it. (8) And God spoke to Noah, and to his sons with him, saying, (9) And look, I establish My covenant with you, and with your descendants after you; (10) And with every living creature {soul}^c <i>that is</i> with you, of the birds, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.</p>
<p>9:3a – this is the first time animals are allowed to be food - see Gen. 1:29 9:4b – life – soul – nephish {נֶפֶשׁ} - see note on Gen. 1:20 9:10,12,15,16c – living creature - soul – nephish {נֶפֶשׁ} - see note on Gen. 1:20</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(11) And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.</p> <p>(12) And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:</p> <p>(13) I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.</p> <p>(14) And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:</p> <p>(15) And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. (16) And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.</p> <p>(17) And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.</p> <p>(18) And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.</p> <p>(19) These <i>are</i> the three sons of Noah: and of them was the whole earth overspread.</p> <p>(20) And Noah began <i>to be</i> an husbandman, and he planted a vineyard:</p> <p>(21) And he drank of the wine, and was drunken; and he was uncovered within his tent.</p>	<p>(11) <i>And I will establish My covenant with you; neither will all flesh be cut off any more by the waters of a flood; neither will there be a flood any more to destroy the earth.</i></p> <p>(12) And God said, <i>This is the token of the covenant which I make between Me and you and every living creature {soul}^c that is with you, for all generations:</i></p> <p>(13) <i>I set My rainbow in the cloud, and it will be for a token of a covenant between Me and the earth.</i></p> <p>(14) <i>And it will come to pass, when I bring a cloud over the earth, that the rainbow will be seen in the cloud:</i></p> <p>(15) <i>And I will remember My covenant, which is between Me and you and every living creature {soul}^c of all flesh; and the waters will no more become a flood to destroy all flesh.</i></p> <p>(16) <i>And the rainbow will be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature {soul}^c of all flesh that is upon the earth.</i></p> <p>(17) And God said to Noah, <i>This is the token of the covenant, which I have established between Me and all flesh that is upon the earth.^d</i></p> <p>(18) And the sons of Noah, who went forth from the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.</p> <p>(19) These <i>are</i> the three sons of Noah: and by them the whole earth was populated.</p> <p>(20) And Noah began <i>to be</i> a gardener, and he planted a vineyard:</p> <p>(21) And he drank of the wine, and became drunk; and he was uncovered inside of his tent.</p>
<p>9:10,12,15,16c – living creature - soul – nephish {נֶפֶשׁ} - see note on Gen. 1:20</p> <p>9:17d – the rainbow was a reminder that God would not flood the entire earth again. Since it had not rained before the flood, when Noah saw it rain he would know that it would not be a repeat of the flood.</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(22) And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.</p> <p>(23) And Shem and Japheth took a garment, and laid <i>it</i> upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces <i>were</i> backward, and they saw not their father's nakedness.</p> <p>(24) And Noah awoke from his wine, and knew what his younger son had done unto him.</p> <p>(25) And he said, Cursed <i>be</i> Canaan; a servant of servants shall he be unto his brethren.</p> <p>(26) And he said, Blessed <i>be</i> the LORD God of Shem; and Canaan shall be his servant.</p> <p>(27) God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.</p> <p>(28) And Noah lived after the flood three hundred and fifty years.</p> <p>(29) And all the days of Noah were nine hundred and fifty years: and he died.</p> <p>Chapter 10</p> <p>(1) Now these <i>are</i> the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.</p> <p>(2) The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.</p> <p>(3) And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.</p> <p>(4) And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.</p>	<p>(22) And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.</p> <p>(23) And Shem and Japheth took a robe, and laid <i>it</i> upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces <i>were</i> backward, and they did not see their father's nakedness.</p> <p>(24) And Noah awoke from his wine, and knew what his younger son had done to him.</p> <p>(25) And he said, Cursed <i>is</i> Canaan; a servant of servants he will be to his brothers.</p> <p>(26) And he said, Blessed <i>is</i> the LORD {Jehovah} God of Shem; and Canaan will be his servant.</p> <p>(27) God will enlarge Japheth, and he will live in the tents of Shem; and Canaan will be his servant.</p> <p>(28) And Noah lived after the flood three hundred and fifty years.</p> <p>(29) And all the days of Noah were nine hundred and fifty years: and he died {2006 A.H./C-2036 B.C.}.*</p> <p>Chapter 10</p> <p>(1) Now these <i>are</i> the generations {records} of the sons of Noah, Shem, Ham, and Japheth:^a and sons were born to them after the flood.</p> <p>(2) The sons of Japheth;^b Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.</p> <p>(3) And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.</p> <p>(4) And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.</p>
<p>10:1a - end of Shem, Ham, and Japhath's section 4 {Gen. 11:10} beginning of Shem's section 5</p> <p>10:2b - note that Japheth's descendants are listed first because Japheth is Noah's first born Son - Whenever Noah's sons are normally listed, Shem is usually listed first because from his descendants will come the Messiah – Jesus. - See Gen. 5:32</p> <p>950th year of Noah's life – Noah's death [*2006 A.H./C-2036 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(5) By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.</p> <p>(6) And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.</p> <p>(7) And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.</p> <p>(8) And Cush begat Nimrod: he began to be a mighty one in the earth.</p> <p>(9) He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.</p> <p>(10) And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.</p> <p>(11) Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,</p> <p>(12) And Resen between Nineveh and Calah: the same is a great city.</p> <p>(13) And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,</p> <p>(14) And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.</p> <p>(15) And Canaan begat Sidon his firstborn, and Heth,</p> <p>(16) And the Jebusite, and the Amorite, and the Girgasite,</p> <p>(17) And the Hivite, and the Arkite, and the Sinite,</p> <p>(18) And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.</p>	<p>(5) By these the islands of the Gentiles {nations; non-Jews} were divided in their lands; every one after his language, after their families, in their nations.</p> <p>(6) And the sons of Ham; Cush {Ethiopia}, and Mizraim {Egypt}, and Phut {Libya}, and Canaan.</p> <p>(7) And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, Dedan.</p> <p>(8) And Cush fathered Nimrod: he began to be a mighty one in the earth.</p> <p>(9) He was a mighty hunter before the LORD {Jehovah}: therefore it is said, Even as Nimrod the mighty hunter before the LORD {Jehovah}.</p> <p>(10) And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.</p> <p>(11) Out of that land Asshur went forth, and built Nineveh, and the city Rehoboth, and Calah,</p> <p>(12) And Resen between Nineveh and Calah: the same is a great city.</p> <p>(13) And Mizraim fathered Ludim, and Anamim, and Lehabim, and Naphtuhim,</p> <p>(14) And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.</p> <p>(15) And Canaan fathered Sidon his firstborn, and Heth,</p> <p>(16) And the Jebusite, and the Amorite, and the Girgasite,</p> <p>(17) And the Hivite, and the Arkite, and the Sinite,</p> <p>(18) And the Arvadite, and the Zemarite, and the Hamathite: and afterwards the families of the Canaanites were spread abroad.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(19) And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.</p> <p>(20) These <i>are</i> the sons of Ham, after their families, after their tongues, in their countries, <i>and</i> in their nations.</p> <p>(21) Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were <i>children</i> born.</p> <p>(22) The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.</p> <p>(23) And the children of Aram; Uz, and Hul, and Gether, and Mash.</p> <p>(24) And Arphaxad begat Salah; and Salah begat Eber.</p> <p>(25) And unto Eber were born two sons: the name of one <i>was</i> Peleg; for in his days was the earth divided; and his brother's name <i>was</i> Joktan.</p> <p>(26) And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,</p> <p>(27) And Hadoram, and Uzal, and Diklah,</p> <p>(28) And Obal, and Abimael, and Sheba,</p> <p>(29) And Ophir, and Havilah, and Jobab: all these <i>were</i> the sons of Joktan.</p> <p>(30) And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.</p> <p>(31) These <i>are</i> the sons of Shem, after their families, after their tongues, in their lands, after their nations.</p> <p>(32) These <i>are</i> the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.</p>	<p>(19) And the border of the Canaanites was from Sidon, as you come toward Gerar, to Gaza; as you go, toward Sodom, and Gomorrah, and Admah, and Zeboim, even to Lasha.</p> <p>(20) These <i>are</i> the sons of Ham, after their families, after their languages, in their countries, <i>and</i> in their nations.</p> <p>(21) To Shem also the father of all the children of Eber, the brother of Japheth the elder,^c even to him were <i>children</i> born.</p> <p>(22) The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.</p> <p>(23) And the children of Aram; Uz, and Hul, and Gether, and Mash.</p> <p>(24) And Arphaxad fathered Salah; and Salah fathered Eber.</p> <p>(25) And to Eber were born two sons: the name of one <i>was</i> Peleg {division};^d because in his days the earth was divided;[*] and his brother's name <i>was</i> Joktan.</p> <p>(26) And Joktan fathered Almodad, and Sheleph, and Hazarmaveth, and Jerah,</p> <p>(27) And Hadoram, and Uzal, and Diklah,</p> <p>(28) And Obal, and Abimael, and Sheba,</p> <p>(29) And Ophir, and Havilah, and Jobab: all these <i>were</i> the sons of Joktan.</p> <p>(30) And their homeland was from Mesha, as you go toward Sephar a mount of the east.</p> <p>(31) These <i>are</i> the sons of Shem, after their families, after their languages, in their lands, after their nations.</p> <p>(32) These <i>are</i> the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.</p>
<p>10:21c – Japheth the elder – Japheth is the oldest son of Noah's three sons</p> <p>10:25d – Peleg {פלג} – division – possibly born soon after the division of languages and nations at the tower of Babel or possibly the division of the continents as we know them – this latter is proposed by Dr. David Cooper – See: Appendix G: World Time Line of Biblical History</p> <p>Year of Peleg's birth [Gen. 11:16]; 100 years after Flood – see above note [*1757 A.H./C-2285 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>Chapter 11</p> <p>(1) And the whole earth was of one language, and of one speech.</p> <p>(2) And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.</p> <p>(3) And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. (4) And they said, Go to, let us build us a city and a tower, whose top <i>may reach</i> unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.</p> <p>(5) And the LORD came down to see the city and the tower, which the children of men builded.</p> <p>(6) And the LORD said, Behold, the people <i>is</i> one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.</p> <p>(7) Go to, let us go down, and there confound their language, that they may not understand one another's speech.</p> <p>(8) So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.</p> <p>(9) Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.</p>	<p>Chapter 11</p> <p>(1) And the whole earth was of one language, and of one speech.</p> <p>(2) And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they lived there.</p> <p>(3) And they said one to another, Come now, let us make brick, and bake them thoroughly. And they had brick for stone, and tar for mortar.</p> <p>(4) And they said, Come now, let us build for ourselves a city and a tower, whose top <i>may reach</i> to heaven;^a and let us make a name for ourselves,^b lest we be scattered abroad upon the face of the whole earth.</p> <p>(5) And the LORD {Jehovah} came down to see the city and the tower, which the children of men built.</p> <p>(6) And the LORD {Jehovah} said, <i>Look, the people are one, and they all have one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.</i></p> <p>(7) <i>Come now, let Us go down, and there confound their language, that they may not understand one another's speech.</i></p> <p>(8) So the LORD {Jehovah} scattered them abroad from there upon the face of all the earth: and they ceased to build the city.</p> <p>(9) Therefore the name of the city is called Babel {confusion};^c because the LORD {Jehovah} there confounded the language of all the earth: and from there the LORD {Jehovah} scattered them abroad upon the face of all the earth.</p>
<p>11:4a - whose top <i>may reach</i> heavens – literally – whose top with heavens [וְרֹאשׁוֹ בַשָּׁמַיִם] - see "The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars" at www.TheWordNotes.com and The Witness of the Stars by E.W. Bullinger</p> <p>11:4b – let us make a name for ourselves – the primary reason for building the tower</p> <p>11:9c – Babel {בָּבֶל} - confusion</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(10) These <i>are</i> the generations of Shem: Shem <i>was</i> an hundred years old, and begat Arphaxad two years after the flood:</p> <p>(11) And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.</p> <p>(12) And Arphaxad lived five and thirty years, and begat Salah:</p> <p>(13) And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.</p> <p>(14) And Salah lived thirty years, and begat Eber:</p> <p>(15) And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.</p> <p>(16) And Eber lived four and thirty years, and begat Peleg:</p> <p>(17) And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.</p> <p>(18) And Peleg lived thirty years, and begat Reu:</p> <p>(19) And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.</p> <p>(20) And Reu lived two and thirty years, and begat Serug:</p> <p>(21) And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.</p>	<p>(10) These <i>are</i> the generations {records} of Shem:^d Shem <i>was</i> one hundred years old, and fathered Arphaxad two years after the flood {1658 A.H./C-2384 B.C.}:^{e*}</p> <p>(11) And Shem lived after he fathered Arphaxad five hundred years, and fathered sons and daughters.</p> <p>(12) And Arphaxad lived thirty-five years, and fathered Salah {1693 A.H./C-2349 B.C.}:^e</p> <p>(13) And Arphaxad lived after he fathered Salah four hundred and three years, and fathered sons and daughters.</p> <p>(14) And Salah lived thirty years, and fathered Eber {1723 A.H./C-2319 B.C.}:^e</p> <p>(15) And Salah lived after he fathered Eber four hundred and three years, and fathered sons and daughters.</p> <p>(16) And Eber lived thirty-four years, and fathered Peleg {division} {1757 A.H./C-2285 B.C.}:^{e*}</p> <p>(17) And Eber lived after he fathered Peleg four hundred and thirty years, and fathered sons and daughters.</p> <p>(18) And Peleg lived thirty years, and fathered Reu {1787 A.H./C-2255 B.C.}:^e</p> <p>(19) And Peleg lived after he fathered Reu two hundred and nine years, and fathered sons and daughters.</p> <p>(20) And Reu lived thirty-two years, and fathered Serug {1819 A.H./C-2223 B.C.}:^e</p> <p>(21) And Reu lived after he fathered Serug two hundred and seven years, and fathered sons and daughters.</p>
<p>11:10d - end of Shem's records section 5 {Gen. 11:27} beginning of Terah's records section 6</p> <p>11:10e - two years after the flood - Gen. 7:6 says that Noah was 500 when he fathered Shem, Ham, and Japheth. - Shem is named first in 7:6 because from his descendants Jesus will come. Japheth was actually born when Noah was 500, by doing the math we know that Shem was actually born when Noah was 502 years old. <u>See Appendix G: World Time Line of Biblical History</u></p> <p>100th year of Shem's life – Arphaxad's birth [*1658 A.H./C-2384 B.C.]</p> <p>34th year of Eber's life – Peleg born; 100 years after the Flood [**1757 A.H./C-2285 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(22) And Serug lived thirty years, and begat Nahor:</p> <p>(23) And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.</p> <p>(24) And Nahor lived nine and twenty years, and begat Terah:</p> <p>(25) And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.</p> <p>(26) And Terah lived seventy years, and begat Abram, Nahor, and Haran. (27) Now these <i>are</i> the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.</p> <p>(28) And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.</p> <p>(29) And Abram and Nahor took them wives: the name of Abram's wife <i>was</i> Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.</p> <p>(30) But Sarai was barren; she <i>had</i> no child.</p> <p>(31) And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.</p> <p>(32) And the days of Terah were two hundred and five years: and Terah died in Haran.</p>	<p>(22) And Serug lived thirty years, and fathered Nahor {1849 A.H./C-2193 B.C.}: (23) And Serug lived after he fathered Nahor two hundred years, and fathered sons and daughters. (24) And Nahor lived twenty-nine years, and fathered Terah {1878 A.H./C-2164 B.C.}: (25) And Nahor lived after he fathered Terah one hundred and nineteen years, and fathered sons and daughters. (26) And Terah lived seventy years, and fathered Abram, Nahor, and Haran {1948 A.H./C-2094 B.C.}.^f (27) Now these <i>are</i> the generations {records} of Terah:^g Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. (28) And Haran died before his father Terah in the land of his birth, in Ur of the Chaldees. (29) And Abram and Nahor took for themselves wives: the name of Abram's wife <i>was</i> Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. (30) But Sarai was barren; she <i>had</i> no child. (31) And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came to Haran, and lived there. (32) And the days of Terah were two hundred and five years: and Terah died in Haran {2083 A.H./C-1959 B.C.}.^h</p>
<p>11:26f - Terah at age 70 fathered Nahor, Abram was born when Terah was 130 (Gen. 11:31-32; Gen. 12:4; Acts 7:4) Abram is named first because of his importance. - See note on Gen. 5:32. We know this because Acts 7:4 tells us that Abram went to Canaan at age 75 <u>after his father's death</u> and Terah died at the age of 205 [see Gen. 11:32]. See Appendix G: World Time Line of Biblical History</p> <p>11:27g - end of Terah's records section 6 {Gen. 25:12} beginning of Ishmael's records section 7</p> <p>11:32h - death of Terah - Acts 7:4 - see Appendix G: World Time Line of Biblical History</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>Chapter 12</p> <p>(1) Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:</p> <p>(2) And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:</p> <p>(3) And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.</p> <p>(4) So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram <i>was</i> seventy and five years old when he departed out of Haran.</p> <p>(5) And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.</p> <p>(6) And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite <i>was</i> then in the land.</p> <p>(7) And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.</p> <p>(8) And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, <i>having</i> Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.</p>	<p>Chapter 12</p> <p>(1) Now the LORD {Jehovah} had said to Abram, Get yourself out of your country, and away from your relatives, and from your father's house, to a land that I will show you:</p> <p>(2) And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing:</p> <p>(3) And I will bless those who bless you, and curse him who curses you: and in you shall all families of the earth be blessed.^a</p> <p>(4) So Abram departed, as the LORD {Jehovah} had spoken to him; and Lot went with him: and Abram <i>was</i> seventy-five years old when he departed out of Haran {2083 A.H./C-1959 B.C.}.^{b,c}</p> <p>(5) And Abram took Sarai his wife, and Lot his brother's son,^c and all their substance that they had gathered, and the souls that they had obtained^d in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.</p> <p>(6) And Abram passed through the land to the place of Sichem, to the plain of Moreh. And the Canaanite <i>was</i> then in the land.</p> <p>(7) And the LORD {Jehovah} appeared to Abram, and said, To your descendants I will give this land: and there he built an altar to the LORD {Jehovah}, Who appeared to him.</p> <p>(8) And he departed from there to a mountain on the east of Bethel {house of God},^e and pitched his tent, <i>having</i> Bethel on the west, and Hai on the east: and there he built an altar to the LORD {Jehovah}, and called upon the Name of the LORD {Jehovah}.</p>
<p>12:3a – Gen. 17:6-8; 22:16-18; 26:3-4; 28:13-14; Acts 3:25; Rom. 4:13; Gal. 3:8,29; Eph. 2:12</p> <p>12:4b – Abraham departed from Haran <u>after his father Terah's death</u> – Acts 7:4</p> <p>– see Appendix G: World Time Line of Biblical History</p> <p>12:5c – Lot was Haran's son [Haran Abraham's brother] who had already died – Gen. 11:28</p> <p>12:5d - souls that they had obtained [purchased] -- slaves</p> <p>12:8e – Bethel {בֵּית אֵל} – house of God</p> <p>205th year of Terah – Terah's death; 75th year of Abraham's life [*2083 A.H./C-1959 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(9) And Abram journeyed, going on still toward the south.</p> <p>(10) And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine <i>was</i> grievous in the land.</p> <p>(11) And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou <i>art</i> a fair woman to look upon:</p> <p>(12) Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This <i>is</i> his wife: and they will kill me, but they will save thee alive.</p> <p>(13) Say, I pray thee, thou <i>art</i> my sister: that it may be well with me for thy sake; and my soul shall live because of thee.</p> <p>(14) And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she <i>was</i> very fair.</p> <p>(15) The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.</p> <p>(16) And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.</p> <p>(17) And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.</p> <p>(18) And Pharaoh called Abram, and said, What <i>is</i> this <i>that</i> thou hast done unto me? why didst thou not tell me that she <i>was</i> thy wife?</p>	<p>(9) And Abram journeyed, going on still towards the south.</p> <p>(10) And there was a famine in the land: and Abram went down into Egypt to live there; because the famine <i>was</i> severe in the land.</p> <p>(11) And it came to pass, when he had come near to enter into Egypt, that he said to Sarai his wife, Indeed now, I know that you <i>are</i> a beautiful woman:</p> <p>(12) Therefore it will come to pass, when the Egyptians see you, that they will say, This <i>is</i> his wife: and they will kill me, but they will save you alive.</p> <p>(13) I urge {ask} you to say that you <i>are</i> my sister: that it may be well with me for your sake; and my soul shall live because of you.</p> <p>(14) And it came to pass, that, when Abram had come into Egypt, the Egyptians saw the woman that she <i>was</i> very fair {beautiful}.</p> <p>(15) The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.</p> <p>(16) And he treated Abram well for her sake: and he had sheep, and oxen, and male donkeys, and men servants, and maid servants, and female donkeys, and camels.</p> <p>(17) And the LORD {Jehovah} plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.</p> <p>(18) And Pharaoh called Abram, and said, What <i>is</i> this <i>that</i> you have done to me? why did you not tell me that she <i>was</i> your wife?</p>
12:13f – Sarai is in fact Abram's half-sister - Gen. 20:12	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(19) Why saidst thou, She <i>is</i> my sister? so I might have taken her to me to wife: now therefore behold thy wife, take <i>her</i>, and go thy way.</p> <p>(20) And Pharaoh commanded <i>his</i> men concerning him: and they sent him away, and his wife, and all that he had.</p> <p>Chapter 13</p> <p>(1) And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.</p> <p>(2) And Abram <i>was</i> very rich in cattle, in silver, and in gold.</p> <p>(3) And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;</p> <p>(4) Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.</p> <p>(5) And Lot also, which went with Abram, had flocks, and herds, and tents.</p> <p>(6) And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.</p> <p>(7) And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.</p> <p>(8) And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we <i>be</i> brethren.</p>	<p>(19) Why did you say, She <i>is</i> my sister? so I might have taken her to myself for a wife: now therefore see your wife, take <i>her</i>, and go your way.</p> <p>(20) And Pharaoh commanded <i>his</i> men concerning him: and they sent him away, and his wife, and all that he had.</p> <p>Chapter 13</p> <p>(1) And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.</p> <p>(2) And Abram <i>was</i> very rich in cattle, in silver, and in gold.</p> <p>(3) And he went on his journeys from the south even to Bethel, to the place where his tent had been at the beginning, between Bethel and Hai;</p> <p>(4) To the place of the altar, which he had made there at the first: and there Abram called on the Name of the LORD {Jehovah}.</p> <p>(5) And Lot also, who went with Abram, had flocks, and herds, and tents.</p> <p>(6) And the land was not able to bear them, that they might live together: because their substance was great, so that they could not live together.</p> <p>(7) And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and during that time the Canaanite and the Perizzite lived in the land.</p> <p>(8) And Abram said to Lot, I urge {ask} you, Let there be no strife, between me and you, and between my herdsmen and your herdsmen; because we <i>are</i> kinsmen.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(9) <i>Is</i> not the whole land before thee? separate thyself, I pray thee, from me: if <i>thou wilt take</i> the left hand, then I will go to the right; or if <i>thou depart</i> to the right hand, then I will go to the left.</p> <p>(10) And Lot lifted up his eyes, and beheld all the plain of Jordan, that it <i>was</i> well watered every where, before the LORD destroyed Sodom and Gomorrah, <i>even</i> as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.</p> <p>(11) Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.</p> <p>(12) Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched <i>his</i> tent toward Sodom.</p> <p>(13) But the men of Sodom <i>were</i> wicked and sinners before the LORD exceedingly.</p> <p>(14) And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:</p> <p>(15) For all the land which thou seest, to thee will I give it, and to thy seed forever.</p> <p>(16) And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, <i>then</i> shall thy seed also be numbered.</p> <p>(17) Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.</p> <p>(18) Then Abram removed <i>his</i> tent, and came and dwelt in the plain of Mamre, which <i>is</i> in Hebron, and built there an altar unto the LORD.</p>	<p>(9) <i>Is</i> not the whole land before you? I urge {ask} you to separate yourself, from me: if <i>you will take</i> the left hand, then I will go to the right; or if <i>you depart</i> to the right hand, then I will go to the left.</p> <p>(10) And Lot lifted up his eyes, and saw all the plain of Jordan, that it <i>was</i> well watered everywhere, before the LORD {Jehovah} destroyed Sodom and Gomorrah, <i>even</i> as the garden of the LORD {Jehovah}, like the land of Egypt, as you come towards Zoar.</p> <p>(11) Then Lot chose for himself all the plain of Jordan; and Lot journeyed east: and they separated themselves from one another.</p> <p>(12) Abram lived in the land of Canaan, and Lot lived in the cities of the plain, and pitched <i>his</i> tent towards Sodom.</p> <p>(13) But the men of Sodom <i>were</i> exceedingly wicked and sinners before the LORD {Jehovah}.</p> <p>(14) And the LORD {Jehovah} said to Abram, after Lot had separated from him, Lift up now your eyes, and look from the place where you are northward, and southward, and eastward, and westward:</p> <p>(15) Because all the land which you see, to you I will give, and to your descendants forever.</p> <p>(16) And I will make your descendants as numerous as the dust of the earth: so that if a man can count the dust of the earth, <i>then</i> shall your descendants also be counted.</p> <p>(17) Arise, walk through the land in its length and in its width; because I will give it to you.</p> <p>(18) Then Abram removed <i>his</i> tent, and came and lived in the plain of Mamre, which <i>is</i> in Hebron, and built there an altar to the LORD {Jehovah}.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>Chapter 14</p> <p>(1) And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;</p> <p>(2) <i>That these</i> made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.</p> <p>(3) All these were joined together in the vale of Siddim, which is the salt sea.</p> <p>(4) Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.</p> <p>(5) And in the fourteenth year came Chedorlaomer, and the kings that <i>were</i> with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,</p> <p>(6) And the Horites in their mount Seir, unto Elparan, which is by the wilderness.</p> <p>(7) And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.</p> <p>(8) And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;</p> <p>(9) With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.</p>	<p>Chapter 14</p> <p>(1) And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;</p> <p>(2) <i>That these</i> made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.</p> <p>(3) All these were joined together in the valley of Siddim, which is the salt sea {Dead Sea}.^a</p> <p>(4) Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.</p> <p>(5) And in the fourteenth year Chedorlaomer came, and the kings that <i>were</i> with him, and struck the giants in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,</p> <p>(6) And the Horites {cave dwellers} in their mount Seir, to El-paran, which is by the wilderness.</p> <p>(7) And they returned, and came to Enmishpat, which is Kadesh, and struck all the country of the Amalekites, and also the Amorites, who lived in Hazezon-tamar.</p> <p>(8) And the king of Sodom went out, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar) and they joined battle with them in the valley of Siddim;</p> <p>(9) With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings against five.</p>
14:3a - salt sea - Dead Sea	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(10) And the vale of Siddim <i>was full of</i> slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.</p> <p>(11) And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.</p> <p>(12) And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.</p> <p>(13) And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these <i>were</i> confederate with Abram.</p> <p>(14) And when Abram heard that his brother was taken captive, he armed his trained <i>servants</i>, born in his own house, three hundred and eighteen, and pursued <i>them</i> unto Dan.</p> <p>(15) And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which <i>is</i> on the left hand of Damascus.</p> <p>(16) And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.</p> <p>(17) And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that <i>were</i> with him, at the valley of Shaveh, which <i>is</i> the king's dale.</p> <p>(18) And Melchizedek king of Salem brought forth bread and wine: and he <i>was</i> the priest of the most high God.</p>	<p>(10) And the valley of Siddim <i>was full of</i> tar pits; and the kings of Sodom and Gomorrah fled, and fell there; and those who remained fled to the mountain.</p> <p>(11) And they took all the goods of Sodom and Gomorrah, and all their food, and went their way.</p> <p>(12) And they took Lot, Abram's brother's son, who lived in Sodom, and his goods, and departed.</p> <p>(13) And there came one who had escaped, and told Abram the Hebrew {to cross over};^b because he lived in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these <i>were</i> allies with Abram.</p> <p>(14) And when Abram heard that his brother {nephew} was taken captive, he armed his trained <i>servants</i>, born in his own house, three hundred and eighteen, and pursued <i>them</i> to Dan.</p> <p>(15) And he divided his forces against them, he and his servants, by night, and struck them, and pursued them to Hobah, which <i>is</i> on the left hand of Damascus.</p> <p>(16) And he brought back all the goods, and also brought again his brother {nephew} Lot, and his goods, and the women also, and the people.</p> <p>(17) And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that <i>were</i> with him, at the valley of Shaveh, which <i>is</i> the king's valley.</p> <p>(18) And Melchizedek {King of Right}^c king of Salem {peace}^d brought forth bread and wine: and he <i>was</i> the priest of the most high God.</p>
<p>14:13b – the Hebrew {העברי} – “Hebrew” means - to cross over – Abraham “crossed over” from the land of his forefathers to come to the Promised Land</p> <p>14:18c - Melchizedek [מלכ־צדק]- "King of Right" or "righteousness" - Ps. 110:4; Heb. 5:6; Heb. 6:20</p> <p>14:18d - Salem - shalom – peace {שלם}- later to be called Jerusalem [Ps. 76:1] - He shall see Peace or “City of Peace”</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(19) And he blessed him, and said, Blessed <i>be</i> Abram of the most high God, possessor of heaven and earth:</p> <p>(20) And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.</p> <p>(21) And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.</p> <p>(22) And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,</p> <p>(23) That I will not <i>take</i> from a thread even to a shoelatchet, and that I will not take any thing that <i>is</i> thine, lest thou shouldest say, I have made Abram rich:</p> <p>(24) Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.</p> <p>Chapter 15</p> <p>(1) After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I <i>am</i> thy shield, <i>and</i> thy exceeding great reward.</p> <p>(2) And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house <i>is</i> this Eliezer of Damascus?</p> <p>(3) And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.</p> <p>(4) And, behold, the word of the LORD <i>came</i> unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.</p>	<p>(19) And he blessed him, and said, Blessed <i>is</i> Abram of the most high God, Possessor of heaven and earth:</p> <p>(20) And blessed is the most high God, Who has delivered your enemies into your hand. And he {Abram} gave to him {Melchizedek} tithes {a tenth; 10%} of all.^e</p> <p>(21) And the king of Sodom said to Abram, Give me the people, and take the goods to yourself.</p> <p>(22) And Abram said to the king of Sodom, I have lifted up my hand to the LORD {Jehovah}, the most high God, the Possessor of heaven and earth,</p> <p>(23) That I will not <i>take</i> from a thread even to a shoe latch, and that I will not take anything that <i>is</i> yours, lest you should say, I have made Abram rich:</p> <p>(24) Except only that which the young men have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre;^f let them take their portion.</p> <p>Chapter 15</p> <p>(1) After these things the word of the LORD {Jehovah} came to Abram in a vision, saying, <i>Do not be afraid, Abram: I am your shield, and your exceedingly great reward.</i></p> <p>(2) And Abram said, Lord GOD {Jehovah}, what will You give me, since I go childless, and the steward of my house <i>is</i> this Eliezer^a of Damascus?</p> <p>(3) And Abram said, Look, to me You have given no descendants: and, one born in my house is my heir.</p> <p>(4) And, the word of the LORD {Jehovah} <i>came</i> to him, saying, <i>This shall not be your heir; but he who shall come forth out of your own body shall be your heir.</i></p>
<p>14:20e - Abram gave tithes to Melchizedek - Heb. 7:4 14:24f - Aner, Eschol, and Mamre - see 14:13 15:2a - steward of Abraham's household - see Gen. 24:2</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(5) And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.</p> <p>(6) And he believed in the LORD; and he counted it to him for righteousness.</p> <p>(7) And he said unto him, I <i>am</i> the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.</p> <p>(8) And he said, Lord GOD, whereby shall I know that I shall inherit it?</p> <p>(9) And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.</p> <p>(10) And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.</p> <p>(11) And when the fowls came down upon the carcases, Abram drove them away.</p> <p>(12) And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.</p> <p>(13) And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land <i>that is</i> not theirs, and shall serve them; and they shall afflict them four hundred years;</p>	<p>(5) And He brought him forth abroad, and said, Look now towards heaven, and count the stars, if you are able to count them: and He said to him, So shall your descendants be.*</p> <p>(6) And he believed in the LORD {Jehovah}; and He counted it to him for righteousness.^b</p> <p>(7) And He said to him, I am the LORD {Jehovah} Who brought you out of Ur of the Chaldees, to give this land to you to inherit it.</p> <p>(8) And he said, Lord GOD {Jehovah}, how shall I know that I shall inherit it?</p> <p>(9) And He said to him, Take for Me a heifer of three years old, and a female goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.</p> <p>(10) And he took for Him all these, and divided them in the middle, and laid each piece one against another: but the birds he did not divide.</p> <p>(11) And when the birds came down upon the dead bodies, Abram drove them away.</p> <p>(12) And when the sun was going down, a deep sleep fell upon Abram; and, a horror of great darkness fell upon him.</p> <p>(13) And He said to Abram, Know for certain that your descendants shall be strangers in a land <i>that is</i> not theirs, and shall serve them; and they shall afflict them four hundred years;^c</p>
<p>15:6b - Rom. 4:3, 9-10</p> <p>15:13c - Note: Abraham's descendants would live in land that would not be theirs and would be afflicted, but they were only in Egypt a total of 215 years. The 400 years is counted from Isaac's 5th birthday – it is believed that women of that time period nursed their young and then weaned them at age 5 – see Gen. 21:9. Moses was born only 63 years after Joseph's death. The law of Moses was given 430 years after the promise was given to Abraham who was 75 at the time. [Gal.3:15-19] Abraham lived 100 years after the promise was given to him. [Gen. 25:7]. See Appendix G: World Time Line of Biblical History - strangers – see Ex. 6:4. See also: Appendix M: How Long Was Israel In Egypt?</p> <p>1/14/2083 A.H. – see Ex. 12:41; Gal. 3:15-19</p> <p>[*2083 A.H./C-1959 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(14) And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.</p> <p>(15) And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.</p> <p>(16) But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.</p> <p>(17) And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.</p> <p>(18) In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:</p> <p>(19) The Kenites, and the Kenizzites, and the Kadmonites,</p> <p>(20) And the Hittites, and the Perizzites, and the Rephaims,</p> <p>(21) And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.</p> <p>Chapter 16</p> <p>(1) Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name <i>was</i> Hagar.</p> <p>(2) And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.</p>	<p>(14) And also that nation, whom they shall serve, I will judge: and afterward they shall come out with great substance.</p> <p>(15) And you shall go to your fathers in peace; you shall be buried in a good old age.</p> <p>(16) But in the fourth generation^d they shall come here again: because the sin of the Amorites is not yet full.</p> <p>(17) And it came to pass, that, when the sun went down, and it was dark, that a smoking furnace, and a burning lamp that passed between those pieces.</p> <p>(18) In the same day the LORD {Jehovah} made a covenant with Abram, saying, To your descendants I have given this land, from the river of Egypt {Nile River}^e to the great river, the river Euphrates:</p> <p>(19) The Kenites, and the Kenizzites, and the Kadmonites,</p> <p>(20) And the Hittites, and the Perizzites, and the Rephaims,</p> <p>(21) And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.</p> <p>Chapter 16</p> <p>(1) Now Sarai Abram's wife gave birth to him no children: and she had a handmaid, an Egyptian, whose name <i>was</i> Hagar.</p> <p>(2) And Sarai said to Abram, Listen now, the LORD {Jehovah} has restrained me from bearing {children}: I urge {ask} you to go in to my maid; it may be that I may obtain children by her. And Abram listened to the voice of Sarai.</p>
<p>15:16d - fourth generation - see note on 15:13 - four hundred years - See Ex. 6:20 - Moses is actually the 5th generation through his father Amram, but 4th generation through his mother Jochebed. - see Ex. 2:1; Ex. 6:20; Num. 26:59</p> <p>15:18e - river of Egypt {Nile River} - and Red Sea - see Ex. 23:31 - to Euphrates River {II Sam. 8:1-3}</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(3) And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.</p> <p>(4) And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.</p> <p>(5) And Sarai said unto Abram, My wrong <i>be</i> upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.</p> <p>(6) But Abram said unto Sarai, Behold, thy maid <i>is</i> in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.</p> <p>(7) And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.</p> <p>(8) And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.</p> <p>(9) And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.</p> <p>(10) And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.</p> <p>(11) And the angel of the LORD said unto her, Behold, thou <i>art</i> with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.</p> <p>(12) And he will be a wild man; his hand <i>will be</i> against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.</p>	<p>(3) And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had lived ten years in the land of Canaan, and gave her to her husband Abram to be his wife.</p> <p>(4) And he went in to Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.</p> <p>(5) And Sarai said to Abram, My wrong is upon you: I have given my maid into your bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD {Jehovah} judge between me and you.</p> <p>(6) But Abram said to Sarai, Look, your maid <i>is</i> in your hand; do to her as it pleases you. And when Sarai dealt harshly with her, she fled from her face.</p> <p>(7) And the Angel of the LORD {Jehovah} found her by a fountain of water in the wilderness, by the fountain on the road to Shur.</p> <p>(8) And He said, Hagar, Sarai's maid, Why have you come here? and where will you go? And she said, I am fleeing from the face of my mistress Sarai.</p> <p>(9) And the Angel of the LORD {Jehovah} said to her, Return to your mistress, and submit yourself under her hands.</p> <p>(10) And the Angel of the LORD {Jehovah} said to her, I will multiply your descendants exceedingly, that they shall not be numbered because of the multitude.</p> <p>(11) And the Angel of the LORD {Jehovah} said to her, Look, you <i>are</i> with child, and shall bear a son, and shall call his name Ishmael {God will hear};^a because the LORD {Jehovah} has heard your affliction.</p> <p>(12) And he will be a wild man; his hand <i>will be</i> against every man, and every man's hand against him; and he shall live in the presence of all his brothers.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(13) And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?</p> <p>(14) Wherefore the well was called Beerlahairoi; behold, <i>it is</i> between Kadesh and Bered.</p> <p>(15) And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.</p> <p>(16) And Abram <i>was</i> fourscore and six years old, when Hagar bare Ishmael to Abram.</p> <p>Chapter 17</p> <p>(1) And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I <i>am</i> the Almighty God; walk before me, and be thou perfect.</p> <p>(2) And I will make my covenant between me and thee, and will multiply thee exceedingly.</p> <p>(3) And Abram fell on his face: and God talked with him, saying,</p> <p>(4) As for me, behold, my covenant <i>is</i> with thee, and thou shalt be a father of many nations.</p> <p>(5) Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.</p> <p>(6) And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.</p>	<p>(13) And she called the Name of the LORD {Jehovah} Who spoke to her, You God see me:^b because she said, Have I also here looked for Him Who sees me?</p> <p>(14) Therefore the well was called Beerlahai-roi {well of a living One, Who sees me};^c <i>it is</i> between Kadesh and Bered.</p> <p>(15) And Hagar gave birth to Abram a son: and Abram called his son's name, which Hagar gave birth to, Ishmael {God will hear}.</p> <p>(16) And Abram <i>was</i> eighty-six years old, when Hagar gave birth to Ishmael to Abram {2094 A.H./C-1948 B.C.}.*</p> <p>Chapter 17</p> <p>(1) And when Abram was ninety-nine years old, the LORD {Jehovah} appeared to Abram, and said to him, I <i>am</i> the Almighty God;^a walk before Me, and be perfect.</p> <p>(2) And I will make My covenant between Me and you, and will multiply you exceedingly.</p> <p>(3) And Abram fell on his face: and God talked with him, saying,</p> <p>(4) As for Me, indeed, My covenant <i>is</i> with you, and you shall be a father of many nations.</p> <p>(5) Neither shall your name any more be called Abram {exalted father}, but your name shall be Abraham {father of multitudes};^b because I have made you a father of many nations.</p> <p>(6) And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come out of you.</p>
<p>16:11a - Ishmael - {ישמעאל} - "God will hear"</p> <p>16:13b - You God see me - eth el roi {אתה אל ראי}</p> <p>16:14c - Beer-lahai-roi - {באר לחי ראי} - "well of a living One, my Seer [Who sees me]"</p> <p>17:1a – God Almighty – el shaddai {אל שדי}</p> <p>17:5b - Abram - {אברם} -exalted father; Abraham - {אברהם} - father of multitudes</p> <p>86th year of Abram's life – Ishmael born [*2094 A.H./C-1948 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(7) And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.</p> <p>(8) And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.</p> <p>(9) And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.</p> <p>(10) This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.</p> <p>(11) And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.</p> <p>(12) And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.</p> <p>(13) He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.</p> <p>(14) And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.</p> <p>(15) And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah <i>shall</i> her name be.</p>	<p>(7) And I will establish My covenant between Me and you and your descendants after you in their generations for an everlasting covenant, to be a God to you, and to your descendants after you.</p> <p>(8) And I will give to you, and to your descendants after you, the land in which you are a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.</p> <p>(9) And God said to Abraham, Therefore you shall keep My covenant, you, and your descendants after you in their generations.</p> <p>(10) This is My covenant, which you shall keep, between Me and you and your descendants after you; Every male child among you shall be circumcised.</p> <p>(11) And you shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between Me and you.</p> <p>(12) And he who is eight days old shall be circumcised among you, every male child in your generations, he who is born in the house, or bought with money of any stranger, which is not of your descendants.</p> <p>(13) He who is born in your house, and he who is bought with your money, must be circumcised: and My covenant shall be in your flesh for an everlasting covenant.</p> <p>(14) And the uncircumcised male child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken My covenant.</p> <p>(15) And God said to Abraham, As for Sarai your wife, you shall not call her name Sarai {my princess}, but Sarah {princess of multitudes}^c <i>shall be</i> her name.</p>
<p>17:15c - Sarai - {שרי} -my princess; Sarah - {שרה} -princess of multitudes</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(16) And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be <i>a mother</i> of nations; kings of people shall be of her.</p> <p>(17) Then Abraham fell upon his face, and laughed, and said in his heart, Shall <i>a child</i> be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?</p> <p>(18) And Abraham said unto God, O that Ishmael might live before thee!</p> <p>(19) And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, <i>and</i> with his seed after him.</p> <p>(20) And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.</p> <p>(21) But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.</p> <p>(22) And he left off talking with him, and God went up from Abraham.</p> <p>(23) And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.</p> <p>(24) And Abraham <i>was</i> ninety years old and nine, when he was circumcised in the flesh of his foreskin.</p> <p>(25) And Ishmael his son <i>was</i> thirteen years old, when he was circumcised in the flesh of his foreskin.</p> <p>(26) In the selfsame day was Abraham circumcised, and Ishmael his son.</p>	<p>(16) <i>And I will bless her, and give you a son also of her: yes, I will bless her, and she shall be a mother of nations; kings of people shall be of her.</i></p> <p>(17) Then Abraham fell upon his face, and laughed, and said in his heart, Shall <i>a child</i> be born to him who is one hundred years old? and shall Sarah, who is ninety years old, give birth?</p> <p>(18) And Abraham said to God, O that Ishmael might live before You!</p> <p>(19) And God said, <i>Indeed Sarah your wife shall bear you a son; and you shall call his name Isaac {laughter};^d and I will establish My covenant with him for an everlasting covenant, and with his descendants after him.</i></p> <p>(20) <i>And as for Ishmael, I have heard you: Indeed, I have blessed him, and will make him fruitful, and will multiply him exceedingly; he shall father twelve princes,^e and I will make him a great nation.</i></p> <p>(21) <i>But My covenant I will establish with Isaac, which Sarah shall bear to you at this set time in the next year.</i></p> <p>(22) And he left off talking with him, and God went up from Abraham.</p> <p>(23) And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the same day, as God had said to him.</p> <p>(24) And Abraham <i>was</i> ninety-nine years old {2107 A.H./C-1935 B.C.}*¹, when he was circumcised in the flesh of his foreskin.</p> <p>(25) And Ishmael his son <i>was</i> thirteen years old, when he was circumcised in the flesh of his foreskin.</p> <p>(26) In the same day Abraham was circumcised, and Ishmael his son.</p>
<p>17:19d – Isaac {יצחק} – laughter – see Gen. 17:17; 21:3</p> <p>17:20e - twelve princes - Gen. 25:13-16</p> <p>99th year of Abraham's life [*2107 A.H./C-1935 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(27) And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.</p> <p>Chapter 18</p> <p>(1) And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;</p> <p>(2) And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw <i>them</i>, he ran to meet them from the tent door, and bowed himself toward the ground,</p> <p>(3) And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:</p> <p>(4) Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:</p> <p>(5) And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.</p> <p>(6) And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead <i>it</i>, and make cakes upon the hearth.</p> <p>(7) And Abraham ran unto the herd, and fetcht a calf tender and good, and gave <i>it</i> unto a young man; and he hasted to dress it.</p> <p>(8) And he took butter, and milk, and the calf which he had dressed, and set <i>it</i> before them; and he stood by them under the tree, and they did eat.</p> <p>(9) And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.</p>	<p>(27) And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.</p> <p>Chapter 18</p> <p>(1) And the LORD {Jehovah} appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day;</p> <p>(2) And he lifted up his eyes and looked, and three men stood before him: and when he saw <i>them</i>, he ran to meet them from the tent door, and bowed himself towards the ground,</p> <p>(3) And said, My Lord, if now I have found favor in your sight, I urge {ask} you, do not pass on by from your servant:</p> <p>(4) I urge {ask} you, let a little water, be fetched, and wash your feet, and rest yourselves under the tree:</p> <p>(5) And I will fetch a morsel of bread, and comfort your hearts; after that you shall pass on: because for this reason you have come to your servant. And they said, <i>Do as you have said.</i></p> <p>(6) And Abraham hastened into the tent to Sarah, and said, Quickly make ready three measures of fine meal, knead <i>it</i>, and make cakes upon the hearth.</p> <p>(7) And Abraham ran to the herd, and fetched a tender, good calf, and gave <i>it</i> to a young man; and he hastened to dress it.</p> <p>(8) And he took butter, and milk, and the calf which he had dressed, and set <i>it</i> before them; and he stood by them under the tree, and they ate.</p> <p>(9) And they said to him, <i>Where is Sarah your wife?</i> And he said, {She is} in the tent.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(10) And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard <i>it</i> in the tent door, which <i>was</i> behind him.</p> <p>(11) Now Abraham and Sarah <i>were</i> old <i>and</i> well stricken in age; <i>and</i> it ceased to be with Sarah after the manner of women.</p> <p>(12) Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?</p> <p>(13) And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?</p> <p>(14) Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.</p> <p>(15) Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.</p> <p>(16) And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.</p> <p>(17) And the LORD said, Shall I hide from Abraham that thing which I do; (18) Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?</p> <p>(19) For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.</p>	<p>(10) And He said, <i>I will certainly return to you according to the time of life; and, look, Sarah your wife shall have a son.</i> And Sarah heard <i>it</i> in the tent door, which <i>was</i> behind him.</p> <p>(11) Now Abraham and Sarah <i>were</i> old <i>and</i> well stricken in age; <i>and</i> it ceased to be with Sarah after the manner of women.^a</p> <p>(12) Therefore Sarah laughed within herself,^b saying, After I have grown old shall I have pleasure, my lord also being old?</p> <p>(13) And the LORD {Jehovah} said to Abraham, <i>Why did Sarah laugh, saying, Shall I surely bear a child, while I am old?</i></p> <p>(14) <i>Is anything too hard for the LORD {Jehovah}? At the time appointed I will return to you, according to the time of life, and Sarah shall have a son.</i></p> <p>(15) Then Sarah denied, saying, I did not laugh; because she was afraid.^c And He said, <i>No; but you did laugh.</i></p> <p>(16) And the men rose up from there, and looked towards Sodom: and Abraham went with them to bring them on the way.</p> <p>(17) And the LORD {Jehovah} said, <i>Shall I hide from Abraham that which I am about to do;</i></p> <p>(18) <i>Since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?</i></p> <p>(19) <i>Because I know him, that he will command his children and his household after him, and they shall keep the way of the LORD {Jehovah}, to do justice and judgment; that the LORD {Jehovah} may bring upon Abraham that which He has spoken of him.</i></p>
<p>18:11a - the manner of women - i.e. she no longer had monthly periods - she was past the normal child bearing age</p> <p>18:12b - laughed within herself – see Gen. 17:17,19</p> <p>18:15c - she was afraid because she had not laughed out loud but only “within herself” but this Man knew she laughed within herself. She realized He was no ordinary man.</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(20) And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;</p> <p>(21) I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.</p> <p>(22) And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.</p> <p>(23) And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?</p> <p>(24) Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that <i>are</i> therein?</p> <p>(25) That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?</p> <p>(26) And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.</p> <p>(27) And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which <i>am but</i> dust and ashes:</p> <p>(28) Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for <i>lack of</i> five? And he said, If I find there forty and five, I will not destroy <i>it</i>.</p> <p>(29) And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do <i>it</i> for forty's sake.</p>	<p>(20) And the LORD {Jehovah} said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;</p> <p>(21) I will go down now, and see whether they have done altogether according to its cry, which has come to Me; and if not, I will know.</p> <p>(22) And the men turned their faces from there, and went towards Sodom: but Abraham stood yet before the LORD {Jehovah}.</p> <p>(23) And Abraham drew near, and said, Will You also destroy the righteous with the wicked?</p> <p>(24) What if there are fifty righteous within the city: will You also destroy and not spare the place for the fifty righteous that <i>are</i> in it?</p> <p>(25) Far be it from You to do such a thing, to kill the righteous with the wicked: and that the righteous should be as the wicked, that are far from You: Shall not the Judge of all the earth do right?</p> <p>(26) And the LORD {Jehovah} said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.</p> <p>(27) And Abraham answered and said, Indeed now, I who am but dust and ashes have taken upon myself to speak to the Lord:</p> <p>(28) What if there are five short of the fifty righteous: will You destroy all the city for <i>lack of</i> five? And He said, If I find there forty-five, I will not destroy <i>it</i>.</p> <p>(29) And he spoke to Him yet again, and said, What if there are forty found there. And He said, I will not do <i>it</i> for forty's sake.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(30) And he said <i>unto him</i>, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do <i>it</i>, if I find thirty there.</p> <p>(31) And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy <i>it</i> for twenty's sake.</p> <p>(32) And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy <i>it</i> for ten's sake.</p> <p>(33) And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.</p> <p>Chapter 19</p> <p>(1) And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing <i>them</i> rose up to meet them; and he bowed himself with his face toward the ground;</p> <p>(2) And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.</p> <p>(3) And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.</p> <p>(4) But before they lay down, the men of the city, <i>even</i> the men of Sodom, compassed the house round, both old and young, all the people from every quarter:</p>	<p>(30) And he said <i>to Him</i>, Oh do not let the Lord be angry, and I will speak: What if thirty shall be found there. And He said, I will not do <i>it</i>, if I find thirty there.</p> <p>(31) And he said, Indeed now, I have taken upon myself to speak to the Lord: What if twenty shall be found there. And He said, I will not destroy <i>it</i> for twenty's sake.</p> <p>(32) And he said, Oh do not let the Lord be angry, and I will speak yet but this once: What if ten shall be found there. And He said, I will not destroy <i>it</i> for ten's sake.</p> <p>(33) And the LORD {Jehovah} went His way, as soon as He had left communing with Abraham: and Abraham returned to his place.</p> <p>Chapter 19</p> <p>(1) And there came two angels to Sodom at evening; and Lot sat in the gate of Sodom: and Lot seeing <i>them</i> rose up to meet them; and he bowed himself with his face toward the ground;</p> <p>(2) And he said, Indeed now, my lords, I urge {ask} you to turn in, into your servant's house, and stay all night, and wash your feet, and you shall rise up early, and go on your ways. And they said, No; but we will stay in the street all night.</p> <p>(3) But he urged them greatly; and they turned in to him, and entered into his house; and he made them a feast, and baked unleavened bread, and they ate.</p> <p>(4) But before they lay down, the men of the city, <i>even</i> the men of Sodom, encircled the house, both old and young, all the people from every quarter:</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(5) And they called unto Lot, and said unto him, Where <i>are</i> the men which came in to thee this night? bring them out unto us, that we may know them.</p> <p>(6) And Lot went out at the door unto them, and shut the door after him,</p> <p>(7) And said, I pray you, brethren, do not so wickedly.</p> <p>(8) Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.</p> <p>(9) And they said, Stand back. And they said <i>again</i>, This one <i>fellow</i> came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, <i>even</i> Lot, and came near to break the door.</p> <p>(10) But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.</p> <p>(11) And they smote the men that <i>were</i> at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.</p> <p>(12) And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring <i>them</i> out of this place:</p> <p>(13) For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.</p>	<p>(5) And they called to Lot, and said to him, Where <i>are</i> the men who came in to you this night? bring them out to us, that we may know them {sexually}.</p> <p>(6) And Lot went out the door to them, and shut the door after him,</p> <p>(7) And said, brothers, I urge {ask} you not to act so wickedly.</p> <p>(8) Look now, I have two daughters who have not known a man {sexually}; I urge {ask} you, let me, bring them out to you, and do to them as you please: only to these men do nothing; because for this reason they have come under the shadow of my roof.</p> <p>(9) And they said, Stand back. And they said <i>again</i>, This one <i>fellow</i> came in to live here, and he wants to be a judge: now we will deal worse with you, than with them. And they pressed greatly upon the man, <i>even</i> Lot, and came near to break the door.</p> <p>(10) But the men put forth their hand, and pulled Lot into the house to themselves, and shut the door.</p> <p>(11) And they struck the men that <i>were</i> at the door of the house with blindness, both small and great: so that they wearied themselves trying to find the door.</p> <p>(12) And the men said to Lot, Have you here any besides a son-in-law, and your sons, and your daughters? And whatever you have in the city, bring <i>them</i> out of this place:</p> <p>(13) Because we will destroy this place, because their cry has grown great before the face of the LORD {Jehovah}; and the LORD {Jehovah} has sent us to destroy it.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(14) And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.</p> <p>(15) And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.</p> <p>(16) And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.</p> <p>(17) And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.</p> <p>(18) And Lot said unto them, Oh, not so, my Lord:</p> <p>(19) Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:</p> <p>(20) Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.</p>	<p>(14) And Lot went out, and spoke to his sons-in-law, who had married his daughters, and said, Rise up, get yourselves out of this place; because the LORD {Jehovah} will destroy this city. But he seemed to his sons-in-law as one who was joking.</p> <p>(15) And when the morning arose, then the angels hurried Lot, saying, Arise, take your wife, and your two daughters, who are here; lest you be consumed in the sin of the city.</p> <p>(16) And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; because the LORD {Jehovah} was being merciful to him: and they brought him forth, and set him outside the city.</p> <p>(17) And it came to pass, when they had brought them forth abroad, that he said, Escape for your life; do not look behind you, neither stay in all the plain; escape to the mountain, lest you be consumed.</p> <p>(18) And Lot said to them, Oh, let it not be so, my Lord:</p> <p>(19) Indeed now, your servant has found grace in your sight, and you have magnified your mercy, which you have shown to me in saving my life; but I cannot escape to the mountain, lest some evil overtake me {there}, and I die:</p> <p>(20) Look now, this city is near to flee to, and it is a little one: Oh, let me escape there, (is it not a little one?) and my soul shall live.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(21) And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.</p> <p>(22) Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.</p> <p>(23) The sun was risen upon the earth when Lot entered into Zoar.</p> <p>(24) Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;</p> <p>(25) And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.</p> <p>(26) But his wife looked back from behind him, and she became a pillar of salt.</p> <p>(27) And Abraham gat up early in the morning to the place where he stood before the LORD:</p> <p>(28) And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.</p> <p>(29) And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.</p> <p>(30) And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.</p> <p>(31) And the firstborn said unto the younger, Our father <i>is</i> old, and <i>there is</i> not a man in the earth to come in unto us after the manner of all the earth:</p>	<p>(21) And he said to him, <i>See, I have accepted you concerning this thing also, that I will not overthrow this city, of which you have spoken.</i></p> <p>(22) <i>Hurry, escape there; because I cannot do anything until you have gone there.</i> Therefore the name of the city was called Zoar {a little one}.^a</p> <p>(23) The sun had risen upon the earth when Lot entered into Zoar.</p> <p>(24) Then the LORD {Jehovah} rained upon Sodom and upon Gomorrah brimstone {sulfur} and fire from the LORD {Jehovah} out of heaven;</p> <p>(25) And He overthrew those cities, and all the plain, and all those who lived in the cities, and that which grew upon the ground.</p> <p>(26) But his wife looked back from behind him, and she became a pillar of salt.</p> <p>(27) And Abraham got up early in the morning to the place where he stood before the LORD {Jehovah}:</p> <p>(28) And he looked towards Sodom and Gomorrah, and towards all the land of the plain, and looked, and the smoke of the country went up as the smoke of a furnace.</p> <p>(29) And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in the which Lot lived.</p> <p>(30) And Lot went up out of Zoar, and lived in the mountain, and his two daughters with him; because he was afraid to live in Zoar: and he lived in a cave, he and his two daughters.</p> <p>(31) And the firstborn said to the younger, Our father <i>is</i> old, and <i>there is</i> not a man in the earth to come in to us after the manner of all the earth:</p>
19:22a - Zoar - {צֵרָה} - "a little one"	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(32) Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.</p> <p>(33) And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.</p> <p>(34) And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, <i>and</i> lie with him, that we may preserve seed of our father.</p> <p>(35) And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.</p> <p>(36) Thus were both the daughters of Lot with child by their father.</p> <p>(37) And the firstborn bare a son, and called his name Moab: the same <i>is</i> the father of the Moabites unto this day.</p> <p>(38) And the younger, she also bare a son, and called his name Benammi: the same <i>is</i> the father of the children of Ammon unto this day.</p> <p>Chapter 20</p> <p>(1) And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.</p> <p>(2) And Abraham said of Sarah his wife, She <i>is</i> my sister: and Abimelech king of Gerar sent, and took Sarah.</p>	<p>(32) Come, let us cause our father to drink wine, and we will lie with him, that we may preserve descendants of our father.</p> <p>(33) And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he did not perceive when she lay down, nor when she arose.</p> <p>(34) And it came to pass in the morning, that the firstborn said to the younger, Indeed, I lay with my father last night: let us make him drink wine tonight also; and you go in, <i>and</i> lie with him, that we may preserve descendants of our father.</p> <p>(35) And they made their father drink wine that night also: and the younger arose, and lay with him; and he did not perceive when she lay down, nor when she arose.</p> <p>(36) And so both the daughters of Lot were with child by their father.</p> <p>(37) And the firstborn gave birth to a son, and called his name Moab {from father}:^b the same <i>is</i> the father of the Moabites to this day.</p> <p>(38) And the younger, she also gave birth to a son, and called his name Ben-ammi {son of my people}:^c the same <i>is</i> the father of the children of Ammon to this day.</p> <p>Chapter 20</p> <p>(1) And Abraham journeyed from there towards the south country, and lived between Kadesh and Shur, and lived in Gerar.</p> <p>(2) And Abraham said of Sarah his wife, She <i>is</i> my sister: and Abimelech king of Gerar sent, and took Sarah.</p>
<p>19:37b - Moab – {מִאֵב} "from father"</p> <p>19:38c - Ben-ammi – {בֶּן עַמִּי} "son of my people"</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(3) But God came to Abimelech in a dream by night, and said to him, Behold, thou <i>art but</i> a dead man, for the woman which thou hast taken; for she is a man's wife.</p> <p>(4) But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?</p> <p>(5) Said he not unto me, She <i>is</i> my sister? and she, even she herself said, He <i>is</i> my brother: in the integrity of my heart and innocency of my hands have I done this.</p> <p>(6) And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.</p> <p>(7) Now therefore restore the man <i>his</i> wife; for he <i>is</i> a prophet, and he shall pray for thee, and thou shalt live: and if thou restore <i>her</i> not, know thou that thou shalt surely die, thou, and all that <i>are</i> thine.</p> <p>(8) Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.</p> <p>(9) Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.</p> <p>(10) And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?</p> <p>(11) And Abraham said, Because I thought, Surely the fear of God <i>is</i> not in this place; and they will slay me for my wife's sake.</p>	<p>(3) But God came to Abimelech in a dream by night, and said to him, <i>Indeed, you are but</i> a dead man, because of the woman which you have taken; because she <i>is</i> a man's wife.</p> <p>(4) But Abimelech had not come near her: and he said, Lord, will You also kill a righteous nation?</p> <p>(5) Did he not say to me, She <i>is</i> my sister? and she, even she herself said, He <i>is</i> my brother: in the integrity of my heart and innocence of my hands I have done this.</p> <p>(6) And God said to him in a dream, <i>Yes, I know that you did this in the integrity of your heart; therefore I also prevented you from sinning against Me: and I did not allow you to touch her.</i></p> <p>(7) <i>Now therefore restore to the man his wife; because he is a prophet, and he shall pray for you, and you shall live: and if you do not restore her, know that you shall surely die, you, and all who are yours.</i></p> <p>(8) Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were greatly afraid.</p> <p>(9) Then Abimelech called Abraham, and said to him, What have you done to us? and how have I offended you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that should not be done.</p> <p>(10) And Abimelech said to Abraham, What have you seen, that you have done this thing?</p> <p>(11) And Abraham said, Because I thought, Surely the fear of God <i>is</i> not in this place; and they will kill me for the sake of my wife.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(12) And yet indeed <i>she is</i> my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. (13) And it came to pass, when God caused me to wander from my father's house, that I said unto her, <i>This is</i> thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, <i>He is</i> my brother.</p> <p>(14) And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave <i>them</i> unto Abraham, and restored him Sarah his wife.</p> <p>(15) And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.</p> <p>(16) And unto Sarah he said, Behold, I have given thy brother a thousand <i>pieces</i> of silver: behold, <i>he is</i> to thee a covering of the eyes, unto all that <i>are</i> with thee, and with all <i>other</i>: thus she was reprov'd.</p> <p>(17) So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare <i>children</i>.</p> <p>(18) For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.</p> <p>Chapter 21</p> <p>(1) And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.</p> <p>(2) For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.</p> <p>(3) And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.</p>	<p>(12) And besides <i>she is</i> my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.</p> <p>(13) And it came to pass, when God caused me to wander from my father's house, that I said to her, <i>This is</i> your kindness that you shall show to me; at every place where we shall come, say of me, <i>He is</i> my brother.</p> <p>(14) And Abimelech took sheep, and oxen, and men servants, and women servants, and gave <i>them</i> to Abraham, and restored to him Sarah his wife.</p> <p>(15) And Abimelech said, Look, my land is before you: live where it pleases you.</p> <p>(16) And to Sarah he said, Look, I have given your brother a thousand <i>pieces</i> of silver: indeed, he blinds your eyes, to all who <i>are</i> with you, and with all <i>others</i>: so she was reprov'd.</p> <p>(17) So Abraham prayed to God: and God healed Abimelech, and his wife, and his maidservants; and they gave birth to <i>children</i>.</p> <p>(18) Because the LORD {Jehovah} had closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.</p> <p>Chapter 21</p> <p>(1) And the LORD {Jehovah} visited Sarah as He had said, and the LORD {Jehovah} did to Sarah as He had spoken.</p> <p>(2) Because Sarah conceived, and gave birth to Abraham a son in his old age, at the set time of which God had spoken to him.</p> <p>(3) And Abraham called the name of his son who was born to him, whom Sarah gave birth to him, Isaac {laughter}.^a</p>
21:3a - Isaac {יִצְחָק} - "laughter" - Gen. 17:19; 21:6	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(4) And Abraham circumcised his son Isaac being eight days old, as God had commanded him.</p> <p>(5) And Abraham was an hundred years old, when his son Isaac was born unto him.</p> <p>(6) And Sarah said, God hath made me to laugh, <i>so that</i> all that hear will laugh with me.</p> <p>(7) And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born <i>him</i> a son in his old age.</p> <p>(8) And the child grew, and was weaned: and Abraham made a great feast the <i>same</i> day that Isaac was weaned.</p> <p>(9) And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.</p> <p>(10) Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, <i>even</i> with Isaac.</p> <p>(11) And the thing was very grievous in Abraham's sight because of his son.</p> <p>(12) And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.</p> <p>(13) And also of the son of the bondwoman will I make a nation, because he is thy seed.</p> <p>(14) And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave <i>it</i> unto Hagar, putting <i>it</i> on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.</p>	<p>(4) And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.</p> <p>(5) And Abraham was one hundred years old {2108 A.H./C-1934 B.C.},* when his son Isaac was born to him.</p> <p>(6) And Sarah said, God has caused me to laugh, <i>so that</i> all who hear will laugh with me.</p> <p>(7) And she said, Who would have said to Abraham, that Sarah would have nursed children? because I have born <i>him</i> a son in his old age.</p> <p>(8) And the child grew, and was weaned: and Abraham made a great feast the <i>same</i> day that Isaac was weaned.</p> <p>(9) And Sarah saw the son of Hagar the Egyptian, which she had born to Abraham, mocking.</p> <p>(10) Therefore she said to Abraham, Cast out this slave woman and her son: because the son of this slave woman shall not be heir with my son, <i>even</i> with Isaac.</p> <p>(11) And the thing was very grievous in Abraham's sight because of his son {Ishmael}.</p> <p>(12) And God said to Abraham, Do not let it be grievous in your sight because of the lad, and because of your slave woman; in all that Sarah has said to you, listen to her voice; because in Isaac your descendants shall be named.</p> <p>(13) And I will also make a nation of the son of the slave woman, because he is your descendant.</p> <p>(14) And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave <i>it</i> to Hagar, putting <i>it</i> on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba {well of an oath}.^b</p>
<p>21:14b - Beersheba - see Gen. 21:31</p> <p>100th year of Abraham's life – Isaac born [*2108 A.H./C-1934 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(15) And the water was spent in the bottle, and she cast the child under one of the shrubs.</p> <p>(16) And she went, and sat her down over against <i>him</i> a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against <i>him</i>, and lift up her voice, and wept.</p> <p>(17) And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.</p> <p>(18) Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.</p> <p>(19) And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.</p> <p>(20) And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.</p> <p>(21) And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.</p> <p>(22) And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:</p> <p>(23) Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: <i>but</i> according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.</p> <p>(24) And Abraham said, I will swear.</p> <p>(25) And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.</p>	<p>(15) And the water was spent in the bottle, and she cast the child under one of the shrubs.</p> <p>(16) And she went, and sat herself down opposite <i>him</i> a good way off, about a bowshot: because she said, Do not let me see the death of the child. And she sat opposite <i>him</i>, and lifted up her voice, and wept.</p> <p>(17) And God heard the voice of the lad; and the Angel of God called to Hagar out of heaven, and said to her, What is the matter with you, Hagar? Do not be afraid; because God has heard the voice of the lad where he is.</p> <p>(18) Arise, lift up the lad, and hold him in your hand; because I will make him a great nation.</p> <p>(19) And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad a drink.</p> <p>(20) And God was with the lad; and he grew, and lived in the wilderness, and became an archer.</p> <p>(21) And he lived in the wilderness of Paran: and his mother took for him a wife out of the land of Egypt.</p> <p>(22) And it came to pass at that time, that Abimelech^c and Phichol the chief captain of his host {army} spoke to Abraham, saying, God is with you in all that you do:</p> <p>(23) Now therefore swear to me here by God that you will not deal falsely with me, nor with my son, nor with my son's son: <i>but</i> according to the kindness that I have done to you, you shall do to me, and to the land in which you have lived.</p> <p>(24) And Abraham said, I will swear.</p> <p>(25) And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.</p>
21:22c - Ambimelech - see Gen. 20:14-15	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(26) And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I <i>of it</i>, but to day.</p> <p>(27) And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.</p> <p>(28) And Abraham set seven ewe lambs of the flock by themselves.</p> <p>(29) And Abimelech said unto Abraham, What <i>mean</i> these seven ewe lambs which thou hast set by themselves?</p> <p>(30) And he said, For <i>these</i> seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.</p> <p>(31) Wherefore he called that place Beersheba; because there they sware both of them.</p> <p>(32) Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.</p> <p>(33) And <i>Abraham</i> planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.</p> <p>(34) And Abraham sojourned in the Philistines' land many days.</p> <p>Chapter 22</p> <p>(1) And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, <i>here I am</i>.</p> <p>(2) And he said, Take now thy son, thine only <i>son</i> Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.</p>	<p>(26) And Abimelech said, I did not know who has done this thing: neither did you tell me, neither have I yet heard <i>of it</i>, before today.</p> <p>(27) And Abraham took sheep and oxen, and gave them to Abimelech; and both of them made a covenant.</p> <p>(28) And Abraham set seven ewe lambs of the flock by themselves.</p> <p>(29) And Abimelech said to Abraham, What do these seven ewe lambs <i>mean</i> which you have set by themselves?</p> <p>(30) And he said, You shall take from my hand <i>these</i> seven ewe lambs, that they may be a witness to me, that I have dug this well.</p> <p>(31) Therefore he called that place Beer-sheba {well of an oath};^d because there they both swore to each other.</p> <p>(32) So they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host {army}, and they returned into the land of the Philistines.</p> <p>(33) And <i>Abraham</i> planted a grove in Beer-sheba, and there called on the Name of the LORD {Jehovah}, the everlasting God.^e</p> <p>(34) And Abraham lived in the Philistines' land many days.</p> <p>Chapter 22</p> <p>(1) And it came to pass after these things, that God tested Abraham, and said to him, <i>Abraham</i>: and he said, Look, <i>here I am</i>.</p> <p>(2) And He said, <i>Take now your son, your only son Isaac, whom you love, and go into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell you of.</i>^a</p>
<p>21:31d – Beersheba {בְּאֵר שֶׁבַע} – “well of an oath”</p> <p>21:33e - everlasting God - el olam {אֵל עוֹלָם}</p> <p>22:2a - Mount Moriah - see II Sam. 24:18-25 - later Solomon's temple will be built at the same location [in Jerusalem]- see II Chr. 3:1</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(3) And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.</p> <p>(4) Then on the third day Abraham lifted up his eyes, and saw the place afar off.</p> <p>(5) And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.</p> <p>(6) And Abraham took the wood of the burnt offering, and laid <i>it</i> upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.</p> <p>(7) And Isaac spake unto Abraham his father, and said, My father: and he said, Here <i>am</i> I, my son. And he said, Behold the fire and the wood: but where <i>is</i> the lamb for a burnt offering?</p> <p>(8) And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.</p> <p>(9) And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.</p> <p>(10) And Abraham stretched forth his hand, and took the knife to slay his son.</p> <p>(11) And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here <i>am</i> I.</p> <p>(12) And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only <i>son</i> from me.</p>	<p>(3) And Abraham rose up early in the morning, and saddled his donkey, and took two of his young men with him, and Isaac his son, and split the wood for the burnt offering, and rose up, and went to the place of which God had told him.</p> <p>(4) Then on the third day Abraham lifted up his eyes, and saw the place in the distance.</p> <p>(5) And Abraham said to his young men, You stay here with the donkey; and I and the lad will go yonder and worship, and come again to you.</p> <p>(6) And Abraham took the wood of the burnt offering, and laid <i>it</i> upon Isaac his son; and he took the fire in his hand, and a knife; and both of them went together.</p> <p>(7) And Isaac spoke to Abraham his father, and said, My father: and he said, Here <i>am</i> I, my son. And he said, Look the fire and the wood: but where <i>is</i> the lamb for a burnt offering?</p> <p>(8) And Abraham said, My son, God will provide Himself a lamb for a burnt offering: so they both went on together.</p> <p>(9) And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.</p> <p>(10) And Abraham stretched forth his hand, and took the knife to kill his son.^b</p> <p>(11) And the Angel of the LORD {Jehovah} called to him out of heaven, and said, Abraham, Abraham: and he said, Here <i>am</i> I.</p> <p>(12) And He said, Do not lay your hand upon the lad, neither do anything to him: because now I know that you fear God, since you have not withheld your son, your only <i>son</i> from Me.</p>
22:10b - Heb. 11:17-19	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(13) And Abraham lifted up his eyes, and looked, and behold behind <i>him</i> a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.</p> <p>(14) And Abraham called the name of that place Jehovahjireh: as it is said <i>to</i> this day, In the mount of the LORD it shall be seen.</p> <p>(15) And the angel of the LORD called unto Abraham out of heaven the second time,</p> <p>(16) And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only <i>son</i>:</p> <p>(17) That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which <i>is</i> upon the sea shore; and thy seed shall possess the gate of his enemies;</p> <p>(18) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.</p> <p>(19) So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.</p> <p>(20) And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;</p> <p>(21) Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,</p> <p>(22) And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.</p> <p>(23) And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.</p>	<p>(13) And Abraham lifted up his eyes, and looked, and behind <i>him</i> a ram was caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son.</p> <p>(14) And Abraham called the name of that place Jehovah-jireh {the LORD {Jehovah} will provide}:^c as it is called <i>to</i> this day, In the mount of the LORD {Jehovah} it shall be seen.</p> <p>(15) And the Angel of the LORD {Jehovah} called to Abraham out of heaven the second time,</p> <p>(16) And said, By Myself I have sworn, says the LORD {Jehovah}, because you have done this thing, and have not withheld your son, your only son:</p> <p>(17) That in blessing I will bless you, and in multiplying I will multiply your descendants as the stars of the heaven, and as the sand which <i>is</i> upon the sea shore; and your Descendant^d shall possess the gate of His enemies;</p> <p>(18) And in your Descendant^d shall all the peoples of the earth be blessed; because you have obeyed My voice.</p> <p>(19) So Abraham returned to his young men, and they rose up and went together to Beer-sheba; and Abraham lived at Beer-sheba.</p> <p>(20) And it came to pass after these things, that it was told Abraham, saying, Indeed Milcah, she has also born children to your brother Nahor;</p> <p>(21) Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,</p> <p>(22) And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.</p> <p>(23) And Bethuel fathered Rebekah: these eight Milcah gave birth to to Nahor, Abraham's brother.</p>
<p>22:14c- Jehova-jireh - יהוה יראה "the LORD {Jehovah} will provide"</p> <p>22:17,18d - Descendant - zeh'-rah {זֶרַח} - see Gal. 3:16 - seed (singular according to Paul) – Note “<u>His</u>” enemies - is singular</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(24) And his concubine, whose name <i>was</i> Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.</p> <p>Chapter 23 (1) And Sarah was an hundred and seven and twenty years old: <i>these were</i> the years of the life of Sarah. (2) And Sarah died in Kirjatharba; the same <i>is</i> Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. (3) And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, (4) I <i>am</i> a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. (5) And the children of Heth answered Abraham, saying unto him, (6) Hear us, my lord: thou <i>art</i> a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. (7) And Abraham stood up, and bowed himself to the people of the land, <i>even</i> to the children of Heth. (8) And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, (9) That he may give me the cave of Machpelah, which he hath, which <i>is</i> in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.</p>	<p>(24) And his concubine, whose name <i>was</i> Reumah, she gave birth also to Tebah, and Gaham, and Thahash, and Maachah.</p> <p>Chapter 23 (1) And Sarah was one hundred and twenty-seven years old {2145 A.H./C-1897 B.C.}:^{a*} <i>these were</i> the years of the life of Sarah. (2) And Sarah died in Kirjath-arba; which is also known as Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. (3) And Abraham stood up from before his dead, and spoke to the sons of Heth, saying, (4) I <i>am</i> a stranger and a traveler among you: give me a possession of a burial place among you, that I may bury my dead out of my sight. (5) And the children of Heth answered Abraham, saying to him, (6) Hear us, my lord: you <i>are</i> a mighty prince among us: in the choice of our tombs bury your dead; none of us shall withhold from you his tomb, so that you may bury your dead. (7) And Abraham stood up, and bowed himself to the people of the land, <i>even</i> to the children of Heth. (8) And he communed with them, saying, If it is your mind that I should bury my dead out of my sight; listen to me, and appeal for me to Ephron the son of Zohar, (9) That he may give me the cave of Machpelah, which he has, which <i>is</i> in the end of his field; for as much money as it is worth he shall give it to me for a possession of a burial place among you.</p>
<p>23:1a - Sarah dies at age 127, Abraham is 137, Isaac is 37, Ismael is 52</p> <p>127th year of Sarah's life – Sarah's death – Abraham is 137 [*2145 A.H./C-1897 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(10) And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, <i>even</i> of all that went in at the gate of his city, saying,</p> <p>(11) Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.</p> <p>(12) And Abraham bowed down himself before the people of the land.</p> <p>(13) And he spake unto Ephron in the audience of the people of the land, saying, But if thou <i>will give it</i>, I pray thee, hear me: I will give thee money for the field; take <i>it</i> of me, and I will bury my dead there.</p> <p>(14) And Ephron answered Abraham, saying unto him,</p> <p>(15) My lord, hearken unto me: the land <i>is worth</i> four hundred shekels of silver; what <i>is</i> that betwixt me and thee? bury therefore thy dead.</p> <p>(16) And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current <i>money</i> with the merchant.</p> <p>(17) And the field of Ephron, which <i>was</i> in Machpelah, which <i>was</i> before Mamre, the field, and the cave which <i>was</i> therein, and all the trees that <i>were</i> in the field, that <i>were</i> in all the borders round about, were made sure.</p> <p>(18) Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.</p>	<p>(10) And Ephron lived among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, <i>even</i> of all who went in at the gate of his city, saying,</p> <p>(11) No, my lord, listen to me: the field I give to you, and the cave that is in it, I give to you; in the presence of the sons of my people I give it to you: bury your dead.</p> <p>(12) And Abraham bowed down himself before the people of the land.</p> <p>(13) And he spoke to Ephron in the audience of the people of the land, saying, But if you <i>will give it</i>, I urge {ask} you, listen to me: I will give you money for the field; take <i>it</i> of me, and I will bury my dead there.</p> <p>(14) And Ephron answered Abraham, saying to him,</p> <p>(15) My lord, listen to me: the land <i>is worth</i> four hundred shekels of silver; {about 10 lbs.; 4.5 kg}^b what <i>is</i> that between me and you? Therefore bury your dead.</p> <p>(16) And Abraham listened to Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver; {about 10 lbs.; 4.5 kg}, current <i>money</i> with the merchant.</p> <p>(17) And the field of Ephron, which <i>was</i> in Machpelah, which <i>was</i> before Mamre, the field, and the cave which <i>was</i> in it, and all the trees that <i>were</i> in the field, that <i>were</i> in all the borders around it, were marked.</p> <p>(18) To Abraham for a possession in the presence of the children of Heth, before all who went in at the gate of his city.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(19) And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.</p> <p>(20) And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.</p> <p>Chapter 24</p> <p>(1) And Abraham was old, <i>and</i> well stricken in age: and the LORD had blessed Abraham in all things.</p> <p>(2) And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:</p> <p>(3) And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:</p> <p>(4) But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.</p> <p>(5) And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?</p> <p>(6) And Abraham said unto him, Beware thou that thou bring not my son thither again.</p> <p>(7) The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.</p>	<p>(19) And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: which is also known as Hebron in the land of Canaan.</p> <p>(20) And the field, and the cave that is in it, were marked to Abraham for a possession of a burial place by the sons of Heth.</p> <p>Chapter 24</p> <p>(1) And Abraham was old, <i>and</i> well stricken in age {140 years old}:^a and the LORD {Jehovah} had blessed Abraham in all things.</p> <p>(2) And Abraham said to his eldest servant of his house, who ruled over all that he had,^b I urge {ask} you, put your hand under my thigh:</p> <p>(3) And I will make you swear by the LORD {Jehovah}, the God of heaven, and the God of the earth, that you shall not take a wife for my son of the daughters of the Canaanites, among whom I live:</p> <p>(4) But you shall go to my country, and to my kindred, and take a wife for my son Isaac.</p> <p>(5) And the servant said to him, What if the woman is not willing to follow me to this land: should I bring your son again to the land from where you came?</p> <p>(6) And Abraham said to him, Beware that you not bring my son there again. (7) The LORD {Jehovah} God of heaven, Who took me from my father's house, and from the land of my kindred, and Who spoke to me, and Who swore to me, saying, To your descendants I will give this land; He shall send His angel before you, and you shall take a wife for my son from there.</p>
<p>24:1a - Abraham is 140 years old, he will live to be 175 – see note on Gen. 24:67</p> <p>24:2b – steward over all Abraham's household – Eliezer [Gen. 15:2]</p> <p>40th year of Isaac's life, Abraham is 140 [*2148 A.H./C-1894 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(8) And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.</p> <p>(9) And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.</p> <p>(10) And the servant took ten camels of the camels of his master, and departed; for all the goods of his master <i>were</i> in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.</p> <p>(11) And he made his camels to kneel down without the city by a well of water at the time of the evening, <i>even</i> the time that women go out to draw <i>water</i>.</p> <p>(12) And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.</p> <p>(13) Behold, I stand <i>here</i> by the well of water; and the daughters of the men of the city come out to draw water: (14) And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: <i>let the same be</i> she <i>that</i> thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.</p> <p>(15) And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.</p> <p>(16) And the damsel <i>was</i> very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.</p>	<p>(8) And if the woman is not willing to follow you, then you shall be clear from this my oath: only do not take my son back there.</p> <p>(9) And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.</p> <p>(10) And the servant took ten camels of the camels of his master, and departed; because all the goods of his master <i>were</i> in his hand: and he arose, and went to Mesopotamia, to the city of Nahor.</p> <p>(11) And he caused his camels to kneel down outside the city by a well of water at the time of the evening, <i>even</i> the time that women go out to draw <i>water</i>.</p> <p>(12) And he said, O LORD {Jehovah} God of my master Abraham, I urge {ask} You, send me good speed this day, and show kindness to my master Abraham.</p> <p>(13) Look, I stand <i>here</i> by the well of water; and the daughters of the men of the city are coming out to draw water:</p> <p>(14) And let it come to pass, that the young woman to whom I shall say, Let down your pitcher, I urge {ask} you, that I may drink; and she shall answer and say, Drink, and I will give your camels drink also: <i>let her be</i> the one <i>whom</i> You have appointed for Your servant Isaac; and by this I shall know that You have shown kindness to my master.</p> <p>(15) And it came to pass, before he had done speaking, that, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother,^c with her pitcher upon her shoulder.</p> <p>(16) And the young woman <i>was</i> very fair {beautiful} to look upon, a virgin, neither had any man known her {sexually}: and she went down to the well, and filled her pitcher, and came up.</p>
24:15c - Bethuel is Abraham's nephew so Rebekah is Isaac's second cousin	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(17) And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.</p> <p>(18) And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.</p> <p>(19) And when she had done giving him drink, she said, I will draw <i>water</i> for thy camels also, until they have done drinking.</p> <p>(20) And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw <i>water</i>, and drew for all his camels.</p> <p>(21) And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.</p> <p>(22) And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten <i>shekels</i> weight of gold;</p> <p>(23) And said, Whose daughter <i>art</i> thou? tell me, I pray thee: is there room <i>in</i> thy father's house for us to lodge in?</p> <p>(24) And she said unto him, I <i>am</i> the daughter of Bethuel the son of Milcah, which she bare unto Nahor.</p> <p>(25) She said moreover unto him, We have both straw and provender enough, and room to lodge in.</p> <p>(26) And the man bowed down his head, and worshipped the LORD.</p> <p>(27) And he said, Blessed <i>be</i> the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I <i>being</i> in the way, the LORD led me to the house of my master's brethren.</p>	<p>(17) And the servant ran to meet her, and said, I urge {ask} you to let me drink a little water from your pitcher.</p> <p>(18) And she said, Drink, my lord: and she hurried, and let down her pitcher upon her hand, and gave him drink.</p> <p>(19) And when she had done giving him drink, she said, I will draw <i>water</i> for your camels also, until they have done drinking.</p> <p>(20) And she hurried, and emptied her pitcher into the trough, and ran again to the well to draw <i>water</i>, and drew for all his camels.</p> <p>(21) And the man wondering at her held his peace, to know whether the LORD {Jehovah} had made his journey prosperous or not.</p> <p>(22) And it came to pass, as the camels had finished drinking, that the man took a golden earring of half a shekel weight {about 0.25 oz; 7.1 g },^d and two bracelets for her hands of ten <i>shekels</i> weight of gold {about 5.0 oz; 142 g};^e</p> <p>(23) And said, Whose daughter <i>are</i> you? I urge {ask} you to tell me: is there room <i>in</i> your father's house for us to lodge in?</p> <p>(24) And she said to him, I <i>am</i> the daughter of Bethuel the son of Milcah, which she gave birth to Nahor.</p> <p>(25) Furthermore she said to him, We have both straw and feed enough, and room to lodge in.</p> <p>(26) And the man bowed down his head, and worshiped the LORD {Jehovah}.</p> <p>(27) And he said, Blessed <i>is</i> the LORD {Jehovah} God of my master Abraham, Who has not left my master destitute of His mercy and His truth: I <i>am</i> in the way, the LORD {Jehovah} led me to the house of my master's brothers.</p>
<p>24:22d - half a shekel - about one fourth of an ounce - see Appendix J: Bible Weights and Measures</p> <p>24:22e - ten shekels - about five ounces</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(28) And the damsel ran, and told <i>them of</i> her mother's house these things.</p> <p>(29) And Rebekah had a brother, and his name <i>was</i> Laban: and Laban ran out unto the man, unto the well.</p> <p>(30) And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.</p> <p>(31) And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.</p> <p>(32) And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that <i>were</i> with him.</p> <p>(33) And there was set <i>meat</i> before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.</p> <p>(34) And he said, I <i>am</i> Abraham's servant.</p> <p>(35) And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.</p> <p>(36) And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.</p> <p>(37) And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:</p>	<p>(28) And the young woman ran, and told <i>those of</i> her mother's house these things.</p> <p>(29) And Rebekah had a brother, and his name <i>was</i> Laban: and Laban ran out to the man, to the well.</p> <p>(30) And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, This is what the man said to me; that he came to the man; and, saw that he stood by the camels at the well.</p> <p>(31) And he said, Come in, you blessed of the LORD {Jehovah}; why do you stand outside? I have prepared the house, and room for the camels.</p> <p>(32) And the man came into the house: and he unbelted his camels, and gave straw and feed for the camels, and water to wash his feet, and the men's feet who <i>were</i> with him.</p> <p>(33) And there was set <i>food</i> before him to eat: but he said, I will not eat, until I have told my errand. And he said, Speak on.</p> <p>(34) And he said, I <i>am</i> Abraham's servant.</p> <p>(35) And the LORD {Jehovah} has blessed my master greatly; and he has become great: and He has given him flocks, and herds, and silver, and gold, and men servants, and maid servants, and camels, and donkeys.</p> <p>(36) And Sarah my master's wife gave birth to a son to my master when she was old: and to him he has given all that he has.</p> <p>(37) And my master made me swear, saying, You shall not take a wife for my son of the daughters of the Canaanites, in whose land I live:</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(38) But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.</p> <p>(39) And I said unto my master, Peradventure the woman will not follow me.</p> <p>(40) And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:</p> <p>(41) Then shalt thou be clear from <i>this</i> my oath, when thou comest to my kindred; and if they give not thee <i>one</i>, thou shalt be clear from my oath.</p> <p>(42) And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:</p> <p>(43) Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw <i>water</i>, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;</p> <p>(44) And she say to me, Both drink thou, and I will also draw for thy camels: <i>let</i> the same <i>be</i> the woman whom the LORD hath appointed out for my master's son.</p> <p>(45) And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew <i>water</i>: and I said unto her, Let me drink, I pray thee.</p> <p>(46) And she made haste, and let down her pitcher from her <i>shoulder</i>, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.</p>	<p>(38) But you shall go to my father's house, and to my kindred, and take a wife for my son.</p> <p>(39) And I said to my master, What if the woman will not follow me.</p> <p>(40) And he said to me, The LORD {Jehovah}, before Whom I walk, will send His angel with you, and prosper your way; and you shall take a wife for my son of my kindred, and of my father's house:</p> <p>(41) Then you shall be clear from <i>this</i> my oath, when you come to my kindred; and if they do not give you <i>one</i>, you shall be clear from my oath.</p> <p>(42) And I came this day to the well, and said, O LORD {Jehovah} God of my master Abraham, if now You do prosper my way <i>in</i> which I go:</p> <p>(43) Look, I stand by the well of water; and it shall come to pass, that when the virgin comes forth to draw <i>water</i>, and I say to her, I urge {ask} you give me a little water from your pitcher to drink;</p> <p>(44) And she says to me, Drink, and I will also draw for your camels: <i>let</i> the same <i>be</i> the woman whom the LORD {Jehovah} has appointed for my master's son.</p> <p>(45) And before I had finished speaking in my heart, Rebekah came forth with her pitcher on her shoulder; and she went down to the well, and drew <i>water</i>: and I said to her, I urge {ask} you let me drink.</p> <p>(46) And she hurried, and let down her pitcher from her <i>shoulder</i>, and said, Drink, and I will give your camels drink also: so I drank, and she gave the camels water also.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(47) And I asked her, and said, Whose daughter <i>art</i> thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.</p> <p>(48) And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.</p> <p>(49) And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.</p> <p>(50) Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.</p> <p>(51) Behold, Rebekah <i>is</i> before thee, take <i>her</i>, and go, and let her be thy master's son's wife, as the LORD hath spoken.</p> <p>(52) And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, <i>bowing himself</i> to the earth.</p> <p>(53) And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave <i>them</i> to Rebekah: he gave also to her brother and to her mother precious things.</p> <p>(54) And they did eat and drink, he and the men that <i>were</i> with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.</p> <p>(55) And her brother and her mother said, Let the damsel abide with us <i>a few</i> days, at the least ten; after that she shall go.</p>	<p>(47) And I asked her, and said, Whose daughter <i>are</i> you? And she said, The daughter of Bethuel, Nahor's son, whom Milcah gave birth to him: and I put the ring upon her nose, and the bracelets upon her hands.</p> <p>(48) And I bowed down my head, and worshiped the LORD {Jehovah}, and blessed the LORD {Jehovah} God of my master Abraham, Who had led me in the right way to take my master's brother's daughter for his son.</p> <p>(49) And now if you will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.</p> <p>(50) Then Laban and Bethuel answered and said, This thing comes from the LORD {Jehovah}: we cannot speak to you bad or good.</p> <p>(51) See, Rebekah <i>is</i> before you, take <i>her</i>, and go, and let her be your master's son's wife, as the LORD {Jehovah} has spoken.</p> <p>(52) And it came to pass, that, when Abraham's servant heard their words, he worshiped the LORD {Jehovah}, <i>bowing himself</i> to the earth.</p> <p>(53) And the servant brought forth jewels of silver, and jewels of gold, and clothing, and gave <i>them</i> to Rebekah: he gave also to her brother and to her mother precious things.</p> <p>(54) And they ate and drank, he and the men who <i>were</i> with him, and stayed all night; and they rose up in the morning, and he said, Send me away to my master.</p> <p>(55) And her brother and her mother said, Let the young woman stay with us <i>a few</i> days, at least ten; after that she shall go.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(56) And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.</p> <p>(57) And they said, We will call the damsel, and enquire at her mouth.</p> <p>(58) And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.</p> <p>(59) And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.</p> <p>(60) And they blessed Rebekah, and said unto her, Thou <i>art</i> our sister, be thou <i>the mother</i> of thousands of millions, and let thy seed possess the gate of those which hate them.</p> <p>(61) And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.</p> <p>(62) And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.</p> <p>(63) And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels <i>were</i> coming.</p> <p>(64) And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.</p> <p>(65) For she <i>had</i> said unto the servant, What man <i>is</i> this that walketh in the field to meet us? And the servant <i>had</i> said, It is my master: therefore she took a vail, and covered herself.</p> <p>(66) And the servant told Isaac all things that he had done.</p>	<p>(56) And he said to them, Do not hinder me, since the LORD {Jehovah} has prospered my way; send me away that I may go to my master.</p> <p>(57) And they said, We will call the young woman, and ask her.</p> <p>(58) And they called Rebekah, and said to her, Will you go with this man? And she said, I will go.</p> <p>(59) And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.</p> <p>(60) And they blessed Rebekah, and said to her, You <i>are</i> our sister, May you become <i>the mother</i> of thousands of millions, and let your offspring possess the gate of those who hate them.</p> <p>(61) And Rebekah arose, and her young women, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.</p> <p>(62) And Isaac came from the way of the well Lahai-roi {well of a living One, Who sees me};^f because he lived in the south country.</p> <p>(63) And Isaac went out in the evening to meditate in the field: and he lifted up his eyes, and saw, that the camels <i>were</i> coming.</p> <p>(64) And Rebekah lifted up her eyes, and when she saw Isaac, she climbed off the camel.</p> <p>(65) Because she <i>had</i> said to the servant, Who <i>is</i> this man who walks in the field to meet us? And the servant <i>had</i> said, It is my master: therefore she took a veil, and covered herself.</p> <p>(66) And the servant told Isaac all things that he had done.</p>
24:62f - well of Lahai-roi - Gen. 16:14	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(67) And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's <i>death</i>.</p> <p>Chapter 25 (1) Then again Abraham took a wife, and her name <i>was</i> Keturah. (2) And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. (3) And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. (4) And the sons of Midian; Ephah, and Ephraim, and Hanoch, and Abida, and Eldaah. All these <i>were</i> the children of Keturah. (5) And Abraham gave all that he had unto Isaac. (6) But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. (7) And these <i>are</i> the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. (8) Then Abraham gave up the ghost, and died in a good old age, an old man, and full <i>of years</i>; and was gathered to his people. (9) And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;</p>	<p>(67) And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's <i>death</i>.^{s*}</p> <p>Chapter 25 (1) Then Abraham took another wife, and her name <i>was</i> Keturah. (2) And she gave birth to him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. (3) And Jokshan fathered Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. (4) And the sons of Midian; Ephah, and Ephraim, and Hanoch, and Abida, and Eldaah. All these <i>were</i> the children of Keturah. (5) But Abraham gave all that he had to Isaac. (6) But to the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he was yet alive, eastward, to the east country. (7) And these <i>are</i> the days of the years of Abraham's life which he lived, one hundred and seventy-five years {2183 A.H./C-1859 B.C.}.^{**} (8) Then Abraham gave up the spirit, and died at a good old age, an old man, and full <i>of years</i>; and was gathered to his people. (9) And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;^a</p>
<p>24:67g - Isaac is 40 years old (Gen. 25:20) - this is 3 years after Sarah's death, Abraham is 140 25:9a - the same cave Abraham had buried Sarah 25:11b - "well of Lahai-roi" - Gen. 16:15 - "well of a living One, my Seer [Who sees me]"</p> <p>40th year of Isaac's life [*2148 A.H./C-1894 B.C.]</p> <p>175th year of Abraham's life – Abraham's death – Isaac is 75; Jacob and Esau are 15 [**2183 A.H./C-1859 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(10) The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.</p> <p>(11) And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.</p> <p>(12) Now these <i>are</i> the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:</p> <p>(13) And these <i>are</i> the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,</p> <p>(14) And Mishma, and Dumah, and Massa,</p> <p>(15) Hadar, and Tema, Jetur, Naphish, and Kedemah:</p> <p>(16) These <i>are</i> the sons of Ishmael, and these <i>are</i> their names, by their towns, and by their castles; twelve princes according to their nations.</p> <p>(17) And these <i>are</i> the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.</p> <p>(18) And they dwelt from Havilah unto Shur, that <i>is</i> before Egypt, as thou goest toward Assyria: <i>and</i> he died in the presence of all his brethren.</p> <p>(19) And these <i>are</i> the generations of Isaac, Abraham's son: Abraham begat Isaac:</p> <p>(20) And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.</p>	<p>(10) The field which Abraham purchased of the sons of Heth: there Abraham was buried, along with Sarah his wife.</p> <p>(11) And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac lived by the well Lahai-roi {well of a living One, Who sees me}.^b</p> <p>(12) Now these <i>are</i> the generations {records} of Ishmael,^c Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, gave birth to Abraham:</p> <p>(13) And these <i>are</i> the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,</p> <p>(14) And Mishma, and Dumah, and Massa,</p> <p>(15) Hadar, and Tema, Jetur, Naphish, and Kedemah:</p> <p>(16) These <i>are</i> the sons of Ishmael, and these <i>are</i> their names, by their towns, and by their castles; twelve princes^d according to their nations.</p> <p>(17) And these <i>are</i> the years of the life of Ishmael, one hundred and thirty-seven years {2231 A.H./C-1811 B.C.}:[*] and he gave up the spirit and died; and was gathered to his people.</p> <p>(18) And they lived from Havilah to Shur, that <i>is</i> before Egypt, as you go towards Assyria: <i>and</i> he died in the presence of all his brothers.</p> <p>(19) And these <i>are</i> the generations {records} of Isaac,^e Abraham's son: Abraham fathered Isaac:</p> <p>(20) And Isaac was forty years old when he took Rebekah to be his wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.</p>
<p>25:12c - records of Ishmael - end of section 7 {Gen. 25:19} beginning of Isaac's records section 8</p> <p>25:16d- twelve princes - Gen. 17:20</p> <p>25:19e - records of Isaac - end of section 8 {Gen. 36:1} beginning of Esau's records section 9</p> <p>137th year of Ishmael's life – Ishmael's death – Jacob and Esau are 63</p> <p>[*2231 A.H./C-1811 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(21) And Isaac intreated the LORD for his wife, because she <i>was</i> barren: and the LORD was intreated of him, and Rebekah his wife conceived.</p> <p>(22) And the children struggled together within her; and she said, If <i>it be</i> so, why <i>am</i> I thus? And she went to enquire of the LORD.</p> <p>(23) And the LORD said unto her, Two nations <i>are</i> in thy womb, and two manner of people shall be separated from thy bowels; and <i>the one</i> people shall be stronger than <i>the other</i> people; and the elder shall serve the younger.</p> <p>(24) And when her days to be delivered were fulfilled, behold, <i>there were</i> twins in her womb.</p> <p>(25) And the first came out red, all over like an hairy garment; and they called his name Esau.</p> <p>(26) And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac <i>was</i> threescore years old when she bare them.</p> <p>(27) And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob <i>was</i> a plain man, dwelling in tents.</p> <p>(28) And Isaac loved Esau, because he did eat of <i>his</i> venison: but Rebekah loved Jacob.</p> <p>(29) And Jacob sod pottage: and Esau came from the field, and he <i>was</i> faint:</p> <p>(30) And Esau said to Jacob, Feed me, I pray thee, with that same red <i>pottage</i>; for I <i>am</i> faint: therefore was his name called Edom.</p>	<p>(21) And Isaac pleaded with the LORD {Jehovah} for his wife, because she <i>was</i> barren: and the LORD {Jehovah} heard him, and Rebekah his wife conceived.</p> <p>(22) And the children struggled together inside of her; and she said, If I am pregnant, what is happening to me? And she went to inquire of the LORD {Jehovah}.</p> <p>(23) And the LORD {Jehovah} said to her, Two nations <i>are</i> in your womb, and two manner of people shall be separated from your body; and <i>one</i> people shall be stronger than <i>the other</i> people; and the elder shall serve the younger.</p> <p>(24) And when her days to be delivered were fulfilled, indeed, <i>there were</i> twins in her womb.</p> <p>(25) And the first came out red, all over like hairy clothes; and they called his name Esau {hairy}.^f</p> <p>(26) And after that his brother came out, and his hand took hold on Esau's heel; and his name was called Jacob {heel grabber; deceiver}:^g and Isaac <i>was</i> sixty years old {2168 A.H./C-1836 B.C.}[*] when she gave birth to them.</p> <p>(27) And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob <i>was</i> a plain man, living in tents.</p> <p>(28) And Isaac loved Esau, because he ate of <i>his</i> venison {deer meat}: but Rebekah loved Jacob.</p> <p>(29) And Jacob cooked stew: and Esau came from the field, and he <i>was</i> faint:</p> <p>(30) And Esau said to Jacob, I beg you to let me eat some of that red <i>stew</i>; because I <i>am</i> faint {with hunger}: therefore his name was called Edom {red}.^h</p>
<p>25:25f - Esau {עֵשָׂו} - "hairy" or "rough to touch"</p> <p>25:26g - Jacob {יַעֲקֹב} - "heel grabber", "deceiver"</p> <p>25:30h - Edom {אֶדוֹם} - "red"</p> <p>60th year of Isaac's life – Jacob and Esau born [*2168 A.H./C-1836 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(31) And Jacob said, Sell me this day thy birthright.</p> <p>(32) And Esau said, Behold, I <i>am</i> at the point to die: and what profit shall this birthright do to me?</p> <p>(33) And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.</p> <p>(34) Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised <i>his</i> birthright.</p> <p>Chapter 26</p> <p>(1) And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.</p> <p>(2) And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:</p> <p>(3) Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;</p> <p>(4) And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;</p> <p>(5) Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.</p> <p>(6) And Isaac dwelt in Gerar:</p>	<p>(31) And Jacob said, Sell me your birthright today.</p> <p>(32) And Esau said, Look, I <i>am</i> at the point of dying: and what profit is this birthright to me?</p> <p>(33) And Jacob said, Swear to me today; and he swore to him: and he sold his birthright to Jacob.</p> <p>(34) Then Jacob gave Esau bread and stew of lentils {like beans}; and he ate and drank, and rose up, and went his way: so it was that Esau despised <i>his</i> birthright.</p> <p>Chapter 26</p> <p>(1) And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech^a king of the Philistines to Gerar.</p> <p>(2) And the LORD {Jehovah} appeared to him, and said, Do not go down into Egypt; live in the land which I shall tell you of:</p> <p>(3) Live in this land, and I will be with you, and will bless you; because to you, and to your descendants, I will give all these countries, and I will perform the oath which I swore to Abraham your father;</p> <p>(4) And I will cause your descendants to multiply as the stars of heaven, and will give to your descendants all these countries; and in your Descendant^b shall all the nations of the earth be blessed;</p> <p>(5) Because Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.</p> <p>(6) And Isaac lived in Gerar:</p>
<p>26:1a - famine, Ambimelech - Gen. 20 26:4b - Descendant - see Gen. 22:17</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(7) And the men of the place asked <i>him</i> of his wife; and he said, <i>She is</i> my sister: for he feared to say, <i>She is</i> my wife; lest, <i>said he</i>, the men of the place should kill me for Rebekah; because she <i>was</i> fair to look upon.</p> <p>(8) And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac <i>was</i> sporting with Rebekah his wife.</p> <p>(9) And Abimelech called Isaac, and said, Behold, of a surety she <i>is</i> thy wife: and how saidst thou, <i>She is</i> my sister? And Isaac said unto him, Because I said, Lest I die for her.</p> <p>(10) And Abimelech said, What <i>is</i> this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.</p> <p>(11) And Abimelech charged all <i>his</i> people, saying, He that toucheth this man or his wife shall surely be put to death.</p> <p>(12) Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.</p> <p>(13) And the man waxed great, and went forward, and grew until he became very great:</p> <p>(14) For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.</p> <p>(15) For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.</p> <p>(16) And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.</p>	<p>(7) And the men of the place asked <i>him</i> about his wife; and he said, <i>She is</i> my sister: because he was afraid to say, <i>She is</i> my wife; perhaps, <i>he said</i>, the men of the place would kill me for Rebekah; because she <i>was</i> beautiful to look upon.^c</p> <p>(8) And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw Isaac hugging and playing with his wife Rebekah.</p> <p>(9) And Abimelech called Isaac, and said, <i>She is</i> most certainly your wife: and why did you say, <i>She is</i> my sister? And Isaac said to him, Because I said, Perhaps I will die because of her.</p> <p>(10) And Abimelech said, What <i>is</i> this you have done to us? one of the people might lightly have lain with your wife, and you would have brought guilt upon us.</p> <p>(11) And Abimelech charged all <i>his</i> people, saying, He who touches this man or his wife shall surely be put to death.</p> <p>(12) Then Isaac sowed in that land, and received in the same year one hundredfold: and the LORD {Jehovah} blessed him.</p> <p>(13) And the man grew great, and went forward, and grew until he became very great:</p> <p>(14) Because he had possessions of flocks, and possessions of herds, and many servants: and the Philistines envied him.</p> <p>(15) Because all the wells which his father's servants had dug in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.</p> <p>(16) And Abimelech said to Isaac, Depart from us; because you are much mightier than we.</p>
<p>26:7c - see Gen. 12:1-11 and 20:2-12 - Isaac is doing the same thing Abraham did calling his wife his sister - except Sarah really was Abraham's half-sister [Gen. 20:12], but Rebekah is Isaac's cousin [not his sister] - see note on Gen. 24:15.</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(17) And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.</p> <p>(18) And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.</p> <p>(19) And Isaac's servants digged in the valley, and found there a well of springing water.</p> <p>(20) And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.</p> <p>(21) And they digged another well, and strove for that also: and he called the name of it Sitnah.</p> <p>(22) And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.</p> <p>(23) And he went up from thence to Beersheba.</p> <p>(24) And the LORD appeared unto him the same night, and said, I <i>am</i> the God of Abraham thy father: fear not, for I <i>am</i> with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.</p> <p>(25) And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.</p> <p>(26) Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.</p>	<p>(17) And Isaac departed from there, and pitched his tent in the valley of Gerar, and lived there.</p> <p>(18) And Isaac dug again the wells of water, which they had dug in the days of Abraham his father; because the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.</p> <p>(19) And Isaac's servants dug in the valley, and found there a well of spring water.</p> <p>(20) And the herdmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek {strife};^d because they strove with him.</p> <p>(21) And they dug another well, and strove for that also: and he called the name of it Sitnah {opposition}.^e</p> <p>(22) And he removed from there, and dug another well; and because they did not strive: and he called the name of it Rehoboth {room};^f and he said, Because now the LORD {Jehovah} has made room for us, and we shall be fruitful in the land.</p> <p>(23) And he went up from there to Beersheba {well of an oath }.^g</p> <p>(24) And the LORD {Jehovah} appeared to him the same night, and said, <i>I am the God of Abraham your father: do not be afraid, because I am with you, and will bless you, and multiply your descendants for My servant Abraham's sake.</i></p> <p>(25) And he built an altar there, and called upon the Name of the LORD {Jehovah}, and pitched his tent there: and there Isaac's servants dug a well.</p> <p>(26) Then Abimelech came to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.</p>
<p>26:20d - Esek {עֶשֶׂק} - "strife"</p> <p>26:21e- Sitnah {שִׁטְנָה} - "opposition"</p> <p>26:22f - Rehoboth {רְחוֹבִית} - "room"</p> <p>26:23g - Beer-sheba {בְּאֵר שֶׁבַע} - "well of an oath"; Gen. 21:31</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(27) And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?</p> <p>(28) And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, <i>even</i> betwixt us and thee, and let us make a covenant with thee;</p> <p>(29) That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou <i>art</i> now the blessed of the LORD.</p> <p>(30) And he made them a feast, and they did eat and drink.</p> <p>(31) And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. (32) And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.</p> <p>(33) And he called it Shebah: therefore the name of the city is Beersheba unto this day.</p> <p>(34) And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:</p> <p>(35) Which were a grief of mind unto Isaac and to Rebekah.</p> <p>Chapter 27</p> <p>(1) And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, <i>here am I</i>.</p>	<p>(27) And Isaac said to them, Why have you come to me, since you hate me, and have sent me away from you?^h</p> <p>(28) And they said, We saw certainly that the LORD {Jehovah} was with you: and we said, Let there be now an oath between us, <i>even</i> between us and you, and let us make a covenant with you;</p> <p>(29) That you will do us no harm, since we have not touched you, and because we have done to you nothing but good, and have sent you away in peace: you <i>are</i> now the blessed of the LORD {Jehovah}.</p> <p>(30) And he made them a feast, and they ate and drank.</p> <p>(31) And they rose up quickly in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.</p> <p>(32) And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had dug, and said to him, We have found water.</p> <p>(33) And he called it Shebah {oath}ⁱ: therefore the name of the city is Beer-sheba {well of an oath}^j to this day.</p> <p>(34) And Esau was forty years old {2208 A.H./C-1834 B.C.}* when he took Judith the daughter of Beeri the Hittite, for a wife and Bashemath the daughter of Elon the Hittite:</p> <p>(35) Who brought grief of mind to Isaac and to Rebekah.</p> <p>Chapter 27</p> <p>(1) And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said to him, My son: and he said to him, <i>here I am</i>.</p>
<p>26:27h – Gen. 22:16</p> <p>26:33i - Shebah {שֶׁבַע} - seventh, oath</p> <p>26:33j - Beer-sheba {בְּאֵר שֶׁבַע} - "well of an oath"; Gen. 21:31</p> <p>40th year of Esau's life [*2208 A.H./C-1834 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(2) And he said, Behold now, I am old, I know not the day of my death:</p> <p>(3) Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me <i>some</i> venison;</p> <p>(4) And make me savoury meat, such as I love, and bring <i>it</i> to me, that I may eat; that my soul may bless thee before I die.</p> <p>(5) And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt <i>for</i> venison, <i>and</i> to bring <i>it</i>.</p> <p>(6) And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,</p> <p>(7) Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.</p> <p>(8) Now therefore, my son, obey my voice according to that which I command thee.</p> <p>(9) Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:</p> <p>(10) And thou shalt bring <i>it</i> to thy father, that he may eat, and that he may bless thee before his death.</p> <p>(11) And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I <i>am</i> a smooth man:</p> <p>(12) My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.</p> <p>(13) And his mother said unto him, Upon me <i>be</i> thy curse, my son: only obey my voice, and go fetch me <i>them</i>.</p>	<p>(2) And he said, Look now, I am old {137 years old}, I do not know the day of my death: ^{a*}</p> <p>(3) Therefore I ask you to take your weapons, your quiver and your bow, and go out to the field, and take for me <i>some</i> venison {deer meat};</p> <p>(4) And make me delicious meat, such as I love, and bring <i>it</i> to me, that I may eat; that my soul may bless you before I die.</p> <p>(5) And Rebekah heard when Isaac spoke to Esau his son. And Esau went to the field to hunt <i>for</i> venison {deer}, <i>and</i> to bring <i>it</i>.</p> <p>(6) And Rebekah spoke to Jacob her son, saying, Listen, I heard your father speak to Esau your brother, saying,</p> <p>(7) Bring me venison {deer meat}, and make me delicious meat, that I may eat, and bless you before the LORD {Jehovah} before my death.</p> <p>(8) Now therefore, my son, obey my voice according to that which I command you.</p> <p>(9) Go now to the flock, and fetch me from there two good kids of the goats; and I will make them delicious meat for your father, such as he loves:</p> <p>(10) And you shall bring <i>it</i> to your father, that he may eat, and that he may bless you before his death.</p> <p>(11) And Jacob said to Rebekah his mother, Indeed, Esau my brother <i>is</i> a hairy man, and I <i>am</i> a smooth man: ^b</p> <p>(12) Perhaps my father will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.</p> <p>(13) And his mother said to him, Your curse <i>be</i> upon me, my son: only obey my voice, and go fetch <i>them</i> for me.</p>
<p>27:2a - Isaac is 137 years old. Jacob and Esau are 77. Isaac will die 43 years after this at an age of 180 – 23 years after Jacob returns to Canaan from 20 years in the east. Joseph will be 29 at the time of Isaac's death and will be in prison in Egypt. - See: Appendix G: World Time Line of Biblical History</p> <p>27:11b – see Gen. 25:25</p> <p>137th year of Isaac's life – Jacob and Esau are 77 [*2245 A.H./C-1797 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(14) And he went, and fetched, and brought <i>them</i> to his mother: and his mother made savoury meat, such as his father loved.</p> <p>(15) And Rebekah took goodly raiment of her eldest son Esau, which <i>were</i> with her in the house, and put them upon Jacob her younger son:</p> <p>(16) And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:</p> <p>(17) And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.</p> <p>(18) And he came unto his father, and said, My father: and he said, Here <i>am</i> I; who <i>art</i> thou, my son?</p> <p>(19) And Jacob said unto his father, I <i>am</i> Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.</p> <p>(20) And Isaac said unto his son, How <i>is it</i> that thou hast found <i>it</i> so quickly, my son? And he said, Because the LORD thy God brought <i>it</i> to me.</p> <p>(21) And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou <i>be</i> my very son Esau or not.</p> <p>(22) And Jacob went near unto Isaac his father; and he felt him, and said, The voice <i>is</i> Jacob's voice, but the hands <i>are</i> the hands of Esau.</p> <p>(23) And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.</p> <p>(24) And he said, <i>Art</i> thou my very son Esau? And he said, I <i>am</i>.</p>	<p>(14) And he went, and fetched, and brought <i>them</i> to his mother: and his mother made delicious meat, such as his father loved.</p> <p>(15) And Rebekah took good clothing of her eldest son Esau, which <i>were</i> with her in the house, and put them upon Jacob her younger son:</p> <p>(16) And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:</p> <p>(17) And she gave the delicious meat and the bread, which she had prepared, into the hand of her son Jacob.</p> <p>(18) And he came to his father, and said, My father: and he said, Here I <i>am</i>; who <i>are</i> you, my son?</p> <p>(19) And Jacob said to his father, I <i>am</i> Esau your firstborn; I have done as you have requested of me: I ask you to arise, sit and eat of my venison {deer meat}, that your soul may bless me.</p> <p>(20) And Isaac said to his son, How <i>is it</i> that you have found <i>it</i> so quickly, my son? And he said, Because the LORD {Jehovah} your God brought <i>it</i> to me.</p> <p>(21) And Isaac said to Jacob, I ask you to come near, that I may feel you, my son, whether you <i>are</i> my very son Esau or not.</p> <p>(22) And Jacob went near to Isaac his father; and he felt him, and said, The voice <i>is</i> Jacob's voice, but the hands <i>are</i> the hands of Esau.</p> <p>(23) And he did not discern who he was, because his hands were hairy, as his brother Esau's hands: so he blessed him.</p> <p>(24) And he said, <i>Are</i> you my very son Esau? And he said, I <i>am</i>.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(25) And he said, Bring <i>it</i> near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought <i>it</i> near to him, and he did eat: and he brought him wine, and he drank.</p> <p>(26) And his father Isaac said unto him, Come near now, and kiss me, my son.</p> <p>(27) And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed:</p> <p>(28) Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:</p> <p>(29) Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed <i>be</i> every one that curseth thee, and blessed <i>be</i> he that blesseth thee.</p> <p>(30) And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.</p> <p>(31) And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.</p> <p>(32) And Isaac his father said unto him, Who <i>art</i> thou? And he said, I <i>am</i> thy son, thy firstborn Esau.</p> <p>(33) And Isaac trembled very exceedingly, and said, Who? where <i>is</i> he that hath taken venison, and brought <i>it</i> me, and I have eaten of all before thou camest, and have blessed him? yea, <i>and</i> he shall be blessed.</p>	<p>(25) And he said, Bring <i>it</i> near to me, and I will eat of my son's venison {deer meat}, that my soul may bless you. And he brought <i>it</i> near to him, and he ate: and he brought him wine, and he drank.</p> <p>(26) And his father Isaac said to him, Come near now, and kiss me, my son.</p> <p>(27) And he came near, and kissed him: and he smelled the smell of his clothing, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD {Jehovah} has blessed:</p> <p>(28) Therefore God give you of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:</p> <p>(29) Let people serve you, and nations bow down to you: be lord over your brothers, and let your mother's sons bow down to you: cursed <i>be</i> everyone who curses you, and blessed <i>be</i> he who blesses you.</p> <p>(30) And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.</p> <p>(31) And he also had made delicious meat, and brought it to his father, and said to his father, Let my father arise, and eat of his son's venison {deer meat}, that your soul may bless me.</p> <p>(32) And Isaac his father said to him, Who <i>are</i> you? And he said, I <i>am</i> your son, your firstborn Esau.</p> <p>(33) And Isaac trembled very exceedingly, and said, Who? where <i>is</i> he who has taken venison {deer meat}, and brought <i>it to</i> me, and I have eaten of all before you came, and have blessed him? yes, <i>and</i> he shall be blessed.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(34) And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, <i>even</i> me also, O my father.</p> <p>(35) And he said, Thy brother came with subtilty, and hath taken away thy blessing.</p> <p>(36) And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?</p> <p>(37) And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?</p> <p>(38) And Esau said unto his father, Hast thou but one blessing, my father? bless me, <i>even</i> me also, O my father. And Esau lifted up his voice, and wept.</p> <p>(39) And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;</p> <p>(40) And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.</p> <p>(41) And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.</p>	<p>(34) And when Esau heard the words of his father, he cried with a great and exceedingly bitter cry, and said to his father, Bless me, <i>even</i> me also, O my father.</p> <p>(35) And he said, Your brother came with deception, and has taken away your blessing.</p> <p>(36) And he said, Is he not rightly named Jacob {deceiver}? Because he has deceived me these two times: he took away my birthright; and, indeed, now he has taken away my blessing. And he said, Have you not reserved a blessing for me?</p> <p>(37) And Isaac answered and said to Esau, Look, I have made him your lord, and all his brothers I have given to him for servants; and with corn and wine I have sustained him: and what shall I do now to you, my son?</p> <p>(38) And Esau said to his father, Have you only one blessing, my father? bless me, <i>even</i> me also, O my father. And Esau lifted up his voice, and wept.</p> <p>(39) And Isaac his father answered and said to him, Indeed, your home shall be the fatness of the earth, and of the dew of heaven from above;</p> <p>(40) And by your sword shall you live, and shall serve your brother; and it shall come to pass when you shall become a ruler, that you shall break his yoke from off your neck.</p> <p>(41) And Esau hated Jacob because of the blessing with which his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand;^c then I will kill my brother Jacob.</p>
27:41c - death of Isaac – Gen. 27:2 – see Gen. 35:28-29	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(42) And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, <i>purposing</i> to kill thee.</p> <p>(43) Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;</p> <p>(44) And tarry with him a few days, until thy brother's fury turn away;</p> <p>(45) Until thy brother's anger turn away from thee, and he forget <i>that</i> which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?</p> <p>(46) And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these <i>which are</i> of the daughters of the land, what good shall my life do me?</p> <p>Chapter 28</p> <p>(1) And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.</p> <p>(2) Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.</p> <p>(3) And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;</p> <p>(4) And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.</p>	<p>(42) And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said to him, Listen, your brother Esau, comforts himself, as concerning you, <i>planning</i> to kill you.</p> <p>(43) Now therefore, my son, obey my voice; and arise, flee to Laban my brother to Haran;</p> <p>(44) And stay with him a few days, until your brother's fury turns away;</p> <p>(45) Until your brother's anger turns away from you, and he forgets <i>what</i> you have done to him: then I will send, and fetch you from there: why should I be deprived also of you both in one day?</p> <p>(46) And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob takes a wife of the daughters of Heth, such as these <i>who are</i> of the daughters of the land, what good shall my life do me?</p> <p>Chapter 28</p> <p>(1) And Isaac called Jacob, and blessed him, and charged him, and said to him, You shall not take a wife of the daughters of Canaan.</p> <p>(2) Arise, go to Padan-aram, to the house of Bethuel your mother's father; and take for yourself a wife from there of the daughters of Laban your mother's brother.</p> <p>(3) And God Almighty bless you, and make you fruitful, and multiply you, that you may be a multitude of people;</p> <p>(4) And give you the blessing of Abraham, to you, and to your descendants with you; that you may inherit the land in which you are a stranger, which God gave to Abraham.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(5) And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.</p> <p>(6) When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;</p> <p>(7) And that Jacob obeyed his father and his mother, and was gone to Padanaram;</p> <p>(8) And Esau seeing that the daughters of Canaan pleased not Isaac his father;</p> <p>(9) Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.</p> <p>(10) And Jacob went out from Beersheba, and went toward Haran.</p> <p>(11) And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put <i>them for</i> his pillows, and lay down in that place to sleep.</p> <p>(12) And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.</p> <p>(13) And, behold, the LORD stood above it, and said, I <i>am</i> the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;</p>	<p>(5) And Isaac sent away Jacob: and he went to Padan-aram to Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.</p> <p>(6) When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from there; and that as he blessed him he gave him a charge, saying, You shall not take a wife of the daughters of Canaan;</p> <p>(7) And that Jacob obeyed his father and his mother, and had left for Padan-aram;</p> <p>(8) And Esau seeing that the daughters of Canaan did not please Isaac his father;</p> <p>(9) Esau then went to Ishmael, and added to the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.</p> <p>(10) And Jacob went out from Beer-sheba, and went towards Haran.</p> <p>(11) And he arrived upon a certain place, and stayed there all night, because the sun was set; and he took of the stones of that place, and put <i>them for</i> his pillows, and lay down in that place to sleep.</p> <p>(12) And he dreamed, and a ladder set up on the earth, and the top of it reached to heaven: and the angels of God <i>were</i> ascending and descending on it.</p> <p>(13) And, the LORD {Jehovah} stood above it, and said, I <i>am</i> the LORD {Jehovah} God of Abraham your father, and the God of Isaac:^a the land upon which you lie, to you I will give it, and to your descendants;</p>
28:13a - He is not yet Jacob's God	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(14) And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.</p> <p>(15) And, behold, I <i>am</i> with thee, and will keep thee in all <i>places</i> whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done <i>that</i> which I have spoken to thee of.</p> <p>(16) And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew <i>it</i> not.</p> <p>(17) And he was afraid, and said, How dreadful <i>is</i> this place! <i>this is</i> none other but the house of God, and <i>this is</i> the gate of heaven.</p> <p>(18) And Jacob rose up early in the morning, and took the stone that he had put <i>for</i> his pillows, and set it up <i>for</i> a pillar, and poured oil upon the top of it.</p> <p>(19) And he called the name of that place Bethel: but the name of that city <i>was called</i> Luz at the first.</p> <p>(20) And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,</p> <p>(21) So that I come again to my father's house in peace; then shall the LORD be my God:</p> <p>(22) And this stone, which I have set <i>for</i> a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.</p>	<p>(14) And your descendants shall be as the dust of the earth, and you shall spread abroad to the west, and to the east, and to the north, and to the south: and in you and in your Descendant^b shall all the families of the earth be blessed.</p> <p>(15) And, indeed, I <i>am</i> with you, and will keep you in all <i>places</i> where you go, and will bring you again into this land; because I will not leave you, until I have done <i>that</i> which I have spoken to you of.</p> <p>(16) And Jacob awoke out of his sleep, and he said, Surely the LORD {Jehovah} is in this place; and I did not know <i>it</i>.</p> <p>(17) And he was afraid, and said, How dreadful <i>is</i> this place! <i>this is</i> none other than the house of God, and <i>this is</i> the gate of heaven.</p> <p>(18) And Jacob rose up early in the morning, and took the stone that he had put <i>for</i> his pillows, and set it up <i>for</i> a pillar, and poured oil upon the top of it.</p> <p>(19) And he called the name of that place Bethel {house of God};^c but the name of that city <i>was</i> previously <i>called</i> Luz.</p> <p>(20) And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on,</p> <p>(21) So that I return to my father's house in peace; then shall the LORD {Jehovah} be my God:^d</p> <p>(22) And this stone, which I have set <i>for</i> a pillar, shall be God's house: and of all that You shall give me I will surely give the tenth to you.</p>
<p>28:14b - Descendant - see Gen. 22:17; Gal. 3:16</p> <p>28:19c - Bethel {בֵּית אֵל} - house of God</p> <p>28:20-21d - Note that Jacob's vow is conditional!</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
Chapter 29 (1) Then Jacob went on his journey, and came into the land of the people of the east. (2) And he looked, and behold a well in the field, and, lo, there <i>were</i> three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone <i>was</i> upon the well's mouth. (3) And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. (4) And Jacob said unto them, My brethren, whence <i>be</i> ye? And they said, Of Haran <i>are</i> we. (5) And he said unto them, Know ye Laban the son of Nahor? And they said, We know <i>him</i> . (6) And he said unto them, <i>Is</i> he well? And they said, <i>He is</i> well: and, behold, Rachel his daughter cometh with the sheep. (7) And he said, Lo, <i>it is</i> yet high day, neither <i>is it</i> time that the cattle should be gathered together: water ye the sheep, and go <i>and feed them</i> . (8) And they said, We cannot, until all the flocks be gathered together, and <i>till</i> they roll the stone from the well's mouth; then we water the sheep. (9) And while he yet spake with them, Rachel came with her father's sheep: for she kept them.	Chapter 29 (1) Then Jacob went on his journey, and came into the land of the people of the east. (2) And he looked, and saw a well in the field, and there <i>were</i> three flocks of sheep lying by it; because out of that well they watered the flocks: and a great stone <i>was</i> upon the well's mouth. (3) And there all the flocks were gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place. (4) And Jacob said to them, My brothers, where <i>are</i> you from? And they said, We are from Haran. (5) And he said to them, Do you know Laban the son {grandson} ^a of Nahor? And they said, We know <i>him</i> . (6) And he said to them, <i>Is</i> he well? And they said, <i>He is</i> well: and, look, Rachel {ewe; female lamb} ^b his daughter is coming with the sheep. (7) And he said, Look, <i>it is</i> yet high day, neither <i>is it</i> time that the cattle should be gathered together: water the sheep, and go <i>and feed them</i> . (8) And they said, We cannot, until all the flocks are gathered together, and <i>until</i> they roll the stone from the well's mouth; then we water the sheep. (9) And while he yet spoke with them, Rachel came with her father's sheep: because she kept them.
29:5a – Laban is Nahor's grandson – see Gen. 24:15 29:6b - Rachel -{אֵמָה} - "a ewe" (female lamb)	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(10) And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.</p> <p>(11) And Jacob kissed Rachel, and lifted up his voice, and wept.</p> <p>(12) And Jacob told Rachel that he <i>was</i> her father's brother, and that he <i>was</i> Rebekah's son: and she ran and told her father.</p> <p>(13) And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.</p> <p>(14) And Laban said to him, Surely thou <i>art</i> my bone and my flesh. And he abode with him the space of a month.</p> <p>(15) And Laban said unto Jacob, Because thou <i>art</i> my brother, shouldest thou therefore serve me for nought? tell me, what <i>shall</i> thy wages <i>be</i>?</p> <p>(16) And Laban had two daughters: the name of the elder <i>was</i> Leah, and the name of the younger <i>was</i> Rachel.</p> <p>(17) Leah <i>was</i> tender eyed; but Rachel <i>was</i> beautiful and well favoured.</p> <p>(18) And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.</p> <p>(19) And Laban said, <i>It is</i> better that I give her to thee, than that I should give her to another man: abide with me.</p> <p>(20) And Jacob served seven years for Rachel; and they seemed unto him <i>but</i> a few days, for the love he had to her.</p>	<p>(10) And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.</p> <p>(11) And Jacob kissed Rachel, and lifted up his voice, and wept.</p> <p>(12) And Jacob told Rachel that he <i>was</i> her father's brother {nephew},^c and that he <i>was</i> Rebekah's son: and she ran and told her father.</p> <p>(13) And it came to pass, when Laban heard the news of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.</p> <p>(14) And Laban said to him, Surely you <i>are</i> my bone and my flesh. And he stayed with him a month.</p> <p>(15) And Laban said to Jacob, Because you <i>are</i> my brother {nephew}, should you therefore serve me for nothing? tell me, what <i>shall</i> your wages <i>be</i>?</p> <p>(16) And Laban had two daughters: the name of the elder <i>was</i> Leah {weak eyed },^d and the name of the younger <i>was</i> Rachel {ewe; female lamb}.</p> <p>(17) Leah <i>was</i> tender eyed; but Rachel <i>was</i> beautiful and well favored.</p> <p>(18) And Jacob loved Rachel; and said, I will serve you seven years for Rachel your younger daughter.</p> <p>(19) And Laban said, <i>It is</i> better that I give her to you, than that I should give her to another man: stay with me.</p> <p>(20) And Jacob served seven years for Rachel; and they seemed to him <i>but</i> a few days, because of the love he had for her.</p>
<p>29:12c - Jacob is Laban's sister {Rebekah}'s son {Laban's nephew} and is first cousin to Rachel - see Gen. 24:15</p> <p>29:16d - Leah { לֵאָה } - "weary" – or "weak eyed"</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(21) And Jacob said unto Laban, Give <i>me</i> my wife, for my days are fulfilled, that I may go in unto her.</p> <p>(22) And Laban gathered together all the men of the place, and made a feast.</p> <p>(23) And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.</p> <p>(24) And Laban gave unto his daughter Leah Zilpah his maid <i>for</i> an handmaid.</p> <p>(25) And it came to pass, that in the morning, behold, it <i>was</i> Leah: and he said to Laban, What <i>is</i> this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?</p> <p>(26) And Laban said, It must not be so done in our country, to give the younger before the firstborn.</p> <p>(27) Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.</p> <p>(28) And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.</p> <p>(29) And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.</p> <p>(30) And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.</p> <p>(31) And when the LORD saw that Leah <i>was</i> hated, he opened her womb: but Rachel <i>was</i> barren.</p>	<p>(21) And Jacob said to Laban, Give <i>me</i> my wife, because my days are fulfilled, that I may go in to her.</p> <p>(22) And Laban gathered together all the men of the place, and made a feast.</p> <p>(23) And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in to her.</p> <p>(24) And Laban gave to his daughter Leah Zilpah {drop}^e his maid <i>for</i> a handmaid.</p> <p>(25) And it came to pass, that in the morning, it <i>was</i> Leah: and he said to Laban, What <i>is</i> this you have done to me? did I not serve with you for Rachel? Why then have you tricked me?</p> <p>(26) And Laban said, It must not be so done in our country, to give the younger before the firstborn.</p> <p>(27) Fulfill her week, and we will give you this {one} also for the service which you shall serve with me yet seven more years.^f</p> <p>(28) And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter for a wife also.</p> <p>(29) And Laban gave to Rachel his daughter Bilhah {timid}^g his handmaid to be her maid.</p> <p>(30) And he went in also to Rachel, and he loved also Rachel more than Leah, and served with him yet seven more years.</p> <p>(31) And when the LORD {Jehovah} saw that Leah <i>was</i> hated, He opened her womb: but Rachel <i>was</i> barren.</p>
<p>29:24e - Zilpah {זלפה} - "drop" or "trickle" as a drop trickles down</p> <p>29:27f – fulfill her week, then Laban will give him Rachel for whom he will serve another seven years. We know that Jacob did not have to wait another seven years because at the end of the fourteen years all of Jacob's children including Joseph had been born except Benjamin – So literally Leah was Jacob's only wife for one week {7 days} then Rachel also became his wife for whom he'd serve Laban another 7 years. See Gen. 30:26; 31:25, 35, 38, 41 - See: Appendix G: World Time Line of Biblical History</p> <p>29:29g - Bilhah {בילה} - "timid"</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(32) And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.</p> <p>(33) And she conceived again, and bare a son; and said, Because the LORD hath heard that I <i>was</i> hated, he hath therefore given me this <i>son</i> also: and she called his name Simeon.</p> <p>(34) And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.</p> <p>(35) And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.</p> <p>Chapter 30</p> <p>(1) And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.</p> <p>(2) And Jacob's anger was kindled against Rachel: and he said, <i>Am</i> I in God's stead, who hath withheld from thee the fruit of the womb?</p> <p>(3) And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.</p> <p>(4) And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.</p> <p>(5) And Bilhah conceived, and bare Jacob a son.</p>	<p>(32) And Leah conceived, and gave birth to a son, and she called his name Reuben {behold a son};^h because she said, Surely the LORD {Jehovah} has looked upon my affliction; now therefore my husband will love me.</p> <p>(33) And she conceived again, and gave birth to a son; and said, Because the LORD {Jehovah} has heard that I <i>was</i> hated, he has therefore given me this <i>son</i> also: and she called his name Simeon {heard}.ⁱ</p> <p>(34) And she conceived again, and gave birth to a son; and said, Now this time my husband will be joined to me, because I have born him three sons: therefore his name was called Levi {joined}.^j</p> <p>(35) And she conceived again, and gave birth to a son: and she said, Now I will praise the LORD {Jehovah}: therefore she called his name Judah {praise};^k and stopped bearing children.^l</p> <p>Chapter 30</p> <p>(1) And when Rachel saw that she gave birth to Jacob no children, Rachel envied her sister; and said to Jacob, Give me children, or else I die.</p> <p>(2) And Jacob's anger was kindled against Rachel: and he said, <i>Am</i> I in God's place, Who has withheld from you the fruit of the womb?</p> <p>(3) And she said, Here is my maid Bilhah, go in to her; and she shall bear upon my knees, that I may also have children by her.</p> <p>(4) And she gave him Bilhah her handmaid to be his wife: and Jacob went in to her.</p> <p>(5) And Bilhah conceived, and gave birth to Jacob a son.</p>
<p>29:32h - Reuben {רֵאוּבֵן} - "behold a son"</p> <p>29:33i - Simeon {שִׁמְעוֹן} - "heard" (her prayer was heard by God)</p> <p>29:34j - Levi {לֵוִי} - "joined" (union)</p> <p>29:35k - Judah {יְהוּדָה} - "praise"</p> <p>29:35l - stopped bearing children {but only temporarily} - see Gen. 30:17-21</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(6) And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.</p> <p>(7) And Bilhah Rachel's maid conceived again, and bare Jacob a second son.</p> <p>(8) And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.</p> <p>(9) When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.</p> <p>(10) And Zilpah Leah's maid bare Jacob a son.</p> <p>(11) And Leah said, A troop cometh: and she called his name Gad.</p> <p>(12) And Zilpah Leah's maid bare Jacob a second son.</p> <p>(13) And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.</p> <p>(14) And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.</p> <p>(15) And she said unto her, <i>Is it</i> a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.</p> <p>(16) And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.</p>	<p>(6) And Rachel said, God has judged me, and has also heard my voice, and has given me a son: therefore she called his name Dan {judge}.^a</p> <p>(7) And Bilhah Rachel's maid conceived again, and gave birth to Jacob a second son.</p> <p>(8) And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali {wrestling}.^b</p> <p>(9) When Leah saw that she had stopped bearing children, she took Zilpah her maid, and gave her to Jacob to be his wife.</p> <p>(10) And Zilpah Leah's maid gave birth to Jacob a son.</p> <p>(11) And Leah said, A troop comes: and she called his name Gad {troop}.^c</p> <p>(12) And Zilpah Leah's maid gave birth to Jacob a second son.</p> <p>(13) And Leah said, Happy am I, because the daughters will call me blessed: and she called his name Asher {happy}.^d</p> <p>(14) And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, I urge {ask} you, give me, of your son's mandrakes.</p> <p>(15) And she said to her, <i>Is it</i> a small matter that you have taken my husband? and would you take away my son's mandrakes also? And Rachel said, Therefore he {Jacob} shall lie with you tonight for your son's mandrakes.</p> <p>(16) And Jacob came out of the field in the evening, and Leah went out to meet him, and said, You must come in to me; because surely I have hired you with my son's mandrakes. And he lay with her that night.</p>
<p>30:6a - Dan {דן} - "judge"</p> <p>30:8b - Naphtali {נפתלי} - "wrestling"</p> <p>30:11c - Gad {גד} - "troop" or "victory"</p> <p>30:13d - Asher {אשר} - "happy"</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(17) And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.</p> <p>(18) And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.</p> <p>(19) And Leah conceived again, and bare Jacob the sixth son.</p> <p>(20) And Leah said, God hath endued me <i>with</i> a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.</p> <p>(21) And afterwards she bare a daughter, and called her name Dinah.</p> <p>(22) And God remembered Rachel, and God hearkened to her, and opened her womb.</p> <p>(23) And she conceived, and bare a son; and said, God hath taken away my reproach:</p> <p>(24) And she called his name Joseph; and said, The LORD shall add to me another son.</p> <p>(25) And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.</p> <p>(26) Give <i>me</i> my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.</p>	<p>(17) And God listened to Leah, and she conceived, and gave birth to Jacob the fifth son.</p> <p>(18) And Leah said, God has given me my reward, because I have given my maiden to my husband: and she called his name Issachar {reward}.^e</p> <p>(19) And Leah conceived again, and gave birth to Jacob the sixth son.</p> <p>(20) And Leah said, God has endued me <i>with</i> a good dowry; now my husband will live with me, because I have born him six sons: and she called his name Zebulun {endowment}.^f</p> <p>(21) And afterwards she gave birth to a daughter, and called her name Dinah {judgment}.^g</p> <p>(22) And God remembered Rachel, and God listened to her, and opened her womb.</p> <p>(23) And she conceived, and gave birth to a son; and said, God has taken away my reproach:</p> <p>(24) And she called his name Joseph {he shall add};^h and said, The LORD {Jehovah} shall add to me another son.</p> <p>(25) And it came to pass, when Rachel had given birth to Joseph, that Jacob said to Laban, Send me away, that I may go to my own place, and to my country.</p> <p>(26) Give <i>me</i> my wives and my children, for whom I have served you, and let me go: because you know my service which I have done for you.</p>
<p>30:18e - Issachar {יששכר} - "reward"</p> <p>30:20f - Zebulun {זבולון} - "endowment" or "dwelling"</p> <p>30:21g - Dinah {דינה} - "judgment"</p> <p>30:24h - Joseph {יוסף} - "he shall add" (her reproach has been taken away) - 91st year of Jacob's life – Joseph born - See: Appendix G: World Time Line of Biblical History</p> <p>91st year of Jacob's life – Joseph born - See: Appendix G: World Time Line of Biblical History</p> <p>[*2259 A.H./C-1783 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(27) And Laban said unto him, I pray thee, if I have found favour in thine eyes, <i>tarry: for</i> I have learned by experience that the LORD hath blessed me for thy sake.</p> <p>(28) And he said, Appoint me thy wages, and I will give <i>it</i>.</p> <p>(29) And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.</p> <p>(30) For <i>it was</i> little which thou hadst before I <i>came</i>, and it is <i>now</i> increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?</p> <p>(31) And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed <i>and</i> keep thy flock:</p> <p>(32) I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and <i>of such</i> shall be my hire.</p> <p>(33) So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that <i>is</i> not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.</p> <p>(34) And Laban said, Behold, I would it might be according to thy word.</p> <p>(35) And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, <i>and</i> every one that had <i>some</i> white in it, and all the brown among the sheep, and gave <i>them</i> into the hand of his sons.</p>	<p>(27) And Laban said to him, I urge {ask} you, if I have found favor in your eyes, <i>stay:</i> because I have learned by experience that the LORD {Jehovah} has blessed me for your sake.</p> <p>(28) And he said, Appoint me your wages, and I will give <i>it</i>.</p> <p>(29) And he said to him, You know how I have served you, and how your cattle were with me.</p> <p>(30) Because <i>it was</i> little which you had before I <i>came</i>, and it is <i>now</i> increased to a multitude; and the LORD {Jehovah} has blessed you since my coming: and now when shall I provide for my own household also?</p> <p>(31) And he said, What shall I give you? And Jacob said, You shall not give me anything: if you will do this thing for me, I will again feed <i>and</i> keep your flock:</p> <p>(32) I will pass through all your flock today, removing from there all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and <i>of such</i> shall be my hire.</p> <p>(33) So shall my righteousness answer for me in time to come, when it shall come for my hire before your face: every one that <i>is</i> not speckled and spotted among the goats, and brown among the sheep, that shall be counted as stolen with me.</p> <p>(34) And Laban said, I will that it might be according to your word.</p> <p>(35) And he removed that day the male goats that were ringstreaked and spotted, and all the female goats that were speckled and spotted, <i>and</i> every one that had <i>some</i> white in it, and all the brown among the sheep, and gave <i>them</i> into the hand of his sons.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(36) And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.</p> <p>(37) And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and piled white strakes in them, and made the white appear which <i>was</i> in the rods.</p> <p>(38) And he set the rods which he had piled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.</p> <p>(39) And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.</p> <p>(40) And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.</p> <p>(41) And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.</p> <p>(42) But when the cattle were feeble, he put <i>them</i> not in: so the feebler were Laban's, and the stronger Jacob's.</p> <p>(43) And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.</p> <p>Chapter 31</p> <p>(1) And he heard the words of Laban's sons, saying, Jacob hath taken away all that <i>was</i> our father's; and of <i>that</i> which <i>was</i> our father's hath he gotten all this glory.</p>	<p>(36) And he set three days' journey between himself and Jacob: and Jacob fed the rest of Laban's flocks.</p> <p>(37) And Jacob took for himself rods of green poplar, and of the hazel and chestnut tree; and peeled white streaks in them, and made the white appear which <i>was</i> in the rods.</p> <p>(38) And he set the rods which he had peeled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.</p> <p>(39) And the flocks conceived before the rods, and brought forth cattle ringstreaked, speckled, and spotted.</p> <p>(40) And Jacob separated the lambs, and set the faces of the flocks towards the ringstreaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and did not put them with Laban's cattle.</p> <p>(41) And it came to pass, whenever the stronger cattle conceived, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.</p> <p>(42) But when the cattle were feeble, he did not put <i>them</i> in: so the feebler were Laban's, and the stronger Jacob's.</p> <p>(43) And the man increased exceedingly, and had much cattle, and maid servants, and men servants, and camels, and donkeys.</p> <p>Chapter 31</p> <p>(1) And he heard the words of Laban's sons, saying, Jacob has taken away all that <i>was</i> our father's; and of <i>that</i> which <i>was</i> our father's he has obtained all this glory.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>Chapter 31</p> <p>(1) And he heard the words of Laban's sons, saying, Jacob hath taken away all that <i>was</i> our father's; and of <i>that</i> which <i>was</i> our father's hath he gotten all this glory.</p> <p>(2) And Jacob beheld the countenance of Laban, and, behold, it <i>was</i> not toward him as before.</p> <p>(3) And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.</p> <p>(4) And Jacob sent and called Rachel and Leah to the field unto his flock,</p> <p>(5) And said unto them, I see your father's countenance, that it <i>is</i> not toward me as before; but the God of my father hath been with me.</p> <p>(6) And ye know that with all my power I have served your father.</p> <p>(7) And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.</p> <p>(8) If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.</p> <p>(9) Thus God hath taken away the cattle of your father, and given <i>them</i> to me.</p> <p>(10) And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle <i>were</i> ringstraked, speckled, and grised.</p> <p>(11) And the angel of God spake unto me in a dream, <i>saying</i>, Jacob: And I said, Here <i>am</i> I.</p>	<p>Chapter 31</p> <p>(1) And he heard the words of Laban's sons, saying, Jacob has taken away all that <i>was</i> our father's; and of <i>that</i> which <i>was</i> our father's he has obtained all this glory.</p> <p>(2) And Jacob saw the countenance {facial expression; attitude} of Laban,^a that it <i>was</i> not towards him as before.</p> <p>(3) And the LORD {Jehovah} said to Jacob, Return to the land of your fathers, and to your kindred; and I will be with you.</p> <p>(4) And Jacob sent and called Rachel and Leah to the field to his flock,</p> <p>(5) And said to them, I see your father's countenance {facial expression; attitude}, that it <i>is</i> not towards me as before; but the God of my father has been with me.</p> <p>(6) And you know that with all my power I have served your father.</p> <p>(7) And your father has deceived me, and changed my wages ten times; but God has not allowed him to hurt me.</p> <p>(8) If he said, The speckled shall be your wages; then all the cattle gave birth to speckled: and if he said, The ringstreaked shall be your hire; then all the cattle gave birth to ringstreaked.</p> <p>(9) So God has taken away the cattle of your father, and given <i>them</i> to me.</p> <p>(10) And it came to pass at the time that the cattle conceived, that I lifted up my eyes, and saw in a dream, and, the rams which leaped upon the cattle <i>were</i> ringstreaked, speckled, and spotted.</p> <p>(11) And the Angel of God spoke to me in a dream, <i>saying</i>, Jacob: And I said, Here <i>am</i> I.</p>
31:2a – Laban's countenance – Laban's facial expression; attitude changed	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(12) And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle <i>are</i> ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.</p> <p>(13) I <i>am</i> the God of Bethel, where thou anointedst the pillar, <i>and</i> where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.</p> <p>(14) And Rachel and Leah answered and said unto him, <i>Is there</i> yet any portion or inheritance for us in our father's house?</p> <p>(15) Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.</p> <p>(16) For all the riches which God hath taken from our father, that <i>is</i> ours, and our children's: now then, whatsoever God hath said unto thee, do.</p> <p>(17) Then Jacob rose up, and set his sons and his wives upon camels;</p> <p>(18) And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan.</p> <p>(19) And Laban went to shear his sheep: and Rachel had stolen the images that <i>were</i> her father's.</p> <p>(20) And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.</p> <p>(21) So he fled with all that he had; and he rose up, and passed over the river, and set his face <i>toward</i> the mount Gilead.</p> <p>(22) And it was told Laban on the third day that Jacob was fled.</p> <p>(23) And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.</p>	<p>(12) And He said, <i>Lift up now your eyes, and see, all the rams which leap upon the cattle <i>are</i> ringstreaked, speckled, and spotted: because I have seen all that Laban has done to you.</i></p> <p>(13) I <i>am</i> the God of Bethel, where you anointed the pillar, <i>and</i> where you vowed a vow to Me:^b now arise, get out from this land, and return to the land of your kindred.</p> <p>(14) And Rachel and Leah answered and said to him, <i>Is there</i> yet any portion or inheritance for us in our father's house?</p> <p>(15) Are we not counted of him as strangers? Because he has sold us, and has quite devoured our money also.</p> <p>(16) Because all the riches which God has taken from our father, that <i>is</i> ours, and our children's: now then, whatever God has said to you, do.</p> <p>(17) Then Jacob rose up, and set his sons and his wives upon camels;</p> <p>(18) And he carried away all his cattle, and all his goods which he had obtained, the cattle of his wages, which he had obtained in Padan-aram, to go to Isaac his father in the land of Canaan.</p> <p>(19) And Laban went to shear his sheep: and Rachel had stolen the images that <i>were</i> her father's.</p> <p>(20) And Jacob left secretly from Laban the Syrian, in that he did not tell him that he fled.</p> <p>(21) So he fled with all that he had; and he rose up, and passed over the river, and set his face <i>towards</i> the mount Gilead.</p> <p>(22) And it was told Laban on the third day that Jacob had fled.</p> <p>(23) And he took his brother with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.</p>
31:13b - Gen. 28:18-20	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(24) And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.</p> <p>(25) Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.</p> <p>(26) And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives <i>taken</i> with the sword?</p> <p>(27) Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?</p> <p>(28) And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in <i>so</i> doing.</p> <p>(29) It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.</p> <p>(30) And now, <i>though</i> thou wouldest needs be gone, because thou sore longedst after thy father's house, <i>yet</i> wherefore hast thou stolen my gods?</p> <p>(31) And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.</p> <p>(32) With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what <i>is</i> thine with me, and take <i>it</i> to thee. For Jacob knew not that Rachel had stolen them.</p>	<p>(24) And God came to Laban the Syrian in a dream by night, and said to him, Take heed that you not speak to Jacob either good or bad.</p> <p>(25) Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brothers pitched in the mount of Gilead.</p> <p>(26) And Laban said to Jacob, What have you done, that you have secretly left without telling me, and carried away my daughters, as captives <i>taken</i> with the sword?</p> <p>(27) Why did you flee away secretly, and steal away from me; and did not tell me, that I might have sent you away with joy, and with songs, with tambourines, and with harp?</p> <p>(28) And have not allowed me to kiss my sons and my daughters? You have now done foolishly in <i>so</i> doing.</p> <p>(29) It is in the power of my hand to do you harm:^c but the God of your father spoke to me last night, saying, Take heed that you do not speak to Jacob either good or bad.</p> <p>(30) And now, <i>though</i> you need to be gone, because you long greatly for your father's house, <i>yet</i> why have you stolen my gods?^d</p> <p>(31) And Jacob answered and said to Laban, Because I was afraid: because I said, What if you would take by force your daughters from me.</p> <p>(32) With whomever you find your gods, let him not live: before our brothers you discern what <i>is</i> yours that is with me, and take <i>it</i> to yourself. Because Jacob did not know that Rachel had stolen them.</p>
<p>31:29c - "It is in the power of my hand to do you harm" {שִׁלָּאֵל יְדֵי לַעֲשׂוֹת עִמָּכֶם רָע} Literally: "It was because of the gods of my hand [hand-made gods] I wanted to do you harm" - see Gen. 31:19 31:30d - Gen. 31:19</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(33) And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found <i>them</i> not. Then went he out of Leah's tent, and entered into Rachel's tent.</p> <p>(34) Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found <i>them</i> not.</p> <p>(35) And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women <i>is</i> upon me. And he searched, but found not the images.</p> <p>(36) And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What <i>is</i> my trespass? what <i>is</i> my sin, that thou hast so hotly pursued after me?</p> <p>(37) Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set <i>it</i> here before my brethren and thy brethren, that they may judge betwixt us both.</p> <p>(38) This twenty years <i>have</i> I <i>been</i> with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.</p> <p>(39) That which was torn <i>of</i> <i>beasts</i> I brought not unto thee; I bare the loss of it; of my hand didst thou require it, <i>whether</i> stolen by day, or stolen by night.</p> <p>(40) <i>Thus</i> I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.</p>	<p>(33) And Laban went into Jacob's tent, and into Leah's tent, and into the two maid servants' tents; but he did not find <i>them</i>. Then he went out of Leah's tent, and entered into Rachel's tent.</p> <p>(34) Now Rachel had taken the images, and put them in the camel's seat, and sat upon them. And Laban searched all the tent, but did not find <i>them</i>.</p> <p>(35) And she said to her father, Let it not displease my lord that I cannot rise up before you; because the way of women <i>is</i> upon me.^e And he searched, but did not find the images.</p> <p>(36) And Jacob was angry, and chided with Laban: and Jacob answered and said to Laban, What <i>is</i> my trespass? what <i>is</i> my sin, that you have so hotly pursued after me?</p> <p>(37) Now that you have searched all my stuff, what have you found of all your household stuff? set <i>it</i> here before my brothers and your brothers, that they may judge between us both.</p> <p>(38) These twenty years^{f*} I <i>have been</i> with you; your ewes and your female goats have not cast their young, and the rams of your flock I have not eaten.</p> <p>(39) That which was torn <i>by</i> <i>beasts</i> I did not bring to you; I bore its loss; of my hand you required it, <i>whether</i> stolen by day, or stolen by night.</p> <p>(40) <i>So</i> I was; in the day the drought consumed me, and the frost by night; and my sleep departed from my eyes.</p>
<p>31:35e – the way of women – could mean she was having her monthly period, but could also mean that she was pregnant. Since Benjamin was born shortly after they arrived back in Canaan [Gen. 35:18] in this case it probably means she was pregnant.</p> <p>31:38f - 97th year of Jacob's life – Joseph is 6 – Isaac is 157</p> <p>97th year of Jacob's life – Joseph is 6 – Isaac is 157 [*2265 A.H./C-1777 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(41) Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.</p> <p>(42) Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked <i>thee</i> yesternight.</p> <p>(43) And Laban answered and said unto Jacob, <i>These</i> daughters <i>are</i> my daughters, and <i>these</i> children <i>are</i> my children, and <i>these</i> cattle <i>are</i> my cattle, and all that thou seest <i>is</i> mine: and what can I do this day unto these my daughters, or unto their children which they have born?</p> <p>(44) Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.</p> <p>(45) And Jacob took a stone, and set it up <i>for</i> a pillar.</p> <p>(46) And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.</p> <p>(47) And Laban called it Jegarsahadutha: but Jacob called it Galeed.</p> <p>(48) And Laban said, This heap <i>is</i> a witness between me and thee this day. Therefore was the name of it called Galeed;</p> <p>(49) And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.</p>	<p>(41) So I have been twenty years* in your house; I served you fourteen years for your two daughters, and six years for your cattle: and you have changed my wages ten times.</p> <p>(42) Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely you would have sent me away now empty. God has seen my affliction and the labor of my hands, and rebuked <i>you</i> last night.</p> <p>(43) And Laban answered and said to Jacob, <i>These</i> daughters <i>are</i> my daughters, and <i>these</i> children <i>are</i> my children, and <i>these</i> cattle <i>are</i> my cattle, and all that you see <i>is</i> mine: and what can I do this day to these my daughters, or to their children to which they have given birth?</p> <p>(44) Now therefore come, let us make a covenant, I and you; and let it be for a witness between me and you.</p> <p>(45) And Jacob took a stone, and set it up <i>for</i> a pillar.</p> <p>(46) And Jacob said to his brothers, Gather stones; and they took stones, and made a heap: and they ate there upon the heap.</p> <p>(47) And Laban called it Jegar-sahadutha {heap of witness [Aramaic]}:^s but Jacob called it Galeed {heap of witness [Hebrew]}.^h</p> <p>(48) And Laban said, This heap <i>is</i> a witness between me and you this day. Therefore the name of it was called Galeed;</p> <p>(49) And Mizpah {watch tower};ⁱ because he said, The LORD {Jehovah} watch between me and you, when we are absent one from another.</p>
<p>31:47g- Jegar-sahadutha {שְׁהָדוּתָא יָגַר} [Aramaic] "heap of witness"</p> <p>31:47h - Galeed {גִּלְעָד} [Hebrew] "heap of witness"</p> <p>31:49i - Mizpah {מִצְפָּה} - "watch tower"</p> <p>97th year of Jacob's life – Joseph is 6 – Isaac is 157 [*2265 A.H./C-1777 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(50) If thou shalt afflict my daughters, or if thou shalt take <i>other</i> wives beside my daughters, no man <i>is</i> with us; see, God <i>is</i> witness betwixt me and thee.</p> <p>(51) And Laban said to Jacob, Behold this heap, and behold <i>this</i> pillar, which I have cast betwixt me and thee;</p> <p>(52) This heap <i>be</i> witness, and <i>this</i> pillar <i>be</i> witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.</p> <p>(53) The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.</p> <p>(54) Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.</p> <p>(55) And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.</p> <p>Chapter 32</p> <p>(1) And Jacob went on his way, and the angels of God met him.</p> <p>(2) And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.</p> <p>(3) And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.</p> <p>(4) And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:</p>	<p>(50) If you shall harm my daughters, or if you shall take <i>other</i> wives besides my daughters, no man <i>is</i> with us; see, God <i>is</i> witness between me and you.</p> <p>(51) And Laban said to Jacob, See this heap, and see <i>this</i> pillar, which I have set between me and you;</p> <p>(52) This heap <i>is a</i> witness, and <i>this</i> pillar <i>is a</i> witness, that I will not pass over this heap to you, and that you shall not pass over this heap and this pillar to me, for harm.</p> <p>(53) The God of Abraham, and the God of Nahor, the God of their father, judge between us. And Jacob swore by the fear of his father Isaac.</p> <p>(54) Then Jacob offered sacrifice upon the mount, and called his brothers to eat bread: and they ate bread, and stayed all night in the mount.</p> <p>(55) And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned to his place.</p> <p>Chapter 32</p> <p>(1) And Jacob went on his way, and the angels of God met him.</p> <p>(2) And when Jacob saw them, he said, This is God's host {army; multitude}: and he called the name of that place Mahanaim {two camps}.^a</p> <p>(3) And Jacob sent messengers before him to Esau his brother to the land of Seir, the country of Edom.</p> <p>(4) And he commanded them, saying, This is what you shall say to my lord Esau; Your servant Jacob says, I have lived with Laban, and stayed there until now:</p>
<p>32:2a - Mahanaim {מַחֲנַיִם} - "two camps" or "double camp"</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(5) And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.</p> <p>(6) And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.</p> <p>(7) Then Jacob was greatly afraid and distressed: and he divided the people that <i>was</i> with him, and the flocks, and herds, and the camels, into two bands;</p> <p>(8) And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.</p> <p>(9) And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:</p> <p>(10) I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.</p> <p>(11) Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, <i>and</i> the mother with the children.</p> <p>(12) And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.</p> <p>(13) And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;</p>	<p>(5) And I have oxen, and donkeys, flocks, and men servants, and women servants: and I have sent to tell my lord, that I may find grace in your sight.</p> <p>(6) And the messengers returned to Jacob, saying, We came to your brother Esau, and also he comes to meet you, and four hundred men with him.</p> <p>(7) Then Jacob was greatly afraid and distressed: and he divided the people that <i>were</i> with him, and the flocks, and herds, and the camels, into two bands;</p> <p>(8) And said, If Esau comes to the one company, and strikes it, then the other company which is left shall escape.</p> <p>(9) And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD {Jehovah} Who said to me, Return to your country, and to your kindred, and I will deal well with you:</p> <p>(10) I am not worthy of the least of all the mercies, and of all the truth, which You have shown to Your servant; because with {only} my staff I passed over this Jordan; and now I have become two bands.</p> <p>(11) Deliver me, I pray, from the hand of my brother, from the hand of Esau: because I fear him, lest he will come and strike me, <i>and</i> the mother with the children.</p> <p>(12) And You said, I will surely do you good, and make your descendants as the sand of the sea, which cannot be numbered for multitude.</p> <p>(13) And he stayed there that same night; and took of that which came to his hand a present for Esau his brother;</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(14) Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,</p> <p>(15) Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.</p> <p>(16) And he delivered <i>them</i> into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.</p> <p>(17) And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose <i>art</i> thou? and whither goest thou? and whose <i>are</i> these before thee?</p> <p>(18) Then thou shalt say, <i>They be</i> thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us.</p> <p>(19) And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.</p> <p>(20) And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.</p> <p>(21) So went the present over before him: and himself lodged that night in the company.</p> <p>(22) And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.</p> <p>(23) And he took them, and sent them over the brook, and sent over that he had.</p>	<p>(14) Two hundred female goats, and twenty male goats, two hundred ewes, and twenty rams,</p> <p>(15) Thirty milk camels with their colts, forty cattle, and ten bulls, twenty female donkeys, and ten foals.</p> <p>(16) And he delivered <i>them</i> into the hand of his servants, every drove by themselves; and said to his servants, Pass over before me, and put a space between drove and drove.</p> <p>(17) And he commanded the foremost, saying, When Esau my brother meets you, and asks you, saying, Whose <i>are</i> you? and where are you going? and whose <i>are</i> these before you?</p> <p>(18) Then you shall say, <i>They are</i> your servant Jacob's; it is a present sent to my lord Esau: and, indeed, also he is behind us.</p> <p>(19) And so he commanded the second, and the third, and all that followed the droves, saying, In this manner you shall speak to Esau, when you find him.</p> <p>(20) And say also, see, your servant Jacob is behind us. Because he said, I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept me.</p> <p>(21) So the present went over before him: and he himself stayed that night in the company.</p> <p>(22) And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok {He will empty out}.^b</p> <p>(23) And he took them, and sent them over the brook, and sent over all that he had.</p>
32:22b - Jabbok - {יַבְבֹּק} - "He will empty out"	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(24) And Jacob was left alone; and there wrestled a man with him until the breaking of the day.</p> <p>(25) And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.</p> <p>(26) And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.</p> <p>(27) And he said unto him, What is thy name? And he said, Jacob.</p> <p>(28) And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.</p> <p>(29) And Jacob asked <i>him</i>, and said, Tell <i>me</i>, I pray thee, thy name. And he said, Wherefore is it <i>that</i> thou dost ask after my name? And he blessed him there.</p> <p>(30) And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.</p> <p>(31) And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.</p> <p>(32) Therefore the children of Israel eat not <i>of</i> the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.</p> <p>Chapter 33</p> <p>(1) And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.</p>	<p>(24) And Jacob was left alone; and there wrestled a Man with him until the breaking of the day.</p> <p>(25) And when He saw that He did not prevail against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him.</p> <p>(26) And He said, Let Me go, because the day is dawning. And he said, I will not let you go, unless You bless me.</p> <p>(27) And He said to him, What is your name? And he said, Jacob.</p> <p>(28) And He said, Your name shall no more be called Jacob {deceiver}, but Israel {Prince of God}:^c because as a prince you have power with God and with men, and have prevailed.</p> <p>(29) And Jacob asked <i>Him</i>, and said, I urge {ask} you to tell <i>me</i>, Your Name. And He said, Why is it <i>that</i> you ask My Name? And He blessed him there.</p> <p>(30) And Jacob called the name of the place Peniel {face of God}:^d because I have seen God face to face, and my life is preserved.</p> <p>(31) And as he passed over Penuel the sun rose upon him, and he limped upon his thigh.</p> <p>(32) Therefore the children of Israel do not eat <i>of</i> the flesh of the hip socket, which is upon the hollow of the thigh, to this day: because He touched the hollow of Jacob's thigh in the flesh of the hip socket.</p> <p>Chapter 33</p> <p>(1) And Jacob lifted up his eyes, and looked, and, saw Esau coming, and with him four hundred men. And he divided the children to Leah, and to Rachel, and to the two handmaids.</p>
<p>32:28c - Israel - {יִשְׂרָאֵל} - "Prince of God"; "one who strives with God"</p> <p>32:30d - Peniel - {פְּנִיֵּאל} - "Face of God"</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(2) And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.</p> <p>(3) And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.</p> <p>(4) And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.</p> <p>(5) And he lifted up his eyes, and saw the women and the children; and said, Who <i>are</i> those with thee? And he said, The children which God hath graciously given thy servant.</p> <p>(6) Then the handmaidens came near, they and their children, and they bowed themselves.</p> <p>(7) And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.</p> <p>(8) And he said, What <i>meanest</i> thou by all this drove which I met? And he said, <i>These are</i> to find grace in the sight of my lord.</p> <p>(9) And Esau said, I have enough, my brother; keep that thou hast unto thyself.</p> <p>(10) And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.</p> <p>(11) Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took <i>it</i>.</p>	<p>(2) And he put the handmaids and their children in front, and Leah and her children after, and Rachel and Joseph at the back.</p> <p>(3) And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.</p> <p>(4) And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.^{a*}</p> <p>(5) And he lifted up his eyes, and saw the women and the children; and said, Who <i>are</i> these with you? And he said, The children which God has graciously given your servant.</p> <p>(6) Then the handmaidens came near, they and their children, and they bowed themselves.</p> <p>(7) And Leah also with her children came near, and bowed themselves: and afterward Joseph and Rachel came near, and they bowed themselves.</p> <p>(8) And he said, What do you <i>mean</i> by all these droves which I met? And he said, <i>These are</i> to find grace in the sight of my lord.</p> <p>(9) And Esau said, I have enough, my brother; keep what you have to yourself.</p> <p>(10) And Jacob said, No, I urge {ask; beg} you, if I have now found grace in your sight, then receive my present at my hand: because of this I have seen your face, as though I had seen the face of God, and you were pleased with me.</p> <p>(11) I urge {ask} you to take, my blessing that is brought to you; because God has dealt graciously with me, and because I have enough. And he urged him, and he took <i>it</i>.</p>
<p>33:4a - Jacob and Esau are now 97 years old; Isaac is 157 and will live to be 180; Joseph is 6 years old. See: Appendix G: World Time Line of Biblical History</p> <p>97th year of Jacob's life – Joseph is 6 – Isaac is 157 [*2265 A.H./C-1777 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(12) And he said, Let us take our journey, and let us go, and I will go before thee.</p> <p>(13) And he said unto him, My lord knoweth that the children <i>are</i> tender, and the flocks and herds with young <i>are</i> with me: and if men should overdrive them one day, all the flock will die.</p> <p>(14) Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.</p> <p>(15) And Esau said, Let me now leave with thee <i>some</i> of the folk that <i>are</i> with me. And he said, What needeth it? let me find grace in the sight of my lord.</p> <p>(16) So Esau returned that day on his way unto Seir.</p> <p>(17) And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.</p> <p>(18) And Jacob came to Shalem, a city of Shechem, which <i>is</i> in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.</p> <p>(19) And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.</p> <p>(20) And he erected there an altar, and called it Elelohe-Israel.</p> <p>Chapter 34</p> <p>(1) And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.</p> <p>(2) And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.</p>	<p>(12) And he said, Let us take our journey, and let us go, and I will go before you.</p> <p>(13) And he said to him, My lord knows that the children <i>are</i> tender, and the flocks and herds with young <i>are</i> with me: and if men should overdrive them one day, all the flock will die.</p> <p>(14) Let my lord, I urge {ask} you, pass over before his servant: and I will lead on slowly, according as the cattle that go before me and the children are able to endure, until I come to my lord to Seir.</p> <p>(15) And Esau said, Let me now leave with you <i>some</i> of the folk that <i>are</i> with me. And he said, What need is there? let me find grace in the sight of my lord.</p> <p>(16) So Esau returned that day on his way to Seir.</p> <p>(17) And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth {booths}.^b</p> <p>(18) And Jacob came to Shalem, a city of Shechem, which <i>is</i> in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.</p> <p>(19) And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for one hundred pieces of money.</p> <p>(20) And he erected there an altar, and called it El-elohe-Israel {God - The God of Israel}.^c</p> <p>Chapter 34</p> <p>(1) And Dinah the daughter of Leah, which she gave birth to Jacob, went out to see the daughters of the land.</p> <p>(2) And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.</p>
<p>33:17b – Succoth {סכּוּתָה} – booths, tabernacles</p> <p>33:20c - El-elohe-Israel - {אל אלהי ישראל}- "God - The God of Israel"</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(3) And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.</p> <p>(4) And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.</p> <p>(5) And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.</p> <p>(6) And Hamor the father of Shechem went out unto Jacob to commune with him.</p> <p>(7) And the sons of Jacob came out of the field when they heard <i>it</i>: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.</p> <p>(8) And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.</p> <p>(9) And make ye marriages with us, <i>and</i> give your daughters unto us, and take our daughters unto you.</p> <p>(10) And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.</p> <p>(11) And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.</p> <p>(12) Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.</p> <p>(13) And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:</p>	<p>(3) And his soul clung to Dinah the daughter of Jacob, and he loved the young woman, and spoke kindly to her.</p> <p>(4) And Shechem spoke to his father Hamor, saying, Get me this young woman for a wife.</p> <p>(5) And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they had come.</p> <p>(6) And Hamor the father of Shechem went out to Jacob to commune with him.</p> <p>(7) And the sons of Jacob came out of the field when they heard <i>it</i>: and the men were grieved, and they were very angry, because he had wrought folly in Israel in lying with Jacob's daughter; which ought not to be done.</p> <p>(8) And Hamor communed with them, saying, The soul of my son Shechem longs for your daughter: I ask you to give her to him for a wife.</p> <p>(9) And you make marriages with us, <i>and</i> give your daughters to us, and take our daughters to yourselves.</p> <p>(10) And you shall live with us: and the land shall be before you; live and trade here, and obtain possessions here.</p> <p>(11) And Shechem said to her {Dinah's} father and to her brothers, Let me find grace in your eyes, and what you shall say to me I will give.</p> <p>(12) Ask me so much dowry and gift, and I will give according as you shall say to me: but give me the young woman for a wife.</p> <p>(13) And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(14) And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that <i>were</i> a reproach unto us:</p> <p>(15) But in this will we consent unto you: If ye will be as we <i>be</i>, that every male of you be circumcised;</p> <p>(16) Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.</p> <p>(17) But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.</p> <p>(18) And their words pleased Hamor, and Shechem Hamor's son.</p> <p>(19) And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he <i>was</i> more honourable than all the house of his father.</p> <p>(20) And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,</p> <p>(21) These men <i>are</i> peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, <i>it is</i> large enough for them; let us take their daughters to us for wives, and let us give them our daughters.</p> <p>(22) Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they <i>are</i> circumcised.</p> <p>(23) <i>Shall</i> not their cattle and their substance and every beast of theirs <i>be</i> ours? only let us consent unto them, and they will dwell with us.</p>	<p>(14) And they said to them, We cannot do this thing, to give our sister to one who is uncircumcised; because that <i>would be</i> a reproach to us:</p> <p>(15) But we will consent to you in this: If you will be as we <i>are</i>, that every male of you be circumcised;</p> <p>(16) Then we will give our daughters to you, and we will take your daughters to ourselves, and we will live with you, and we will become one people.</p> <p>(17) But if you will not listen to us, to be circumcised; then we will take our daughter, and we will be gone.</p> <p>(18) And their words pleased Hamor, and Shechem Hamor's son.</p> <p>(19) And the young man did not delay to do the thing, because he had delight in Jacob's daughter: and he <i>was</i> more honorable than all the house of his father.</p> <p>(20) And Hamor and Shechem his son came to the gate of their city, and communed with the men of their city, saying,</p> <p>(21) These men <i>are</i> peaceable with us; therefore let them live in the land, and trade in it; because the land, indeed, <i>is</i> large enough for them; let us take their daughters for our wives, and let us give them our daughters.</p> <p>(22) The men will only consent to us to live with us if we do this, to be one people, if every male among us is circumcised, as they <i>are</i> circumcised.</p> <p>(23) <i>Shall</i> not their cattle and their substance and every beast of theirs <i>be</i> ours? only let us consent to them, and they will live with us.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(24) And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.</p> <p>(25) And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.</p> <p>(26) And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.</p> <p>(27) The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.</p> <p>(28) They took their sheep, and their oxen, and their asses, and that which <i>was</i> in the city, and that which <i>was</i> in the field,</p> <p>(29) And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that <i>was</i> in the house.</p> <p>(30) And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I <i>being</i> few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.</p> <p>(31) And they said, Should he deal with our sister as with an harlot?</p> <p>Chapter 35</p> <p>(1) And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.</p>	<p>(24) And to Hamor and to Shechem his son all who went out of the gate of his city listened; and every male was circumcised, all who went out of the gate of his city.</p> <p>(25) And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took each man his sword, and came upon the city boldly, and killed all the males.</p> <p>(26) And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.</p> <p>(27) The sons of Jacob came upon the dead, and spoiled the city, because they had defiled their sister.</p> <p>(28) They took their sheep, and their oxen, and their donkeys, and that which <i>was</i> in the city, and that which <i>was</i> in the field,</p> <p>(29) And all their wealth, and all their little ones, and their wives they took captive, and spoiled even all that <i>was</i> in the house.</p> <p>(30) And Jacob said to Simeon and Levi, You have troubled me causing me to stink among those who live in the land, among the Canaanites and the Perizzites: and because I <i>am</i> few in number, they will gather themselves together against me, and kill me; and I will be destroyed, I and my household.</p> <p>(31) And they said, Should he deal with our sister as with a prostitute?</p> <p>Chapter 35</p> <p>(1) And God said to Jacob, <i>Arise, go up to Bethel, and live there: and make there an altar to God, Who appeared to you when you fled from the face of Esau your brother.</i>^a</p>
35:1a - Gen. 28:19	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(2) Then Jacob said unto his household, and to all that <i>were</i> with him, Put away the strange gods that <i>are</i> among you, and be clean, and change your garments:</p> <p>(3) And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.</p> <p>(4) And they gave unto Jacob all the strange gods which <i>were</i> in their hand, and <i>all their</i> earrings which <i>were</i> in their ears; and Jacob hid them under the oak which <i>was</i> by Shechem.</p> <p>(5) And they journeyed: and the terror of God was upon the cities that <i>were</i> round about them, and they did not pursue after the sons of Jacob.</p> <p>(6) So Jacob came to Luz, which <i>is</i> in the land of Canaan, that <i>is</i>, Bethel, he and all the people that <i>were</i> with him.</p> <p>(7) And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.</p> <p>(8) But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.</p> <p>(9) And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.</p> <p>(10) And God said unto him, Thy name <i>is</i> Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.</p>	<p>(2) Then Jacob said to his household, and to all who <i>were</i> with him, Put away the strange gods that <i>are</i> among you, and be clean, and change your clothes:</p> <p>(3) And let us arise, and go up to Bethel; and I will make there an altar to God, Who answered me in the day of my distress, and was with me in the way which I went.</p> <p>(4) And they gave to Jacob all the strange gods which <i>were</i> in their hand, and <i>all their</i> earrings which <i>were</i> in their ears; and Jacob hid them under the oak which <i>was</i> by Shechem.</p> <p>(5) And they journeyed: and the terror of God was upon the cities that <i>were</i> around them, and they did not pursue after the sons of Jacob.</p> <p>(6) So Jacob came to Luz, which <i>is</i> in the land of Canaan, that <i>is</i>, Bethel {house of God};^b he and all the people who <i>were</i> with him.</p> <p>(7) And he built there an altar, and called the place El-bethel {God - the house of God};^c because there God appeared to him, when he fled from the face of his brother.</p> <p>(8) But Deborah {bee}^d Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allon-bachuth {oak of weeping}.^e</p> <p>(9) And God appeared to Jacob again, when he came out of Padan-aram, and blessed him.</p> <p>(10) And God said to him, Your name is Jacob {deceiver}: Your name shall not be called any more Jacob, but Israel {Prince of God}^f shall be your name: and He called his name Israel.</p>
<p>35:6b – Bethel {בֵּית־אֵל} - house of God - Gen. 28:19</p> <p>35:7c - El-bethel - {אֵל בֵּית־אֵל} - "God - the house of God"</p> <p>35:8d - Deborah - {דְּבוֹרָה} - "bee"</p> <p>35:8e - Allon-bachuth - {בְּכוֹת אֵלֶךְ} - "oak of weeping"</p> <p>35:10f - Israel - {יִשְׂרָאֵל} - "prince of God" - see Gen. 32:28</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(11) And God said unto him, I <i>am</i> God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;</p> <p>(12) And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.</p> <p>(13) And God went up from him in the place where he talked with him.</p> <p>(14) And Jacob set up a pillar in the place where he talked with him, <i>even</i> a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.</p> <p>(15) And Jacob called the name of the place where God spake with him, Bethel.</p> <p>(16) And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.</p> <p>(17) And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.</p> <p>(18) And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.</p> <p>(19) And Rachel died, and was buried in the way to Ephrath, which <i>is</i> Bethlehem.</p> <p>(20) And Jacob set a pillar upon her grave: that <i>is</i> the pillar of Rachel's grave unto this day.</p> <p>(21) And Israel journeyed, and spread his tent beyond the tower of Edar.</p>	<p>(11) And God said to him, I <i>am</i> God Almighty:^s be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall come out of your body;</p> <p>(12) And the land which I gave Abraham and Isaac, to you I will give it, and to your descendants after you I will give the land.</p> <p>(13) And God went up from him in the place where He talked with him.</p> <p>(14) And Jacob set up a pillar in the place where he talked with Him, <i>even</i> a pillar of stone: and he poured a drink offering upon it, and he poured oil upon it.</p> <p>(15) And Jacob called the name of the place where God spoke with him, Bethel {house of God}.</p> <p>(16) And they journeyed from Bethel; and there was but a little way to come to Ephrath {Bethlehem}:^h and Rachel went into labor, and she had hard labor.</p> <p>(17) And it came to pass, when she was in hard labor, that the midwife said to her, Do not be afraid; you shall have this son also.</p> <p>(18) And it came to pass, as her soul was departing, (because she died) that she called his name Ben-oni {son of my pain}:ⁱ but his father called him Benjamin {son of the right hand}.^j</p> <p>(19) And Rachel died, and was buried in the way to Ephrath, which <i>is</i> Bethlehem {house of bread}.^k</p> <p>(20) And Jacob set a pillar upon her grave: that <i>is</i> the pillar of Rachel's grave to this day.</p> <p>(21) And Israel journeyed, and spread his tent beyond the tower of Edar {flock}.^l</p>
<p>35:11g - God Almighty - Gen. 17:1 35:16h - Ephrath - {אֶפְרַת} - "fruitful" - [Ephrath will later be called Bethlehem in verse 19] 35:18i - Ben-oni - {בֶּן־אֲנִי} - "son of my pain [or sorrow]" 35:18j - Benjamin - {בְּנִימִן} - "son of the right hand" – see Gen. 48:7 35:19k - Bethlehem {בֵּית לֶחֶם} - house of bread 35:21l - tower of Edar {לְמִגְדַּל עֵדָר} - tower of the flock - Micah 4:8</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(22) And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard <i>it</i>. Now the sons of Jacob were twelve:</p> <p>(23) The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:</p> <p>(24) The sons of Rachel; Joseph, and Benjamin:</p> <p>(25) And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:</p> <p>(26) And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these <i>are</i> the sons of Jacob, which were born to him in Padanaram.</p> <p>(27) And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.</p> <p>(28) And the days of Isaac were an hundred and fourscore years.</p> <p>(29) And Isaac gave up the ghost, and died, and was gathered unto his people, <i>being</i> old and full of days: and his sons Esau and Jacob buried him.</p> <p>Chapter 36</p> <p>(1) Now these <i>are</i> the generations of Esau, who <i>is</i> Edom.</p> <p>(2) Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;</p> <p>(3) And Bashemath Ishmael's daughter, sister of Nebajoth.</p>	<p>(22) And it came to pass, when Israel lived in that land, that Reuben went and lay with Bilhah^m his father's concubine: and Israel heard <i>it</i>. Now the sons of Jacob were twelve:</p> <p>(23) The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:</p> <p>(24) The sons of Rachel; Joseph, and Benjamin:</p> <p>(25) And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:</p> <p>(26) And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these <i>are</i> the sons of Jacob, which were born to him in Padan-aram.</p> <p>(27) And Jacob came to Isaac his father to Mamre, to the city of Arbah, which <i>is</i> Hebron, where Abraham and Isaac lived.</p> <p>(28) And the days of Isaac were one hundred and eighty years {2288 A.H./C-1754 B.C.}.^{n*}</p> <p>(29) And Isaac gave up the spirit, and died, and was gathered to his people, <i>being</i> old and full of days: and his sons Esau and Jacob buried him.^o</p> <p>Chapter 36</p> <p>(1) Now these <i>are</i> the generations {records} of Esau,^a who <i>is</i> Edom.</p> <p>(2) Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;</p> <p>(3) And Bashemath Ishmael's daughter, sister of Nebajoth.</p>
<p>35:22m - Bilhah - Rachel's maid - Gen. 29:29; 30:4-8</p> <p>35:28n - Isaac dies at age 180 - 23 years after Jacob's return [Jacob-Israel and Esau are 120] 12 years after Joseph was sold into slavery. Joseph is 29 and in prison in Egypt. - See: Appendix G: World Time Line of Biblical History. Jacob and Esau are 120.</p> <p>35:29o - Note that Esau and Jacob buried Isaac even though 43 years earlier, Esau had planned to kill Jacob when Isaac died - Gen 27:41</p> <p>36:1a - end of Esau's section 9 {Gen. 36:9} beginning of Esau's second section 10</p> <p>180th year of Isaac's life – Isaac's death – Jacob and Esau are 120 – Joseph is 29 in Egypt [*2288 A.H./C-1754 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(4) And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;</p> <p>(5) And Aholibamah bare Jeush, and Jaalam, and Korah: these <i>are</i> the sons of Esau, which were born unto him in the land of Canaan.</p> <p>(6) And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.</p> <p>(7) For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.</p> <p>(8) Thus dwelt Esau in mount Seir: Esau <i>is</i> Edom.</p> <p>(9) And these <i>are</i> the generations of Esau the father of the Edomites in mount Seir:</p> <p>(10) These <i>are</i> the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.</p> <p>(11) And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.</p> <p>(12) And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these <i>were</i> the sons of Adah Esau's wife.</p> <p>(13) And these <i>are</i> the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.</p> <p>(14) And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.</p>	<p>(4) And Adah gave birth to Esau Eliphaz {God of strength};^b and Bashemath gave birth to Reuel {friend of God};^c</p> <p>(5) And Aholibamah gave birth to Jeush, and Jaalam, and Korah: these <i>are</i> the sons of Esau, which were born to him in the land of Canaan.</p> <p>(6) And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had obtained in the land of Canaan; and went into the country from the face of his brother Jacob.</p> <p>(7) Because their riches were too much for them to live together; and the land in which they were strangers could not bear them because of the multitude their cattle.</p> <p>(8) So Esau lived in mount Seir: Esau <i>is</i> Edom.</p> <p>(9) And these <i>are</i> the generations {records} of Esau^d the father of the Edomites in mount Seir:</p> <p>(10) These <i>are</i> the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.</p> <p>(11) And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.</p> <p>(12) And Timna was concubine to Eliphaz Esau's son; and she gave birth to Eliphaz Amalek: these <i>were</i> the sons of Adah Esau's wife.</p> <p>(13) And these <i>are</i> the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.</p> <p>(14) And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she gave birth to Esau Jeush, and Jaalam, and Korah.</p>
<p>36:4b - Eliphaz {אֱלִיפַז} - "God of strength"</p> <p>36:4c - Reul {רְעוּאֵל} - "friend of God"</p> <p>36:9d - end of Esau's second section 10 {Gen. 37:2} beginning of Jacob's section 11</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(15) These <i>were</i> dukes of the sons of Esau: the sons of Eliphaz the firstborn <i>son</i> of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,</p> <p>(16) Duke Korah, duke Gatam, <i>and</i> duke Amalek: these <i>are</i> the dukes <i>that came</i> of Eliphaz in the land of Edom; these <i>were</i> the sons of Adah.</p> <p>(17) And these <i>are</i> the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these <i>are</i> the dukes <i>that came</i> of Reuel in the land of Edom; these <i>are</i> the sons of Bashemath Esau's wife.</p> <p>(18) And these <i>are</i> the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these <i>were</i> the dukes <i>that came</i> of Aholibamah the daughter of Anah, Esau's wife.</p> <p>(19) These <i>are</i> the sons of Esau, who <i>is</i> Edom, and these <i>are</i> their dukes.</p> <p>(20) These <i>are</i> the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,</p> <p>(21) And Dishon, and Ezer, and Dishan: these <i>are</i> the dukes of the Horites, the children of Seir in the land of Edom.</p> <p>(22) And the children of Lotan were Hori and Hemam; and Lotan's sister <i>was</i> Timna.</p> <p>(23) And the children of Shobal <i>were</i> these; Alvan, and Manahath, and Ebal, Shepho, and Onam.</p> <p>(24) And these <i>are</i> the children of Zibeon; both Ajah, and Anah: this <i>was that</i> Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.</p>	<p>(15) These <i>were</i> dukes {leaders; governors} of the sons of Esau: the sons of Eliphaz the firstborn <i>son</i> of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,</p> <p>(16) Duke Korah, duke Gatam, <i>and</i> duke Amalek: these <i>are</i> the dukes <i>that came</i> of Eliphaz in the land of Edom; these <i>were</i> the sons of Adah.</p> <p>(17) And these <i>are</i> the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these <i>are</i> the dukes <i>that came</i> of Reuel in the land of Edom; these <i>are</i> the sons of Bashemath Esau's wife.</p> <p>(18) And these <i>are</i> the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these <i>were</i> the dukes <i>that came</i> of Aholibamah the daughter of Anah, Esau's wife.</p> <p>(19) These <i>are</i> the sons of Esau, who <i>is</i> Edom {red},^e and these <i>are</i> their dukes.</p> <p>(20) These <i>are</i> the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,</p> <p>(21) And Dishon, and Ezer, and Dishan: these <i>are</i> the dukes of the Horites, the children of Seir in the land of Edom.</p> <p>(22) And the children of Lotan were Hori and Hemam; and Lotan's sister <i>was</i> Timna.</p> <p>(23) And the children of Shobal <i>were</i> these; Alvan, and Manahath, and Ebal, Shepho, and Onam.</p> <p>(24) And these <i>are</i> the children of Zibeon; both Ajah, and Anah: this <i>was that</i> Anah <i>who</i> found the mules in the wilderness, as he fed the donkeys of Zibeon his father.</p>
36:19e - Edom {אֱדוֹם אֲדוֹם} - "red" - see Gen. 25:30	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(25) And the children of Anah <i>were</i> these; Dishon, and Aholibamah the daughter of Anah.</p> <p>(26) And these <i>are</i> the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.</p> <p>(27) The children of Ezer <i>are</i> these; Bilhan, and Zaavan, and Akan.</p> <p>(28) The children of Dishan <i>are</i> these; Uz, and Aran.</p> <p>(29) These <i>are</i> the dukes <i>that came</i> of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,</p> <p>(30) Duke Dishon, duke Ezer, duke Dishan: these <i>are</i> the dukes <i>that came</i> of Hori, among their dukes in the land of Seir.</p> <p>(31) And these <i>are</i> the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.</p> <p>(32) And Bela the son of Beor reigned in Edom: and the name of his city <i>was</i> Dinhabah.</p> <p>(33) And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.</p> <p>(34) And Jobab died, and Husham of the land of Temani reigned in his stead.</p> <p>(35) And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city <i>was</i> Avith.</p> <p>(36) And Hadad died, and Samlah of Masrekah reigned in his stead.</p> <p>(37) And Samlah died, and Saul of Rehoboth <i>by</i> the river reigned in his stead.</p> <p>(38) And Saul died, and Baalhanan the son of Achbor reigned in his stead.</p>	<p>(25) And the children of Anah <i>were</i> these; Dishon, and Aholibamah the daughter of Anah.</p> <p>(26) And these <i>are</i> the children of Dishon; Hemdan, and Esh-ban, and Ithran, and Cheran.</p> <p>(27) The children of Ezer <i>are</i> these; Bilhan, and Zaavan, and Akan.</p> <p>(28) The children of Dishan <i>are</i> these; Uz, and Aran.</p> <p>(29) These <i>are</i> the dukes <i>that came</i> of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,</p> <p>(30) Duke Dishon, duke Ezer, duke Dishan: these <i>are</i> the dukes <i>that came</i> of Hori, among their dukes in the land of Seir.</p> <p>(31) And these <i>are</i> the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.</p> <p>(32) And Bela the son of Beor reigned in Edom: and the name of his city <i>was</i> Dinhabah.</p> <p>(33) And Bela died, and Jobab the son of Zerah of Bozrah reigned in his place.</p> <p>(34) And Jobab died, and Husham of the land of Temani reigned in his place.</p> <p>(35) And Husham died, and Hadad the son of Bedad, who struck Midian in the field of Moab, reigned in his place: and the name of his city <i>was</i> Avith.</p> <p>(36) And Hadad died, and Samlah of Masrekah reigned in his place.</p> <p>(37) And Samlah died, and Saul of Rehoboth <i>by</i> the river reigned in his place.</p> <p>(38) And Saul died, and Baalhanan the son of Achbor reigned in his place.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(39) And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city <i>was</i> Pau; and his wife's name <i>was</i> Mehetabel, the daughter of Matred, the daughter of Mezahab.</p> <p>(40) And these <i>are</i> the names of the dukes <i>that came</i> of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,</p> <p>(41) Duke Aholibamah, duke Elah, duke Pinon,</p> <p>(42) Duke Kenaz, duke Teman, duke Mibzar,</p> <p>(43) Duke Magdiel, duke Iram: these <i>be</i> the dukes of Edom, according to their habitations in the land of their possession: he <i>is</i> Esau the father of the Edomites.</p> <p>Chapter 37</p> <p>(1) And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.</p> <p>(2) These <i>are</i> the generations of Jacob. Joseph, <i>being</i> seventeen years old, was feeding the flock with his brethren; and the lad <i>was</i> with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.</p> <p>(3) Now Israel loved Joseph more than all his children, because he <i>was</i> the son of his old age: and he made him a coat of <i>many</i> colours.</p> <p>(4) And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.</p> <p>(5) And Joseph dreamed a dream, and he told <i>it</i> his brethren: and they hated him yet the more.</p>	<p>(39) And Baalhanan the son of Achbor died, and Hadar reigned in his place: and the name of his city <i>was</i> Pau; and his wife's name <i>was</i> Mehetabel, the daughter of Matred, the daughter of Mezahab.</p> <p>(40) And these <i>are</i> the names of the dukes <i>that came</i> from Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,</p> <p>(41) Duke Aholibamah, duke Elah, duke Pinon,</p> <p>(42) Duke Kenaz, duke Teman, duke Mibzar,</p> <p>(43) Duke Magdiel, duke Iram: these <i>are</i> the dukes of Edom, according to their homes in the land of their possession: he <i>is</i> Esau the father of the Edomites.</p> <p>Chapter 37</p> <p>(1) And Jacob lived in the land in which his father was a stranger, in the land of Canaan.</p> <p>(2) These <i>are</i> the generations {records} of Jacob.^a Joseph, <i>being</i> seventeen years old {2276 A.H./C-1766 B.C.},* was feeding the flock with his brothers; and the lad <i>was</i> with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought to his father an evil report about them.</p> <p>(3) Now Israel loved Joseph more than all his children, because he <i>was</i> the son of his old age: and he made him a coat of <i>many</i> colors.</p> <p>(4) And when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.</p> <p>(5) And Joseph dreamed a dream, and he told <i>it</i> to his brothers: and they hated him all the more.</p>
<p>37:2a - end of Jacob's section 11 beginning of Joseph's section 12 [final section]</p> <p>17th year of Joseph's life – Joseph sold into slavery [*2276 A.H./C-1766 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(6) And he said unto them, Hear, I pray you, this dream which I have dreamed:</p> <p>(7) For, behold, we <i>were</i> binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.</p> <p>(8) And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.</p> <p>(9) And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.</p> <p>(10) And he told <i>it</i> to his father, and to his brethren: and his father rebuked him, and said unto him, What <i>is</i> this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?</p> <p>(11) And his brethren envied him; but his father observed the saying.</p> <p>(12) And his brethren went to feed their father's flock in Shechem.</p> <p>(13) And Israel said unto Joseph, Do not thy brethren feed <i>the flock</i> in Shechem? come, and I will send thee unto them. And he said to him, Here <i>am I</i>.</p> <p>(14) And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.</p>	<p>(6) And he said to them, I urge {ask} you to listen to this dream which I have dreamed:</p> <p>(7) Because, look, we <i>were</i> binding sheaves in the field, and, my sheaf arose, and also stood upright; and, indeed, your sheaves stood around it, and bowed down before my sheaf.</p> <p>(8) And his brothers said to him, Shall you indeed reign over us? or shall you indeed rule over us? And they hated him all the more because of his dreams, and because of his words.</p> <p>(9) And he dreamed yet another dream, and told it to his brothers, and said, indeed, I have dreamed another dream; and, the sun and the moon and the eleven stars bowed down before me.</p> <p>(10) And he told <i>it</i> to his father, and to his brothers: and his father rebuked him, and said to him, What <i>is</i> this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow down ourselves to you to the earth?</p> <p>(11) And his brothers envied him; but his father observed the saying.</p> <p>(12) And his brothers went to feed their father's flock in Shechem.</p> <p>(13) And Israel said to Joseph, Do not your brothers feed <i>the flock</i> in Shechem? come, and I will send you to them. And he said to him, Here I <i>am</i>.</p> <p>(14) And he said to him, Go, I urge {ask} you, see whether it is well with your brothers, and well with the flocks; and bring me word again. So he sent him out of the valley of Hebron, and he came to Shechem.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(15) And a certain man found him, and, behold, <i>he was</i> wandering in the field: and the man asked him, saying, What seekest thou?</p> <p>(16) And he said, I seek my brethren: tell me, I pray thee, where they feed <i>their flocks</i>.</p> <p>(17) And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.</p> <p>(18) And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.</p> <p>(19) And they said one to another, Behold, this dreamer cometh.</p> <p>(20) Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.</p> <p>(21) And Reuben heard <i>it</i>, and he delivered him out of their hands; and said, Let us not kill him.</p> <p>(22) And Reuben said unto them, Shed no blood, <i>but</i> cast him into this pit that <i>is</i> in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.</p> <p>(23) And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, <i>his</i> coat of <i>many</i> colours that <i>was</i> on him;</p> <p>(24) And they took him, and cast him into a pit: and the pit <i>was</i> empty, <i>there was</i> no water in it.</p>	<p>(15) And a certain man found him, and, indeed, <i>he was</i> wandering in the field: and the man asked him, saying, What are you looking for?</p> <p>(16) And he said, I am looking for my brothers: tell me, I urge {ask} you, where they feed <i>their flocks</i>.</p> <p>(17) And the man said, They have departed from here; because I heard them say, Let us go to Dothan. And Joseph went after his brothers, and found them in Dothan.</p> <p>(18) And when they saw him afar off, even before he came near to them, they conspired against him to kill him.</p> <p>(19) And they said one to another, Look, this dreamer is coming.</p> <p>(20) Therefore come now, and let us kill him, and cast him into some pit, and we will say, Some evil beast has devoured him: and we shall see what will become of his dreams.</p> <p>(21) And Reuben^b heard <i>it</i>, and he delivered him out of their hands; and said, Let us not kill him.</p> <p>(22) And Reuben said to them, Shed no blood, <i>but</i> cast him into this pit that <i>is</i> in the wilderness, and do not lay a hand upon him; that he might deliver him out of their hands, to deliver him to his father again.</p> <p>(23) And it came to pass, when Joseph had come to his brothers, that they stripped Joseph out of his coat, <i>his</i> coat of <i>many</i> colors that <i>was</i> on him;</p> <p>(24) And they took him, and cast him into a pit: and the pit <i>was</i> empty, <i>there was</i> no water in it.</p>
37:21b – Rueben – Jacob's oldest son – Gen. 29:32	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(25) And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry <i>it</i> down to Egypt.</p> <p>(26) And Judah said unto his brethren, What profit <i>is it</i> if we slay our brother, and conceal his blood?</p> <p>(27) Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he <i>is</i> our brother <i>and</i> our flesh. And his brethren were content.</p> <p>(28) Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty <i>pieces</i> of silver: and they brought Joseph into Egypt.</p> <p>(29) And Reuben returned unto the pit; and, behold, Joseph <i>was</i> not in the pit; and he rent his clothes.</p> <p>(30) And he returned unto his brethren, and said, The child <i>is</i> not; and I, whither shall I go?</p> <p>(31) And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;</p> <p>(32) And they sent the coat of <i>many</i> colours, and they brought <i>it</i> to their father; and said, This have we found: know now whether it <i>be</i> thy son's coat or no.</p> <p>(33) And he knew it, and said, <i>It is</i> my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.</p> <p>(34) And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.</p>	<p>(25) And they sat down to eat bread: and they lifted up their eyes and looked, and, there came a company of Ishmaelites^c from Gilead with their camels carrying spices and balm and myrrh, going down to Egypt.</p> <p>(26) And Judah^d said to his brothers, What does it profit us if we kill our brother, and conceal his blood?</p> <p>(27) Come, and let us sell him to the Ishmaelites, and do not let our hand be upon him; because he <i>is</i> our brother <i>and</i> our flesh. And his brothers were content.</p> <p>(28) Then there passed by Midianites^e merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty <i>pieces</i> of silver: and they brought Joseph into Egypt.</p> <p>(29) And Reuben returned to the pit; and, indeed, Joseph <i>was</i> not in the pit; and he tore his clothes.</p> <p>(30) And he returned to his brothers, and said, The child <i>is</i> no more; and I, where shall I go?</p> <p>(31) And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;</p> <p>(32) And they sent the coat of <i>many</i> colors, and they brought <i>it</i> to their father; and said, We have found this: do you know now whether it <i>is</i> your son's coat or not.</p> <p>(33) And he knew it, and said, <i>It is</i> my son's coat; an evil beast has devoured him; Joseph is without doubt torn into pieces.</p> <p>(34) And Jacob tore his clothes, and put sackcloth upon his waist, and mourned for his son many days.</p>
<p>37:25c - Ishmaelites - descendants of Abraham's son Ishmael born to his wife's hand maid Hagar - Gen. 16:1-12</p> <p>37:26d - Judah was Jacob's fourth son – see Gen. 29:35</p> <p>37:28e - Midianites - descendants of Abraham's son Midian who was born to his wife Keturah whom he married after Sarah's death. Gen. 25:1-2</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(35) And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.</p> <p>(36) And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, <i>and</i> captain of the guard.</p> <p>Chapter 38</p> <p>(1) And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name <i>was</i> Hirah.</p> <p>(2) And Judah saw there a daughter of a certain Canaanite, whose name <i>was</i> Shuah; and he took her, and went in unto her.</p> <p>(3) And she conceived, and bare a son; and he called his name Er.</p> <p>(4) And she conceived again, and bare a son; and she called his name Onan.</p> <p>(5) And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.</p> <p>(6) And Judah took a wife for Er his firstborn, whose name <i>was</i> Tamar.</p> <p>(7) And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.</p> <p>(8) And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.</p> <p>(9) And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled <i>it</i> on the ground, lest that he should give seed to his brother.</p>	<p>(35) And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, I will go down into the grave to my son mourning. So his father wept for him.</p> <p>(36) And the Midianites sold him into Egypt to Potiphar, an officer of Pharaoh's, <i>and</i> captain of the guard.</p> <p>Chapter 38</p> <p>(1) And it came to pass at that time, that Judah went down from his brothers, and turned in to a certain Adullamite, whose name <i>was</i> Hirah.</p> <p>(2) And Judah saw there a daughter of a certain Canaanite, whose name <i>was</i> Shuah; and he took her, and went in to her.</p> <p>(3) And she conceived, and gave birth to a son; and he called his name Er {watchful}.^a</p> <p>(4) And she conceived again, and gave birth to a son; and she called his name Onan {strong}.^b</p> <p>(5) And she yet again conceived, and gave birth to a son; and called his name Shelah {request}.^c and he was at Chezib, when she gave birth to him.</p> <p>(6) And Judah took a wife for Er his firstborn, whose name <i>was</i> Tamar.</p> <p>(7) And Er, Judah's firstborn, was wicked in the sight of the LORD {Jehovah}; and the LORD {Jehovah} killed him.</p> <p>(8) And Judah said to Onan, Go in to your brother's wife, and marry her, and raise up descendants for your brother.</p> <p>(9) And Onan knew that the descendants would not be his; and it came to pass, when he went in to his brother's wife, that he spilled <i>it</i> {the semen} on the ground, so that he should not give descendants to his brother.</p>
<p>38:3a - Er {עֵר} - Watchful - Gen. 46:12</p> <p>38:4b - Onan {אָנָן} - Strong - Gen. 46:12</p> <p>38:5c - Shelah {שֵׁלָה} - Request</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(10) And the thing which he did displeased the LORD: wherefore he slew him also.</p> <p>(11) Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren <i>did</i>. And Tamar went and dwelt in her father's house.</p> <p>(12) And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.</p> <p>(13) And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.</p> <p>(14) And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which <i>is</i> by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.</p> <p>(15) When Judah saw her, he thought her <i>to be</i> an harlot; because she had covered her face.</p> <p>(16) And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she <i>was</i> his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?</p> <p>(17) And he said, I will send <i>thee</i> a kid from the flock. And she said, Wilt thou give <i>me</i> a pledge, till thou send <i>it</i>?</p> <p>(18) And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that <i>is</i> in thine hand. And he gave <i>it</i> her, and came in unto her, and she conceived by him.</p> <p>(19) And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.</p>	<p>(10) And the thing which he did displeased the LORD {Jehovah}: therefore He killed him also.</p> <p>(11) Then Judah said to Tamar his daughter-in-law, Remain a widow at your father's house, until Shelah my son is grown: because he said, Lest perhaps he die also, as his brothers <i>did</i>. And Tamar went and lived in her father's house.</p> <p>(12) And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up to his sheepshearers to Timnath, he and his friend Hirah the Adullamite.</p> <p>(13) And it was told Tamar, saying, Look your father-in-law goes up to Timnath to shear his sheep.</p> <p>(14) And she took off her widow's clothes, and covered herself with a veil, and wrapped herself, and sat in an open place, which <i>is</i> by the road to Timnath; because she saw that Shelah was grown, and she had not been given to him for a wife.</p> <p>(15) When Judah saw her, he thought her <i>to be</i> a prostitute; because she had covered her face.</p> <p>(16) And he turned to her by the way, and said, I urge {ask} you, come now, let me come in to you; (because he did not know that she <i>was</i> his daughter-in-law.) And she said, What will you give me, that you may come in to me?</p> <p>(17) And he said, I will send <i>you</i> a kid from the flock. And she said, Will you give <i>me</i> a pledge, until you send <i>it</i>?</p> <p>(18) And he said, What pledge shall I give you? And she said, Your signet ring, and your bracelets, and your staff that <i>is</i> in your hand. And he gave <i>it to</i> her, and came in to her, and she conceived by him.</p> <p>(19) And she arose, and went away, and laid her veil away from her, and put on the clothes of her widowhood.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(20) And Judah sent the kid by the hand of his friend the Adullamite, to receive <i>his</i> pledge from the woman's hand: but he found her not.</p> <p>(21) Then he asked the men of that place, saying, Where <i>is</i> the harlot, that <i>was</i> openly by the way side? And they said, There was no harlot in this <i>place</i>.</p> <p>(22) And he returned to Judah, and said, I cannot find her; and also the men of the place said, <i>that</i> there was no harlot in this <i>place</i>.</p> <p>(23) And Judah said, Let her take <i>it</i> to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.</p> <p>(24) And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she <i>is</i> with child by whoredom. And Judah said, Bring her forth, and let her be burnt.</p> <p>(25) When she <i>was</i> brought forth, she sent to her father in law, saying, By the man, whose these <i>are</i>, <i>am</i> I with child: and she said, Discern, I pray thee, whose <i>are</i> these, the signet, and bracelets, and staff.</p> <p>(26) And Judah acknowledged <i>them</i>, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.</p> <p>(27) And it came to pass in the time of her travail, that, behold, twins <i>were</i> in her womb.</p>	<p>(20) And Judah sent the kid by the hand of his friend the Adullamite, to receive <i>his</i> pledge from the woman's hand: but he could not find her.</p> <p>(21) Then he asked the men of that place, saying, Where <i>is</i> the prostitute, who <i>was</i> openly by the road side? And they said, There was no prostitute in this <i>place</i>.</p> <p>(22) And he returned to Judah, and said, I cannot find her; and also the men of the place said, <i>that</i> there was no prostitute in this <i>place</i>.</p> <p>(23) And Judah said, Let her keep <i>it</i> to herself, that we may not be shamed: indeed, I sent this kid, and you have not found her.</p> <p>(24) And it came to pass about three months afterward, that it was told Judah, saying, Tamar your daughter-in-law has played the prostitute; and also, indeed, she <i>is</i> with child by prostitution. And Judah said, Bring her forth, and let her be burnt.</p> <p>(25) When she <i>was</i> brought forth, she sent to her father-in-law, saying, I <i>am</i> with child by the man, to whom these belong: and she said, Discern, I urge {ask} you, whose <i>are</i> these, the signet ring, and bracelets, and staff.</p> <p>(26) And Judah acknowledged <i>them</i>, and said, She has been more righteous than I; because I did not give her to Shelah my son. And he did not know her again {sexually}.</p> <p>(27) And it came to pass in the time of her labor, that, indeed, twins <i>were</i> in her womb.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(28) And it came to pass, when she travailed, that <i>the one</i> put out <i>his</i> hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.</p> <p>(29) And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? <i>this</i> breach <i>be</i> upon thee: therefore his name was called Pharez.</p> <p>(30) And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.</p> <p>Chapter 39 (1) And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. (2) And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. (3) And his master saw that the LORD <i>was</i> with him, and that the LORD made all that he did to prosper in his hand. (4) And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all <i>that</i> he had he put into his hand. (5) And it came to pass from the time <i>that</i> he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.</p>	<p>(28) And it came to pass, when she was in labor, that <i>the one</i> put out <i>his</i> hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.</p> <p>(29) And it came to pass, as he drew back his hand, that, indeed, his brother came out: and she said, How have you broken forth? <i>this</i> breach <i>is</i> upon you: therefore his name was called Pharez {breach}.^d</p> <p>(30) And afterward his brother came out, who had the scarlet thread upon his hand: and his name was called Zarah {risen}.^e</p> <p>Chapter 39 (1) And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from the hands of the Ishmaelites, who had brought him down there. (2) And the LORD {Jehovah} was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. (3) And his master saw that the LORD {Jehovah} <i>was</i> with him, and that the LORD {Jehovah} caused all that he did to prosper in his hand. (4) And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all <i>that</i> he had he put into his {Joseph's} hand. (5) And it came to pass from the time <i>that</i> he had made him overseer in his house, and over all that he had, that the LORD {Jehovah} blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD {Jehovah} was upon all that he had in the house, and in the field.</p>
<p>38:29d - Pharez {פָּרֶז} - breach 38:30e - Zarah {זָרַח} - risen or sprung up</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(6) And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was <i>a goodly person</i>, and well favoured.</p> <p>(7) And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.</p> <p>(8) But he refused, and said unto his master's wife, Behold, my master wotteth not what <i>is</i> with me in the house, and he hath committed all that he hath to my hand;</p> <p>(9) <i>There is</i> none greater in this house than I; neither hath he kept back any thing from me but thee, because thou <i>art</i> his wife: how then can I do this great wickedness, and sin against God?</p> <p>(10) And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, <i>or</i> to be with her.</p> <p>(11) And it came to pass about this time, that <i>Joseph</i> went into the house to do his business; and <i>there was</i> none of the men of the house there within.</p> <p>(12) And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.</p> <p>(13) And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,</p> <p>(14) That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:</p> <p>(15) And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.</p>	<p>(6) And he left all that he had in Joseph's hand; and he did not know what he had, except the bread which he ate. And Joseph was <i>a handsome person</i>, and well favored.</p> <p>(7) And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.</p> <p>(8) But he refused, and said to his master's wife, Indeed, my master does not know what <i>is</i> with me in the house, and he has committed all that he has to my hand;</p> <p>(9) <i>There is</i> none greater in this house than I; neither has he kept back anything from me except you, because you <i>are</i> his wife: how then can I do this great wickedness, and sin against God?</p> <p>(10) And it came to pass, as she spoke to Joseph day by day, that he did not listen to her, to lie by her, <i>or</i> to be with her.</p> <p>(11) And it came to pass about this time, that <i>Joseph</i> went into the house to do his business; and <i>there were</i> none of the men of the house there inside.</p> <p>(12) And she caught him by his robe, saying, Lie with me: and he left his robe in her hand, and fled, and left.</p> <p>(13) And it came to pass, when she saw that he had left his robe in her hand, and had fled forth,</p> <p>(14) That she called to the men of her house, and spoke to them, saying, See, he has brought in a Hebrew to us to mock us; he came in to me to lie with me, and I cried with a loud voice:</p> <p>(15) And it came to pass, when he heard that I lifted up my voice and cried, that he left his robe with me, and fled, and got himself out.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(16) And she laid up his garment by her, until his lord came home.</p> <p>(17) And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:</p> <p>(18) And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.</p> <p>(19) And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.</p> <p>(20) And Joseph's master took him, and put him into the prison, a place where the king's prisoners <i>were</i> bound: and he was there in the prison.</p> <p>(21) But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.</p> <p>(22) And the keeper of the prison committed to Joseph's hand all the prisoners that <i>were</i> in the prison; and whatsoever they did there, he was the doer <i>of it</i>.</p> <p>(23) The keeper of the prison looked not to any thing <i>that was</i> under his hand; because the LORD was with him, and <i>that</i> which he did, the LORD made <i>it</i> to prosper.</p> <p>Chapter 40</p> <p>(1) And it came to pass after these things, <i>that</i> the butler of the king of Egypt and <i>his</i> baker had offended their lord the king of Egypt.</p>	<p>(16) And she laid up his robe by her, until his lord came home.</p> <p>(17) And she spoke to him according to these words, saying, The Hebrew servant, which you have brought to us, came in to me to mock me:</p> <p>(18) And it came to pass, as I lifted up my voice and cried, that he left his robe with me, and fled out.</p> <p>(19) And it came to pass, when his master heard the words of his wife, which she spoke to him, saying, After this manner your servant did to me; that his anger was kindled.</p> <p>(20) And Joseph's master took him, and put him into the prison, a place where the king's prisoners <i>were</i> bound: and he was there in the prison.</p> <p>(21) But the LORD {Jehovah} was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison.</p> <p>(22) And the keeper of the prison committed to Joseph's hand all the prisoners that <i>were</i> in the prison; and whatever they did there, he was in charge <i>of it</i>.</p> <p>(23) The keeper of the prison did not look to anything <i>that was</i> under his hand; because the LORD {Jehovah} was with him, and <i>that</i> which he did, the LORD {Jehovah} caused <i>it</i> to prosper.</p> <p>Chapter 40</p> <p>(1) And it came to pass after these things, <i>that</i> the butler of the king of Egypt and <i>his</i> baker had offended their lord the king of Egypt.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(12) And Joseph said unto him, This <i>is</i> the interpretation of it: The three branches <i>are</i> three days:</p> <p>(13) Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.</p> <p>(14) But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:</p> <p>(15) For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.</p> <p>(16) When the chief baker saw that the interpretation was good, he said unto Joseph, I also <i>was</i> in my dream, and, behold, <i>I had</i> three white baskets on my head:</p> <p>(17) And in the uppermost basket <i>there was</i> of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.</p> <p>(18) And Joseph answered and said, This <i>is</i> the interpretation thereof: The three baskets <i>are</i> three days:</p> <p>(19) Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.</p> <p>(20) And it came to pass the third day, <i>which was</i> Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.</p>	<p>(12) And Joseph said to him, This <i>is</i> its interpretation: The three branches <i>are</i> three days:</p> <p>(13) Within three days Pharaoh shall lift up your head, and restore you to your place: and you shall deliver Pharaoh's cup into his hand, after the former manner when you were his butler.</p> <p>(14) But remember me when it shall be well with you, and show kindness to me, I urge {ask} you, and make mention of me to Pharaoh, and bring me out of this house:</p> <p>(15) Because indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.</p> <p>(16) When the chief baker saw that the interpretation was good, he said to Joseph, I also <i>was</i> in my dream, and, <i>I had</i> three white baskets on my head:</p> <p>(17) And in the uppermost basket <i>there was</i> of all manner of baked goods for Pharaoh; and the birds ate them out of the basket upon my head.</p> <p>(18) And Joseph answered and said, This <i>is</i> its interpretation: The three baskets <i>are</i> three days:</p> <p>(19) Within three days Pharaoh shall lift up your head from off of you, and shall hang you on a tree; and the birds shall eat your flesh from off of you.</p> <p>(20) And it came to pass the third day, <i>which was</i> Pharaoh's birthday, that he made a feast to all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(10) Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, <i>both</i> me and the chief baker:</p> <p>(11) And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.</p> <p>(12) And <i>there was</i> there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.</p> <p>(13) And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.</p> <p>(14) Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved <i>himself</i>, and changed his raiment, and came in unto Pharaoh.</p> <p>(15) And Pharaoh said unto Joseph, I have dreamed a dream, and <i>there is</i> none that can interpret it: and I have heard say of thee, <i>that</i> thou canst understand a dream to interpret it.</p> <p>(16) And Joseph answered Pharaoh, saying, <i>It is</i> not in me: God shall give Pharaoh an answer of peace.</p> <p>(17) And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:</p> <p>(18) And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:</p> <p>(19) And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:</p>	<p>(10) Pharaoh was angry with his servants, and put me in prison in the captain of the guard's house, <i>both</i> me and the chief baker:</p> <p>(11) And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.</p> <p>(12) And <i>there was</i> there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.</p> <p>(13) And it came to pass, as he interpreted to us, so it was; me he restored to my office, and him he hanged.</p> <p>(14) Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon: and he shaved <i>himself</i>, and changed his clothing, and came in to Pharaoh.</p> <p>(15) And Pharaoh said to Joseph, I have dreamed a dream, and <i>there is</i> no one who can interpret it: and I have heard it said of you, <i>that</i> you can understand a dream to interpret it.</p> <p>(16) And Joseph answered Pharaoh, saying, <i>It is</i> not in me: God shall give Pharaoh an answer of peace.</p> <p>(17) And Pharaoh said to Joseph, In my dream, I stood upon the bank of the river:</p> <p>(18) And, there came up out of the river seven cattle, fat of flesh and well favored; and they fed in a meadow:</p> <p>(19) And, after that, seven other cattle came up after them, poor and very ill favored and lean of flesh, such as I never saw in all the land of Egypt for badness:</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(20) And the lean and the ill favoured kine did eat up the first seven fat kine:</p> <p>(21) And when they had eaten them up, it could not be known that they had eaten them; but they <i>were</i> still ill favoured, as at the beginning. So I awoke.</p> <p>(22) And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:</p> <p>(23) And, behold, seven ears, withered, thin, <i>and</i> blasted with the east wind, sprung up after them:</p> <p>(24) And the thin ears devoured the seven good ears: and I told <i>this</i> unto the magicians; but <i>there was</i> none that could declare <i>it</i> to me.</p> <p>(25) And Joseph said unto Pharaoh, The dream of Pharaoh <i>is</i> one: God hath shewed Pharaoh what <i>he is</i> about to do.</p> <p>(26) The seven good kine <i>are</i> seven years; and the seven good ears <i>are</i> seven years: the dream <i>is</i> one.</p> <p>(27) And the seven thin and ill favoured kine that came up after them <i>are</i> seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.</p> <p>(28) This <i>is</i> the thing which I have spoken unto Pharaoh: What God <i>is</i> about to do he sheweth unto Pharaoh.</p> <p>(29) Behold, there come seven years of great plenty throughout all the land of Egypt:</p> <p>(30) And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;</p> <p>(31) And the plenty shall not be known in the land by reason of that famine following; for it <i>shall be</i> very grievous.</p>	<p>(20) And the lean and the ill favored cattle ate up the first seven fat cattle:</p> <p>(21) And when they had eaten them up, it could not be known that they had eaten them; but they <i>were</i> still ill favored, as at the beginning. So I awoke.</p> <p>(22) And I saw in my {second} dream, and seven ears came up in one stalk, full and good:</p> <p>(23) And, afterward seven ears, withered, thin, <i>and</i> blasted with the east wind, sprung up after them:</p> <p>(24) And the thin ears devoured the seven good ears: and I told <i>this</i> to the magicians; but <i>there was</i> no one who could declare <i>it</i> to me.</p> <p>(25) And Joseph said to Pharaoh, The dreams of Pharaoh <i>are</i> one: God has shown Pharaoh what <i>He is</i> about to do.</p> <p>(26) The seven good cattle <i>are</i> seven years; and the seven good ears <i>are</i> seven years: the dream <i>is</i> one.</p> <p>(27) And the seven thin and ill favored cattle that came up after them <i>are</i> seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.</p> <p>(28) This <i>is</i> the thing which I have spoken to Pharaoh: What God <i>is</i> about to do he is showing to Pharaoh.</p> <p>(29) There are coming seven years of great plenty throughout all the land of Egypt:</p> <p>(30) And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;</p> <p>(31) And the plenty shall not be known in the land because of that famine following; because it <i>shall be</i> very grievous.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(32) And for that the dream was doubled unto Pharaoh twice; <i>it is</i> because the thing is established by God, and God will shortly bring it to pass.</p> <p>(33) Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.</p> <p>(34) Let Pharaoh do <i>this</i>, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.</p> <p>(35) And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.</p> <p>(36) And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.</p> <p>(37) And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.</p> <p>(38) And Pharaoh said unto his servants, Can we find <i>such a one</i> as this <i>is</i>, a man in whom the Spirit of God <i>is</i>?</p> <p>(39) And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, <i>there is</i> none so discreet and wise as thou <i>art</i>:</p> <p>(40) Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.</p> <p>(41) And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.</p> <p>(42) And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;</p>	<p>(32) And because the dream was doubled to Pharaoh twice; <i>it is</i> because the thing is established by God, and God will shortly bring it to pass.</p> <p>(33) Now therefore let Pharaoh search out a man discreet and wise, and set him over the land of Egypt.</p> <p>(34) Let Pharaoh do <i>this</i>, and let him appoint officers over the land, and take up the fifth part {20%}^b of the land of Egypt in the seven plenteous years.</p> <p>(35) And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.</p> <p>(36) And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land not perish through the famine.</p> <p>(37) And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.</p> <p>(38) And Pharaoh said to his servants, Can we find <i>such a one</i> as this <i>is</i>, a man in whom the Spirit of God <i>is</i>?</p> <p>(39) And Pharaoh said to Joseph, Inasmuch as God has shown you all this, <i>there is</i> none so discreet and wise as you <i>are</i>:</p> <p>(40) You shall be over my house, and according to your word shall all my people be ruled: only in the throne will I be greater than you.</p> <p>(41) And Pharaoh said to Joseph, See, I have set you over all the land of Egypt.</p> <p>(42) And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in clothing of fine linen, and put a gold chain about his neck;</p>
41:34b – fifth part – 20 percent	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(52) And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.</p> <p>(53) And the seven years of plenteousness, that was in the land of Egypt, were ended.</p> <p>(54) And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.</p> <p>(55) And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.</p> <p>(56) And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.</p> <p>(57) And all countries came into Egypt to Joseph for to buy <i>corn</i>; because that the famine was so sore in all lands.</p> <p>Chapter 42</p> <p>(1) Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?</p> <p>(2) And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.</p> <p>(3) And Joseph's ten brethren went down to buy corn in Egypt.</p> <p>(4) But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.</p>	<p>(52) And the name of the second he called Ephraim {double fruit};^f Because God has caused me to be fruitful in the land of my affliction.</p> <p>(53) And the seven years of plenty, that was in the land of Egypt, came to an end.</p> <p>(54) And the seven years of famine began to come {2297A.H./C-1745 B.C.};^{g*} just as Joseph had said: and the famine was in all lands; but in all the land of Egypt there was bread.</p> <p>(55) And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said to all the Egyptians, Go to Joseph; what he says to you, do.</p> <p>(56) And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold to the Egyptians; and the famine grew greatly in the land of Egypt.</p> <p>(57) And all countries came into Egypt to Joseph to buy <i>corn</i>; because the famine was so great in all lands.</p> <p>Chapter 42</p> <p>(1) Now when Jacob saw that there was corn in Egypt, Jacob said to his sons, Why do you look at one another?</p> <p>(2) And he said, Look, I have heard that there is corn in Egypt: go down there, and buy for us from there; that we may live, and not die.</p> <p>(3) And Joseph's ten brothers went down to buy corn in Egypt.</p> <p>(4) But Benjamin,^a Joseph's brother, Jacob did not send with his brothers; because he said, just in case mischief should befall him.</p>
<p>41:52f - Ephraim - {אֶפְרַיִם} "double fruit"</p> <p>41:54g - 37th year of Joseph's life – Jacob [Israel] is 128</p> <p>42:4a – Benjamin is 6 years younger than Joseph who is now 38 and Rachel's only other son - see Gen. 35:18 - See: Appendix G: World Time Line of Biblical History</p> <p>37th year of Joseph's life – Jacob [Israel] is 128 [*2297A.H./C-1745 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(5) And the sons of Israel came to buy <i>corn</i> among those that came: for the famine was in the land of Canaan.</p> <p>(6) And Joseph <i>was</i> the governor over the land, <i>and</i> he <i>it was</i> that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him <i>with</i> their faces to the earth.</p> <p>(7) And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.</p> <p>(8) And Joseph knew his brethren, but they knew not him.</p> <p>(9) And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye <i>are</i> spies; to see the nakedness of the land ye are come.</p> <p>(10) And they said unto him, Nay, my lord, but to buy food are thy servants come.</p> <p>(11) We <i>are</i> all one man's sons; we <i>are</i> true <i>men</i>, thy servants are no spies.</p> <p>(12) And he said unto them, Nay, but to see the nakedness of the land ye are come.</p> <p>(13) And they said, Thy servants <i>are</i> twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest <i>is</i> this day with our father, and one <i>is</i> not.</p> <p>(14) And Joseph said unto them, That <i>is it</i> that I spake unto you, saying, Ye <i>are</i> spies:</p> <p>(15) Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.</p>	<p>(5) And the sons of Israel came to buy <i>corn</i> among those who came: because the famine was in the land of Canaan.</p> <p>(6) And Joseph <i>was</i> the governor over the land, <i>and it was</i> he who sold to all the people of the land: and Joseph's brothers came, and bowed down themselves before him <i>with</i> their faces to the earth.</p> <p>(7) And Joseph saw his brothers, and he knew them, but made himself strange to them, and spoke roughly to them; and he said to them, Where have you come from? And they said, From the land of Canaan to buy food.</p> <p>(8) And Joseph knew his brothers, but they did not know him.</p> <p>(9) And Joseph remembered the dreams which he dreamed about them, and said to them, You <i>are</i> spies; you have come to see the nakedness of the land.</p> <p>(10) And they said to him, No, my lord, but your servants have come to buy food.</p> <p>(11) We <i>are</i> all one man's sons; we <i>are</i> true <i>men</i>, your servants are no spies.</p> <p>(12) And he said to them, No, but you have come to see the nakedness of the land.</p> <p>(13) And they said, Your servants <i>are</i> twelve brothers, the sons of one man in the land of Canaan; and, indeed, the youngest <i>is</i> this day with our father, and one <i>is</i> no more.</p> <p>(14) And Joseph said to them, That <i>is</i> what I spoke to you, saying, You <i>are</i> spies:</p> <p>(15) This is how you shall be proven: By the life of Pharaoh you shall not go forth from here, except your youngest brother comes here.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(16) Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether <i>there be any</i> truth in you: or else by the life of Pharaoh surely ye <i>are</i> spies.</p> <p>(17) And he put them all together into ward three days.</p> <p>(18) And Joseph said unto them the third day, This do, and live; <i>for</i> I fear God:</p> <p>(19) If ye <i>be</i> true <i>men</i>, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:</p> <p>(20) But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.</p> <p>(21) And they said one to another, We <i>are</i> verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.</p> <p>(22) And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.</p> <p>(23) And they knew not that Joseph understood <i>them</i>; for he spake unto them by an interpreter.</p> <p>(24) And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.</p> <p>(25) Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.</p>	<p>(16) Send one of you, and let him fetch your brother, and you shall be kept in prison, that your words may be proven, whether <i>there is any</i> truth in you: or else by the life of Pharaoh surely you <i>are</i> spies.</p> <p>(17) And he put them all together into prison three days.</p> <p>(18) And Joseph said to them the third day, Do this, and live; <i>because</i> I fear God:</p> <p>(19) If you <i>are</i> true <i>men</i>, let one of your brothers be bound in the house of your prison: go, carry corn for the famine of your houses:</p> <p>(20) But bring your youngest brother to me; so shall your words be verified, and you shall not die. And they did so.</p> <p>(21) And they said one to another, We <i>are</i> verily guilty concerning our brother {Joseph}, in that we saw the anguish of his soul, when he begged us, and we would not listen; therefore this distress has come upon us.</p> <p>(22) And Reuben answered them, saying, Did I not speak to you, saying, Do not sin against the child; and you would not listen? therefore, look, also his blood is required.</p> <p>(23) And they did not know that Joseph understood <i>them</i>; because he spoke to them through an interpreter.</p> <p>(24) And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon,^b and bound him before their eyes.</p> <p>(25) Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and so he did to them.</p>
<p>42:24b - Simeon - Simeon is Jacob's next to oldest son [Gen. 29:33] who was born to Leah [Reuben was the oldest - Gen. 29:32] - Note: Simeon's wife had already died. See note on Gen. 46:26</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(26) And they laded their asses with the corn, and departed thence.</p> <p>(27) And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it <i>was</i> in his sack's mouth.</p> <p>(28) And he said unto his brethren, My money is restored; and, lo, <i>it is</i> even in my sack: and their heart failed <i>them</i>, and they were afraid, saying one to another, What is this <i>that</i> God hath done unto us?</p> <p>(29) And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,</p> <p>(30) The man, <i>who is</i> the lord of the land, spake roughly to us, and took us for spies of the country.</p> <p>(31) And we said unto him, We <i>are</i> true <i>men</i>; we are no spies:</p> <p>(32) We <i>be</i> twelve brethren, sons of our father; one <i>is</i> not, and the youngest <i>is</i> this day with our father in the land of Canaan.</p> <p>(33) And the man, the lord of the country, said unto us, Hereby shall I know that ye <i>are</i> true <i>men</i>; leave one of your brethren <i>here</i> with me, and take <i>food for</i> the famine of your households, and be gone:</p> <p>(34) And bring your youngest brother unto me: then shall I know that ye <i>are</i> no spies, but <i>that</i> ye <i>are</i> true <i>men</i>: so will I deliver you your brother, and ye shall traffick in the land.</p> <p>(35) And it came to pass as they emptied their sacks, that, behold, every man's bundle of money <i>was</i> in his sack: and when <i>both</i> they and their father saw the bundles of money, they were afraid.</p>	<p>(26) And they loaded up their donkeys with the corn, and departed from there.</p> <p>(27) And as one of them opened his sack to give his donkey feed in the inn, he saw his money; because, indeed, it <i>was</i> in his sack's mouth.</p> <p>(28) And he said to his brothers, My money is restored; and, look, <i>it is</i> even in my sack: and their hearts failed <i>them</i>, and they were afraid, saying one to another, What is this <i>that</i> God has done to us?</p> <p>(29) And they came to Jacob their father to the land of Canaan, and told him all that had befallen them; saying,</p> <p>(30) The man, <i>who is</i> the lord of the land, spoke roughly to us, and took us for spies of the country.</p> <p>(31) And we said to him, We <i>are</i> true <i>men</i>; we are no spies:</p> <p>(32) We <i>are</i> twelve brothers, sons of our father; one <i>is</i> no more, and the youngest <i>is</i> this day with our father in the land of Canaan.</p> <p>(33) And the man, the lord of the country, said to us, This is how I shall know that you <i>are</i> true <i>men</i>; leave one of your brothers <i>here</i> with me, and take <i>food for</i> the famine of your households, and be gone:</p> <p>(34) And bring your youngest brother to me: then I shall know that you <i>are</i> not spies, but <i>that</i> you <i>are</i> true <i>men</i>: so will I deliver to you your brother, and you shall trade in the land.</p> <p>(35) And it came to pass as they emptied their sacks, that, indeed, every man's bundle of money <i>was</i> in his sack: and when <i>both</i> they and their father saw the bundles of money, they were afraid.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(36) And Jacob their father said unto them, Me have ye bereaved <i>of my children</i>: Joseph <i>is</i> not, and Simeon <i>is</i> not, and ye will take Benjamin <i>away</i>: all these things are against me.</p> <p>(37) And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.</p> <p>(38) And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.</p> <p>Chapter 43</p> <p>(1) And the famine <i>was</i> sore in the land.</p> <p>(2) And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.</p> <p>(3) And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother <i>be</i> with you.</p> <p>(4) If thou wilt send our brother with us, we will go down and buy thee food:</p> <p>(5) But if thou wilt not send <i>him</i>, we will not go down: for the man said unto us, Ye shall not see my face, except your brother <i>be</i> with you.</p> <p>(6) And Israel said, Wherefore dealt ye so ill with me, <i>as</i> to tell the man whether ye had yet a brother?</p>	<p>(36) And Jacob their father said to them, Me you have bereaved <i>of my children</i>: Joseph <i>is</i> not, and Simeon <i>is</i> not, and you would take Benjamin <i>away</i>: all these things are against me.</p> <p>(37) And Reuben {Jacob's oldest son} spoke to his father, saying, Kill my two sons, if I do not bring him to you: deliver him into my hand, and I will bring him to you again.</p> <p>(38) And he said, My son shall not go down with you; because his brother is dead, and he is left alone:^c if mischief befalls him by the way in which you go, then you shall bring down my gray hairs with sorrow to the grave.</p> <p>Chapter 43</p> <p>(1) And the famine <i>was</i> severe in the land.</p> <p>(2) And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said to them, Go again, buy us a little food.</p> <p>(3) And Judah spoke to him, saying, The man did solemnly warn us, saying, You shall not see my face, except your brother <i>is</i> with you.</p> <p>(4) If you will send our brother with us, we will go down and buy you food:</p> <p>(5) But if you will not send <i>him</i>, we will not go down: because the man said to us, You shall not see my face, except your brother <i>is</i> with you.</p> <p>(6) And Israel said, Why have you dealt so ill with me, <i>as</i> to tell the man whether you had another brother?</p>
<p>42:38c – Jacob refers to Benjamin as being left alone – Benjamin and Joseph were the only sons of Rachel who died giving birth to Benjamin – Gen. 35:18</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(7) And they said, The man asked us straitly of our state, and of our kindred, saying, <i>Is</i> your father yet alive? have ye <i>another</i> brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?</p> <p>(8) And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, <i>and</i> also our little ones.</p> <p>(9) I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:</p> <p>(10) For except we had lingered, surely now we had returned this second time.</p> <p>(11) And their father Israel said unto them, If <i>it must be</i> so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:</p> <p>(12) And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry <i>it</i> again in your hand; peradventure it <i>was</i> an oversight:</p> <p>(13) Take also your brother, and arise, go again unto the man:</p> <p>(14) And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved <i>of my children</i>, I am bereaved.</p> <p>(15) And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.</p>	<p>(7) And they said, The man asked us specifically of our state, and of our kindred, saying, <i>Is</i> your father yet alive? Do you have <i>another</i> brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?</p> <p>(8) And Judah^a said to Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and you, <i>and</i> also our little ones.</p> <p>(9) I will be responsible for him; of my hand shall you require him: if I do not bring him to you, and set him before you, then let me bear the blame forever:</p> <p>(10) Since we have lingered, surely by now we could have returned this second time.</p> <p>(11) And their father Israel said to them, If <i>it must be</i> so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:</p> <p>(12) And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry <i>it</i> again in your hand; perhaps it <i>was</i> an oversight:</p> <p>(13) Take also your brother, and arise, go again to the man:</p> <p>(14) And God Almighty^b give you mercy before the man, that he may send away your other brother, and Benjamin. If I am bereaved <i>of my children</i>, I am bereaved.</p> <p>(15) And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.</p>
<p>43:8a - Judah - Leah's fourth son [Gen. 29:35] - he is the one who came up with the idea to sell Joseph as a slave - Gen. 37:26-27 – Judah refers to Benjamin as a lad. Benjamin is 33 years old {six years younger than Joseph} and has ten sons – Gen. 46:21</p> <p>43:14b - God Almighty - Gen. 17:1; 35:11</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(16) And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring <i>these</i> men home, and slay, and make ready; for <i>these</i> men shall dine with me at noon.</p> <p>(17) And the man did as Joseph bade; and the man brought the men into Joseph's house.</p> <p>(18) And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.</p> <p>(19) And they came near to the steward of Joseph's house, and they communed with him at the door of the house,</p> <p>(20) And said, O sir, we came indeed down at the first time to buy food:</p> <p>(21) And it came to pass, when we came to the inn, that we opened our sacks, and, behold, <i>every</i> man's money <i>was</i> in the mouth of his sack, our money in full weight: and we have brought it again in our hand.</p> <p>(22) And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.</p> <p>(23) And he said, Peace <i>be</i> to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.</p> <p>(24) And the man brought the men into Joseph's house, and gave <i>them</i> water, and they washed their feet; and he gave their asses provender.</p> <p>(25) And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.</p>	<p>(16) And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring <i>these</i> men home, and kill {meat}, and make ready; because <i>these</i> men shall dine with me at noon.</p> <p>(17) And the man did as Joseph bade; and the man brought the men into Joseph's house.</p> <p>(18) And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time we are brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our donkeys.</p> <p>(19) And they came near to the steward of Joseph's house, and they talked with him at the door of the house,</p> <p>(20) And said, O sir, we came indeed down at the first time to buy food:</p> <p>(21) And it came to pass, when we came to the inn, that we opened our sacks, and, indeed, <i>every</i> man's money <i>was</i> in the mouth of his sack, our money in full weight: and we have brought it again in our hand.</p> <p>(22) And other money we have brought down in our hands to buy food: we cannot tell who put our money in our sacks.</p> <p>(23) And he said, Be at peace, do not be afraid: your God, and the God of your father, has given you treasure in your sacks: I had your money. And he brought Simeon out to them.</p> <p>(24) And the man brought the men into Joseph's house, and gave <i>them</i> water, and they washed their feet; and he gave their donkeys feed.</p> <p>(25) And they made ready the present for when Joseph came at noon: because they heard that they would eat bread there.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(26) And when Joseph came home, they brought him the present which <i>was</i> in their hand into the house, and bowed themselves to him to the earth.</p> <p>(27) And he asked them of <i>their</i> welfare, and said, <i>Is</i> your father well, the old man of whom ye spake? <i>Is</i> he yet alive?</p> <p>(28) And they answered, Thy servant our father <i>is</i> in good health, he <i>is</i> yet alive. And they bowed down their heads, and made obeisance.</p> <p>(29) And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, <i>Is</i> this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.</p> <p>(30) And Joseph made haste; for his bowels did yearn upon his brother: and he sought <i>where</i> to weep; and he entered into <i>his</i> chamber, and wept there.</p> <p>(31) And he washed his face, and went out, and refrained himself, and said, Set on bread.</p> <p>(32) And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that <i>is</i> an abomination unto the Egyptians.</p> <p>(33) And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.</p> <p>(34) And he took <i>and sent</i> messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.</p>	<p>(26) And when Joseph came home, they brought him the present which <i>was</i> in their hand into the house, and bowed themselves to him to the earth.</p> <p>(27) And he asked them of <i>their</i> welfare, and said, <i>Is</i> your father well, the old man of whom you spoke? <i>Is</i> he yet alive?</p> <p>(28) And they answered, Your servant our father <i>is</i> in good health, he <i>is</i> still alive. And they bowed down their heads, and made obeisance {bowed in respect}.</p> <p>(29) And he lifted up his eyes, and saw his brother Benjamin, his mother's son,^c and said, <i>Is</i> this your younger brother, of whom you spoke to me? And he said, God be gracious to you, my son.</p> <p>(30) And Joseph quickly left; because his heart yearned for his brother: and he sought <i>a place</i> to weep; and he entered into <i>his</i> chamber, and wept there.</p> <p>(31) And he washed his face, and went out, and refrained himself, and said, Set bread out.</p> <p>(32) And they set {bread} for him by himself, and for them by themselves, and the Egyptians, who ate with him, by themselves: because the Egyptians could not eat bread with the Hebrews; because that <i>is</i> an abomination to the Egyptians.</p> <p>(33) And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marveled at one another.</p> <p>(34) And he took <i>and sent</i> messes of food to them from before him: but Benjamin's mess was five times as much as any of theirs. And they drank, and were merry with him.</p>
<p>43:29c - Joseph and Benjamin were Rachel's only children [Joseph was Rachel's first born - Gen. 30:24] [Benjamin was Rachel's last born - Gen. 35:18]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>Chapter 44</p> <p>(1) And he commanded the steward of his house, saying, Fill the men's sacks <i>with</i> food, as much as they can carry, and put every man's money in his sack's mouth.</p> <p>(2) And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.</p> <p>(3) As soon as the morning was light, the men were sent away, they and their asses.</p> <p>(4) <i>And</i> when they were gone out of the city, <i>and</i> not <i>yet</i> far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?</p> <p>(5) <i>Is</i> not this <i>it</i> in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.</p> <p>(6) And he overtook them, and he spake unto them these same words.</p> <p>(7) And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:</p> <p>(8) Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?</p> <p>(9) With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.</p> <p>(10) And he said, Now also <i>let it be</i> according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.</p> <p>(11) Then they speedily took down every man his sack to the ground, and opened every man his sack.</p>	<p>Chapter 44</p> <p>(1) And he commanded the steward of his house, saying, Fill the men's sacks <i>with</i> food, as much as they can carry, and put every man's money in his sack's mouth.</p> <p>(2) And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.</p> <p>(3) As soon as the morning was light, the men were sent away, they and their donkeys.</p> <p>(4) <i>And</i> when they had gone out of the city, <i>and</i> not <i>yet</i> far off, Joseph said to his steward, Rise up, follow after the men; and when you overtake them, say to them, Why have you rewarded evil for good?</p> <p>(5) <i>Is</i> not this {<i>cup</i>} from which my lord drinks, and in which indeed he divines? You have done evil in so doing.</p> <p>(6) And he overtook them, and he spoke to them these same words.</p> <p>(7) And they said to him, Why does my lord say these words? God forbid that your servants should do according to this thing:</p> <p>(8) Look, the money, which we found in our sacks' mouths, we brought again to you out of the land of Canaan: how then should we steal out of your lord's house silver or gold?</p> <p>(9) With whomever of your servants it is found, both let him die, and we also will be my lord's bondmen.</p> <p>(10) And he said, Now also <i>let it be</i> according to your words: he with whom it is found shall be my servant; and you shall be blameless.</p> <p>(11) Then every man speedily took down his sack to the ground, and each one opened his sack.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(12) And he searched, <i>and</i> began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.</p> <p>(13) Then they rent their clothes, and laded every man his ass, and returned to the city.</p> <p>(14) And Judah and his brethren came to Joseph's house; for he <i>was</i> yet there: and they fell before him on the ground.</p> <p>(15) And Joseph said unto them, What deed <i>is</i> this that ye have done? wot ye not that such a man as I can certainly divine?</p> <p>(16) And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we <i>are</i> my lord's servants, both we, and <i>he</i> also with whom the cup is found.</p> <p>(17) And he said, God forbid that I should do so: <i>but</i> the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.</p> <p>(18) Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou <i>art</i> even as Pharaoh.</p> <p>(19) My lord asked his servants, saying, Have ye a father, or a brother?</p> <p>(20) And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.</p>	<p>(12) And he searched, <i>and</i> began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.</p> <p>(13) Then they tore their clothes, and every man loaded up his donkey, and returned to the city.</p> <p>(14) And Judah and his brothers came to Joseph's house; because he <i>was</i> still there: and they fell before him on the ground.</p> <p>(15) And Joseph said to them, What deed <i>is</i> this that you have done? Do you not know that such a man as I can certainly divine?</p> <p>(16) And Judah said, What shall we say to my lord? what shall we speak? or how shall we clear ourselves? God has found out the sin of your servants: look, we <i>are</i> my lord's servants, both we, and <i>he</i> also with whom the cup is found.</p> <p>(17) And he {Joseph} said, God forbid that I should do so: <i>but</i> the man in whose hand the cup is found, he shall be my servant; and as for you, return in peace to your father.</p> <p>(18) Then Judah came near to him, and said, Oh my lord, let your servant, I urge {ask} you, speak a word in my lord's ears, and do not let your anger burn against your servant: because you <i>are</i> even as Pharaoh.</p> <p>(19) My lord asked his servants, saying, Have you a father, or a brother?</p> <p>(20) And we said to my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loves him.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(21) And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.</p> <p>(22) And we said unto my lord, The lad cannot leave his father: for <i>if</i> he should leave his father, <i>his father</i> would die.</p> <p>(23) And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.</p> <p>(24) And it came to pass when we came up unto thy servant my father, we told him the words of my lord.</p> <p>(25) And our father said, Go again, <i>and</i> buy us a little food.</p> <p>(26) And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother <i>be</i> with us.</p> <p>(27) And thy servant my father said unto us, Ye know that my wife bare me two sons:</p> <p>(28) And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:</p> <p>(29) And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.</p> <p>(30) Now therefore when I come to thy servant my father, and the lad <i>be</i> not with us; seeing that his life is bound up in the lad's life;</p> <p>(31) It shall come to pass, when he seeth that the lad <i>is</i> not <i>with us</i>, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.</p>	<p>(21) And you said to your servants, Bring him down to me, that I may set my eyes upon him.</p> <p>(22) And we said to my lord, The lad^a cannot leave his father: because <i>if</i> he should leave his father, <i>his father</i> would die.</p> <p>(23) And you said to your servants, Except your youngest brother comes down with you, you shall see my face no more.</p> <p>(24) And it came to pass when we came up to your servant my father, we told him the words of my lord.</p> <p>(25) And our father said, Go again, <i>and</i> buy us a little food.</p> <p>(26) And we said, We cannot go down: if our youngest brother is with us, then we will go down: because we may not see the man's face, unless our youngest brother <i>is</i> with us.</p> <p>(27) And your servant my father said to us, You know that my wife bore me two sons:^b</p> <p>(28) And the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since:</p> <p>(29) And if you take this also from me, and mischief befalls him, you shall bring down my gray hairs with sorrow to the grave.</p> <p>(30) Now therefore when I come to your servant my father, and the lad <i>is</i> not with us; seeing that his life is bound up in the lad's life;</p> <p>(31) It shall come to pass, when he sees that the lad <i>is</i> not <i>with us</i>, that he will die: and your servants shall bring down the gray hairs of your servant our father with sorrow to the grave.</p>
<p>44:22a – Benjamin is referred to as a lad but he is only six years younger than Joseph so he is 33 years old and has 10 sons {Gen. 46:21}</p> <p>44:27b – Rachel whom Jacob loved the most bore him two sons – Joseph [Gen. 30:24] and Benjamin [Gen. 35:18]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(32) For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.</p> <p>(33) Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.</p> <p>(34) For how shall I go up to my father, and the lad <i>be</i> not with me? lest peradventure I see the evil that shall come on my father.</p> <p>Chapter 45</p> <p>(1) Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.</p> <p>(2) And he wept aloud: and the Egyptians and the house of Pharaoh heard.</p> <p>(3) And Joseph said unto his brethren, I <i>am</i> Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.</p> <p>(4) And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I <i>am</i> Joseph your brother, whom ye sold into Egypt.</p> <p>(5) Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.</p> <p>(6) For these two years <i>hath</i> the famine <i>been</i> in the land: and yet <i>there are</i> five years, in the which <i>there shall</i> neither <i>be</i> earing nor harvest.</p>	<p>(32) Because your servant took responsibility for the lad to my father, saying, If I do not bring him to you, then I shall bear the blame to my father forever.</p> <p>(33) Now therefore, I urge {ask} you, let your servant stay instead of the lad as a bondman to my lord; and let the lad go up with his brothers.</p> <p>(34) Because how shall I go up to my father, if the lad <i>is</i> not with me? lest perhaps I see the evil that shall come on my father.</p> <p>Chapter 45</p> <p>(1) Then Joseph could not refrain himself before all those who stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known to his brothers.</p> <p>(2) And he wept aloud: and the Egyptians and the house of Pharaoh heard.</p> <p>(3) And Joseph said to his brothers, I <i>am</i> Joseph; does my father still live? And his brothers could not answer him; because they were troubled at his presence.</p> <p>(4) And Joseph said to his brothers, Come near to me, I urge {ask} you. And they came near. And he said, I <i>am</i> Joseph your brother, whom you sold into Egypt.</p> <p>(5) Now therefore do not be grieved, nor angry with yourselves, that you sold me here: because God sent me before you to preserve life.</p> <p>(6) Because these two years the famine <i>has been</i> in the land: and <i>there are</i> still five years more to come, in which <i>there shall</i> neither <i>be</i> corn earing nor harvest.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(7) And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.</p> <p>(8) So now <i>it was</i> not you <i>that</i> sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.</p> <p>(9) Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:</p> <p>(10) And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:</p> <p>(11) And there will I nourish thee; for yet <i>there are</i> five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.</p> <p>(12) And, behold, your eyes see, and the eyes of my brother Benjamin, that <i>it is</i> my mouth that speaketh unto you.</p> <p>(13) And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.</p> <p>(14) And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.</p> <p>(15) Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.</p> <p>(16) And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.</p>	<p>(7) And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.</p> <p>(8) So now <i>it was</i> not you <i>who</i> sent me here, but God: and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.</p> <p>(9) Quickly go up to my father, and say to him, This is what your son Joseph says, God has made me lord of all Egypt: come down to me, do not delay:</p> <p>(10) And you shall live in the land of Goshen, and you shall be near to me, you, and your children, and your children's children, and your flocks, and your herds, and all that you have:</p> <p>(11) And there I will nourish you; because <i>there are</i> still five years of famine; lest you, and your household, and all that you have, come to poverty.</p> <p>(12) And, look, your eyes see, and the eyes of my brother Benjamin, that <i>it is</i> my mouth that speaks to you.</p> <p>(13) And you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall go quickly and bring my father down here.</p> <p>(14) And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.</p> <p>(15) Furthermore he kissed all his brothers, and wept upon them: and after that his brothers talked with him.</p> <p>(16) And the news of it was heard in Pharaoh's house, saying, Joseph's brothers have come: and it pleased Pharaoh well, and his servants.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(17) And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;</p> <p>(18) And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.</p> <p>(19) Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.</p> <p>(20) Also regard not your stuff; for the good of all the land of Egypt <i>is</i> yours.</p> <p>(21) And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.</p> <p>(22) To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred <i>pieces</i> of silver, and five changes of raiment.</p> <p>(23) And to his father he sent after this <i>manner</i>; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.</p> <p>(24) So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.</p> <p>(25) And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,</p> <p>(26) And told him, saying, Joseph <i>is</i> yet alive, and he <i>is</i> governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.</p> <p>(27) And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:</p>	<p>(17) And Pharaoh said to Joseph, Say to your brothers, Do this; load your beasts, and go, return to the land of Canaan;</p> <p>(18) And take your father and your households, and come to me: and I will give you the best of the land of Egypt, and you shall eat the fat of the land.</p> <p>(19) Now you are commanded, do this; take wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.</p> <p>(20) Also do not regard your stuff; because the best of all the land of Egypt <i>is</i> yours.</p> <p>(21) And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provisions for the way.</p> <p>(22) To all of them he gave each man changes of clothing; but to Benjamin he gave three hundred <i>pieces</i> of silver, and five changes of clothing.</p> <p>(23) And to his father he sent; ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with corn and bread and meat for his father by the way.</p> <p>(24) So he sent his brothers away, and they departed: and he said to them, See that you do not fall out along the way.</p> <p>(25) And they went up out of Egypt, and came into the land of Canaan to Jacob their father,</p> <p>(26) And told him, saying, Joseph <i>is</i> still alive, and he <i>is</i> governor over all the land of Egypt. And Jacob's heart fainted, because he did not believe them.</p> <p>(27) And they told him all the words of Joseph, which he had said to them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(28) And Israel said, <i>It is</i> enough; Joseph my son <i>is</i> yet alive: I will go and see him before I die.</p> <p>Chapter 46 (1) And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. (2) And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here <i>am</i> I. (3) And he said, I <i>am</i> God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: (4) I will go down with thee into Egypt; and I will also surely bring thee up <i>again</i>: and Joseph shall put his hand upon thine eyes. (5) And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. (6) And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: (7) His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. (8) And these <i>are</i> the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.</p>	<p>(28) And Israel said, <i>It is</i> enough; Joseph my son <i>is</i> still alive: I will go and see him before I die.</p> <p>Chapter 46 (1) And Israel took his journey with all that he had, and came to Beer-sheba {well of an oath},^a and offered sacrifices to the God of his father Isaac. (2) And God spoke to Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here <i>am</i> I. (3) And He said, I <i>am</i> God, the God of your father: do not be afraid to go down into Egypt; because I will there make of you a great nation: (4) I will go down with you into Egypt; and I will also surely bring you up <i>again</i>: and Joseph shall put his hand upon your eyes.^b (5) And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. (6) And they took their cattle, and their goods, which they had obtained in the land of Canaan, and came into Egypt, Jacob, and all his descendants with him: (7) His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his descendants he brought with him into Egypt. (8) And these <i>are</i> the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.^c</p>
<p>46:1a - Beersheba - {well of an oath} Gen. 21:31 46:4b - put his hand upon your eyes - Joseph will be present when Jacob dies and will close Jacob's eyes 46:8c - Rueben – Jacob's first born – Gen. 29:32; 37:21</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(9) And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.</p> <p>(10) And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.</p> <p>(11) And the sons of Levi; Gershon, Kohath, and Merari.</p> <p>(12) And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.</p> <p>(13) And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.</p> <p>(14) And the sons of Zebulun; Sered, and Elon, and Jahleel.</p> <p>(15) These <i>be</i> the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters <i>were</i> thirty and three.</p> <p>(16) And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.</p> <p>(17) And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.</p> <p>(18) These <i>are</i> the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, <i>even</i> sixteen souls.</p> <p>(19) The sons of Rachel Jacob's wife; Joseph, and Benjamin.</p> <p>(20) And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.</p>	<p>(9) And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.</p> <p>(10) And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.</p> <p>(11) And the sons of Levi; Gershon, Kohath, and Merari.</p> <p>(12) And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died^d in the land of Canaan. And the sons of Pharez were Hezron and Hamul.</p> <p>(13) And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.</p> <p>(14) And the sons of Zebulun; Sered, and Elon, and Jahleel.</p> <p>(15) These <i>are</i> the sons of Leah, which she gave birth to Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters <i>were</i> thirty-three.</p> <p>(16) And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.</p> <p>(17) And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.</p> <p>(18) These <i>are</i> the sons of Zilpah, whom Laban gave to Leah his daughter, and these she gave birth to Jacob, <i>even</i> sixteen souls.</p> <p>(19) The sons of Rachel Jacob's wife; Joseph, and Benjamin.</p> <p>(20) And to Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On gave birth to him.</p>
46:12d - Er and Onan died - Gen. 38:7-10	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(21) And the sons of Benjamin <i>were</i> Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.</p> <p>(22) These <i>are</i> the sons of Rachel, which were born to Jacob: all the souls <i>were</i> fourteen.</p> <p>(23) And the sons of Dan; Hushim.</p> <p>(24) And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.</p> <p>(25) These <i>are</i> the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls <i>were</i> seven.</p> <p>(26) All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls <i>were</i> threescore and six;</p> <p>(27) And the sons of Joseph, which were born him in Egypt, <i>were</i> two souls: all the souls of the house of Jacob, which came into Egypt, <i>were</i> threescore and ten.</p> <p>(28) And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.</p> <p>(29) And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.</p>	<p>(21) And the sons of Benjamin <i>were</i> Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.</p> <p>(22) These <i>are</i> the sons of Rachel, which were born to Jacob: all the souls <i>were</i> fourteen.</p> <p>(23) And the sons of Dan; Hushim.</p> <p>(24) And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.</p> <p>(25) These <i>are</i> the sons of Bilhah, which Laban gave to Rachel his daughter, and she gave birth to these to Jacob: all the souls <i>were</i> seven.</p> <p>(26) All the souls who came with Jacob into Egypt, which came out of his body, besides Jacob's sons' wives, all the souls <i>were</i> sixty- six;^e</p> <p>(27) And the sons of Joseph, who were born him in Egypt, <i>were</i> two souls: all the souls of the house of Jacob, which came into Egypt, <i>were</i> seventy.^f</p> <p>(28) And he sent Judah before him to Joseph, to direct his face to Goshen; and they came into the land of Goshen.</p> <p>(29) And Joseph made ready his chariot, and went up to meet Israel his father, in Goshen, and presented himself to him; and he fell on his neck, and wept on his neck a good while.</p>
<p>46:26e - 66 souls in all besides Jacob's sons' wives - see Acts 7:14 - Stephen tells us that there were 75 in all who came to Egypt. The 66 does not include the 9 wives of Jacobs sons who also came with Jacob [Judah {Gen. 38:12} and Simeon's {Gen. 42:24} wives had already died; as well as Jacob's wives {Gen. 49:31} - see note on Gen. 42:24 - Joseph's wife was already in Egypt]</p> <p>46:27f - seventy souls - The 66 did not include Jacob himself or Joseph and his two sons. [Note that in this count the wives are not counted which was a Jewish custom.]; Ex. 1:5</p> <p>The numbers 66, 70, and 75 authenticate and confirm each other:</p> <p>66 - number of descendants of Jacob who came with him</p> <p>70 - number of the household of Jacob in Egypt (66+Jacob+Joseph+Joseph's two sons)</p> <p>75 - number of Jacob's kinsmen who traveled to Egypt (66+9 of Jacob's sons' wives)</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(30) And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou <i>art</i> yet alive.</p> <p>(31) And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which <i>were</i> in the land of Canaan, are come unto me;</p> <p>(32) And the men <i>are</i> shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.</p> <p>(33) And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?</p> <p>(34) That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, <i>and</i> also our fathers: that ye may dwell in the land of Goshen; for every shepherd <i>is</i> an abomination unto the Egyptians.</p> <p>Chapter 47</p> <p>(1) Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they <i>are</i> in the land of Goshen.</p> <p>(2) And he took some of his brethren, <i>even</i> five men, and presented them unto Pharaoh.</p> <p>(3) And Pharaoh said unto his brethren, What <i>is</i> your occupation? And they said unto Pharaoh, Thy servants <i>are</i> shepherds, both we, <i>and</i> also our fathers.</p>	<p>(30) And Israel said to Joseph, Now let me die, since I have seen your face, because you <i>are</i> yet alive.</p> <p>(31) And Joseph said to his brothers, and to his father's house, I will go up, and talk to Pharaoh, and say to him, My brothers, and my father's house, which <i>were</i> in the land of Canaan, have come to me;</p> <p>(32) And the men <i>are</i> shepherds, for their trade has been to feed cattle; and they have brought their flocks, and their herds, and all that they have.</p> <p>(33) And it shall come to pass, when Pharaoh shall call you, and shall say, What <i>is</i> your occupation?</p> <p>(34) That you shall say, Your servants' trade have been about cattle from our youth even until now, both we, <i>and</i> also our fathers: that you may live in the land of Goshen; because every shepherd <i>is</i> an abomination to the Egyptians.</p> <p>Chapter 47</p> <p>(1) Then Joseph came and told Pharaoh, and said, My father and my brothers, and their flocks, and their herds, and all that they have, have come out of the land of Canaan; and, look, they <i>are</i> in the land of Goshen.</p> <p>(2) And he took some of his brothers, <i>even</i> five men, and presented them to Pharaoh.</p> <p>(3) And Pharaoh said to his brothers, What <i>is</i> your occupation? And they said to Pharaoh, Your servants <i>are</i> shepherds, both we, <i>and</i> also our fathers.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(4) They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine <i>is</i> sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.</p> <p>(5) And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:</p> <p>(6) The land of Egypt <i>is</i> before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest <i>any</i> men of activity among them, then make them rulers over my cattle.</p> <p>(7) And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.</p> <p>(8) And Pharaoh said unto Jacob, How old <i>art</i> thou?</p> <p>(9) And Jacob said unto Pharaoh, The days of the years of my pilgrimage <i>are</i> an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.</p> <p>(10) And Jacob blessed Pharaoh, and went out from before Pharaoh.</p> <p>(11) And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.</p>	<p>(4) Also they said to Pharaoh, We have come to live in the land; because your servants have no pasture for their flocks; since the famine <i>is</i> great in the land of Canaan: now therefore, we urge {ask} you, let your servants live in the land of Goshen.</p> <p>(5) And Pharaoh spoke to Joseph, saying, Your father and your brothers have come to you:</p> <p>(6) The land of Egypt <i>is</i> before you; cause your father and brothers to live in the best of the land; in the land of Goshen let them live: and if you know <i>any</i> men of ability among them, then make them rulers over my cattle.</p> <p>(7) And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.</p> <p>(8) And Pharaoh said to Jacob, How old <i>are</i> you?</p> <p>(9) And Jacob said to Pharaoh, The days of the years of my pilgrimage <i>are</i> one hundred thirty years {2298 A.H. /C-1744 B.C.}:^{a*} few and evil have the days of the years of my life been, and have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.^b</p> <p>(10) And Jacob blessed Pharaoh, and went out from before Pharaoh.</p> <p>(11) And Joseph placed his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.</p>
<p>47:9a - Jacob is 130 years old - Joseph is 39 years old [this is the second year of the famine] This means that Jacob was 91 [130-39=91] when Joseph was born. Jacob had been in the east 14 years when Joseph was born – Jacob was 77 [91-14=77] years old when he fled from his brother Esau. See Appendix G: World Time Line of Biblical History</p> <p>47:9b - Abraham had lived to the age of 175 [Gen. 25:7]; Isaac had lived to the age of 180 [Gen. 35:28]</p> <p>130th year of Jacob's [Israel's] life – Joseph is 39 [*2298 A.H. /C-1744 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(12) And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to <i>their</i> families.</p> <p>(13) And <i>there was</i> no bread in all the land; for the famine <i>was</i> very sore, so that the land of Egypt and <i>all</i> the land of Canaan fainted by reason of the famine.</p> <p>(14) And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.</p> <p>(15) And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.</p> <p>(16) And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.</p> <p>(17) And they brought their cattle unto Joseph: and Joseph gave them bread <i>in exchange</i> for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.</p> <p>(18) When that year was ended, they came unto him the second year, and said unto him, We will not hide <i>it</i> from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:</p> <p>(19) Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give <i>us</i> seed, that we may live, and not die, that the land be not desolate.</p>	<p>(12) And Joseph provided for his father, and his brothers, and all his father's household, with bread, according to <i>their</i> families.</p> <p>(13) And <i>there was</i> no bread in all the land; because the famine <i>was</i> very severe, so that the land of Egypt and <i>all</i> the land of Canaan fainted because of the famine.</p> <p>(14) And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.</p> <p>(15) And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, Give us bread: why should we die in your presence? Because the money fails.</p> <p>(16) And Joseph said, Give your cattle; and I will give you for your cattle, if money fails.</p> <p>(17) And they brought their cattle to Joseph: and Joseph gave them bread <i>in exchange</i> for horses, and for the flocks, and for the cattle of the herds, and for the donkeys: and he fed them with bread for all their cattle for that year.</p> <p>(18) When that year had ended, they came to him the second year, and said to him, We will not hide <i>it</i> from my lord, how that our money is spent; my lord also has our herds of cattle; there is nothing left in the sight of my lord, but our bodies, and our lands:</p> <p>(19) Therefore we shall die before your eyes, both we and our land? buy us and our land for bread, and we and our land will be servants to Pharaoh: and give <i>us</i> seed, that we may live, and not die, that the land not be desolate.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(20) And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.</p> <p>(21) And as for the people, he removed them to cities from <i>one</i> end of the borders of Egypt even to the <i>other</i> end thereof.</p> <p>(22) Only the land of the priests bought he not; for the priests had a portion <i>assigned them</i> of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.</p> <p>(23) Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, <i>here is</i> seed for you, and ye shall sow the land.</p> <p>(24) And it shall come to pass in the increase, that ye shall give the fifth <i>part</i> unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.</p> <p>(25) And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.</p> <p>(26) And Joseph made it a law over the land of Egypt unto this day, <i>that</i> Pharaoh should have the fifth <i>part</i>; except the land of the priests only, <i>which</i> became not Pharaoh's.</p> <p>(27) And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.</p> <p>(28) And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.</p>	<p>(20) And Joseph bought all the land of Egypt for Pharaoh; because every Egyptian sold his field, because the famine prevailed over them: so the land became Pharaoh's.</p> <p>(21) And as for the people, he moved them to cities from <i>one</i> end of the borders of Egypt even to the <i>other</i> end of it.</p> <p>(22) Only the land of the priests he did not buy; because the priests had a portion <i>assigned to them</i> by Pharaoh, and ate their portion which Pharaoh gave them: Therefore they did not sell their lands.</p> <p>(23) Then Joseph said to the people, Look, I have bought you this day and your land for Pharaoh: look, <i>here is</i> seed for you, and you shall sow the land.</p> <p>(24) And it shall come to pass in the increase, that you shall give the fifth <i>part</i> {20%}^c to Pharaoh, and four parts {80%} shall be your own, for seed of the field, and for your food, and for those of your households, and for food for your little ones.</p> <p>(25) And they said, You have saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.</p> <p>(26) And Joseph made it a law over the land of Egypt to this day, <i>that</i> Pharaoh should have the fifth <i>part</i> {20%}; except the land of the priests only, <i>which</i> did not become Pharaoh's.</p> <p>(27) And Israel lived in the land of Egypt, in the country of Goshen; and they had possessions in it, and grew, and multiplied exceedingly.</p> <p>(28) And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was a hundred forty-seven years {2315 A.H./C-1727 B.C.}.^d</p>
<p>47:24c – fifth part – 20 percent 47:28d - 147th year of Jacob – see Appendix G: World Time Line of Biblical History</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(29) And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:</p> <p>(30) But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.</p> <p>(31) And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.</p> <p>Chapter 48</p> <p>(1) And it came to pass after these things, that <i>one</i> told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.</p> <p>(2) And <i>one</i> told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.</p> <p>(3) And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,</p> <p>(4) And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee <i>for</i> an everlasting possession.</p> <p>(5) And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, <i>are</i> mine; as Reuben and Simeon, they shall be mine.</p>	<p>(29) And the time drew near that Israel must die: and he called his son Joseph, and said to him, If now I have found grace in your sight, I urge {ask} you, put your hand under my thigh, and deal kindly and truly with me; I urge {ask} you do not bury me in Egypt:</p> <p>(30) But I will lie with my fathers, and you shall carry me out of Egypt, and bury me in their burial place. And he {Joseph} said, I will do as you have said.</p> <p>(31) And he {Jacob} said, Swear to me. And he swore to him. And Israel bowed himself upon the bed's head.</p> <p>Chapter 48</p> <p>(1) And it came to pass after these things, that <i>one</i> told Joseph, Look, your father is sick: and he took with him his two sons, Manasseh and Ephraim.</p> <p>(2) And <i>one</i> told Jacob, and said, Look, your son Joseph comes to you: and Israel strengthened himself, and sat upon the bed.</p> <p>(3) And Jacob said to Joseph, God Almighty appeared to me at Luz [Bethel {house of God}]^a in the land of Canaan, and blessed me,</p> <p>(4) And said to me, <i>Indeed, I will make you fruitful, and multiply you, and I will make of you a multitude of people; and will give this land to your descendants after you for an everlasting possession.</i>^b</p> <p>(5) And now your two sons, Ephraim and Manasseh, which were born to you in the land of Egypt before I came to you into Egypt, <i>are</i> mine; as Reuben and Simeon, they shall be mine.</p>
<p>48:3a - Luz - Bethel {house of God} - Gen. 28:19 48:4b - Gen. 17:8</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(6) And thy issue, which thou begettest after them, shall be thine, <i>and</i> shall be called after the name of their brethren in their inheritance.</p> <p>(7) And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet <i>there was</i> but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same <i>is</i> Bethlehem.</p> <p>(8) And Israel beheld Joseph's sons, and said, Who <i>are</i> these?</p> <p>(9) And Joseph said unto his father, They <i>are</i> my sons, whom God hath given me in this <i>place</i>. And he said, Bring them, I pray thee, unto me, and I will bless them.</p> <p>(10) Now the eyes of Israel were dim for age, <i>so that</i> he could not see. And he brought them near unto him; and he kissed them, and embraced them.</p> <p>(11) And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.</p> <p>(12) And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.</p> <p>(13) And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought <i>them</i> near unto him.</p> <p>(14) And Israel stretched out his right hand, and laid <i>it</i> upon Ephraim's head, who <i>was</i> the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh <i>was</i> the firstborn.</p>	<p>(6) And your descendants, which you father after them, shall be yours, <i>and</i> shall be called after the name of their brothers in their inheritance.</p> <p>(7) And as for me, when I came from Padan, Rachel died by me in the land of Canaan on the way, when yet <i>there was</i> but a little way to come to Ephrath: and I buried her there in the way of Ephrath; which <i>is</i> Bethlehem.^c</p> <p>(8) And Israel saw Joseph's sons, and said, Who <i>are</i> these?</p> <p>(9) And Joseph said to his father, They <i>are</i> my sons, whom God has given me in this <i>place</i>. And he said, I urge {ask} you to bring them, to me, and I will bless them.</p> <p>(10) Now the eyes of Israel were dim for age, <i>so that</i> he could not see. And he {Joseph} brought them near to him; and he kissed them, and embraced them.</p> <p>(11) And Israel said to Joseph, I had not thought to see your face: and, look, God has also shown me your descendants.</p> <p>(12) And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.</p> <p>(13) And Joseph took them both, Ephraim {his younger son} in his right hand toward Israel's left hand, and Manasseh {his older son} in his left hand toward Israel's right hand, and brought <i>them</i> near to him.</p> <p>(14) And Israel stretched out his right hand, and laid <i>it</i> upon Ephraim's head, who <i>was</i> the younger, and his left hand upon Manasseh's head, guiding his hands wittingly {knowingly}; because Manasseh <i>was</i> the firstborn.</p>
48:7c – Gen. 37:19	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(15) And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,</p> <p>(16) The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.</p> <p>(17) And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.</p> <p>(18) And Joseph said unto his father, Not so, my father: for this <i>is</i> the firstborn; put thy right hand upon his head.</p> <p>(19) And his father refused, and said, I know <i>it</i>, my son, I know <i>it</i>: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.</p> <p>(20) And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.</p> <p>(21) And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.</p> <p>(22) Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.</p>	<p>(15) And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac walked, the God Who fed me all my life long to this day,</p> <p>(16) The Angel Who redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.</p> <p>(17) And when Joseph saw that his father laid his right hand upon the head of Ephraim {the younger son}, it displeased him: and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head.</p> <p>(18) And Joseph said to his father, Not so, my father: because this <i>is</i> the firstborn; put your right hand upon his head.</p> <p>(19) But his father refused, and said, I know <i>it</i>, my son, I know <i>it</i>: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations.</p> <p>(20) And he blessed them that day, saying, In you shall Israel bless, saying, God make you as Ephraim and as Manasseh: and he set Ephraim {the younger son} before Manasseh.</p> <p>(21) And Israel said to Joseph, Look, I am about to die: but God shall be with you, and bring you again to the land of your fathers.</p> <p>(22) Also I have given to you one portion above your brothers, which I took out of the hand of the Amorite with my sword and with my bow.</p>

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>Chapter 49</p> <p>(1) And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you <i>that</i> which shall befall you in the last days.</p> <p>(2) Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.</p> <p>(3) Reuben, thou <i>art</i> my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:</p> <p>(4) Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou <i>it</i>: he went up to my couch.</p> <p>(5) Simeon and Levi <i>are</i> brethren; instruments of cruelty <i>are in</i> their habitations.</p> <p>(6) O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.</p> <p>(7) Cursed <i>be</i> their anger, for <i>it was</i> fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.</p> <p>(8) Judah, thou <i>art he</i> whom thy brethren shall praise: thy hand <i>shall be</i> in the neck of thine enemies; thy father's children shall bow down before thee.</p> <p>(9) Judah <i>is</i> a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?</p> <p>(10) The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him <i>shall</i> the gathering of the people <i>be</i>.</p>	<p>Chapter 49</p> <p>(1) And Jacob called to his sons, and said, Gather yourselves together, that I may tell you <i>that</i> which shall befall you in the last days.</p> <p>(2) Gather yourselves together, and listen, you sons of Jacob; and listen to Israel your father.</p> <p>(3) Reuben, you <i>are</i> my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:</p> <p>(4) Unstable as water, you shall not excel; because you went up to your father's bed; then you defiled <i>it</i>: he went up to my couch.^a</p> <p>(5) Simeon and Levi <i>are</i> brothers; instruments of cruelty <i>are in</i> their habitations {houses; tents}.^b</p> <p>(6) O my soul, do not come into their secret place; to their assembly, my honor, do not be united: because in their anger they killed a man, and in their self-will they tore down a wall.</p> <p>(7) Cursed <i>is</i> their anger, because <i>it was</i> fierce; and their wrath {anger; judgment}, because it was cruel: I will divide them in Jacob, and scatter them in Israel.</p> <p>(8) Judah, you <i>are he</i> whom your brothers shall praise: your hand <i>shall be</i> on the neck of your enemies; your father's children shall bow down before you.</p> <p>(9) Judah <i>is</i> a lion's cub: from the prey, my son, you are gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?</p> <p>(10) The scepter {king's staff; rod} shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh {the Messiah} comes;^c and to him <i>shall</i> the gathering of the people <i>be</i>.</p>
49:4a – Gen. 35:22	

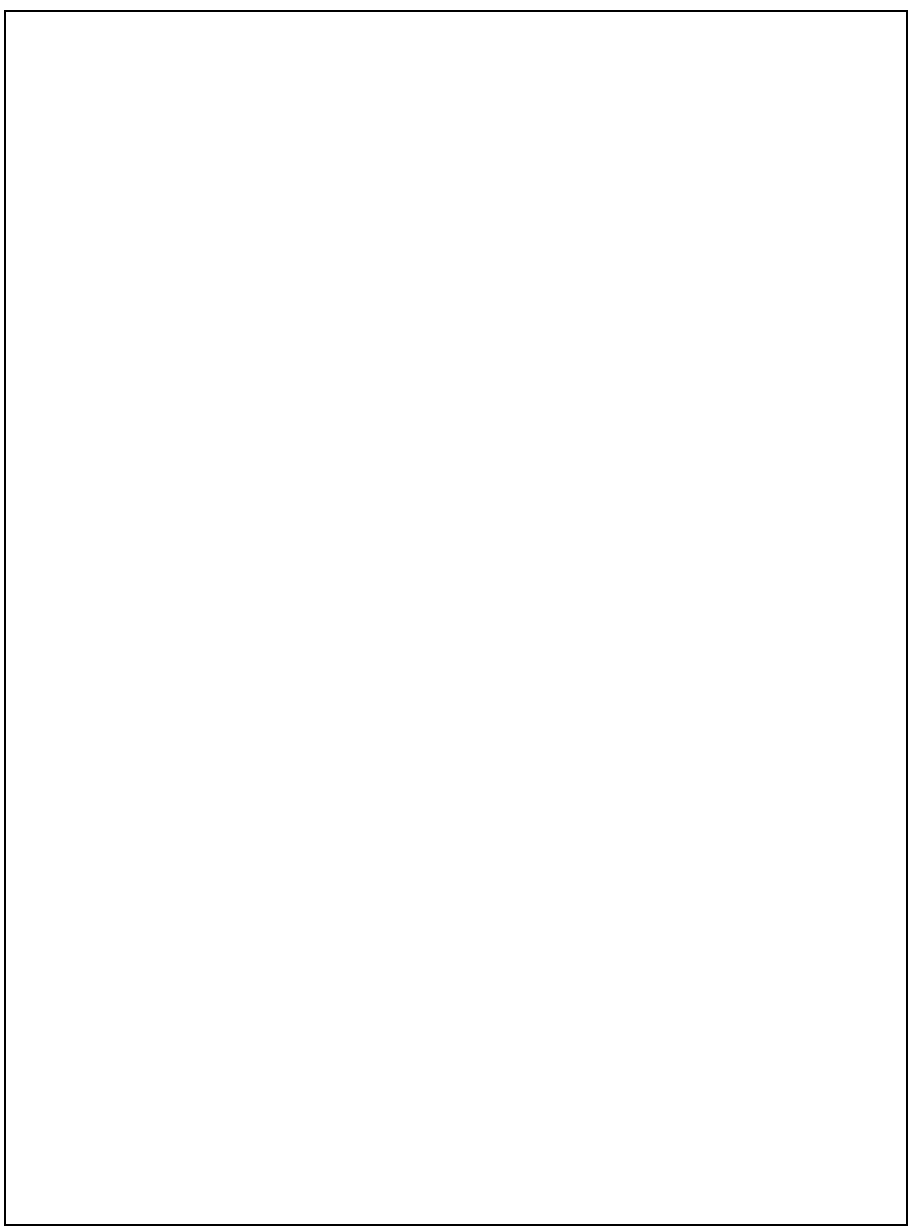
{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(11) Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:</p> <p>(12) His eyes <i>shall be</i> red with wine, and his teeth white with milk.</p> <p>(13) Zebulun shall dwell at the haven of the sea; and he <i>shall be</i> for an haven of ships; and his border <i>shall be</i> unto Zidon.</p> <p>(14) Issachar <i>is</i> a strong ass couching down between two burdens:</p> <p>(15) And he saw that rest <i>was</i> good, and the land that <i>it was</i> pleasant; and bowed his shoulder to bear, and became a servant unto tribute.</p> <p>(16) Dan shall judge his people, as one of the tribes of Israel.</p> <p>(17) Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.</p> <p>(18) I have waited for thy salvation, O LORD.</p> <p>(19) Gad, a troop shall overcome him: but he shall overcome at the last.</p> <p>(20) Out of Asher his bread <i>shall be</i> fat, and he shall yield royal dainties.</p> <p>(21) Naphtali <i>is</i> a hind let loose: he giveth goodly words.</p> <p>(22) Joseph <i>is</i> a fruitful bough, <i>even</i> a fruitful bough by a well; <i>whose</i> branches run over the wall:</p> <p>(23) The archers have sorely grieved him, and shot <i>at him</i>, and hated him:</p> <p>(24) But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty <i>God</i> of Jacob; (from thence <i>is</i> the shepherd, the stone of Israel:)</p>	<p>(11) Binding his foal to the vine, and his donkey's colt to the choice vine; he washed his clothes in wine, and his clothes in the blood of grapes:</p> <p>(12) His eyes <i>shall be</i> red with wine, and his teeth white with milk.</p> <p>(13) Zebulun shall live at the haven of the sea; and he <i>shall be</i> for a haven of ships; and his border <i>shall be</i> to Zidon.</p> <p>(14) Issachar <i>is</i> a strong donkey couching down between two burdens:</p> <p>(15) And he saw that rest <i>was</i> good, and the land that <i>it was</i> pleasant; and bowed his shoulder to bear, and became a servant to tribute.</p> <p>(16) Dan shall judge his people, as one of the tribes of Israel.</p> <p>(17) Dan shall be a snake by the way, a snake in the path, that bites the horse heels, so that his rider shall fall backwards.</p> <p>(18) I have waited for Your salvation, O LORD {Jehovah}.</p> <p>(19) Gad, a troop shall overcome him: but he shall overcome at the last.</p> <p>(20) Out of Asher his bread <i>shall be</i> fat, and he shall yield royal dainties.</p> <p>(21) Naphtali <i>is</i> a deer let loose: he gives good words.</p> <p>(22) Joseph <i>is</i> a fruitful branch, <i>even</i> a fruitful branch by a well; <i>whose</i> branches run over the wall:</p> <p>(23) The archers have sorely grieved him, and shot <i>at him</i>, and hated him:</p> <p>(24) But his bow lived in strength, and the arms of his hands were made strong by the hands of the mighty <i>God</i> of Jacob; (from there <i>is</i> the shepherd, the stone of Israel:)</p>
49:10c - Is. 11:1	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(25) <i>Even</i> by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:</p> <p>(26) The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.</p> <p>(27) Benjamin shall ravin <i>as</i> a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.</p> <p>(28) All these <i>are</i> the twelve tribes of Israel: and this <i>is it</i> that their father spake unto them, and blessed them; every one according to his blessing he blessed them.</p> <p>(29) And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that <i>is</i> in the field of Ephron the Hittite,</p> <p>(30) In the cave that <i>is</i> in the field of Machpelah, which <i>is</i> before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.</p> <p>(31) There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.</p> <p>(32) The purchase of the field and of the cave that <i>is</i> therein <i>was</i> from the children of Heth.</p> <p>(33) And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.</p>	<p>(25) <i>Even</i> by the God of your father, Who shall help you; and by the Almighty, Who shall bless you with blessings of heaven above, blessings of the deep that lies under, blessings of the breasts, and of the womb:</p> <p>(26) The blessings of your father have prevailed above the blessings of my ancestors to the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him who was separate from his brothers.</p> <p>(27) Benjamin shall be ravenous <i>as</i> a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.</p> <p>(28) All these <i>are</i> the twelve tribes of Israel: and this <i>is</i> what their father spoke to them, and blessed them; every one according to his blessing he blessed them.</p> <p>(29) And he charged them, and said to them, I am to be gathered to my people: bury me with my fathers in the cave that <i>is</i> in the field of Ephron the Hittite,</p> <p>(30) In the cave that <i>is</i> in the field of Machpelah, which <i>is</i> before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burial place.</p> <p>(31) There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.</p> <p>(32) The purchase of the field and of the cave that <i>is</i> in it <i>was</i> from the children of Heth.</p> <p>(33) And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the spirit,^{d*} and was gathered to his people.</p>
<p>49:33d - 147th year of Jacob's [Israel's] life – Jacob's death – Joseph is 56</p> <p>147th year of Jacob's [Israel's] life – Jacob's death – Joseph is 56 [* 2315 A.H./C-1727 B.C.]</p>	

{01} Genesis	
King James 1769 Version	King James Paraphrase
Chapter 50 (1) And Joseph fell upon his father's face, and wept upon him, and kissed him. (2) And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. (3) And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. (4) And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, (5) My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. (6) And Pharaoh said, Go up, and bury thy father, according as he made thee swear. (7) And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, (8) And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. (9) And there went up with him both chariots and horsemen: and it was a very great company. (10) And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.	Chapter 50 (1) And Joseph fell upon his father's face, and wept upon him, and kissed him. (2) And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. (3) And forty days were fulfilled for him; because so are fulfilled the days of those who are embalmed: and the Egyptians mourned for him seventy days. (4) And when the days of his mourning were past, Joseph spoke to the house of Pharaoh, saying, If now I have found grace in your eyes, I urge {ask} you to speak in the ears of Pharaoh, saying, (5) My father made me swear, saying, Look, I am about to die: in my grave which I have dug for me in the land of Canaan, there you shall bury me. I urge {ask} you, therefore let me go up now, and bury my father, and I will return again. (6) And Pharaoh said, Go up, and bury your father, accordingly as he made you swear. (7) And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, (8) And all the house of Joseph, and his brothers, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. (9) And there went up with him both chariots and horsemen: and it was a very great company. (10) And they came to the threshing floor of Atad, which is beyond Jordan, and there they mourned with a great and very loud cry: and he made a mourning for his father seven days.

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(11) And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan.</p> <p>(12) And his sons did unto him according as he commanded them:</p> <p>(13) For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.</p> <p>(14) And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.</p> <p>(15) And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.</p> <p>(16) And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,</p> <p>(17) So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.</p> <p>(18) And his brethren also went and fell down before his face; and they said, Behold, we <i>be</i> thy servants.</p> <p>(19) And Joseph said unto them, Fear not: for <i>am</i> I in the place of God?</p>	<p>(11) And when those who lived in the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: therefore the name of it was called Abel-mizraim {mourning of Egypt},^a which is beyond Jordan.</p> <p>(12) And his sons did to him as he commanded them:</p> <p>(13) Because his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burial place of Ephron the Hittite, before Mamre.</p> <p>(14) And Joseph returned into Egypt, he, and his brothers, and all who went up with him to bury his father, after he had buried his father.</p> <p>(15) And when Joseph's brothers saw that their father was dead, they said, perhaps Joseph will hate us, and will certainly repay us all the evil which we did to him.</p> <p>(16) And they sent a messenger to Joseph, saying, Your father commanded before he died, saying,</p> <p>(17) So shall you say to Joseph, I urge {ask} you now, forgive, your brothers' wrong against you, and their sin; because they did to you evil: and now, we urge {ask} you, forgive the wrong of the servants of the God of your father. And Joseph wept when they spoke to him.</p> <p>(18) And his brothers also went and fell down before his face; and they said, Indeed, we <i>are</i> your servants.</p> <p>(19) And Joseph said to them, Do not be afraid: because <i>am</i> I in the place of God?</p>
50:11a Abel-mizraim {אבל מצרים} – mourning of Egypt	

{01} Genesis	
King James 1769 Version	King James Paraphrase
<p>(20) But as for you, you thought evil against me; <i>but</i> God meant it to good, to bring to pass, as <i>it is</i> this day, to save many people alive.</p> <p>(21) Now therefore do not be afraid: I will nourish you, and your little ones. And he comforted them, and spoke kindly to them.</p> <p>(22) And Joseph lived in Egypt, he, and his father's house: and Joseph lived one hundred and ten years.</p> <p>(23) And Joseph saw Ephraim's children of the third <i>generation</i>: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.</p> <p>(24) And Joseph said to his brothers, I am about to die: and God will surely visit you, and bring you out of this land to the land which he swore to Abraham, to Isaac, and to Jacob.</p> <p>(25) And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.</p> <p>(26) So Joseph died, <i>being</i> an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.</p>	<p>(20) But as for you, you thought evil against me; <i>but</i> God meant it to good, to bring to pass, as <i>it is</i> this day, to save many people alive.</p> <p>(21) Now therefore do not be afraid: I will nourish you, and your little ones. And he comforted them, and spoke kindly to them.</p> <p>(22) And Joseph lived in Egypt, he, and his father's house: and Joseph lived one hundred and ten years.</p> <p>(23) And Joseph saw Ephraim's children of the third <i>generation</i>: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.</p> <p>(24) And Joseph said to his brothers, I am about to die: and God will surely visit you, and bring you out of this land to the land which he swore to Abraham, to Isaac, and to Jacob.</p> <p>(25) And Joseph took an oath of the children of Israel, saying, God will surely visit you, and you shall carry up my bones from here.</p> <p>(26) So Joseph died, <i>being</i> one hundred and ten years old {2369 A.H./C-1673 B.C.};^{b*} and they embalmed him, and he was put in a coffin in Egypt.</p>
<p>50:26b - Joseph dies at age of 110</p> <ul style="list-style-type: none"> - 71 years after Israel came into the land of Goshen [2298 A.H. /C-1744 B.C.] - 54 years after the death of Jacob [Israel] [2315 A.H./C-1727 B.C.] - Moses will be born to Amram and Jochebed 63 years after death of Joseph [2432 A.H./C-1610 B.C.] (Num. 26:58-59) 134 years after Israel entered Egypt – see note on Gen. 15:13a and Gal. 3:15-19 - Moses will lead the children out Egypt when he is 80 years old [2513 A.H./C-1529 B.C.] 215 years after the children of Israel entered into Egypt. - 400 years after Isaac's fifth birthday - Gen. 15:31; 21:8; Ex. 12:40 - 430 years to the exact day after God's covenant with Abraham - Gal. 3:15-19 <p>See Appendix G: World Time Line of Biblical History</p> <p>See: How Long Was Israel In Egypt? at www.TheWordNotes.com</p> <p>110th year of Joseph's life – Joseph's death [*2369 A.H./C-1673 B.C.]</p>	



{02} Exodus	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) Now these <i>are</i> the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. (2) Reuben, Simeon, Levi, and Judah, (3) Issachar, Zebulun, and Benjamin, (4) Dan, and Naphtali, Gad, and Asher. (5) And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt <i>already</i> . (6) And Joseph died, and all his brethren, and all that generation. (7) And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. (8) Now there arose up a new king over Egypt, which knew not Joseph. (9) And he said unto his people, Behold, the people of the children of Israel <i>are</i> more and mightier than we: (10) Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and <i>so</i> get them up out of the land.	Chapter 1 (1) Now these <i>are</i> the names of the children of Israel, who came into Egypt; every man and his household came with Jacob. (2) Reuben, Simeon, Levi, and Judah, (3) Issachar, Zebulun, and Benjamin, (4) Dan, and Naphtali, Gad, and Asher. (5) And all the souls that came out of the body of Jacob were seventy souls: ^a because Joseph was in Egypt <i>already</i> . (6) And Joseph died, and all his brothers, and all that generation. (7) And the children of Israel were fruitful, and increased abundantly, and multiplied, and grew exceedingly mighty; and the land was filled with them. (8) Now there arose up a new king over Egypt, who did not know Joseph. (9) And he said to his people, Look, the people of the children of Israel <i>are</i> more and mightier than we: (10) Come, let us deal wisely with them; lest they multiply, and it comes to pass, that, when war comes, they join also with our enemies, and fight against us, and <i>so</i> escape out of the land.
1:5a - seventy souls - see notes on Genesis 46:26-27 Gen. 46:26-27 says 66 descendants of Jacob - see Acts 7:14 - Stephen tells us that there were 75 in all who came to Egypt. The 66 does not include 9 non-descendants of Jacob - seventy souls - The 66 did not include Jacob himself or Joseph and his two sons. [Note that in this count the wives are not counted which was a Jewish custom.] The numbers 66, 70, and 75 authenticate and confirm each other: 66 - number of descendants of Jacob who came with him 70 - number of the household of Jacob in Egypt (66+Jacob+Joseph+Joseph's two sons) 75 - number of Jacob's kinsmen who traveled to Egypt (66+9 of Jacob's sons' wives) [Judah {Gen. 38:12} and Simeon's {Gen. 42:24} wives had already died; as well as Jacob's wives {Gen. 49:31} - see note on Gen. 42:24 - Joseph's wife was already in Egypt]	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(11) Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.</p> <p>(12) But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.</p> <p>(13) And the Egyptians made the children of Israel to serve with rigour:</p> <p>(14) And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, <i>was</i> with rigour.</p> <p>(15) And the king of Egypt spake to the Hebrew midwives, of which the name of the one <i>was</i> Shiphrah, and the name of the other Puah:</p> <p>(16) And he said, When ye do the office of a midwife to the Hebrew women, and see <i>them</i> upon the stools; if it <i>be</i> a son, then ye shall kill him: but if it <i>be</i> a daughter, then she shall live.</p> <p>(17) But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.</p> <p>(18) And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?</p>	<p>(11) Therefore they set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.</p> <p>(12) But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.</p> <p>(13) And the Egyptians made the children of Israel serve with rigor {hard work}:</p> <p>(14) And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, in which they made them serve, <i>was</i> with rigor {hard work}.</p> <p>(15) And the king of Egypt spoke to the Hebrew midwives, of which the name of the one <i>was</i> Shiphrah {brightness},^b and the name of the other Puah {glitter};^c</p> <p>(16) And he said, When you do the office of a midwife to the Hebrew women, and see <i>them</i> upon the stools; if it <i>is</i> a son, then you shall kill him;^d but if it <i>is</i> a daughter, then she shall live.</p> <p>(17) But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive.</p> <p>(18) And the king of Egypt called for the midwives, and said to them, Why have you done this thing, and have saved the male children alive?</p>
<p>1:15b - Shiphrah {שִׁפְרָה} - brightness</p> <p>1:15c - Puah {פִּוּאָה} - glitter - brillancy</p> <p>1:16d - kill children - Rev. 12:3-4; Mat. 2:16 - enemies of Israel seek to kill Israel's children most notably the male children since the messiah would come from Israel. The dragon of the Revelation [also called the Devil and Satan Rev. 12:9] puts such evil into the hearts of those who reject the Lord. The females could be used by the Egyptians as household servants or concubines.</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(19) And the midwives said unto Pharaoh, Because the Hebrew women <i>are</i> not as the Egyptian women; for they <i>are</i> lively, and are delivered ere the midwives come in unto them.</p> <p>(20) Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.</p> <p>(21) And it came to pass, because the midwives feared God, that he made them houses.</p> <p>(22) And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.</p> <p>Chapter 2</p> <p>(1) And there went a man of the house of Levi, and took <i>to wife</i> a daughter of Levi.</p> <p>(2) And the woman conceived, and bare a son: and when she saw him that he <i>was a</i> goodly <i>child</i>, she hid him three months.</p> <p>(3) And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid <i>it</i> in the flags by the river's brink.</p> <p>(4) And his sister stood afar off, to wit what would be done to him.</p>	<p>(19) And the midwives said to Pharaoh, Because the Hebrew women <i>are</i> not as the Egyptian women; because they <i>are</i> lively, and are delivered before the midwives come in to them.</p> <p>(20) Therefore God dealt well with the midwives: and the people multiplied, and grew very mighty.</p> <p>(21) And it came to pass, because the midwives feared God, that He made them houses.</p> <p>(22) And Pharaoh charged all his people, saying, Every son that is born {to the Jews} you shall cast into the river, and every daughter you shall save alive.^e</p> <p>Chapter 2</p> <p>(1) And there went a man of the house of Levi,^a and took <i>to wife</i> a daughter of Levi.^b</p> <p>(2) And the woman conceived, and gave birth to a son {2432 A.H./C- 1610 B.C.}:^c and when she saw him that he <i>was a</i> handsome <i>child</i>, she hid him three months.</p> <p>(3) And when she could no longer hide him, she made for him an ark of bulrushes, and coated it with slime and with tar, and put the child in it; and she laid <i>it</i> in the reeds by the river's bank.</p> <p>(4) And his sister^d stood at a distance, to see what would be done to him.</p>
<p>1:22e - See 1:16 note above</p> <p>2:1a - man of the house of Levi - Amram {עמרם} - high-people - Amram [grandson of Levi - Num. 26:58-59]] married his father [Kohath's] sister i.e. his aunt. Moses is the fifth generation through his father, but fourth through his mother. See Num. 26:59; Ex. 6:20 - See note on fourth generation from Abraham Gen. 15:13,16</p> <p>2:1b - daughter of Levi - Jochebed {יוכבד} - Jehovah-Glorified - Ex. 6:20; Num. 26:59</p> <p>2:2c - Moses born to Amram and Jochebed 63 years after the death of Joseph, 134 years after Israel entered into Egypt. See: Appendix G: World Time Line of Biblical History</p> <p>Note: we are not told how old Miriam {מרים} [rebellious] was but she was older than Moses and Aaron. Aaron, Moses' brother, had been born three years before Moses</p> <p>2:4d - his sister - Miriam - Ex. 15:20</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(5) And the daughter of Pharaoh came down to wash <i>herself</i> at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.</p> <p>(6) And when she had opened <i>it</i>, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This <i>is one</i> of the Hebrews' children.</p> <p>(7) Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?</p> <p>(8) And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.</p> <p>(9) And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give <i>thee</i> thy wages. And the woman took the child, and nursed it.</p> <p>(10) And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.</p> <p>(11) And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.</p> <p>(12) And he looked this way and that way, and when he saw that <i>there was</i> no man, he slew the Egyptian, and hid him in the sand.</p>	<p>(5) And the daughter of Pharaoh came down to wash <i>herself</i> at the river; and her maidens walked along by the river's side; and when she saw the ark among the reeds, she sent her maid to fetch it.</p> <p>(6) And when she had opened <i>it</i>, she saw the child: and, the baby was crying. And she had compassion on him, and said, This <i>is one</i> of the Hebrews' children.</p> <p>(7) Then his sister said to Pharaoh's daughter, Shall I go and call to you a nurse of the Hebrew women, that she may nurse the child for you?</p> <p>(8) And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.</p> <p>(9) And Pharaoh's daughter said to her, Take this child away, and nurse it for me, and I will give <i>you</i> your wages. And the woman took the child, and nursed it.</p> <p>(10) And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses {drawn out of water}:^e and she said, Because I drew him out of the water.</p> <p>(11) And it came to pass in those days, when Moses was grown, that he went out to his brothers, and looked upon their burdens: and he spied an Egyptian beating a Hebrew, one of his brothers.</p> <p>(12) And he looked this way and that way, and when he saw that <i>there was</i> no man, he killed the Egyptian, and hid him in the sand.</p>
2:10e - Moses {מֹשֶׁה}- drawn out of water	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(13) And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?</p> <p>(14) And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.</p> <p>(15) Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.</p> <p>(16) Now the priest of Midian had seven daughters: and they came and drew <i>water</i>, and filled the troughs to water their father's flock.</p> <p>(17) And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.</p> <p>(18) And when they came to Reuel their father, he said, How <i>is it</i> that ye are come so soon to day?</p> <p>(19) And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew <i>water</i> enough for us, and watered the flock.</p> <p>(20) And he said unto his daughters, And where <i>is</i> he? why <i>is it</i> that ye have left the man? call him, that he may eat bread.</p> <p>(21) And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.</p>	<p>(13) And when he went out the second day, two men of the Hebrews strove together: and he said to the one that did the wrong, Why do you beat your fellow?</p> <p>(14) And he said, Who made you a prince and a judge over us? Do you intend to kill me, as you killed the Egyptian? And Moses was afraid, and said, Surely this thing is known.</p> <p>(15) Now when Pharaoh heard about it, he sought to kill Moses. But Moses fled from the face of Pharaoh, and lived in the land of Midian {2472 A.H./C- 1570 B.C.}:* and he sat down by a well.</p> <p>(16) Now the priest of Midian had seven daughters: and they came and drew <i>water</i>, and filled the troughs to water their father's flock.</p> <p>(17) And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.</p> <p>(18) And when they came to Reuel {friend of God}* their father, he said, How <i>is it</i> that you have returned so soon today?</p> <p>(19) And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew <i>water</i> enough for us, and watered the flock.</p> <p>(20) And he said to his daughters, And where <i>is</i> he? why <i>is it</i> that you have left the man? call him, that he may eat bread.</p> <p>(21) And Moses was content to live with the man: and he gave Moses Zipporah {bird}^h his daughter {for a wife}.</p>
<p>2:15f - Moses is 40 years old when he flees - Acts 7:23 - see Appendix G: World Time Line of Biblical History</p> <p>2:18g - Ruel {רְעוּאֵל} - "friend of God" - also called Jethro {his excellence} - see Ex. 3:1; 4:18; 18:1-12</p> <p>2:21h - Zipporah {צִפּוֹרָה} - "bird"</p> <p>40th year of Moses life [*2472 A.H./C- 1570 B.C.]</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(22) And she bare <i>him</i> a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.</p> <p>(23) And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.</p> <p>(24) And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.</p> <p>(25) And God looked upon the children of Israel, and God had respect unto <i>them</i>.</p> <p>Chapter 3</p> <p>(1) Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, <i>even</i> to Horeb.</p> <p>(2) And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush <i>was</i> not consumed.</p> <p>(3) And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.</p> <p>(4) And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here <i>am</i> I.</p> <p>(5) And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.</p>	<p>(22) And she bore <i>him</i> a son, and he called his name Gershom {stranger in a strange land}:ⁱ because he said, I have been a stranger in a strange land.</p> <p>(23) And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed because of the bondage, and they cried, and their cry came up to God because of the bondage.</p> <p>(24) And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.</p> <p>(25) And God looked upon the children of Israel, and God had respect towards <i>them</i>.</p> <p>Chapter 3</p> <p>(1) Now Moses kept the flock of Jethro {his excellence}^a his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, <i>even</i> to Horeb.</p> <p>(2) And the Angel of the LORD {Jehovah} appeared to him in a flame of fire out of the midst of a bush: and he looked, and, the bush burned with fire, but the bush <i>was</i> not consumed.</p> <p>(3) And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.</p> <p>(4) And when the LORD {Jehovah} saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here I <i>am</i>.</p> <p>(5) And He said, Do not draw near: take off your shoes from off your feet, because the place upon which you stand is holy ground.</p>
<p>2:22i - Gershom {גֶרְשֹׁם} - "stranger in a strange land" See Ex. 18:3-4</p> <p>3:1a - Jethro {יִתְרוֹ} - his excellence – also known as Ruel – Ex. 2:18</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(6) Moreover he said, I <i>am</i> the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.</p> <p>(7) And the LORD said, I have surely seen the affliction of my people which <i>are</i> in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;</p> <p>(8) And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.</p> <p>(9) Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.</p> <p>(10) Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.</p> <p>(11) And Moses said unto God, Who <i>am</i> I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?</p> <p>(12) And he said, Certainly I will be with thee; and this <i>shall be</i> a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.</p>	<p>(6) Furthermore He said, I <i>am</i> the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; because he was afraid to look upon God.</p> <p>(7) And the LORD {Jehovah} said, I have surely seen the affliction of My people who <i>are</i> in Egypt, and have heard their cry because of their taskmasters; because I know their sorrows;</p> <p>(8) And I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and vast land, to a land flowing with milk and honey; to the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.</p> <p>(9) Now therefore, indeed, the cry of the children of Israel has come to Me: and I have also seen the oppression with which the Egyptians oppress them.</p> <p>(10) Therefore come now, and I will send you to Pharaoh, that you may bring forth My people the children of Israel out of Egypt.</p> <p>(11) And Moses said to God, Who <i>am</i> I, that I should go to Pharaoh, and that I should bring forth the children of Israel out of Egypt?</p> <p>(12) And He said, Certainly I will be with you; and this <i>shall be</i> a sign to you, that I have sent you: When you have brought forth the people out of Egypt, you shall serve God upon this mountain.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(13) And Moses said unto God, Behold, <i>when</i> I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?</p> <p>(14) And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.</p> <p>(15) And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.</p> <p>(16) Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and <i>seen</i> that which is done to you in Egypt:</p> <p>(17) And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.</p> <p>(18) And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.</p>	<p>(13) And Moses said to God, <i>When</i> I come to the children of Israel, and shall say to them, The God of your forefathers has sent me to you; and they shall say to me, What is His Name? what shall I say to them?</p> <p>(14) And God said to Moses, I AM WHO I AM^b and He said, This is what you shall say to the children of Israel, I AM has sent me to you.</p> <p>(15) And God further said to Moses, This is what you shall say to the children of Israel, The LORD {Jehovah; He Who Is}^c God of your forefathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: this is My Name forever, and this is My memorial to all generations.</p> <p>(16) Go, and gather the elders of Israel together, and say to them, The LORD {Jehovah} God of your forefathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, I have surely visited you, and <i>seen</i> that which is done to you in Egypt:</p> <p>(17) And I have said, I will bring you up out of the affliction of Egypt to the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, to a land flowing with milk and honey.</p> <p>(18) And they shall listen to your voice: and you shall come, you and the elders of Israel, to the king of Egypt, and you shall say to him, The LORD {Jehovah} God of the Hebrews^d has met with us: and now, we ask you to let us go three days' journey into the wilderness, that we may sacrifice to the LORD {Jehovah} our God.</p>
<p>3:14b - I AM WHO I AM - {אֲנִי הָאֵל אֲדֹנָי}</p> <p>3:15c - LORD {Jehovah}[Yahweh] - He Who Is {יְהוָה} – see Ex. 6:3</p> <p>3:18d – Hebrews – Gen. 14:13</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(19) And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.</p> <p>(20) And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.</p> <p>(21) And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:</p> <p>(22) But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put <i>them</i> upon your sons, and upon your daughters; and ye shall spoil the Egyptians.</p> <p>Chapter 4</p> <p>(1) And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.</p> <p>(2) And the LORD said unto him, What is that in thine hand? And he said, A rod.</p> <p>(3) And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.</p> <p>(4) And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:</p> <p>(5) That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.</p>	<p>(19) And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.</p> <p>(20) And I will stretch out My hand, and strike Egypt with all My wonders which I will do in its midst: and after that he will let you go.</p> <p>(21) And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when you go, you shall not go empty:</p> <p>(22) But every woman shall borrow of her neighbor, and of her who lives in her house, jewels of silver, and jewels of gold, and clothing: and you shall put <i>them</i> upon your sons, and upon your daughters; and you shall spoil the Egyptians.</p> <p>Chapter 4</p> <p>(1) And Moses answered and said, But, surely, they will not believe me, nor listen to my voice: because they will say, The LORD {Jehovah} has not appeared to you.</p> <p>(2) And the LORD {Jehovah} said to him, What is that in your hand? And he said, A rod.</p> <p>(3) And He said, Cast it on the ground. And he cast it on the ground, and it became a snake; and Moses fled from its presence.^a</p> <p>(4) And the LORD {Jehovah} said to Moses, Put forth your hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:</p> <p>(5) That they may believe that the LORD {Jehovah} God of their forefathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.</p>
4:3a – See Appendix A: Recorded Miracles in the Bible	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(6) And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand <i>was</i> leprous as snow.</p> <p>(7) And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his <i>other</i> flesh.</p> <p>(8) And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.</p> <p>(9) And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour <i>it</i> upon the dry <i>land</i>: and the water which thou takest out of the river shall become blood upon the dry <i>land</i>.</p> <p>(10) And Moses said unto the LORD, O my Lord, I <i>am</i> not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I <i>am</i> slow of speech, and of a slow tongue.</p> <p>(11) And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?</p> <p>(12) Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.</p> <p>(13) And he said, O my Lord, send, I pray thee, by the hand <i>of him whom</i> thou wilt send.</p>	<p>(6) And the LORD {Jehovah} said furthermore to him, Put now your hand into your belly. And he put his hand into his belly: and when he took it out, his hand <i>was</i> leprous {white} as snow.</p> <p>(7) And He said, Put your hand into your belly again. And he put his hand into his belly again; and pulled it out of his belly, and, it was returned again as his <i>other</i> flesh.</p> <p>(8) And it shall come to pass, if they will not believe you, nor listen to the first sign, that they will believe the latter sign.</p> <p>(9) And it shall come to pass, if they will not believe also these two signs, nor listen to your voice, that you shall take of the water of the river, and pour <i>it</i> upon the dry <i>land</i>: and the water which you take out of the river shall become blood upon the dry <i>land</i>.</p> <p>(10) And Moses said to the LORD {Jehovah}, O my Lord, I <i>am</i> not eloquent, neither before now, nor since You have spoken to Your servant: but I <i>am</i> slow of speech, and of a slow tongue.^b</p> <p>(11) And the LORD {Jehovah} said to him, Who has made man's mouth? or Who makes the dumb, or deaf, or the seeing, or the blind? have I the LORD {Jehovah} not <i>made them</i>?</p> <p>(12) Now therefore go, and I will be with your mouth, and teach you what you shall say.</p> <p>(13) And he said, O my Lord, I ask you to send <i>someone else whom</i> You will send.</p>
4:10b - slow tongue - probably means Moses stuttered	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(14) And the anger of the LORD was kindled against Moses, and he said, <i>Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.</i></p> <p>(15) And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.</p> <p>(16) And he shall be thy spokesman unto the people: and he shall be, <i>even</i> he shall be to thee instead of a mouth, and thou shalt be to him instead of God.</p> <p>(17) And thou shalt take this rod in thine hand, wherewith thou shalt do signs.</p> <p>(18) And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which <i>are</i> in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.</p> <p>(19) And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.</p> <p>(20) And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.</p> <p>(21) And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.</p> <p>(22) And thou shalt say unto Pharaoh, Thus saith the LORD, Israel <i>is</i> my son, <i>even</i> my firstborn:</p>	<p>(14) And the anger of the LORD {Jehovah} was kindled against Moses, and He said, <i>Is Aaron the Levite not your brother? I know that he can speak well. And also, look, he is coming forth to meet you: and when he sees you, he will be glad in his heart.</i></p> <p>(15) And you shall speak to him, and put words in his mouth: and I will be with your mouth, and with his mouth, and will teach you what you shall do.</p> <p>(16) And he shall be your spokesman to the people: and he shall be, <i>even</i> he shall be to you instead of a mouth, and you shall be to him instead of God.</p> <p>(17) And you shall take this rod in your hand, with which you shall do signs.</p> <p>(18) And Moses went and returned to Jethro his father-in-law, and said to him, I ask you to let me go, and return to my brothers who <i>are</i> in Egypt, and see whether they are still alive. And Jethro said to Moses, Go in peace.</p> <p>(19) And the LORD {Jehovah} said to Moses in Midian, <i>Go, return into Egypt: because all the men are dead who sought your life.</i></p> <p>(20) And Moses took his wife and his sons,^c and set them upon a donkey, and he returned to the land of Egypt: and Moses took the rod of God in his hand.</p> <p>(21) And the LORD {Jehovah} said to Moses, <i>When you go to return into Egypt, see that you do all those wonders before Pharaoh, which I have put in your hand: but I will harden his heart, that he shall not let the people go.</i></p> <p>(22) And you shall say to Pharaoh, <i>This is what the LORD {Jehovah} says, Israel is My son, even My firstborn:</i></p>
<p>4:20c - Moses' sons {Gershom [stranger in a strange land] and Eliezer [God of help]}</p> <p>- see Ex. 18:3</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(23) And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, <i>even</i> thy firstborn.</p> <p>(24) And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.</p> <p>(25) Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast <i>it</i> at his feet, and said, Surely a bloody husband <i>art</i> thou to me.</p> <p>(26) So he let him go: then she said, A bloody husband <i>thou art</i>, because of the circumcision.</p> <p>(27) And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.</p> <p>(28) And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.</p> <p>(29) And Moses and Aaron went and gathered together all the elders of the children of Israel:</p> <p>(30) And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.</p> <p>(31) And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.</p>	<p>(23) <i>And I say to you, Let My son go, that he may serve Me: and if you refuse to let him go, indeed, I will kill your son, <i>even</i> your firstborn.</i></p> <p>(24) And it came to pass by the road at the inn, that the LORD {Jehovah} met him, and sought to kill him.</p> <p>(25) Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast <i>it</i> at his feet, and said, Surely you are a bloody husband to me.</p> <p>(26) So He let him go: then she said, You are a bloody husband, because of the circumcision.</p> <p>(27) And the LORD {Jehovah} said to <i>Aaron, Go into the wilderness to meet Moses.</i> And he went, and met him in the mount of God,^d and kissed him.</p> <p>(28) And Moses told Aaron all the words of the LORD {Jehovah} Who had sent him, and all the signs which He had commanded him.</p> <p>(29) And Moses and Aaron went and gathered together all the elders of the children of Israel:</p> <p>(30) And Aaron spoke all the words which the LORD {Jehovah} had spoken to Moses, and did the signs in the sight of the people.</p> <p>(31) And the people believed: and when they heard that the LORD {Jehovah} had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshiped.</p>
<p>4:27d - note that Aaron met Moses at Mt. Horeb before he began his journey back to Egypt. The Lord had already sent Aaron on the long journey so that he arrived at or shortly after Moses talked with the Lord at Mt. Horeb. See Ex. 4:14</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>Chapter 5</p> <p>(1) And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.</p> <p>(2) And Pharaoh said, Who <i>is</i> the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.</p> <p>(3) And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.</p> <p>(4) And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.</p> <p>(5) And Pharaoh said, Behold, the people of the land now <i>are</i> many, and ye make them rest from their burdens.</p> <p>(6) And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,</p> <p>(7) Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.</p> <p>(8) And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish <i>ought</i> thereof: for they <i>be</i> idle; therefore they cry, saying, Let us go <i>and</i> sacrifice to our God.</p>	<p>Chapter 5</p> <p>(1) And afterward Moses and Aaron went in, and told Pharaoh, This is what the LORD {Jehovah} God of Israel says, Let My people go, that they may hold a feast to Me in the wilderness.</p> <p>(2) And Pharaoh said, Who <i>is</i> the LORD {Jehovah}, that I should obey His voice to let Israel go? I do not know the LORD {Jehovah}, neither will I let Israel go.</p> <p>(3) And they said, The God of the Hebrews has met with us: we ask you to let us go three days' journey into the desert, and sacrifice to the LORD {Jehovah} our God; lest He falls upon us with pestilence, or with the sword.</p> <p>(4) And the king of Egypt said to them, Why do you, Moses and Aaron, keep the people from their work? Get yourselves to your burdens.</p> <p>(5) And Pharaoh said, Look, the people of the land now <i>are</i> many, and you cause them to rest from their labor.</p> <p>(6) And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying,</p> <p>(7) You shall no more give the people straw to make brick, as you have up to now: let them go and gather straw for themselves.</p> <p>(8) And the tally of the bricks, which they have made before now, you shall lay upon them; you shall not diminish <i>at all</i>: because they <i>are</i> idle; that is why they cry, saying, Let us go <i>and</i> sacrifice to our God.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(9) Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.</p> <p>(10) And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.</p> <p>(11) Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.</p> <p>(12) So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.</p> <p>(13) And the taskmasters hasted <i>them</i>, saying, Fulfil your works, <i>your</i> daily tasks, as when there was straw.</p> <p>(14) And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, <i>and</i> demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?</p> <p>(15) Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?</p> <p>(16) There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants <i>are</i> beaten; but the fault <i>is</i> in thine own people.</p> <p>(17) But he said, Ye <i>are</i> idle, <i>ye are</i> idle: therefore ye say, Let us go <i>and</i> do sacrifice to the LORD.</p>	<p>(9) Let there be more work laid upon the men, that they may labor more; and let them not regard vain words.</p> <p>(10) And the taskmasters of the people went out, and their officers, and they spoke to the people, saying, This is what Pharaoh says, I will not give you straw.</p> <p>(11) Go, get your own straw where you can find it: but your work shall not be diminished any.</p> <p>(12) So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.</p> <p>(13) And the taskmasters hurried <i>them</i>, saying, Fulfill your works, <i>your</i> daily tasks, as when there was straw.</p> <p>(14) And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, <i>and</i> demanded, Why have you not fulfilled your task in making brick both yesterday and today, as before?</p> <p>(15) Then the officers of the children of Israel came and cried to Pharaoh, saying, Why do you deal in this way with your servants?</p> <p>(16) There is no straw given to your servants, and they say to us, Make brick: and, your servants <i>are</i> beaten; but the fault <i>is</i> in your own people.</p> <p>(17) But he said, You <i>are</i> idle, <i>you are</i> idle: therefore you say, Let us go <i>and</i> do sacrifice to the LORD {Jehovah}.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(18) Go therefore now, <i>and</i> work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.</p> <p>(19) And the officers of the children of Israel did see <i>that</i> they <i>were</i> in evil <i>case</i>, after it was said, Ye shall not minish <i>ought</i> from your bricks of your daily task.</p> <p>(20) And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:</p> <p>(21) And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.</p> <p>(22) And Moses returned unto the LORD, and said, Lord, wherefore hast thou <i>so</i> evil entreated this people? why <i>is it that</i> thou hast sent me?</p> <p>(23) For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.</p> <p>Chapter 6</p> <p>(1) Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.</p> <p>(2) And God spake unto Moses, and said unto him, <i>I am</i> the LORD:</p>	<p>(18) Therefore go now, <i>and</i> work; because no straw shall be given you, yet you shall deliver the same tally of bricks.</p> <p>(19) And the officers of the children of Israel saw <i>that</i> they <i>were</i> in bad trouble, after it was said, You shall not diminish any from your bricks of your daily task.</p> <p>(20) And they met Moses and Aaron, who stood in the road, as they came forth from Pharaoh:</p> <p>(21) And they said to them, The LORD {Jehovah} look upon you, and judge; because you have made our smell to be hated in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to kill us.</p> <p>(22) And Moses returned to the LORD {Jehovah}, and said, Lord, why have You treated this people so evilly? Why <i>is it that</i> You have sent me?</p> <p>(23) Because ever since I came to Pharaoh to speak in Your Name, he has done evil to this people; neither have You delivered Your people at all.</p> <p>Chapter 6</p> <p>(1) Then the LORD {Jehovah} said to Moses, <i>Now you shall see what I will do to Pharaoh: because with a strong hand he shall let them go, and with a strong hand he shall drive them out of his land.</i></p> <p>(2) And God spoke to Moses, and said to him, <i>I am the LORD {Jehovah}:</i></p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(3) And I appeared unto Abraham, unto Isaac, and unto Jacob, by <i>the name of</i> God Almighty, but by my name JEHOVAH was I not known to them.</p> <p>(4) And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.</p> <p>(5) And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.</p> <p>(6) Wherefore say unto the children of Israel, I <i>am</i> the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:</p> <p>(7) And I will take you to me for a people, and I will be to you a God: and ye shall know that I <i>am</i> the LORD your God, which bringeth you out from under the burdens of the Egyptians.</p> <p>(8) And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I <i>am</i> the LORD.</p> <p>(9) And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.</p> <p>(10) And the LORD spake unto Moses, saying,</p>	<p>(3) <i>And I appeared to Abraham, to Isaac, and to Jacob, by the Name of God Almighty,^a but by My Name JEHOVAH {He Who Is}^b I was not known to them.</i></p> <p>(4) <i>And I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers.</i></p> <p>(5) <i>And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant.</i></p> <p>(6) <i>Therefore say to the children of Israel, I am the LORD {Jehovah}, and I will bring you out from under the burdens of the Egyptians, and I will take you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:</i></p> <p>(7) <i>And I will take you to Myself for a people, and I will be to you a God: and you shall know that I am the LORD {Jehovah} your God, Who brings you out from under the burdens of the Egyptians.</i></p> <p>(8) <i>And I will bring you into the land, concerning which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you for an inheritance: I am the LORD {Jehovah}.</i></p> <p>(9) <i>And so Moses spoke to the children of Israel: but they did not listen to Moses because of the anguish of spirit, and because of the cruel bondage.</i></p> <p>(10) <i>And the LORD {Jehovah} spoke to Moses, saying,</i></p>
<p>6:3a - God Almighty - el shaddai - {אל שדאי}</p> <p>6:3b - LORD {Jehovah}[Yahweh] - He Who Is {יהוה}</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(11) Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.</p> <p>(12) And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who <i>am</i> of uncircumcised lips?</p> <p>(13) And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.</p> <p>(14) These <i>be</i> the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these <i>be</i> the families of Reuben.</p> <p>(15) And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these <i>are</i> the families of Simeon.</p> <p>(16) And these <i>are</i> the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi <i>were</i> an hundred thirty and seven years.</p> <p>(17) The sons of Gershon; Libni, and Shimi, according to their families.</p> <p>(18) And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath <i>were</i> an hundred thirty and three years.</p> <p>(19) And the sons of Merari; Mahali and Mushi: these <i>are</i> the families of Levi according to their generations.</p>	<p>(11) <i>Go now, speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land.</i></p> <p>(12) And Moses spoke before the LORD {Jehovah}, saying, Look, the children of Israel have not listened to me; how then shall Pharaoh, who <i>is</i> of uncircumcised lips, listen to me?</p> <p>(13) And the LORD {Jehovah} spoke to Moses and to Aaron, and gave them a charge to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.</p> <p>(14) These <i>are</i> the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these <i>are</i> the families of Reuben.</p> <p>(15) And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these <i>are</i> the families of Simeon.</p> <p>(16) And these <i>are</i> the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi <i>were</i> one hundred thirty-seven years.</p> <p>(17) The sons of Gershon; Libni, and Shimi, according to their families.</p> <p>(18) And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath <i>were</i> one hundred thirty-three years.</p> <p>(19) And the sons of Merari; Mahali and Mushi: these <i>are</i> the families of Levi according to their generations.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(20) And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram <i>were</i> an hundred and thirty and seven years.</p> <p>(21) And the sons of Izhar; Korah, and Nepheg, and Zichri.</p> <p>(22) And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.</p> <p>(23) And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.</p> <p>(24) And the sons of Korah; Assir, and Elkanah, and Abiasaph: these <i>are</i> the families of the Korhites.</p> <p>(25) And Eleazar Aaron's son took him <i>one</i> of the daughters of Putiel to wife; and she bare him Phinehas: these <i>are</i> the heads of the fathers of the Levites according to their families.</p> <p>(26) These <i>are</i> that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.</p> <p>(27) These <i>are</i> they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these <i>are</i> that Moses and Aaron.</p> <p>(28) And it came to pass on the day <i>when</i> the LORD spake unto Moses in the land of Egypt,</p>	<p>(20) And Amram took for himself Jochebed his father's sister to be his wife;^c and she bore him Aaron and Moses: and the years of the life of Amram <i>were</i> one hundred and thirty-seven years.</p> <p>(21) And the sons of Izhar; Korah, and Nepheg, and Zichri.</p> <p>(22) And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.</p> <p>(23) And Aaron took for himself Elisheba, daughter of Amminadab, sister of Naashon, to be his wife; and she bore him Nadab, and Abihu, Eleazar, and Ithamar.</p> <p>(24) And the sons of Korah; Assir, and Elkanah, and Abiasaph: these <i>are</i> the families of the Korhites.</p> <p>(25) And Eleazar Aaron's son took for himself <i>one</i> of the daughters of Putiel to be his wife; and she bore him Phinehas: these <i>are</i> the heads of the fathers of the Levites according to their families.</p> <p>(26) These <i>are</i> the same Aaron and Moses, to whom the LORD {Jehovah} said, Bring out the children of Israel from the land of Egypt according to their armies.</p> <p>(27) These <i>are</i> the ones who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these <i>are</i> the same Moses and Aaron.</p> <p>(28) And it came to pass on the day <i>when</i> the LORD {Jehovah} spoke to Moses in the land of Egypt,</p>
<p>6:20c Jochebed (Moses' mother) was Amram's (Moses' father) father's sister; his aunt. (i.e. Amram married his aunt. See note on Ex. 2:1) So from Levi to Moses was four generations through Moses' mother. See note on Genesis 15:16 - Amram lived to the age of 137 years – since Moses was born 67 years after the death of Joseph it is possible that Amram and Jochebed knew Joseph [we are not told how old Amram was when Moses was born] -- Levi's three sons (including Amram's father Kohath v. 18) came in the original group to Egypt Gen. 46:11 - See Appendix G: World Time Line of Biblical History</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(29) That the LORD spake unto Moses, saying, I <i>am</i> the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.</p> <p>(30) And Moses said before the LORD, Behold, I <i>am</i> of uncircumcised lips, and how shall Pharaoh hearken unto me?</p> <p>Chapter 7</p> <p>(1) And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.</p> <p>(2) Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.</p> <p>(3) And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.</p> <p>(4) But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, <i>and</i> my people the children of Israel, out of the land of Egypt by great judgments.</p> <p>(5) And the Egyptians shall know that I <i>am</i> not the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.</p> <p>(6) And Moses and Aaron did as the LORD commanded them, so did they.</p> <p>(7) And Moses <i>was</i> fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.</p>	<p>(29) That the LORD {Jehovah} spoke to Moses, saying, I <i>am</i> the LORD {Jehovah}: you speak to Pharaoh king of Egypt all that I say to you.</p> <p>(30) And Moses said before the LORD {Jehovah}, I <i>am</i> of uncircumcised lips, and why should Pharaoh listen to me?</p> <p>Chapter 7</p> <p>(1) And the LORD {Jehovah} said to Moses, See, I have made you a god to Pharaoh: and Aaron your brother shall be your prophet.</p> <p>(2) You shall speak all that I command you: and Aaron your brother shall speak to Pharaoh, that he send the children of Israel out of his land.</p> <p>(3) And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt.</p> <p>(4) But Pharaoh will not listen to you, that I may lay My hand upon Egypt, and bring forth My armies, <i>and</i> My people the children of Israel, out of the land of Egypt by great judgments.</p> <p>(5) And the Egyptians shall know that I <i>am</i> the LORD {Jehovah}, when I stretch forth My hand upon Egypt, and bring out the children of Israel from among them.</p> <p>(6) And Moses and Aaron did as the LORD {Jehovah} commanded them.</p> <p>(7) And Moses <i>was</i> eighty years old {2513 A.H./C- 1529 B.C.},^{a*} and Aaron eighty-three years old, when they spoke to Pharaoh.</p>
<p>7:7a – Moses is 80 years old; Aaron is 83 [we are not told how old Miriam is, but she is older than Aaron</p> <ul style="list-style-type: none"> - It is now 430 years since the promise was given to Abraham [Gal. 3:15-19] - 215 years since Israel entered Egypt - 198 years since the death of Jacob [Israel] - 144 years since the death of Joseph - see Ex. 15:20 - See Appendix G: World Time Line of Biblical History <p>80th year of Moses' life [*2513 A.H./C- 1529 B.C.]</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(8) And the LORD spake unto Moses and unto Aaron, saying,</p> <p>(9) When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast <i>it</i> before Pharaoh, <i>and</i> it shall become a serpent.</p> <p>(10) And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.</p> <p>(11) Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.</p> <p>(12) For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.</p> <p>(13) And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.</p> <p>(14) And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.</p> <p>(15) Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.</p> <p>(16) And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.</p>	<p>(8) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,</p> <p>(9) When Pharaoh shall speak to you, saying, Show a miracle for yourselves: then you shall say to Aaron, Take your staff, and cast <i>it</i> before Pharaoh, <i>and</i> it shall become a snake.</p> <p>(10) And Moses and Aaron went in to Pharaoh, and they did so as the LORD {Jehovah} had commanded: and Aaron cast down his staff before Pharaoh, and before his servants, and it became a snake.</p> <p>(11) Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt,^b also did in the same manner with their enchantments.</p> <p>(12) Because each of them cast down his staff, and they became snakes: but Aaron's staff swallowed up their staffs.</p> <p>(13) And He hardened Pharaoh's heart,^c so that he did not listen to them; as the LORD {Jehovah} had said.</p> <p>(14) And the LORD {Jehovah} said to Moses, Pharaoh's heart is hardened, he refuses to let the people go.</p> <p>(15) Go to Pharaoh in the morning; look, he goes out to the water; and you shall stand by the river's bank opposite of him; and the staff which was turned to a snake you shall take in your hand.</p> <p>(16) And you shall say to him, The LORD {Jehovah} God of the Hebrews has sent me to you, saying, Let My people go, that they may serve Me in the wilderness: and before you would not listen.</p>
<p>7:11b – Jannes and Jambres? – See II Tim. 3:8 – According to Jewish tradition these were the magicians who opposed Moses. – Ex. 7:22; 8:18</p> <p>7:13c - the Lord hardened Pharaoh's heart</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(17) Thus saith the LORD, In this thou shalt know that I <i>am</i> the LORD: behold, I will smite with the rod that <i>is</i> in mine hand upon the waters which <i>are</i> in the river, and they shall be turned to blood.</p> <p>(18) And the fish that <i>is</i> in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.</p> <p>(19) And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and <i>that</i> there may be blood throughout all the land of Egypt, both in <i>vessels of</i> wood, and in <i>vessels of</i> stone.</p> <p>(20) And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that <i>were</i> in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that <i>were</i> in the river were turned to blood.</p> <p>(21) And the fish that <i>was</i> in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.</p> <p>(22) And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.</p>	<p>(17) This is what the LORD {Jehovah} says, In this you shall know that I <i>am</i> the LORD {Jehovah}: look, I will strike with the staff that <i>is</i> in my hand upon the waters which <i>are</i> in the river, and they shall be turned to blood.</p> <p>(18) And the fish that <i>are</i> in the river shall die, and the river shall stink; and the Egyptians shall hate to drink of the water of the river.</p> <p>(19) And the LORD {Jehovah} spoke to Moses, Say to Aaron, Take your rod, and stretch out your hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and <i>that</i> there may be blood throughout all the land of Egypt, both in <i>vessels of</i> wood, and in <i>vessels of</i> stone.</p> <p>(20) And Moses and Aaron did so, as the LORD {Jehovah} commanded; and he lifted up the staff, and struck the waters that <i>were</i> in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that <i>were</i> in the river were turned to blood.^d</p> <p>(21) And the fish that <i>were</i> in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.</p> <p>(22) And the magicians of Egypt did the same with their enchantments: and Pharaoh's heart was hardened,^e neither did he listen to them; as the LORD {Jehovah} had said.</p>
<p>7:20d - first plague - water turned to blood– See Appendix A: Recorded Miracles in the Bible</p> <p>7:22e - Pharaoh hardened his own heart</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(23) And Pharaoh turned and went into his house, neither did he set his heart to this also.</p> <p>(24) And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.</p> <p>(25) And seven days were fulfilled, after that the LORD had smitten the river.</p> <p>Chapter 8</p> <p>(1) And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.</p> <p>(2) And if thou refuse to let <i>them</i> go, behold, I will smite all thy borders with frogs:</p> <p>(3) And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:</p> <p>(4) And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.</p> <p>(5) And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.</p> <p>(6) And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.</p> <p>(7) And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.</p>	<p>(23) And Pharaoh turned and went into his house, neither did he set his heart to this as well.</p> <p>(24) And all the Egyptians dug around the river for water to drink; because they could not drink of the water of the river.</p> <p>(25) And seven days were fulfilled, after the LORD {Jehovah} had struck the river.</p> <p>Chapter 8</p> <p>(1) And the LORD {Jehovah} spoke to Moses, <i>Go to Pharaoh, and say to him, This is what the LORD {Jehovah} says, Let My people go, that they may serve Me.</i></p> <p>(2) <i>And if you refuse to let them go, look, I will strike all your borders with frogs:</i></p> <p>(3) <i>And the river shall bring forth frogs abundantly, which shall go up and come into your house, and into your bedchamber, and upon your bed, and into the house of your servants, and upon your people, and into your ovens, and into your kneading troughs:</i></p> <p>(4) <i>And the frogs shall come up both on you, and upon your people, and upon all your servants.</i></p> <p>(5) And the LORD {Jehovah} spoke to Moses, <i>Say to Aaron, Stretch forth your hand with your staff over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.</i></p> <p>(6) And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.^a</p> <p>(7) And the magicians did the same with their enchantments, and brought up frogs upon the land of Egypt.</p>
8:6a - second plague – frogs – See Appendix A: Recorded Miracles in the Bible	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(8) Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.</p> <p>(9) And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, <i>that</i> they may remain in the river only?</p> <p>(10) And he said, To morrow. And he said, <i>Be it</i> according to thy word: that thou mayest know that <i>there is</i> none like unto the LORD our God.</p> <p>(11) And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.</p> <p>(12) And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.</p> <p>(13) And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.</p> <p>(14) And they gathered them together upon heaps: and the land stank.</p> <p>(15) But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.</p> <p>(16) And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.</p>	<p>(8) Then Pharaoh called for Moses and Aaron, and said, Call upon the LORD {Jehovah}, that He may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifices to the LORD {Jehovah}.</p> <p>(9) And Moses said to Pharaoh, Tell me: when shall I intervene for you, and for your servants, and for your people, to destroy the frogs from you and your houses, <i>that</i> they may remain in the river only?</p> <p>(10) And he said, Tomorrow. And he said, <i>It shall be</i> according to your word: that you may know that <i>there is</i> no one like the LORD {Jehovah} our God.</p> <p>(11) And the frogs shall depart from you, and from your houses, and from your servants, and from your people; they shall remain in the river only.</p> <p>(12) And Moses and Aaron went out from Pharaoh: and Moses cried to the LORD {Jehovah} because of the frogs which He had brought against Pharaoh.</p> <p>(13) And the LORD {Jehovah} did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.</p> <p>(14) And they gathered them together into heaps: and the land stank.</p> <p>(15) But when Pharaoh saw that there was respite, he hardened his heart,^b and did not listen to them; as the LORD {Jehovah} had said.</p> <p>(16) And the LORD {Jehovah} said to Moses, <i>Say to Aaron, Stretch out your staff, and strike the dust of the land, that it may become lice throughout all the land of Egypt.</i></p>
8:15b - Pharaoh hardened his own heart	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(17) And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.</p> <p>(18) And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.</p> <p>(19) Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.</p> <p>(20) And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.</p> <p>(21) Else, if thou wilt not let my people go, behold, I will send swarms of <i>flies</i> upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of <i>flies</i>, and also the ground whereon they <i>are</i>.</p> <p>(22) And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of <i>flies</i> shall be there; to the end thou mayest know that I <i>am</i> the LORD in the midst of the earth.</p> <p>(23) And I will put a division between my people and thy people: to morrow shall this sign be.</p>	<p>(17) And they did so; because Aaron stretched out his hand with his staff, and struck the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.^c</p> <p>(18) And the magicians did the same with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.</p> <p>(19) Then the magicians said to Pharaoh, This is the finger of God: and Pharaoh's heart was hardened,^d and he did not listen to them; as the LORD {Jehovah} had said.</p> <p>(20) And the LORD {Jehovah} said to Moses, <i>Rise up early in the morning, and stand before Pharaoh; look, he comes forth to the water; and say to him, This is what the LORD {Jehovah} says, Let My people go, that they may serve Me.</i></p> <p>(21) <i>Else, if you will not let My people go, I will send swarms of flies upon you, and upon your servants, and upon your people, and into your houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground upon which they are.</i></p> <p>(22) <i>And I will separate in that day the land of Goshen, in which My people live, that no swarms of flies shall be there; so that you may know that I am the LORD {Jehovah} in the midst of the earth.</i></p> <p>(23) <i>And I will put a division between My people and your people: tomorrow this sign shall be.</i></p>
<p>8:17c - third plague - lice - the magicians could not duplicate this plague 8:19d - Pharaoh hardened his own heart</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(24) And the LORD did so; and there came a grievous swarm <i>of flies</i> into the house of Pharaoh, and <i>into</i> his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm <i>of flies</i>.</p> <p>(25) And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.</p> <p>(26) And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?</p> <p>(27) We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.</p> <p>(28) And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.</p> <p>(29) And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms <i>of flies</i> may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.</p> <p>(30) And Moses went out from Pharaoh, and intreated the LORD.</p>	<p>(24) And the LORD {Jehovah} did so; and there came a grievous swarm <i>of flies</i> into the house of Pharaoh, and <i>into</i> his servants' houses, and into all the land of Egypt: the land was corrupted because of the swarm <i>of flies</i>.^e</p> <p>(25) And Pharaoh called for Moses and for Aaron, and said, You go, sacrifice to your God in the land.^f</p> <p>(26) And Moses said, It is not good for us to do so; because we shall sacrifice the abomination of the Egyptians to the LORD {Jehovah} our God: look, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?</p> <p>(27) We will go three days' journey into the wilderness, and sacrifice to the LORD {Jehovah} our God, as He shall command us.</p> <p>(28) And Pharaoh said, I will let you go, that you may sacrifice to the LORD {Jehovah} your God in the wilderness; only you shall not go very far away: ask for me.</p> <p>(29) And Moses said, Look, I will go out from you, and I will ask the LORD {Jehovah} that the swarms <i>of flies</i> may depart from Pharaoh, from his servants, and from his people, tomorrow: but do not let Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD {Jehovah}.</p> <p>(30) And Moses went out from Pharaoh, and called to the LORD {Jehovah}.</p>
<p>8:24e - fourth plague - flies</p> <p>8:25f - "in the land" - Pharaoh would allow them to do sacrifices, but not to go to the wilderness to do them.</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(31) And the LORD did according to the word of Moses; and he removed the swarms <i>of flies</i> from Pharaoh, from his servants, and from his people; there remained not one.</p> <p>(32) And Pharaoh hardened his heart at this time also, neither would he let the people go.</p> <p>Chapter 9</p> <p>(1) Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.</p> <p>(2) For if thou refuse to let <i>them</i> go, and wilt hold them still,</p> <p>(3) Behold, the hand of the LORD is upon thy cattle which <i>is</i> in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: <i>there shall be</i> a very grievous murrain.</p> <p>(4) And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all <i>that is</i> the children's of Israel.</p> <p>(5) And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.</p> <p>(6) And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.</p>	<p>(31) And the LORD {Jehovah} did according to the word of Moses; and He removed the swarms <i>of flies</i> from Pharaoh, from his servants, and from his people; there remained not one.</p> <p>(32) And Pharaoh hardened his heart^s at this time also, neither would he let the people go.</p> <p>Chapter 9</p> <p>(1) Then the LORD {Jehovah} said to Moses, <i>Go in to Pharaoh, and tell him, This is what the LORD {Jehovah} God of the Hebrews says, Let My people go, that they may serve Me.</i></p> <p>(2) Because if you refuse to let <i>them</i> go, and will hold them still,</p> <p>(3) Look, the hand of the LORD {Jehovah} is upon your cattle which <i>are</i> in the field, upon the horses, upon the donkeys, upon the camels, upon the oxen, and upon the sheep: <i>there shall be</i> a very grievous plague.</p> <p>(4) And the LORD {Jehovah} shall separate between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all <i>that is</i> the children of Israel's.</p> <p>(5) And the LORD {Jehovah} appointed a set time, saying, <i>Tomorrow the LORD {Jehovah} shall do this thing in the land.</i></p> <p>(6) And the LORD {Jehovah} did that thing on the morning, and all the cattle of Egypt died: but of the cattle of the children of Israel not one died.^a</p>
<p>8:32g - Pharaoh hardened his own heart 9:6a - fifth plague - cattle die</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(7) And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.</p> <p>(8) And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.</p> <p>(9) And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth <i>with</i> blains upon man, and upon beast, throughout all the land of Egypt.</p> <p>(10) And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth <i>with</i> blains upon man, and upon beast.</p> <p>(11) And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.</p> <p>(12) And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.</p> <p>(13) And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.</p>	<p>(7) And Pharaoh sent, and, indeed, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened,^b and he did not let the people go.</p> <p>(8) And the LORD {Jehovah} said to Moses and to Aaron, <i>Take to yourselves handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh.</i></p> <p>(9) <i>And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with sores upon man, and upon beast, throughout all the land of Egypt.</i></p> <p>(10) And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up towards heaven; and it became a boil breaking forth <i>with</i> sores upon man, and upon beast.^c</p> <p>(11) And the magicians could not stand before Moses because of the boils; because the boil was upon the magicians, and upon all the Egyptians.</p> <p>(12) And the LORD {Jehovah} hardened the heart of Pharaoh,^d and he did not listen to them; as the LORD {Jehovah} had spoken to Moses.</p> <p>(13) And the LORD {Jehovah} said to Moses, <i>Rise up early in the morning, and stand before Pharaoh, and say to him, This is what the LORD {Jehovah} God of the Hebrews says, Let My people go, that they may serve Me.</i></p>
<p>9:7b - Pharaoh hardened his own heart 9:10c - sixth plague - boils 9:12d - this time the Lord hardened Pharaoh's heart</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(14) For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that <i>there is</i> none like me in all the earth.</p> <p>(15) For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.</p> <p>(16) And in very deed for this <i>cause</i> have I raised thee up, for to shew <i>in</i> thee my power; and that my name may be declared throughout all the earth.</p> <p>(17) As yet exaltest thou thyself against my people, that thou wilt not let them go?</p> <p>(18) Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.</p> <p>(19) Send therefore now, <i>and</i> gather thy cattle, and all that thou hast in the field; <i>for upon</i> every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.</p> <p>(20) He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:</p> <p>(21) And he that regarded not the word of the LORD left his servants and his cattle in the field.</p> <p>(22) And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.</p>	<p>(14) Because I will at this time send all My plagues upon your heart, and upon your servants, and upon your people; that you may know that <i>there is</i> no one like Me in all the earth.</p> <p>(15) Because now I will stretch out My hand, that I may strike you and your people with pestilence; and you shall be cut off from the earth.</p> <p>(16) And for this very <i>cause</i> I have raised you up, to show <i>in</i> you My power; and that My Name may be declared throughout all the earth.</p> <p>(17) As yet you exalt yourself against My people, that you will not let them go?</p> <p>(18) Look, tomorrow about this time I will cause it to rain a very grievous hail, such as has not been in Egypt since its foundation even until now.</p> <p>(19) Send therefore now, <i>and</i> gather your cattle, and all that you have in the field; <i>because upon</i> every man and beast which is found in the field, and is not brought home, the hail shall come down upon them, and they shall die.</p> <p>(20) Those who feared the word of the LORD {Jehovah} among the servants of Pharaoh made his servants and his cattle flee into the houses:</p> <p>(21) And those who did not regard the word of the LORD {Jehovah} left his servants and his cattle in the field.</p> <p>(22) And the LORD {Jehovah} said to Moses, <i>Stretch forth your hand towards heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.</i></p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(23) And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.</p> <p>(24) So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.</p> <p>(25) And the hail smote throughout all the land of Egypt all that <i>was</i> in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.</p> <p>(26) Only in the land of Goshen, where the children of Israel <i>were</i>, was there no hail.</p> <p>(27) And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD <i>is</i> righteous, and I and my people <i>are</i> wicked.</p> <p>(28) Intreat the LORD (for <i>it is</i> enough) that there be no <i>more</i> mighty thunderings and hail; and I will let you go, and ye shall stay no longer.</p> <p>(29) And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; <i>and</i> the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth <i>is</i> the LORD'S.</p> <p>(30) But as for thee and thy servants, I know that ye will not yet fear the LORD God.</p>	<p>(23) And Moses stretched forth his staff towards heaven: and the LORD {Jehovah} sent thunder and hail, and the fire ran along upon the ground; and the LORD {Jehovah} rained hail upon the land of Egypt.^e</p> <p>(24) So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.</p> <p>(25) And the hail struck throughout all the land of Egypt all that <i>was</i> in the field, both man and beast; and the hail struck every herb of the field, and broke every tree of the field.</p> <p>(26) Only in the land of Goshen, where the children of Israel <i>were</i>, was there no hail.</p> <p>(27) And Pharaoh sent, and called for Moses and Aaron, and said to them, I have sinned this time: the LORD {Jehovah} <i>is</i> righteous, and I and my people <i>are</i> wicked.</p> <p>(28) Call upon the LORD {Jehovah} (because <i>it is</i> enough) that there be no <i>more</i> mighty thunderings and hail; and I will let you go, and you shall stay no longer.</p> <p>(29) And Moses said to him, As soon as I am gone out of the city, I will spread abroad my hands to the LORD {Jehovah}; <i>and</i> the thunder shall cease, neither shall there be any more hail; that you may know how that the earth <i>is</i> the LORD's {Jehovah's}.</p> <p>(30) But as for you and your servants, I know that you will not yet fear the LORD {Jehovah} God.</p>
9:23e - seventh plague - hail and fire	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(31) And the flax and the barley was smitten: for the barley <i>was</i> in the ear, and the flax <i>was</i> bolled.</p> <p>(32) But the wheat and the rie were not smitten: for they <i>were</i> not grown up.</p> <p>(33) And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.</p> <p>(34) And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.</p> <p>(35) And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.</p> <p>Chapter 10</p> <p>(1) And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:</p> <p>(2) And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I <i>am</i> the LORD.</p> <p>(3) And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.</p>	<p>(31) And the flax and the barley was stricken: because the barley <i>was</i> in the ear, and the flax <i>was</i> bolled {had formed seed pods}.</p> <p>(32) But the wheat and the rye were not stricken: because they <i>were</i> not grown up.</p> <p>(33) And Moses went out of the city from Pharaoh, and spread abroad his hands to the LORD {Jehovah}: and the thunders and hail ceased, and the rain was not poured upon the earth.</p> <p>(34) And when Pharaoh saw that the rain and the hail and the thunders had ceased, he sinned yet more, and hardened his heart,^f he and his servants.</p> <p>(35) And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD {Jehovah} had spoken by Moses.</p> <p>Chapter 10</p> <p>(1) And the LORD {Jehovah} said to Moses, Go in to Pharaoh: because I have hardened his heart,^a and the heart of his servants, that I might show these My signs before him:</p> <p>(2) And that you may tell in the ears of your son, and of your son's son, the things I have done in Egypt, and My signs which I have done among them; that you may know that I <i>am</i> the LORD {Jehovah}.</p> <p>(3) And Moses and Aaron came in to Pharaoh, and said to him, This is what the LORD {Jehovah} God of the Hebrews says, How long will you refuse to humble yourself before Me? let My people go, that they may serve Me.</p>
<p>9:34f - Pharaoh hardened his own heart 10:1a – now the Lord hardened Pharaoh's heart</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(4) Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:</p> <p>(5) And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:</p> <p>(6) And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.</p> <p>(7) And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?</p> <p>(8) And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: <i>but</i> who <i>are</i> they that shall go?</p> <p>(9) And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we <i>must hold</i> a feast unto the LORD.</p> <p>(10) And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look <i>to it</i>; for evil <i>is</i> before you.</p> <p>(11) Not so: go now ye <i>that are</i> men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.</p>	<p>(4) <i>Else, if you refuse to let My people go, tomorrow will I bring the locusts into your coast:</i></p> <p>(5) <i>And they shall cover the face of the earth, that no one will be able to see the earth: and they shall eat the residue of that which has escaped, which remains to you from the hail, and shall eat every tree which grows for you out of the field:</i></p> <p>(6) <i>And they shall fill your houses, and the houses of all your servants, and the houses of all the Egyptians; which neither your fathers, nor your fathers' fathers have seen, since the day that they were upon the earth to this day.</i> And he turned himself, and went out from Pharaoh.</p> <p>(7) And Pharaoh's servants said to him, How long shall this man be a snare to us? let the men go, that they may serve the LORD {Jehovah} their God: do you not yet know that Egypt is destroyed?</p> <p>(8) And Moses and Aaron were brought again to Pharaoh: and he said to them, Go, serve the LORD {Jehovah} your God: <i>but</i> who <i>are</i> those that shall go?</p> <p>(9) And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds we will go; because we <i>must hold</i> a feast to the LORD {Jehovah}.</p> <p>(10) And he said to them, Let the LORD {Jehovah} be with you, as I will let you go, and your little ones: see <i>to it</i>; because evil <i>is</i> before you.</p> <p>(11) No way! Go now you <i>who are</i> men,^b and serve the LORD {Jehovah}; because that is what you did desire. And they were driven out from Pharaoh's presence.</p>
10:11b – men – Pharaoh would now allow the men to go, but not their families and herds	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(12) And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, <i>even</i> all that the hail hath left.</p> <p>(13) And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all <i>that</i> night; <i>and</i> when it was morning, the east wind brought the locusts.</p> <p>(14) And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous <i>were they</i>; before them there were no such locusts as they, neither after them shall be such.</p> <p>(15) For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.</p> <p>(16) Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.</p> <p>(17) Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.</p> <p>(18) And he went out from Pharaoh, and intreated the LORD.</p> <p>(19) And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.</p>	<p>(12) And the LORD {Jehovah} said to Moses, <i>Stretch out your hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail has left.</i></p> <p>(13) And Moses stretched forth his staff over the land of Egypt, and the LORD {Jehovah} brought an east wind upon the land all that day, and all <i>that</i> night; <i>and</i> when it was morning, the east wind brought the locusts.^c</p> <p>(14) And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: <i>they were</i> very grievous; before them there were no such locusts as them, neither after them shall there ever be such.</p> <p>(15) Because they covered the face of the whole earth, so that the land was darkened; and they ate every herb of the land, and all the fruit of the trees which the hail had left: and there remained no green thing in the trees, or in the herbs of the field, through all the land of Egypt.</p> <p>(16) Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD {Jehovah} your God, and against you.</p> <p>(17) Now therefore forgive, I beg you, my sin only this once, and call upon the LORD {Jehovah} your God, that He may take away from me this death only.</p> <p>(18) And he went out from Pharaoh, and called upon the LORD {Jehovah}.</p> <p>(19) And the LORD {Jehovah} turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.</p>
10:13c - eighth plague – locusts	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(20) But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.</p> <p>(21) And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness <i>which</i> may be felt.</p> <p>(22) And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:</p> <p>(23) They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.</p> <p>(24) And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.</p> <p>(25) And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.</p> <p>(26) Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.</p> <p>(27) But the LORD hardened Pharaoh's heart, and he would not let them go.</p>	<p>(20) But the LORD {Jehovah} hardened Pharaoh's heart,^d so that he would not let the children of Israel go.</p> <p>(21) And the LORD {Jehovah} said to Moses, Stretch out your hand towards heaven, that there may be darkness over the land of Egypt, even darkness <i>which</i> may be felt.</p> <p>(22) And Moses stretched forth his hand towards heaven; and there was a thick darkness in all the land of Egypt three days:^e</p> <p>(23) They could not see one another, neither did any arise from his place for three days: but all the children of Israel had light in their homes.</p> <p>(24) And Pharaoh called to Moses, and said, You go, serve the LORD {Jehovah}; only let your flocks and your herds remain: let your little ones also go with you.</p> <p>(25) And Moses said, You must give us also sacrifices and burnt offerings, that we may sacrifice to the LORD {Jehovah} our God.</p> <p>(26) Our cattle also shall go with us; there shall not be a single hoof left behind; because we must take it to serve the LORD {Jehovah} our God; and we do not know with what we must serve the LORD {Jehovah}, until we have gone there.</p> <p>(27) But the LORD {Jehovah} hardened Pharaoh's heart,^f and he would not let them go.</p>
<p>10:20d - the Lord hardened Pharaoh's heart - see also 10:1</p> <p>10:22e - ninth plague - darkness</p> <p>10:27f - the Lord hardened Pharaoh's heart</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(28) And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in <i>that</i> day thou seest my face thou shalt die.</p> <p>(29) And Moses said, Thou hast spoken well, I will see thy face again no more.</p> <p>Chapter 11</p> <p>(1) And the LORD said unto Moses, Yet will I bring one plague <i>more</i> upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let <i>you</i> go, he shall surely thrust you out hence altogether.</p> <p>(2) Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.</p> <p>(3) And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses <i>was</i> very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.</p> <p>(4) And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:</p> <p>(5) And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.</p> <p>(6) And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.</p>	<p>(28) And Pharaoh said to him, You go from me, take heed to yourself, do not see my face any more; because in <i>that</i> day you see my face you shall die.</p> <p>(29) And Moses said, You have spoken well, I will never again see your face.</p> <p>Chapter 11</p> <p>(1) And the LORD {Jehovah} said to Moses, <i>I will bring yet one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go from here: when he shall let you go, he shall surely thrust you out from here altogether.</i></p> <p>(2) <i>Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.</i></p> <p>(3) And the LORD {Jehovah} gave the people favor in the sight of the Egyptians. Furthermore the man Moses <i>was</i> very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.</p> <p>(4) And Moses said, This is what the LORD {Jehovah} says, <i>About midnight will I go out into the midst of Egypt:</i></p> <p>(5) <i>And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits upon his throne, even to the firstborn of the maidservant who is behind the mill; and all the firstborn of beasts.^a</i></p> <p>(6) <i>And there shall be a great cry throughout all the land of Egypt, such as there has never been like it, nor shall be like it any more.</i></p>
11:5a - tenth plague - death of firstborn	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(7) But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.</p> <p>(8) And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.</p> <p>(9) And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.</p> <p>(10) And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.</p> <p>Chapter 12</p> <p>(1) And the LORD spake unto Moses and Aaron in the land of Egypt, saying,</p> <p>(2) This month <i>shall be</i> unto you the beginning of months: it <i>shall be</i> the first month of the year to you.</p> <p>(3) Speak ye unto all the congregation of Israel, saying, In the tenth <i>day</i> of this month they shall take to them every man a lamb, according to the house of <i>their</i> fathers, a lamb for an house:</p>	<p>(7) But against any of the children of Israel not even a dog shall move his tongue, against man or beast: that you may know that the LORD {Jehovah} does make a difference between the Egyptians and Israel.</p> <p>(8) And all these your servants shall come down to me, and bow down themselves to me, saying, Get yourself out, and all the people who follow you: and after that I will go out. And he went out from Pharaoh in a great anger.</p> <p>(9) And the LORD {Jehovah} said to Moses, <i>Pharaoh shall not listen to you; that My wonders may be multiplied in the land of Egypt.</i></p> <p>(10) And Moses and Aaron did all these wonders before Pharaoh: and the LORD {Jehovah} hardened Pharaoh's heart,^b so that he would not let the children of Israel go out of his land.</p> <p>Chapter 12</p> <p>(1) And the LORD {Jehovah} spoke to Moses and Aaron in the land of Egypt, saying,</p> <p>(2) <i>This month shall be to you the beginning of months: it shall be the first month the year for you.</i> {Nisan [March-April]} of ^a</p> <p>(3) <i>Speak to all the congregation of Israel, saying, In the tenth day of this month they shall each man take for themselves a lamb, according to the house of their fathers, a lamb for each house:</i>^b</p>
<p>11:10b - the Lord hardened Pharaoh's heart</p> <p>12:2a - Modern Nisan [ניסן]{March-April} - the first month of the Jewish year - month of the Passover - called Abib [אֲבִיב] prior to the Babylonian captivity - see Ex. 12:2; 13:4; called Nisan in Est. 3:7 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>12:3b - Nisan 10 - Passover Lamb designated - Mat. 21:1-9; Mk. 11:1-10; Lk. 19:29-38; Jn. 12:12</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(4) And if the household be too little for the lamb, let him and his neighbour next unto his house take <i>it</i> according to the number of the souls; every man according to his eating shall make your count for the lamb.</p> <p>(5) Your lamb shall be without blemish, a male of the first year: ye shall take <i>it</i> out from the sheep, or from the goats:</p> <p>(6) And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.</p> <p>(7) And they shall take of the blood, and strike <i>it</i> on the two side posts and on the upper door post of the houses, wherein they shall eat it.</p> <p>(8) And they shall eat the flesh in that night, roast with fire, and unleavened bread; <i>and</i> with bitter <i>herbs</i> they shall eat it.</p> <p>(9) Eat not of it raw, nor sodden at all with water, but roast <i>with</i> fire; his head with his legs, and with the purtenance thereof.</p> <p>(10) And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.</p> <p>(11) And thus shall ye eat it; <i>with</i> your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.</p> <p>(12) For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I <i>am</i> the LORD.</p>	<p>(4) And if the household is too poor for the lamb, let him and his neighbor next to his house take <i>it</i> according to the number of the souls; every man according to what he can eat shall make your count for the lamb.</p> <p>(5) Your lamb shall be without blemish, a male of the first year: you shall take <i>it</i> out from the sheep, or from the goats:</p> <p>(6) And you shall keep it up until the fourteenth day of the same month:^c and the whole assembly of the congregation of Israel shall kill it in the evening.</p> <p>(7) And they shall take of the blood, and strike <i>it</i> on the two side posts and on the upper door post of the houses, in which they shall eat it.</p> <p>(8) And they shall eat the meat in that night, roasted with fire, and unleavened bread;^d <i>and</i> with bitter <i>herbs</i> they shall eat it.</p> <p>(9) Do not eat of it raw, nor boiled at all with water, but roasted <i>with</i> fire; its head with its legs, and with the inside parts.</p> <p>(10) And you shall let none of it remain until the morning; and that which remains of it until the morning you shall burn with fire.</p> <p>(11) And in this manner you shall eat it; <i>with</i> your belt tied, your shoes on your feet, and your staff in your hand; and you shall eat it in haste: it <i>is</i> the LORD's {Jehovah's} Passover.</p> <p>(12) Because I will pass through the land of Egypt this night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I <i>am</i> the LORD {Jehovah}.</p>
<p>12:6c – fourteenth day at evening – see Lev. 23:5 12:8d – unleavened bread – leaven or yeast is used to cause bread to rise when it is baked</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(13) And the blood shall be to you for a token upon the houses where ye <i>are</i>: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy <i>you</i>, when I smite the land of Egypt.</p> <p>(14) And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.</p> <p>(15) Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.</p> <p>(16) And in the first day <i>there shall be</i> an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save <i>that</i> which every man must eat, that only may be done of you.</p> <p>(17) And ye shall observe <i>the feast of</i> unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.</p> <p>(18) In the first <i>month</i>, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.</p>	<p>(13) And the blood shall be to you for a token upon the houses where you <i>are</i>: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy <i>you</i>, when I strike the land of Egypt.</p> <p>(14) And this day shall be for you for a memorial; and you shall keep it as a feast to the LORD {Jehovah} throughout your generations; you shall keep it as a feast as an ordinance forever.</p> <p>(15) Seven days you shall eat unleavened bread; even the first day you shall put away leaven out of your houses: because whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.</p> <p>(16) And in the first day <i>there shall be</i> a holy assembly, and in the seventh day there shall be a holy assembly to you; no manner of work shall be done in them, except <i>that</i> which every man must eat, that only may be done by you.</p> <p>(17) And you shall observe <i>the Feast of</i> Unleavened bread; because in this very day I have brought your armies out of the land of Egypt: therefore you shall observe this day in your generations for an ordinance forever.</p> <p>(18) In the first <i>month</i> {Nisan [Mar.-Apr.]}, on the fourteenth day of the month at evening,^e you shall eat unleavened bread, until the twenty-first day of the month at evening.</p>
<p>12:18e – at evening – note that for the Jews, the new day starts at evening [see Gen. 1], so the Passover begins on the 14th day at the beginning of the day which is evening – the modern Jewish calendar has been changed and this command has been re-interpreted to mean the end of the 14th that is actually the beginning of the 15th day. I believe this change was a deliberate change to draw attention away from Jesus' fulfillment of the Passover as the Lamb of God. See Appendix K: What Day of the Week Was Jesus Crucified? and notes on The Jewish Calendar at www.TheWordNotes.com</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(19) Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.</p> <p>(20) Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.</p> <p>(21) Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.</p> <p>(22) And ye shall take a bunch of hyssop, and dip <i>it</i> in the blood that <i>is</i> in the bason, and strike the lintel and the two side posts with the blood that <i>is</i> in the bason; and none of you shall go out at the door of his house until the morning.</p> <p>(23) For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite <i>you</i>.</p> <p>(24) And ye shall observe this thing for an ordinance to thee and to thy sons for ever.</p> <p>(25) And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.</p> <p>(26) And it shall come to pass, when your children shall say unto you, What mean ye by this service?</p>	<p>(19) Seven days shall there be no leaven found in your houses: because whoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he is a stranger, or born in the land.</p> <p>(20) You shall eat nothing leavened; in all your homes you shall eat unleavened bread.</p> <p>(21) Then Moses called for all the elders of Israel, and said to them, Draw out and take for yourselves a lamb according to your families, and kill the Passover.</p> <p>(22) And you shall take a bunch of hyssop,^f and dip <i>it</i> in the blood that <i>is</i> in the bowl, and strike the door top and the two side posts with the blood that <i>is</i> in the bowl; and none of you shall go out of the door of his house until the morning.</p> <p>(23) Because the LORD {Jehovah} will pass through to strike the Egyptians; and when He sees the blood upon the door top, and on the two side posts, the LORD {Jehovah} will pass over the door, and will not allow the destroyer to come in to your houses to strike <i>you</i>.</p> <p>(24) And you shall observe this thing for an ordinance to yourselves and to your sons forever.</p> <p>(25) And it shall come to pass, when you have come to the land which the LORD {Jehovah} will give you, as He has promised, that you shall keep this service.</p> <p>(26) And it shall come to pass, when your children shall say to you, What do you mean by this service?</p>
12:22f – hyssop – a weed, similar to ‘broom weed’	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(27) That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.</p> <p>(28) And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.</p> <p>(29) And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that <i>was</i> in the dungeon; and all the firstborn of cattle.</p> <p>(30) And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for <i>there was</i> not a house where <i>there was</i> not one dead.</p> <p>(31) And he called for Moses and Aaron by night, and said, Rise up, <i>and</i> get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.</p> <p>(32) Also take your flocks and your herds, as ye have said, and be gone; and bless me also.</p> <p>(33) And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead <i>men</i>.</p> <p>(34) And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.</p>	<p>(27) That you shall say, It is the sacrifice of the LORD's {Jehovah's} Passover, Who passed over the houses of the children of Israel in Egypt, when He struck the Egyptians, and delivered our houses. And the people bowed the head and worshiped.</p> <p>(28) And the children of Israel went away, and did as the LORD {Jehovah} had commanded Moses and Aaron, so they did.</p> <p>(29) And it came to pass, that at midnight the LORD {Jehovah} struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive that <i>was</i> in the dungeon; and all the firstborn of cattle.</p> <p>(30) And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; because <i>there was</i> not a house where <i>there was</i> not one dead.</p> <p>(31) And he called for Moses and Aaron by night, and said, Rise up, <i>and</i> get yourselves out from among my people, both you and the children of Israel; and go, serve the LORD {Jehovah}, as you have said.</p> <p>(32) Also take your flocks and your herds, as you have said, and be gone; and bless me also.</p> <p>(33) And the Egyptians were urgent upon the people, that they might send them out of the land in haste; because they said, We <i>are</i> all dead <i>men</i>.</p> <p>(34) And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(35) And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:</p> <p>(36) And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them <i>such things as they required</i>. And they spoiled the Egyptians.</p> <p>(37) And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot <i>that were</i> men, beside children.</p> <p>(38) And a mixed multitude went up also with them; and flocks, and herds, <i>even</i> very much cattle.</p> <p>(39) And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.</p> <p>(40) Now the sojourning of the children of Israel, who dwelt in Egypt, <i>was</i> four hundred and thirty years.</p>	<p>(35) And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and clothing:</p> <p>(36) And the LORD {Jehovah} gave the people favor in the sight of the Egyptians, so that they lent to them <i>such things as they required</i>. And they spoiled the Egyptians.</p> <p>(37) And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot <i>that were</i> men, besides children.^s</p> <p>(38) And a mixed multitude went up also with them; and flocks, and herds, <i>even</i> very much cattle.</p> <p>(39) And they baked unleavened cakes of the dough which they brought forth out of Egypt, because it was not leavened; because they were thrust out of Egypt, and could not delay, neither had they prepared for themselves any provisions of food.</p> <p>(40) Now the history of the children of Israel, who lived in Egypt, <i>was</i> four hundred and thirty years {from the time the promise was given to Abraham [Gal. 3:15-19]} {1/14/2513 A.H./C-1529 B.C.}.^h</p>
<p>12:37g - 600,000 men not counting women and children 12:40h -the sojourning (history) of the children of Israel - note the phrase "who lived in Egypt" identifies the descendants of Abraham as the ones being spoken of - they were NOT in Egypt 400 years since <u>there was only 430 years from the promise given to Abraham</u> {Gal. 3:15-19}. See <u>Appendix M: How Long Was Israel in Egypt</u> - see following note</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(41) And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.</p> <p>(42) It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.</p> <p>(43) And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:</p> <p>(44) But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.</p> <p>(45) A foreigner and an hired servant shall not eat thereof.</p> <p>(46) In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.</p> <p>(47) All the congregation of Israel shall keep it.</p> <p>(48) And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.</p>	<p>(41) And it came to pass at the end of the four hundred thirty years, even to the very day^{i*} {Nisan 14 [Mar.-Apr.] 1/14/2513 A.H./C-1529 B.C.} it came to pass, that all the hosts {armies; multitudes} of the LORD {Jehovah} went out from the land of Egypt.</p> <p>(42) It is a night to be greatly observed to the LORD {Jehovah} for bringing them out from the land of Egypt: this is that night of the LORD {Jehovah} to be observed by all the children of Israel in their generations.</p> <p>(43) And the LORD {Jehovah} said to Moses and Aaron, This is the ordinance of the Passover: No stranger shall eat of it:</p> <p>(44) But every man's servant that is bought for money, when you have circumcised him, then he shall eat of it.</p> <p>(45) A foreigner and a hired servant shall not eat it.</p> <p>(46) In one house it shall be eaten; you shall not carry forth any of the meat out of the house; neither shall you break a bone of it.</p> <p>(47) All the congregation of Israel shall keep it.</p> <p>(48) And when a stranger shall live with you, and will keep the Passover to the LORD {Jehovah},^j let all his males be circumcised, and then let him come near and keep it; and he shall be as one who is born in the land: because no uncircumcised person shall eat of it.</p>
<p>12:41i - 430 years "to the selfsame day" - lit. to the very day the covenant was made with Abraham [2083 A.H.] See also Gal. 3:15-19 - 400 years from Isaac's 5th birthday {Gen.21:8}, 215 years after Israel entered Egypt, 330 years after the death of Abraham, 144 years after the death of Joseph. Moses is 80 years old, Aaron is 83 years old. See: Appendix G: World Time Line of Biblical History</p> <p>12:48j - i.e. a "convert"</p> <p>80th year of Moses' life – 430 years since promise given to Abraham [*1/14/2513 A.H./C-1529 B.C.]</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(49) One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.</p> <p>(50) Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.</p> <p>(51) And it came to pass the selfsame day, <i>that</i> the LORD did bring the children of Israel out of the land of Egypt by their armies.</p> <p>Chapter 13</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, <i>both</i> of man and of beast: it is mine.</p> <p>(3) And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this <i>place</i>: there shall no leavened bread be eaten.</p> <p>(4) This day came ye out in the month Abib.</p> <p>(5) And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.</p> <p>(6) Seven days thou shalt eat unleavened bread, and in the seventh day <i>shall be</i> a feast to the LORD.</p>	<p>(49) One law shall be to him who is native, and to the stranger who lives among you.^k</p> <p>(50) And so all the children of Israel did as the LORD {Jehovah} commanded Moses and Aaron.</p> <p>(51) And it came to pass that very day {Nisan 14 [Mar.-Apr.]; 1/14/2513 A.H./C-1529 B.C.}, <i>that</i> the LORD {Jehovah} brought the children of Israel out of the land of Egypt by their armies {multitudes}.</p> <p>Chapter 13</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) Sanctify to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and of beast: it is Mine.</p> <p>(3) And Moses said to the people, Remember this day, in which you came out from Egypt, out of the house of bondage; because by strength of hand the LORD {Jehovah} brought you out from this <i>place</i>: there shall no leavened bread be eaten.</p> <p>(4) This day you came out in the month Abib {Nisan [March-April]}.^a</p> <p>(5) And it shall be when the LORD {Jehovah} shall bring you into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He swore to your forefathers to give to you, a land flowing with milk and honey, that you shall keep this service in this month.</p> <p>(6) Seven days you shall eat unleavened bread, and on the seventh day <i>shall be</i> a feast to the LORD {Jehovah}.</p>
<p>12:49k - i.e. if someone "converts" and adopts the ways of the Jews he shall be treated the same as a direct descendant of the Jews</p> <p>13:4a - the month of Abib - which is today called the month of Nisan {March-April}</p> <p>- See note on Ex. 12:2</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(7) Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.</p> <p>(8) And thou shalt shew thy son in that day, saying, <i>This is done</i> because of that <i>which</i> the LORD did unto me when I came forth out of Egypt.</p> <p>(9) And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.</p> <p>(10) Thou shalt therefore keep this ordinance in his season from year to year.</p> <p>(11) And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,</p> <p>(12) That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males <i>shall be</i> the LORD'S.</p> <p>(13) And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.</p> <p>(14) And it shall be when thy son asketh thee in time to come, saying, What <i>is</i> this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:</p>	<p>(7) Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with you, neither shall there be leaven seen with you in all your homes.^b</p> <p>(8) And you shall teach your son in that day, saying, <i>This is done</i> because of that <i>which</i> the LORD {Jehovah} did to me when I came forth out of Egypt.</p> <p>(9) And it shall be for a sign to you upon your hand, and for a memorial between your eyes, that the LORD's {Jehovah's} law may be in your mouth: because with a strong hand the LORD {Jehovah} has brought you out of Egypt.</p> <p>(10) You shall therefore keep this ordinance^c in its season from year to year.</p> <p>(11) And it shall be when the LORD {Jehovah} shall bring you into the land of the Canaanites, as He swore to you and to your forefathers, and shall give it to you,</p> <p>(12) That you shall set apart to the LORD {Jehovah} all that opens the womb, and every first born that comes of a beast which you have; the males <i>shall be</i> the LORD's {Jehovah's}.</p> <p>(13) And every first born of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break his neck: and all the firstborn of man among your children you shall redeem.</p> <p>(14) And it shall be when your son asks you in time to come, saying, What <i>is</i> this? that you shall say to him, With a strong hand the LORD {Jehovah} brought us out from Egypt, from the house of bondage:</p>
<p>13:7b – they are not allowed to even have leaven in their homes during the week of Unleavened Bread</p> <p>13:10c - ordinance - the Passover and the seven day Feast of Unleavened Bread</p> <p>- See Lev. 23</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(15) And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.</p> <p>(16) And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.</p> <p>(17) And it came to pass, when Pharaoh had let the people go, that God led them not <i>through</i> the way of the land of the Philistines, although that <i>was</i> near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:</p> <p>(18) But God led the people about, <i>through</i> the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.</p> <p>(19) And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.</p> <p>(20) And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.</p> <p>(21) And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:</p> <p>(22) He took not away the pillar of the cloud by day, nor the pillar of fire by night, <i>from</i> before the people.</p>	<p>(15) And it came to pass, when Pharaoh would hardly let us go, that the LORD {Jehovah} killed all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD {Jehovah} all males that open the womb; but all the firstborn of my children I redeem.</p> <p>(16) And it shall be for a token upon your hand, and for frontlets between your eyes: because by strength of hand the LORD {Jehovah} brought us forth out of Egypt.</p> <p>(17) And it came to pass, when Pharaoh had let the people go, that God did not lead them <i>through</i> the way of the land of the Philistines, although that <i>was</i> near; because God said, <i>Perhaps the people will change their minds when they see war, and they return to Egypt:</i></p> <p>(18) But God led the people about, <i>through</i> the way of the wilderness of the Red Sea: and the children of Israel went up as an army out of the land of Egypt.</p> <p>(19) And Moses took the bones of Joseph with him: because he had strictly charged the children of Israel, saying, God will surely visit you; and you shall carry up my bones away from here with you.^d</p> <p>(20) And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.</p> <p>(21) And the LORD {Jehovah} went before them by day in a pillar of a cloud, to lead their way; and by night in a pillar of fire, to give them light; to go by day and night:</p> <p>(22) He did not take away the pillar of the cloud by day, nor the pillar of fire by night, <i>from</i> before the people.</p>
13:19d - Gen. 50:25	

{02} Exodus	
King James 1769 Version	King James Paraphrase
Chapter 14 (1) And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. (3) For Pharaoh will say of the children of Israel, They <i>are</i> entangled in the land, the wilderness hath shut them in. (4) And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I <i>am</i> the LORD. And they did so. (5) And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? (6) And he made ready his chariot, and took his people with him: (7) And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. (8) And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. (9) But the Egyptians pursued after them, all the horses <i>and</i> chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.	Chapter 14 (1) And the LORD {Jehovah} spoke to Moses, saying, (2) <i>Speak to the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the {Red} Sea, opposite Baalzephon: you shall encamp before it by the {Red} Sea.</i> (3) <i>Because Pharaoh will say of the children of Israel, They <i>are</i> entangled in the land, the wilderness has shut them in.</i> (4) <i>And I will harden Pharaoh's heart,^a that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host {army; multitude}; that the Egyptians may know that I <i>am</i> the LORD {Jehovah}.</i> And they did so. (5) And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? (6) And he made ready his chariot, and took his people with him: (7) And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. (8) And the LORD {Jehovah} hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand. (9) But the Egyptians pursued after them, all the horses <i>and</i> chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the {Red} Sea, beside Pihahiroth, before Baalzephon.
14:4a - this time the Lord will harden Pharaoh's heart	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(10) And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.</p> <p>(11) And they said unto Moses, Because <i>there were</i> no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?</p> <p>(12) <i>Is</i> not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For <i>it had been</i> better for us to serve the Egyptians, than that we should die in the wilderness.</p> <p>(13) And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.</p> <p>(14) The LORD shall fight for you, and ye shall hold your peace.</p> <p>(15) And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:</p> <p>(16) But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry <i>ground</i> through the midst of the sea.</p> <p>(17) And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.</p>	<p>(10) And when Pharaoh drew near, the children of Israel lifted up their eyes, and saw that the Egyptians marched after them; and they were terrified: and the children of Israel cried out to the LORD {Jehovah}.</p> <p>(11) And they said to Moses, Is it because <i>there were</i> no graves in Egypt, that you have taken us away to die in the wilderness? why have you dealt with us in this way, to carry us forth out of Egypt?</p> <p>(12) <i>Is</i> not this the word that we told you in Egypt, saying, Let us alone, that we may serve the Egyptians? Because <i>it had been</i> better for us to serve the Egyptians, than that we should die in the wilderness.</p> <p>(13) And Moses said to the people, Do not be afraid, stand still, and see the salvation of the LORD {Jehovah}, which He will show to you today: because the Egyptians whom you have seen today, you shall never see again.</p> <p>(14) The LORD {Jehovah} shall fight for you, and you shall hold your peace.</p> <p>(15) And the LORD {Jehovah} said to Moses, <i>Why do you cry to Me? speak to the children of Israel, that they go forward:</i></p> <p>(16) <i>But lift up your rod, and stretch out your hand over the {Red} Sea, and divide it: and the children of Israel shall go on dry ground through the midst of the {Red} Sea.</i></p> <p>(17) And I, indeed, I will harden the hearts of the Egyptians, and they shall follow them: and I will obtain honor for Myself upon Pharaoh, and upon all his host {army; multitude}, upon his chariots, and upon his horsemen.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(18) And the Egyptians shall know that I <i>am</i> the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.</p> <p>(19) And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:</p> <p>(20) And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness <i>to them</i>, but it gave light by night <i>to these</i>: so that the one came not near the other all the night.</p> <p>(21) And Moses stretched out his hand over the sea; and the LORD caused the sea to go <i>back</i> by a strong east wind all that night, and made the sea dry <i>land</i>, and the waters were divided.</p> <p>(22) And the children of Israel went into the midst of the sea upon the dry <i>ground</i>: and the waters <i>were</i> a wall unto them on their right hand, and on their left.</p> <p>(23) And the Egyptians pursued, and went in after them to the midst of the sea, <i>even</i> all Pharaoh's horses, his chariots, and his horsemen.</p> <p>(24) And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,</p> <p>(25) And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.</p>	<p>(18) <i>And the Egyptians shall know that I am the LORD {Jehovah}, when I have obtained honor for Myself upon Pharaoh, upon his chariots, and upon his horsemen.</i></p> <p>(19) And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:</p> <p>(20) And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness <i>to them</i>, but it gave light by night <i>to these {the camp of Israel}</i>: so that the one did not come near the other all the night.</p> <p>(21) And Moses stretched out his hand over the {Red} Sea and the LORD {Jehovah} caused the {Red} Sea to go <i>back</i> by a strong east wind all that night, and made the sea dry <i>land</i>, and the waters were divided.</p> <p>(22) And the children of Israel went into the midst of the {Red} Sea upon the dry <i>ground</i>: and the waters <i>were</i> a wall to them on their right hand, and on their left.</p> <p>(23) And the Egyptians pursued, and went in after them to the midst of the {Red} Sea, <i>even</i> all Pharaoh's horses, his chariots, and his horsemen.^b</p> <p>(24) And it came to pass, that in the morning watch the LORD {Jehovah} looked to the host {army} of the Egyptians through the pillar of fire and of the cloud, and troubled the host {army} of the Egyptians,</p> <p>(25) And took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; because the LORD {Jehovah} fights for them against the Egyptians.</p>
14:23b – Pharoah and his host – Ps. 136:15	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(26) And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.</p> <p>(27) And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.</p> <p>(28) And the waters returned, and covered the chariots, and the horsemen, <i>and</i> all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.</p> <p>(29) But the children of Israel walked upon dry <i>land</i> in the midst of the sea; and the waters <i>were</i> a wall unto them on their right hand, and on their left.</p> <p>(30) Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.</p> <p>(31) And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.</p> <p>Chapter 15</p> <p>(1) Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.</p>	<p>(26) And the LORD {Jehovah} said to Moses, Stretch out your hand over the {Red} Sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.</p> <p>(27) And Moses stretched forth his hand over the sea, and the sea returned in its strength when the morning appeared; and the Egyptians fled from it; and the LORD {Jehovah} overthrew the Egyptians in the midst of the sea.</p> <p>(28) And the waters returned, and covered the chariots, and the horsemen, <i>and</i> all the host {army} of Pharaoh that came into the sea after them; there remained not so much as one of them.</p> <p>(29) But the children of Israel walked upon dry <i>land</i> in the midst of the sea; and the waters <i>were</i> a wall to them on their right hand, and on their left.</p> <p>(30) And so the LORD {Jehovah} saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.</p> <p>(31) And Israel saw that great work which the LORD {Jehovah} did upon the Egyptians: and the people feared the LORD {Jehovah}, and believed the LORD {Jehovah}, and His servant Moses.</p> <p>Chapter 15</p> <p>(1) Then Moses and the children of Israel sang this song to the LORD {Jehovah}, and spoke, saying,</p> <p style="padding-left: 40px;">I will sing to the LORD {Jehovah}, because He has triumphed gloriously: the horse and his rider He has thrown into the sea.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(2) The LORD <i>is</i> my strength and song, and he <i>is</i> become my salvation: he <i>is</i> my God, and I will prepare him an habitation; my father's God, and I will exalt him.</p> <p>(3) The LORD <i>is</i> a man of war: the LORD <i>is</i> his name.</p> <p>(4) Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.</p> <p>(5) The depths have covered them: they sank into the bottom as a stone.</p> <p>(6) Thy right hand, O LORD, <i>is</i> become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.</p> <p>(7) And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, <i>which</i> consumed them as stubble.</p> <p>(8) And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, <i>and</i> the depths were congealed in the heart of the sea.</p> <p>(9) The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.</p> <p>(10) Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.</p> <p>(11) Who <i>is</i> like unto thee, O LORD, among the gods? who <i>is</i> like thee, glorious in holiness, fearful <i>in</i> praises, doing wonders?</p>	<p>(2) The LORD {Jehovah} <i>is</i> my strength and song, and He has become my salvation: He <i>is</i> my God, and I will prepare Him a home; my father's God, and I will exalt Him.</p> <p>(3) The LORD {Jehovah} <i>is</i> a man of war: the LORD {Jehovah} <i>is</i> His Name.</p> <p>(4) Pharaoh's chariots and his host {army} He has cast into the sea: his chosen captains also are drowned in the Red Sea.</p> <p>(5) The depths have covered them: they sank into the bottom as a stone.</p> <p>(6) Your right hand, O LORD {Jehovah}, has become glorious in power: Your right hand, O LORD {Jehovah}, has dashed in pieces the enemy.</p> <p>(7) And in the greatness of Your Excellency You have overthrown those who rose up against You: You sent forth Your wrath {anger; judgment}, <i>which</i> consumed them as stubble.</p> <p>(8) And with the blast of Your nostrils the waters were gathered together, the floods stood upright as a heap, <i>and</i> the depths were congealed {stood firm} in the heart of the sea.</p> <p>(9) The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.</p> <p>(10) You blew with Your wind, the sea covered them: they sank as lead in the mighty waters.</p> <p>(11) Who <i>is</i> like You, O LORD {Jehovah}, among the gods? Who <i>is</i> like You, glorious in holiness, fearful <i>in</i> praises, doing wonders?</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(12) Thou stretchedst out thy right hand, the earth swallowed them.</p> <p>(13) Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided <i>them</i> in thy strength unto thy holy habitation.</p> <p>(14) The people shall hear, <i>and</i> be afraid: sorrow shall take hold on the inhabitants of Palestina.</p> <p>(15) Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.</p> <p>(16) Fear and dread shall fall upon them; by the greatness of thine arm they shall be <i>as still</i> as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.</p> <p>(17) Thou shalt bring them in, and plant them in the mountain of thine inheritance, <i>in</i> the place, O LORD, <i>which</i> thou hast made for thee to dwell in, <i>in</i> the Sanctuary, O Lord, <i>which</i> thy hands have established.</p> <p>(18) The LORD shall reign for ever and ever.</p> <p>(19) For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry <i>land</i> in the midst of the sea.</p> <p>(20) And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.</p>	<p>(12) You stretched out Your right hand, the earth swallowed them.</p> <p>(13) You in Your mercy have led forth the people whom You have redeemed: You have guided <i>them</i> in Your strength to Your holy home.</p> <p>(14) The people shall hear, <i>and</i> be afraid: sorrow shall take hold on those who live in the land of Palestina.</p> <p>(15) Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all those who live in Canaan shall melt away.</p> <p>(16) Fear and dread shall fall upon them; by the greatness of Your arm they shall be <i>as still</i> as a stone; until Your people pass over, O LORD {Jehovah}, until the people pass over, whom You have purchased.</p> <p>(17) You shall bring them in, and plant them in the mountain of Your inheritance, <i>in</i> the place, O LORD {Jehovah}, <i>which</i> You have made for Yourself to live in, <i>in</i> the Sanctuary, O Lord, <i>which</i> Your hands have established.</p> <p>(18) The LORD {Jehovah} shall reign forever and ever.</p> <p>(19) Because the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD {Jehovah} brought again the waters of the sea upon them; but the children of Israel went on dry <i>land</i> in the midst of the sea.</p> <p>(20) And Miriam the prophetess, the sister of Aaron, took a tambourine in her hand; and all the women went out after her with tambourines and with dances.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(21) And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.</p> <p>(22) So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.</p> <p>(23) And when they came to Marah, they could not drink of the waters of Marah, for they <i>were</i> bitter: therefore the name of it was called Marah.</p> <p>(24) And the people murmured against Moses, saying, What shall we drink?</p> <p>(25) And he cried unto the LORD; and the LORD shewed him a tree, <i>which</i> when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,</p> <p>(26) And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I <i>am</i> the LORD that healeth thee.</p> <p>(27) And they came to Elim, where <i>were</i> twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.</p>	<p>(21) And Miriam answered them, Sing to the LORD {Jehovah}, because He has triumphed gloriously; the horse and his rider He has thrown into the sea.</p> <p>(22) So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.</p> <p>(23) And when they came to Marah {bitter},^a they could not drink of the waters of Marah, because they <i>were</i> bitter: therefore the name of it was called Marah {bitter}.</p> <p>(24) And the people murmured against Moses, saying, What shall we drink?</p> <p>(25) And he cried to the LORD {Jehovah}; and the LORD {Jehovah} showed him a tree, <i>which</i> when he had cast into the waters, the waters were made sweet: there He made for them a law and an ordinance, and there He proved them,</p> <p>(26) And said, <i>If you will diligently listen to the voice of the LORD {Jehovah} your God, and will do that which is right in His sight, and will listen to His commandments, and keep all His laws, I will put none of these diseases upon you, which I have brought upon the Egyptians: because I <i>am</i> the LORD {Jehovah} Who heals you.</i></p> <p>(27) And they came to Elim {palm trees},^b where <i>there were</i> twelve wells of water, and seventy palm trees: and they encamped there by the waters.</p>
<p>15:23a - Marah {מֶרָה} – bitter – see note on Ruth 1:20</p> <p>15:27b - Elim {אֵילִם} - palm trees</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
Chapter 16 (1) And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. (2) And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: (3) And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, <i>and</i> when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. (4) Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. (5) And it shall come to pass, that on the sixth day they shall prepare <i>that</i> which they bring in; and it shall be twice as much as they gather daily. (6) And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:	Chapter 16 (1) And they took their journey from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month {Iyar [April/May]} after their departing out of the land of Egypt. ^a (2) And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: (3) And the children of Israel said to them, Would to God we had died by the hand of the LORD {Jehovah} in the land of Egypt, when we sat by the meat pots, <i>and</i> when we ate bread to the full; because you have brought us forth into this wilderness, to kill this whole assembly with hunger. (4) Then the LORD {Jehovah} said to Moses, Look, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or not. (5) And it shall come to pass, that on the sixth day they shall prepare <i>that</i> which they bring in; and it shall be twice as much as they gather daily. (6) And Moses and Aaron said to all the children of Israel, At evening, then you shall know that the LORD {Jehovah} has brought you out from the land of Egypt:
16:1a – 15th day of the second month – 31 days after the Passover – 19 days <u>before</u> Pentecost. Anytime a date is given such as “ <u>15th day of</u> ” some month it is always a calendar date in Scripture – some reading this verse in English misinterpret the verse to mean that it is two and a half months after Israel left Egypt but the Jews know that is not correct. Two and a half months on the calendar would be 75 days (2x30+15) but according to Jewish tradition Moses received the ten commandments on Pentecost which is <u>50</u> days from the First Fruits offering {Easter} (see Lev. 23)	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(7) And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what <i>are</i> we, that ye murmur against us?</p> <p>(8) And Moses said, <i>This shall be</i>, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what <i>are</i> we? your murmurings <i>are</i> not against us, but against the LORD.</p> <p>(9) And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.</p> <p>(10) And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.</p> <p>(11) And the LORD spake unto Moses, saying,</p> <p>(12) I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I <i>am</i> the LORD your God.</p> <p>(13) And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.</p> <p>(14) And when the dew that lay was gone up, behold, upon the face of the wilderness <i>there lay</i> a small round thing, <i>as</i> small as the hoar frost on the ground.</p>	<p>(7) And in the morning, then you shall see the glory of the LORD {Jehovah}; because He hears your murmurings against the LORD {Jehovah}: and who <i>are</i> we, that you murmur against us?</p> <p>(8) And Moses said, <i>This shall be</i>, when the LORD {Jehovah} shall give you in the evening meat to eat, and in the morning bread to the full; because the LORD {Jehovah} hears your murmurings which you murmur against Him: and who <i>are</i> we? your murmurings <i>are</i> not against us, but against the LORD {Jehovah}.</p> <p>(9) And Moses spoke to Aaron, Say to all the congregation of the children of Israel, Come near before the LORD {Jehovah}: because He has heard your murmurings.</p> <p>(10) And it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked towards the wilderness, and saw the glory of the LORD {Jehovah} appear in the cloud.</p> <p>(11) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(12) I have heard the murmurings of the children of Israel: speak to them, saying, At evening you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I <i>am</i> the LORD {Jehovah} your God.</p> <p>(13) And it came to pass, that at evening the quails came up, and covered the camp: and in the morning the dew lay all around the host {multitude}.</p> <p>(14) And when the dew that lay had gone up, indeed, upon the face of the wilderness <i>there lay</i> a small round thing, <i>as</i> small as the hoar frost on the ground.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(15) And when the children of Israel saw <i>it</i>, they said one to another, It is manna: for they wist not what it <i>was</i>. And Moses said unto them, This <i>is</i> the bread which the LORD hath given you to eat.</p> <p>(16) This <i>is</i> the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, <i>according to</i> the number of your persons; take ye every man for <i>them</i> which <i>are</i> in his tents.</p> <p>(17) And the children of Israel did so, and gathered, some more, some less.</p> <p>(18) And when they did mete <i>it</i> with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.</p> <p>(19) And Moses said, Let no man leave of it till the morning.</p> <p>(20) Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.</p> <p>(21) And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.</p> <p>(22) And it came to pass, <i>that</i> on the sixth day they gathered twice as much bread, two omers for one <i>man</i>: and all the rulers of the congregation came and told Moses.</p>	<p>(15) And when the children of Israel saw <i>it</i>, they said one to another, It is manna {what is it}:^b because they did not know what it <i>was</i>. And Moses said to them, This <i>is</i> the bread which the LORD {Jehovah} has given you to eat.</p> <p>(16) This <i>is</i> the thing which the LORD {Jehovah} has commanded, Gather of it every man according to what he can eat, an omer^c for every man, {about 2.3 qt.; 2.2 L.} <i>according to</i> the number of your persons; every man take for <i>those</i> who <i>are</i> in his tents.</p> <p>(17) And the children of Israel did so, and gathered, some more, some less.</p> <p>(18) And when they measured <i>it</i> with an omer {a container holding about 2.3 qt.; 2.2 L.}, he who gathered much had nothing left over, and he who gathered little did not lack; everyone gathered according to what he could eat.</p> <p>(19) And Moses said, Let no man leave any of it until the morning.</p> <p>(20) Nevertheless they did not listen to Moses; but some of them left some of it until the morning, and it bred worms, and stank: and Moses was angry with them.</p> <p>(21) And they gathered it every morning, everyone according to what he could eat: and when the sun grew hot, it melted.</p> <p>(22) And it came to pass, <i>that</i> on the sixth day they gathered twice as much bread, two omers for one <i>man</i>: {about 4.6 qt.; 4.4 L.} and all the rulers of the congregation came and told Moses.</p>
<p>16:15b - manna {מַן} - "What is it?"</p> <p>16:16c - omer {עֹמֶר} - about 2.3 quarts or 2.2 liters – see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(23) And he said unto them, This <i>is that</i> which the LORD hath said, To morrow <i>is</i> the rest of the holy sabbath unto the LORD: bake <i>that</i> which ye will bake <i>to day</i>, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.</p> <p>(24) And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.</p> <p>(25) And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.</p> <p>(26) Six days ye shall gather it; but on the seventh day, <i>which</i> is the sabbath, in it there shall be none.</p> <p>(27) And it came to pass, <i>that</i> there went out <i>some</i> of the people on the seventh day for to gather, and they found none.</p> <p>(28) And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?</p> <p>(29) See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.</p> <p>(30) So the people rested on the seventh day.</p> <p>(31) And the house of Israel called the name thereof Manna: and it <i>was</i> like coriander seed, white; and the taste of it <i>was</i> like wafers <i>made</i> with honey.</p>	<p>(23) And he said to them, This <i>is that</i> which the LORD {Jehovah} has said, Tomorrow <i>is</i> the <i>day</i> rest of the holy sabbath to the LORD {Jehovah}: bake <i>that</i> which you will bake <i>to day</i>, and boil that which you will boil; and that which remains over lay up for yourselves to be kept until the morning.</p> <p>(24) And they laid it up until the morning, as Moses commanded: and it did not stink, neither was there any worm in it.</p> <p>(25) And Moses said, Eat that today; because today <i>is</i> a sabbath {Saturday; a day of rest} to the LORD {Jehovah}: today you shall not find it in the field.</p> <p>(26) Six days you shall gather it; but on the seventh day, {Saturday} <i>which</i> is the sabbath, in it there shall be none.</p> <p>(27) And it came to pass, <i>that</i> some of the people went out on the seventh day {Saturday} to gather, and they found none.</p> <p>(28) And the LORD {Jehovah} said to Moses, How long do you refuse to keep My commandments and My laws?</p> <p>(29) See, because the LORD {Jehovah} has given you the sabbath {Saturday}, therefore He gives you on the sixth day {Friday} the bread of two days; let every man stay in his place, let no man go out of his place on the seventh day {Saturday}.</p> <p>(30) So the people rested on the seventh day {Saturday}.</p> <p>(31) And the house of Israel called the name of it Manna {what is it}: and it <i>was</i> like coriander seed, white; and the taste of it <i>was</i> like wafers <i>made</i> with honey.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(32) And Moses said, This <i>is</i> the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.</p> <p>(33) And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.</p> <p>(34) As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.</p> <p>(35) And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.</p> <p>(36) Now an omer <i>is</i> the tenth <i>part</i> of an ephah.</p> <p>Chapter 17</p> <p>(1) And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and <i>there was</i> no water for the people to drink.</p> <p>(2) Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?</p>	<p>(32) And Moses said, This <i>is</i> the thing which the LORD {Jehovah} commands, Fill an omer {about 2.3 qt.; 2.2 L.} of it to be kept for your generations; that they may see the bread with which I have fed you in the wilderness, when I brought you forth from the land of Egypt.</p> <p>(33) And Moses said to Aaron, Take a pot, and put an omer {about 2.3 qt.; 2.2 L.} full of manna in it, and lay it up before the LORD {Jehovah}, to be kept for your generations.</p> <p>(34) As the LORD {Jehovah} commanded Moses, so Aaron laid it up before the Testimony, to be kept.</p> <p>(35) And the children of Israel ate manna forty years, until they came to a land where people lived; they ate manna, until they came to the borders of the land of Canaan.</p> <p>(36) Now an omer {about 2.3 qt.; 2.2 L.} <i>is</i> the tenth <i>part</i> of an ephah^d {about 6 gal.; 22.2 L.}.</p> <p>Chapter 17</p> <p>(1) And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD {Jehovah}, and pitched in Rephidim: and <i>there was</i> no water for the people to drink.</p> <p>(2) Therefore the people complained to Moses, and said, Give us water that we may drink. And Moses said to them, Why do you complain to me? why do you tempt the LORD {Jehovah}?</p>
<p>16:36d - ephah = 22.2 liters = 24 quarts = 3 pecks = 6 gallons omer = 0.1 ephah = 2.2 liters = 2.3 quarts - a little more than half a gallon - see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(3) And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this <i>that</i> thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?</p> <p>(4) And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.</p> <p>(5) And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.</p> <p>(6) Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.</p> <p>(7) And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?</p> <p>(8) Then came Amalek, and fought with Israel in Rephidim.</p> <p>(9) And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.</p> <p>(10) So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.</p>	<p>(3) And the people thirsted there for water; and the people murmured against Moses, and said, Why is this <i>that</i> you have brought us up out of Egypt, to kill us and our children and our cattle with thirst?</p> <p>(4) And Moses cried to the LORD {Jehovah}, saying, What shall I do to this people? they are almost ready to stone me.</p> <p>(5) And the LORD {Jehovah} said to Moses, <i>Go on before the people, and take with you of the elders of Israel; and your rod, with which you struck the river, take it in your hand, and go.</i></p> <p>(6) <i>Look, I will stand before you there upon the rock in Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink.</i> And Moses did so in the sight of the elders of Israel.</p> <p>(7) And he called the name of the place Massah {temptation},^a and Meribah {strife},^b because of the complaining of the children of Israel, and because they tempted the LORD {Jehovah}, saying, Is the LORD {Jehovah} among us, or not?</p> <p>(8) Then Amalek^c came, and fought with Israel in Rephidim.</p> <p>(9) And Moses said to Joshua {Jehovah saves},^d Choose out men among us, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in my hand.</p> <p>(10) So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur^e went up to the top of the hill.</p>
<p>17:7a - Massah {מַסָּה} - temptation, Num. 20:12,24; 27:14; Deut. 1:37</p> <p>17:7b - Meribah {מִרִיבָה} - strife</p> <p>17:8c - Amalek - a descendant of Esau - See Gen. 36:15-16</p> <p>17:9d - Joshua {יְהוֹשֻׁעַ} - Jehovah saves – see note on Mat. 1:21</p> <p>17:10e - Hur – son of Caleb {son of Hezron [not same as Caleb son of Jephunneh – the good spy] Num. 13:6} - according to Jewish tradition, Hur was Miriam's husband and a brother-in-law to Moses – I Chr. 2:19-20; Ex. 24:14; Ex. 31:2</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(11) And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.</p> <p>(12) But Moses' hands <i>were</i> heavy; and they took a stone, and put <i>it</i> under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.</p> <p>(13) And Joshua discomfited Amalek and his people with the edge of the sword.</p> <p>(14) And the LORD said unto Moses, Write this <i>for</i> a memorial in a book, and rehearse <i>it</i> in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.</p> <p>(15) And Moses built an altar, and called the name of it Jehovahnissi:</p> <p>(16) For he said, Because the LORD hath sworn <i>that</i> the LORD <i>will have</i> war with Amalek from generation to generation.</p> <p>Chapter 18</p> <p>(1) When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, <i>and</i> that the LORD had brought Israel out of Egypt;</p> <p>(2) Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,</p> <p>(3) And her two sons; of which the name of the one <i>was</i> Gershom; for he said, I have been an alien in a strange land:</p>	<p>(11) And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.</p> <p>(12) But Moses' hands <i>were</i> heavy; and they took a stone, and put <i>it</i> under him, and he sat upon it; and Aaron and Hur held up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.</p> <p>(13) And Joshua defeated Amalek and his people with the edge of the sword.</p> <p>(14) And the LORD {Jehovah} said to Moses, <i>Write this for a memorial in a book, and rehearse it in the ears of Joshua: because I will completely put out the remembrance of Amalek from under heaven.</i></p> <p>(15) And Moses built an altar, and called the name of it Jehovah-nissi {Jehovah is my banner}:-^f</p> <p>(16) Because he said, Because the LORD {Jehovah} has sworn <i>that</i> the LORD {Jehovah} <i>will have</i> war with Amalek from generation to generation.</p> <p>Chapter 18</p> <p>(1) When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel His people, <i>and</i> that the LORD {Jehovah} had brought Israel out of Egypt;</p> <p>(2) Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,</p> <p>(3) And her two sons; of which the name of the one <i>was</i> Gershom {stranger in a strange land};^a because he said, I have been an alien in a strange land:</p>
<p>17:15^f - Jehovahnissi - {יְהוָה נִסִּי} - Jehovah is my banner or ensign; flag</p> <p>18:3a -Gershom {גֵּרְשֹׁם} - "stranger in a strange land" - see Ex. 2:22</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(4) And the name of the other <i>was</i> Eliezer; for the God of my father, <i>said he, was</i> mine help, and delivered me from the sword of Pharaoh:</p> <p>(5) And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:</p> <p>(6) And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.</p> <p>(7) And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of <i>their</i> welfare; and they came into the tent.</p> <p>(8) And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, <i>and</i> all the travail that had come upon them by the way, and <i>how</i> the LORD delivered them.</p> <p>(9) And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.</p> <p>(10) And Jethro said, Blessed <i>be</i> the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.</p> <p>(11) Now I know that the LORD <i>is</i> greater than all gods: for in the thing wherein they dealt proudly <i>he was</i> above them.</p> <p>(12) And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.</p>	<p>(4) And the name of the other <i>was</i> Eliezer {God of help};^b because the God of my father, <i>he said, was</i> my help, and delivered me from the sword of Pharaoh:</p> <p>(5) And Jethro, Moses' father-in-law, came with his sons and his wife to Moses into the wilderness, where he encamped at the mount of God:</p> <p>(6) And he said to Moses, I your father-in-law Jethro have come to you, and your wife, and her two sons with her.</p> <p>(7) And Moses went out to meet his father-in-law, and bowed, and kissed him; and they asked each other of <i>their</i> welfare; and they came into the tent.</p> <p>(8) And Moses told his father-in-law all that the LORD {Jehovah} had done to Pharaoh and to the Egyptians for Israel's sake, <i>and</i> all the trouble that had come upon them along the way, and <i>how</i> the LORD {Jehovah} had delivered them.</p> <p>(9) And Jethro rejoiced because of all the goodness which the LORD {Jehovah} had done to Israel, whom He had delivered out of the hand of the Egyptians.</p> <p>(10) And Jethro said, Blessed <i>is</i> the LORD {Jehovah}, Who has delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, Who has delivered the people from under the hand of the Egyptians.</p> <p>(11) Now I know that the LORD {Jehovah} <i>is</i> greater than all gods: because in the thing in which they dealt proudly <i>He was</i> above them.^c</p> <p>(12) And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.</p>
<p>18:4b - Eliezer {אליעזר} - God of help</p> <p>18:11c - in the thing in which they dealt proudly He was above them all -- each of the ten plagues demonstrated God's control over the various gods of Egypt</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(13) And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.</p> <p>(14) And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?</p> <p>(15) And Moses said unto his father in law, Because the people come unto me to enquire of God:</p> <p>(16) When they have a matter, they come unto me; and I judge between one and another, and I do make <i>them</i> know the statutes of God, and his laws.</p> <p>(17) And Moses' father in law said unto him, The thing that thou doest <i>is</i> not good.</p> <p>(18) Thou wilt surely wear away, both thou, and this people that <i>is</i> with thee: for this thing <i>is</i> too heavy for thee; thou art not able to perform it thyself alone.</p> <p>(19) Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:</p> <p>(20) And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.</p> <p>(21) Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place <i>such</i> over them, <i>to be</i> rulers of thousands, <i>and</i> rulers of hundreds, rulers of fifties, and rulers of tens:</p>	<p>(13) And it came to pass in the morning, that Moses sat to judge the people: and the people stood by Moses from the morning until the evening.</p> <p>(14) And when Moses' father-in-law saw all that he did for the people, he said, What <i>is</i> this thing that you do for the people? Why do you sit alone, and all the people stand by you from morning until evening?</p> <p>(15) And Moses said to his father-in-law, Because the people come to me to inquire of God:</p> <p>(16) When they have a problem, they come to me; and I judge between one and another, and I make <i>them</i> know the statutes of God, and His laws.</p> <p>(17) And Moses' father-in-law said to him, The thing that you do <i>is</i> not good.</p> <p>(18) You will surely wear away, both you, and this people who <i>are</i> with you: because this thing <i>is</i> too much for you; you are not able to perform it by yourself.</p> <p>(19) Listen now to my voice, I will give you counsel, and God shall be with you: You be for the people towards God, that you may bring the causes to God:</p> <p>(20) And you shall teach them ordinances and laws, and shall show them the way in which they must walk, and the work that they must do.</p> <p>(21) Furthermore you shall provide out of all the people able men, who fear God, men of truth, who hate covetousness; and place <i>such</i> over them, <i>to be</i> rulers of thousands, <i>and</i> rulers of hundreds, rulers of fifties, and rulers of tens:</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(22) And let them judge the people at all seasons: and it shall be, <i>that</i> every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear <i>the burden</i> with thee.</p> <p>(23) If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.</p> <p>(24) So Moses hearkened to the voice of his father in law, and did all that he had said.</p> <p>(25) And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.</p> <p>(26) And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.</p> <p>(27) And Moses let his father in law depart; and he went his way into his own land.</p> <p>Chapter 19</p> <p>(1) In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they <i>into</i> the wilderness of Sinai.</p> <p>(2) For they were departed from Rephidim, and were come <i>to</i> the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.</p> <p>(3) And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;</p>	<p>(22) And let them judge the people at all seasons: and it shall be, <i>that</i> every great matter they shall bring to you, but every small matter they shall judge: so shall it be easier for yourself, and they shall bear <i>the burden</i> with you.</p> <p>(23) If you shall do this thing, and God so commands you, then you shall be able to endure, and all this people shall also go to their place in peace.</p> <p>(24) So Moses listened to the voice of his father-in-law, and did all that he had said.</p> <p>(25) And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.</p> <p>(26) And they judged the people at all seasons: the hard causes they brought to Moses, but every small matter they judged themselves.</p> <p>(27) And Moses let his father-in-law depart; and he went his way into his own land.</p> <p>Chapter 19</p> <p>(1) In the third month {Sivan [May-June]},^a when the children of Israel had gone forth out of the land of Egypt, the same day they came <i>into</i> the wilderness of Sinai.</p> <p>(2) Because they had departed from Rephidim, and had come <i>to</i> the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.</p> <p>(3) And Moses went up to God, and the LORD {Jehovah} called to him out of the mountain, saying, <i>This is what you shall say to the house of Jacob, and tell the children of Israel;</i></p>
19:1a - third month - Sivan (May - June)	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(4) Ye have seen what I did unto the Egyptians, and <i>how</i> I bare you on eagles' wings, and brought you unto myself.</p> <p>(5) Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:</p> <p>(6) And ye shall be unto me a kingdom of priests, and an holy nation. These <i>are</i> the words which thou shalt speak unto the children of Israel.</p> <p>(7) And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.</p> <p>(8) And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.</p> <p>(9) And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.</p> <p>(10) And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,</p> <p>(11) And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.</p> <p>(12) And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, <i>that ye go not</i> up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:</p>	<p>(4) You have seen what I did to the Egyptians, and <i>how</i> I bore you on eagles' wings,^b and brought you to Myself.</p> <p>(5) Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure to Me above all people: because all the earth is Mine:</p> <p>(6) And you shall be to Me a kingdom of priests,^c and a holy nation. These <i>are</i> the words which you shall speak to the children of Israel.</p> <p>(7) And Moses came and called for the elders of the people, and laid before them all these words which the LORD {Jehovah} commanded him.</p> <p>(8) And all the people answered together, and said, All that the LORD {Jehovah} has spoken we will do. And Moses returned the words of the people to the LORD {Jehovah}.</p> <p>(9) And the LORD {Jehovah} said to Moses, Look, I come to you in a thick cloud, that the people may hear when I speak with you, and believe you forever. And Moses told the words of the people to the LORD {Jehovah}.</p> <p>(10) And the LORD {Jehovah} said to Moses, Go to the people, and sanctify them today and tomorrow, and let them wash their clothes,</p> <p>(11) And be ready for the third day: because the third day the LORD {Jehovah} will come down in the sight of all the people upon mount Sinai.</p> <p>(12) And you shall set boundaries to the people all around, saying, Take heed to yourselves, <i>that you not</i> go up into the mount, or touch its border: whoever touches the mount shall surely be put to death:</p>
<p>19:4b - eagles' wings - Is. 40:31 19:6c - kingdom of priests – I Pet. 2:9</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(13) There shall not an hand touch it, but he shall surely be stoned, or shot through; whether <i>it be</i> beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.</p> <p>(14) And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.</p> <p>(15) And he said unto the people, Be ready against the third day: come not at <i>your</i> wives.</p> <p>(16) And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that <i>was</i> in the camp trembled.</p> <p>(17) And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.</p> <p>(18) And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.</p> <p>(19) And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.</p> <p>(20) And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses <i>up</i> to the top of the mount; and Moses went up.</p> <p>(21) And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.</p>	<p>(13) No hand shall touch it, but he shall surely be stoned, or shot through;^d whether <i>it is</i> beast or man, it shall not live: when the trumpet sounds long, they shall come up to the mount.</p> <p>(14) And Moses went down from the mount to the people, and sanctified the people; and they washed their clothes.</p> <p>(15) And he said to the people, Be ready for the third day: do not come at <i>your</i> wives.^e</p> <p>(16) And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceedingly loud; so that all the people that <i>were</i> in the camp trembled.</p> <p>(17) And Moses brought forth the people out of the camp to meet with God; and they stood at the farther part of the mount.</p> <p>(18) And mount Sinai was altogether covered with smoke, because the LORD {Jehovah} descended upon it in fire: and its smoke ascended as the smoke of a furnace, and the whole mount shook greatly.</p> <p>(19) And when the voice of the trumpet sounded long, and grew louder and louder, Moses spoke, and God answered him by a voice.</p> <p>(20) And the LORD {Jehovah} came down upon mount Sinai, on the top of the mount: and the LORD {Jehovah} called Moses <i>up</i> to the top of the mount; and Moses went up.</p> <p>(21) And the LORD {Jehovah} said to Moses, Go down, charge the people, lest they break through to the LORD {Jehovah} to gaze, and many of them perish.</p>
<p>19:13d - shot through - with bow and arrow, or thrust through with a sword or spear 19:15e - "not come at their wives" - i.e. abstain from sex - I Cor. 7:5</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(22) And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.</p> <p>(23) And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.</p> <p>(24) And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.</p> <p>(25) So Moses went down unto the people, and spake unto them.</p> <p>Chapter 20</p> <p>(1) And God spake all these words, saying,</p> <p>(2) I <i>am</i> the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.</p> <p>(3) Thou shalt have no other gods before me.</p> <p>(4) Thou shalt not make unto thee any graven image, or any likeness <i>of any thing</i> that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:</p> <p>(5) Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God <i>am</i> a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth <i>generation</i> of them that hate me;</p> <p>(6) And shewing mercy unto thousands of them that love me, and keep my commandments.</p>	<p>(22) <i>And let the priests also, who come near to the LORD {Jehovah}, sanctify themselves, lest the LORD {Jehovah} break forth upon them.</i></p> <p>(23) And Moses said to the LORD {Jehovah}, The people cannot come up to mount Sinai: because You charged us, saying, <i>Set bounds all around the mount, and sanctify it.</i></p> <p>(24) And the LORD {Jehovah} said to him, <i>Away, get yourself down, and you shall come up, you, and Aaron with you: but do not let the priests and the people break through to come up to the LORD {Jehovah}, lest He break forth upon them.</i></p> <p>(25) So Moses went down to the people, and spoke to them.</p> <p>Chapter 20</p> <p>(1) And God spoke all these words, saying,</p> <p>(2) I <i>am</i> the LORD {Jehovah} your God, <i>Who brought you out of the land of Egypt, out of the house of bondage.</i></p> <p>(3) <i>You shall have no other gods before Me.^a</i></p> <p>(4) <i>You shall not make for yourself any carved or molded image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:</i></p> <p>(5) <i>You shall not bow down yourself to them, nor serve them: because I the LORD {Jehovah} your God am a jealous God, visiting the sins of the fathers upon the children to the third and fourth generation of those who hate Me;</i></p> <p>(6) <i>And showing mercy to thousands of those who love Me, and keep My commandments.</i></p>
20:3a - The Ten Commandments - Deut. 5:7f	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(7) Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.</p> <p>(8) Remember the sabbath day, to keep it holy.</p> <p>(9) Six days shalt thou labour, and do all thy work:</p> <p>(10) But the seventh day <i>is</i> the sabbath of the LORD thy God: <i>in it</i> thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that <i>is</i> within thy gates:</p> <p>(11) For <i>in</i> six days the LORD made heaven and earth, the sea, and all that in them <i>is</i>, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.</p> <p>(12) Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.</p> <p>(13) Thou shalt not kill.</p> <p>(14) Thou shalt not commit adultery.</p> <p>(15) Thou shalt not steal.</p> <p>(16) Thou shalt not bear false witness against thy neighbour.</p> <p>(17) Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.</p>	<p>(7) You shall not take the Name of the LORD {Jehovah} your God in vain; because the LORD {Jehovah} will not hold him guiltless who takes His Name in vain.</p> <p>(8) Remember the sabbath day {Saturday}, to keep it holy.</p> <p>(9) Six days you shall labor, and do all your work:</p> <p>(10) But the seventh day {Saturday} <i>is</i> the sabbath {Saturday; a day of rest} of the LORD {Jehovah} your God: <i>in it</i> you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger who <i>is</i> within your gates:</p> <p>(11) Because <i>in</i> six days the LORD {Jehovah} made heaven and earth, the sea, and all that is in them, and rested the seventh day {Saturday};^b therefore the LORD {Jehovah} blessed the sabbath day {Saturday}, and hallowed it.</p> <p>(12) Honor your father and your mother:^c that your days may be long upon the land which the LORD {Jehovah} your God gives you.</p> <p>(13) You shall not kill {murder}.^d</p> <p>(14) You shall not commit adultery.^e</p> <p>(15) You shall not steal.</p> <p>(16) You shall not bear false witness against your neighbor.</p> <p>(17) You shall not covet {desire things that belong to others}^f your neighbor's house, you shall not covet your neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his donkey, nor anything that is your neighbor's.</p>
<p>20:11b – because in six days... - this eliminates any possibility of the word for “day” in Genesis 1 meaning anything other than a normal approximately 24 hour day.</p> <p>20:12c – honor father and mother – Deut. 5:16; Mat. 15:4-6; Eph. 6:2</p> <p>20:13d – not kill {murder} – Deut. 5:17; Mat. 5:21-22</p> <p>20:14e – not commit adultery – Deut. 5:18; Mat. 5:27-28</p> <p>20:17f – covet – want things that belong to others</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(18) And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw <i>it</i>, they removed, and stood afar off.</p> <p>(19) And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.</p> <p>(20) And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.</p> <p>(21) And the people stood afar off, and Moses drew near unto the thick darkness where God <i>was</i>.</p> <p>(22) And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.</p> <p>(23) Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.</p> <p>(24) An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.</p> <p>(25) And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.</p> <p>(26) Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.</p>	<p>(18) And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw <i>it</i>, they moved back, and stood afar off.</p> <p>(19) And they said to Moses, You speak with us, and we will hear: but do not let God speak with us, lest we die.</p> <p>(20) And Moses said to the people, Do not be afraid: because God has come to prove you, and that His fear may be before your faces, that you do not sin.</p> <p>(21) And the people stood afar off, and Moses drew near to the thick darkness where God <i>was</i>.</p> <p>(22) And the LORD {Jehovah} said to Moses, This is what you shall say to the children of Israel, You have seen that I have talked with you from heaven.</p> <p>(23) You shall not make gods of silver with Me, neither shall you make for yourselves gods of gold.</p> <p>(24) An altar of earth you shall make to Me, and shall sacrifice your burnt offerings on it, and your peace offerings, your sheep, and your oxen: in all places where I record My Name I will come to you, and I will bless you.</p> <p>(25) And if you will make Me an altar of stone, you shall not build it of chiseled stone: because if you lift up your tool upon it, you have polluted it.</p> <p>(26) Neither shall you go up by steps to My altar, that your nakedness not be not exposed upon it.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>Chapter 21</p> <p>(1) Now these <i>are</i> the judgments which thou shalt set before them.</p> <p>(2) If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.</p> <p>(3) If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.</p> <p>(4) If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.</p> <p>(5) And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:</p> <p>(6) Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.</p> <p>(7) And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.</p> <p>(8) If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.</p> <p>(9) And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.</p> <p>(10) If he take him another <i>wife</i>; her food, her raiment, and her duty of marriage, shall he not diminish.</p>	<p>Chapter 21</p> <p>(1) Now these <i>are</i> the judgments which you shall set before them.</p> <p>(2) If you buy a Hebrew servant, he shall serve six years: and in the seventh he shall go out free for nothing.</p> <p>(3) If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.</p> <p>(4) If his master has given him a wife, and she has born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.</p> <p>(5) And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:</p> <p>(6) Then his master shall bring him to the judges; he shall also bring him to the door, or to the door post; and his master shall bore his ear through with an awl;^a and he shall serve him forever.</p> <p>(7) And if a man sells his daughter to be a maid servant, she shall not go out as the men servants do.</p> <p>(8) If she does not please her master, who has married her, then he shall let her be redeemed: he shall have no power to sell her to a strange nation, since he has dealt deceitfully with her.</p> <p>(9) And if he has married her to his son, he shall deal with her according to the manner of daughters.</p> <p>(10) If he takes for himself another <i>wife</i>; he shall not diminish her food, her clothing, or her duty of marriage.</p>
<p>21:6a - pierced ear is an exception to Deut. 14:1 -- the pierced ear was a symbol of a permanent slave [by choice]</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(11) And if he do not these three unto her, then shall she go out free without money.</p> <p>(12) He that smiteth a man, so that he die, shall be surely put to death.</p> <p>(13) And if a man lie not in wait, but God deliver <i>him</i> into his hand; then I will appoint thee a place whither he shall flee.</p> <p>(14) But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.</p> <p>(15) And he that smiteth his father, or his mother, shall be surely put to death.</p> <p>(16) And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.</p> <p>(17) And he that curseth his father, or his mother, shall surely be put to death.</p> <p>(18) And if men strive together, and one smite another with a stone, or with <i>his</i> fist, and he die not, but keepeth <i>his</i> bed:</p> <p>(19) If he rise again, and walk abroad upon his staff, then shall he that smote <i>him</i> be quit: only he shall pay <i>for</i> the loss of his time, and shall cause <i>him</i> to be thoroughly healed.</p> <p>(20) And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.</p> <p>(21) Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.</p>	<p>(11) And if he does not do these three things for her, then she shall go out free without money.</p> <p>(12) He who strikes a man, so that he dies, shall surely be put to death.</p> <p>(13) And if a man does not lie in wait, but God delivers <i>him</i> into his hand {he kills him accidentally};^b then I will appoint you a place where he shall flee.</p> <p>(14) But if a man comes presumptuously upon his neighbor, to intentionally kill him;^c you shall take him from My altar, that he may die.</p> <p>(15) And he who strikes his father, or his mother, shall be surely put to death.</p> <p>(16) And he who steals a man, and sells him, or if he is found in his possession, he shall surely be put to death.</p> <p>(17) And he who curses his father, or his mother, shall surely be put to death.</p> <p>(18) And if men strive together, and one strikes another with a stone, or with <i>his</i> fist, and he does not die, but is bedfast:</p> <p>(19) If he rises again, and walks about upon his staff, then he who struck <i>him</i> shall live: but he shall pay <i>for</i> the loss of his time, and shall pay <i>for him</i> to be thoroughly healed.</p> <p>(20) And if a man strikes his servant, or his maid, with a rod, and he dies under his hand; he shall surely be punished.</p> <p>(21) Nevertheless, if he continues to live a day or two, he shall not be punished: because he is his money.</p>
<p>21:13b - i.e. if he strikes a man and he dies, but he had not intended to kill him - i.e. his death was an accident, he is allowed to flee to a city of refuge. See Num. 35:6-32 concerning Cities of Refuge - note if he intentionally killed him, the Cities of Refuge are not allowed to protect him. In the case of accidental death the Cities of Refuge were to protect the person from revenge seeking relatives. Deut. 4:42; 19:4; Josh. 20:1-9</p> <p>21:14c - if a man intentionally kills another person, he himself must be killed.</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(22) If men strive, and hurt a woman with child, so that her fruit depart <i>from her</i>, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges <i>determine</i>.</p> <p>(23) And if <i>any</i> mischief follow, then thou shalt give life for life,</p> <p>(24) Eye for eye, tooth for tooth, hand for hand, foot for foot,</p> <p>(25) Burning for burning, wound for wound, stripe for stripe.</p> <p>(26) And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.</p> <p>(27) And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.</p> <p>(28) If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox <i>shall be</i> quit.</p> <p>(29) But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.</p> <p>(30) If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.</p> <p>(31) Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.</p>	<p>(22) <i>If men strive, and hurt a woman with child, so that she gives birth,^d and yet no harm follows: he shall surely be punished, as the woman's husband shall lay upon him; and he shall pay as the judges determine.</i></p> <p>(23) <i>But if any harm does follow {harm to the woman or to the child},^e then you shall give life for life,</i></p> <p>(24) <i>Eye for eye, tooth for tooth, hand for hand, foot for foot,</i></p> <p>(25) <i>Burning for burning, wound for wound, stripe for stripe.^f</i></p> <p>(26) <i>And if a man strikes the eye of his servant, or the eye of his maid, causing it to perish; he shall let him go free for his eye's sake.</i></p> <p>(27) <i>And if he knocks out his man servant's tooth, or his maid servant's tooth; he shall let him go free for his tooth's sake.</i></p> <p>(28) <i>If an ox gores a man or a woman, that they die: then the ox shall surely be stoned, and his meat shall not be eaten; but the owner of the ox shall live.</i></p> <p>(29) <i>But if the ox has in time past been inclined to gore with his horn, and it has been told to his owner, and he has not kept him in, but that he has killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.</i></p> <p>(30) <i>If there is laid on him a sum of money, then he shall give for the ransom of his life whatever is laid upon him.</i></p> <p>(31) <i>Whether he has gored a son, or has gored a daughter, according to this judgment it shall be done to him.</i></p>
<p>21:22d - that is - she gives birth prematurely</p> <p>21:23e - that is harm either to the woman or to the child— see note on Luke 1:44</p> <p>21:24-25f - this was not to be used as revenge, but the criterion to be used by the judges to give punishment equal to the crime committed. See Mat. 5:38</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(32) If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.</p> <p>(33) And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;</p> <p>(34) The owner of the pit shall make <i>it</i> good, <i>and</i> give money unto the owner of them; and the dead <i>beast</i> shall be his.</p> <p>(35) And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.</p> <p>(36) Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.</p> <p>Chapter 22</p> <p>(1) If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.</p> <p>(2) If a thief be found breaking up, and be smitten that he die, <i>there shall</i> no blood <i>be shed</i> for him.</p> <p>(3) If the sun be risen upon him, <i>there shall be</i> blood <i>shed</i> for him; <i>for</i> he should make full restitution; if he have nothing, then he shall be sold for his theft.</p> <p>(4) If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.</p> <p>(5) If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.</p>	<p>(32) <i>If the ox shall push a man servant or a maid servant; he shall give to their master thirty shekels of silver, and the ox shall be stoned.</i></p> <p>(33) <i>And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or a donkey falls into it;</i></p> <p>(34) <i>The owner of the pit shall make it good, and give money to their owner; and the dead beast shall be his.</i></p> <p>(35) <i>And if one man's ox hurts another's, that he dies; then they shall sell the live ox, and divide the money; and the dead ox they shall also divide.</i></p> <p>(36) <i>Or if it has been known that the ox has used to gore in time past, and his owner has not kept him in; he shall surely pay ox for ox; and the dead shall be his own.</i></p> <p>Chapter 22</p> <p>(1) <i>If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.</i></p> <p>(2) <i>If a thief is found breaking in, and is stricken so that he dies, no blood shall be shed for him.</i></p> <p>(3) <i>If the sun has risen upon him, there shall be blood shed for him; because he should make full restitution; if he has nothing, then he shall be sold for his theft.</i></p> <p>(4) <i>If the theft is certainly found {the stolen property} in his hand alive, whether it is ox, or donkey, or sheep; he shall restore double.</i></p> <p>(5) <i>If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, he shall make restitution.</i></p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(6) If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed <i>therewith</i>; he that kindled the fire shall surely make restitution.</p> <p>(7) If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.</p> <p>(8) If the thief be not found, then the master of the house shall be brought unto the judges, <i>to see</i> whether he have put his hand unto his neighbour's goods.</p> <p>(9) For all manner of trespass, <i>whether it be</i> for ox, for ass, for sheep, for raiment, <i>or</i> for any manner of lost thing, which <i>another</i> challengeth to be his, the cause of both parties shall come before the judges; <i>and</i> whom the judges shall condemn, he shall pay double unto his neighbour.</p> <p>(10) If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing <i>it</i>:</p> <p>(11) <i>Then</i> shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept <i>thereof</i>, and he shall not make <i>it</i> good.</p> <p>(12) And if it be stolen from him, he shall make restitution unto the owner thereof.</p> <p>(13) If it be torn in pieces, <i>then</i> let him bring it <i>for</i> witness, <i>and</i> he shall not make good that which was torn.</p> <p>(14) And if a man borrow <i>ought</i> of his neighbour, and it be hurt, or die, the owner thereof <i>being</i> not with it, he shall surely make <i>it</i> good.</p>	<p>(6) If fire breaks out, and catches in thorns, so that the stacks of corn, or the standing corn, or the field, is consumed <i>by it</i>; he who kindled the fire shall surely make restitution.</p> <p>(7) If a man shall deliver to his neighbor money or stuff to keep, and it is stolen out of the man's house; if the thief is found, let him pay double.</p> <p>(8) If the thief is not found, then the master of the house shall be brought to the judges, <i>to see</i> whether he has put his hand to <i>take</i> his neighbor's goods.</p> <p>(9) Because all manner of debt, <i>whether it is</i> for ox, for donkey, for sheep, for clothing, <i>or</i> for any manner of lost thing, which <i>another</i> challenges to be his, the cause of both parties shall come before the judges; <i>and</i> whom the judges shall condemn, he shall pay double to his neighbor.</p> <p>(10) If a man delivers to his neighbor a donkey, or an ox, or a sheep, or any beast, to keep; and it dies, or is hurt, or driven away, and no man sees <i>it</i>:</p> <p>(11) <i>Then</i> an oath of the LORD {Jehovah} shall be between them both, that he has not put his hand to take his neighbor's goods; and its owner shall accept <i>thereof</i>, and he shall not make <i>it</i> good.</p> <p>(12) And if it is stolen from him, he shall make restitution to its owner.</p> <p>(13) If it is torn in pieces, <i>then</i> let him bring it <i>for</i> a witness, <i>and</i> he shall not make good that which was torn.</p> <p>(14) And if a man borrows <i>anything</i> from his neighbor, and it is hurt, or dies, its owner was not with it, he shall surely make <i>it</i> good.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(15) <i>But</i> if the owner thereof <i>be</i> with it, he shall not make <i>it</i> good: if it <i>be</i> an hired <i>thing</i>, it came for his hire.</p> <p>(16) And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.</p> <p>(17) If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.</p> <p>(18) Thou shalt not suffer a witch to live.</p> <p>(19) Whosoever lieth with a beast shall surely be put to death.</p> <p>(20) He that sacrificeth unto <i>any</i> god, save unto the LORD only, he shall be utterly destroyed.</p> <p>(21) Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.</p> <p>(22) Ye shall not afflict any widow, or fatherless child.</p> <p>(23) If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;</p> <p>(24) And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.</p> <p>(25) If thou lend money to <i>any of</i> my people <i>that is</i> poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.</p> <p>(26) If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:</p> <p>(27) For that <i>is</i> his covering only, it <i>is</i> his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I <i>am</i> gracious.</p>	<p>(15) <i>But</i> if its owner <i>was</i> with it, he shall not make <i>it</i> good: if it <i>is</i> a hired <i>thing</i>, it came for his hire.</p> <p>(16) And if a man seduces a maid who is not married, and lies with her, he shall surely endow her to be his wife.</p> <p>(17) If her father completely refuses to give her to him, he shall pay money according to the dowry of virgins.</p> <p>(18) You shall not allow a witch to live.</p> <p>(19) Whoever lies with a beast shall surely be put to death.</p> <p>(20) He who sacrifices to <i>any</i> god, except to the LORD {Jehovah} alone, he shall be completely destroyed.</p> <p>(21) You shall neither harass a stranger, nor oppress him: because you were strangers in the land of Egypt.</p> <p>(22) You shall not afflict any widow, or fatherless child.</p> <p>(23) If you afflict them in any way, and they cry at all to Me, I will surely hear their cry;</p> <p>(24) And My wrath {anger; judgment} shall grow hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.</p> <p>(25) If you lend money to <i>any of</i> My people <i>who are</i> poor near you, you shall not be to him as a creditor, neither shall you charge him interest.^a</p> <p>(26) If you at all take your neighbor's cloak as a pledge, you shall deliver it to him before the sun goes down:</p> <p>(27) Because that <i>is</i> his only covering, it <i>is</i> his cloak for his skin: in what shall he sleep? and it shall come to pass, when he cries to Me, that I will hear; because I <i>am</i> gracious.</p>
<p>22:25a – some argue that usury is an exorbitant interest rate – but in Nehemiah 5:11 it is clear that 1 percent is unacceptable to the Lord. [Note interest was not to be charged to God's people, but it could be charged to others.]</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(28) Thou shalt not revile the gods, nor curse the ruler of thy people.</p> <p>(29) Thou shalt not delay <i>to offer</i> the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.</p> <p>(30) Likewise shalt thou do with thine oxen, <i>and</i> with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.</p> <p>(31) And ye shall be holy men unto me: neither shall ye eat <i>any</i> flesh <i>that is</i> torn of beasts in the field; ye shall cast it to the dogs.</p> <p>Chapter 23</p> <p>(1) Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.</p> <p>(2) Thou shalt not follow a multitude to <i>do</i> evil; neither shalt thou speak in a cause to decline after many to wrest <i>judgment</i>:</p> <p>(3) Neither shalt thou countenance a poor man in his cause.</p> <p>(4) If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.</p> <p>(5) If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.</p> <p>(6) Thou shalt not wrest the judgment of thy poor in his cause.</p> <p>(7) Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.</p> <p>(8) And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.</p>	<p>(28) You shall not curse the gods, nor curse the ruler of your people.</p> <p>(29) You shall not delay <i>to offer</i> the first of your ripe fruits, and of your liquors: the firstborn of your sons you shall give to Me.</p> <p>(30) Likewise you shall do with your oxen, <i>and</i> with your sheep: seven days it shall be with his mother; on the eighth day you shall give it to Me.</p> <p>(31) And you shall be holy men to Me: neither shall you eat <i>any</i> meat <i>that is</i> torn by beasts in the field; you shall cast it to the dogs.</p> <p>Chapter 23</p> <p>(1) You shall not raise a false report: do not put your hand with the wicked to be an unrighteous witness.</p> <p>(2) You shall not follow a multitude to <i>do</i> evil; neither shall you testify to a cause to pervert <i>judgment</i>:</p> <p>(3) Neither shall you show favoritism to a poor man in his cause.</p> <p>(4) If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again.</p> <p>(5) If you see the donkey of him who hates you lying under his burden, and would refrain from helping him, you shall surely help him.</p> <p>(6) You shall not pervert the judgment of your poor in his cause.</p> <p>(7) Keep yourself far from a false matter; and do not kill the innocent and righteous: because I will not justify the wicked.</p> <p>(8) And you shall take no gift: because the gift blinds the wise, and perverts the words of the righteous.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(9) Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.</p> <p>(10) And six years thou shalt sow thy land, and shalt gather in the fruits thereof:</p> <p>(11) But the seventh <i>year</i> thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, <i>and</i> with thy oliveyard.</p> <p>(12) Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.</p> <p>(13) And in all <i>things</i> that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.</p> <p>(14) Three times thou shalt keep a feast unto me in the year.</p> <p>(15) Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)</p> <p>(16) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, <i>which is</i> in the end of the year, when thou hast gathered in thy labours out of the field.</p>	<p>(9) <i>Also you shall not oppress a stranger: because you know the heart of a stranger, since you were strangers in the land of Egypt.</i></p> <p>(10) <i>And six years you shall sow your land, and shall gather in its fruits:</i></p> <p>(11) <i>But the seventh year you shall let it rest and lie still; that the poor of your people may eat: and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard, and with your olive grove.</i></p> <p>(12) <i>Six days you shall do your work, and on the seventh day {Saturday} you shall rest: that your ox and your donkey may rest, and the son of your handmaid, and the stranger, may be refreshed.</i></p> <p>(13) <i>And in all things that I have said to you take heed: and make no mention of the name of other gods, neither let it be heard out of your mouth.</i></p> <p>(14) <i>Three times you shall keep a feast to Me in the year.</i></p> <p>(15) <i>You shall keep the Feast of Unleavened bread: (you shall eat unleavened bread seven days, as I commanded you, in the time appointed of the month Abib {Nisan [Mar.- Apr.]};^a because in it you came out from Egypt: and no one shall appear before Me empty handed:)</i></p> <p>(16) <i>And the Feast of Harvest, the first fruits of your labors {Feast of Weeks; Pentecost},^b which you have sown in the field: and the Feast of Harvest, <i>which is</i> in the end of the year {Feast of Tabernacles},^c when you have gathered in your labors out of the field.</i></p>
<p>23:15a - month of Abib - modern Nisan - March to April - see Ex. 12:2 23:16b - first fruits - Feast of Weeks - Pentecost - See Lev. 23:15-16 23:16c - feast of ingathering – feast of harvest - Feast of Tabernacles - {Succoth} See Lev. 23:34-36</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(17) Three times in the year all thy males shall appear before the Lord GOD.</p> <p>(18) Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.</p> <p>(19) The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.</p> <p>(20) Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.</p> <p>(21) Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.</p> <p>(22) But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.</p> <p>(23) For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.</p> <p>(24) Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.</p> <p>(25) And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.</p> <p>(26) There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.</p>	<p>(17) Three times in the year all your males shall appear before the Lord GOD {Jehovah}.</p> <p>(18) You shall not offer the blood of My sacrifice with leavened bread; neither shall the fat of My sacrifice remain until the morning.</p> <p>(19) The first of the first fruits of your land you shall bring into the house of the LORD {Jehovah} your God. You shall not boil a kid {young goat} in his mother's milk.</p> <p>(20) Look, I send an Angel^d before you, to protect you in the way, and to bring you into the place which I have prepared.</p> <p>(21) Beware of Him, and obey His voice, do not provoke Him; because He will not pardon your sins: Because My Name is in Him.</p> <p>(22) But if you shall indeed obey His voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries.</p> <p>(23) Because My Angel shall go before you, and bring you in to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.</p> <p>(24) You shall not bow down to their gods, nor serve them, nor do according to their deeds: but you shall completely overthrow them, and destroy their images.</p> <p>(25) And you shall serve the LORD {Jehovah} your God, and He shall bless your bread, and your water; and I will take sickness away from the midst of you.</p> <p>(26) Nothing shall miscarry their young, nor be barren, in your land: the number of your days I will fulfill.</p>
<p>23:20d - See Joshua 5:13-15 – an Angel - according to Stephen in Acts 7:38 this is Who appeared in the burning bush in Ex. 3:2</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(27) I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.</p> <p>(28) And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.</p> <p>(29) I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.</p> <p>(30) By little and little I will drive them out from before thee, until thou be increased, and inherit the land.</p> <p>(31) And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.</p> <p>(32) Thou shalt make no covenant with them, nor with their gods.</p> <p>(33) They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.</p> <p>Chapter 24</p> <p>(1) And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.</p> <p>(2) And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.</p>	<p>(27) I will send My fear before you, and will destroy all the people to whom you shall come, and I will make all your enemies turn their backs to you.</p> <p>(28) And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite, from before you.</p> <p>(29) I will not drive them out from before you in one year; lest the land become desolate, and the beast of the field multiply against you.</p> <p>(30) But little by little I will drive them out from before you, until you have increased, and inherit the land.</p> <p>(31) And I will set your bounds from the Red Sea even to the {Mediterranean} Sea of the Philistines, and from the desert to the {Euphrates} River:^e because I will deliver those who live in the land into your hand; and you shall drive them out before you.</p> <p>(32) You shall make no covenant with them, nor with their gods.</p> <p>(33) They shall not live in your land, lest they cause you to sin against Me: because if you serve their gods, it will surely be a snare to you.</p> <p>Chapter 24</p> <p>(1) And He said to Moses, Come up to the LORD {Jehovah}, you, and Aaron, {and Aaron's two sons} Nadab, and Abihu, and seventy of the elders of Israel; and you worship afar off.</p> <p>(2) And Moses alone shall come near the LORD {Jehovah}: but they shall not come near; neither shall the people go up with him.</p>
<p>23:31e - the river Euphrates - see Gen 15:18; Deut. 1:7; 11:24; Josh. 1:4 Fulfilled during reigns of King David and King Solomon – II Sam 8; I Ki. 4:24; 9:26</p> <p>- From Lebanon on north, to Mediterranean Sea on west, to Euphrates River on east, to and including Sinai Wilderness on south, to Red Sea and Nile River on west.</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(3) And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.</p> <p>(4) And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.</p> <p>(5) And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.</p> <p>(6) And Moses took half of the blood, and put <i>it</i> in basons; and half of the blood he sprinkled on the altar.</p> <p>(7) And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.</p> <p>(8) And Moses took the blood, and sprinkled <i>it</i> on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.</p> <p>(9) Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:</p> <p>(10) And they saw the God of Israel: and <i>there was</i> under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in <i>his</i> clearness.</p> <p>(11) And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.</p>	<p>(3) And Moses came and told the people all the words of the LORD {Jehovah}, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD {Jehovah} has said we will do.</p> <p>(4) And Moses wrote all the words of the LORD {Jehovah}, and rose up early in the morning, and built an altar at the foot of the hill, and twelve pillars, according to the twelve tribes of Israel.</p> <p>(5) And he sent young men of the children of Israel, who offered burnt offerings, and sacrificed peace offerings of oxen to the LORD {Jehovah}.</p> <p>(6) And Moses took half of the blood, and put <i>it</i> in bowls; and half of the blood he sprinkled on the altar.</p> <p>(7) And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD {Jehovah} has said we will do, and be obedient.</p> <p>(8) And Moses took the blood, and sprinkled <i>it</i> on the people, and said, Look the blood of the covenant, which the LORD {Jehovah} has made with you concerning all these words.</p> <p>(9) Then Moses went up, and Aaron, {and Aaron's two sons} Nadab, and Abihu, and seventy of the elders of Israel:</p> <p>(10) And they saw the God of Israel: and <i>there was</i> under His feet what appeared to be a paved work of a sapphire stone,^a and the body of heaven in <i>His</i> clearness.</p> <p>(11) And upon the nobles of the children of Israel He did not lay His hand: also they saw God, and ate and drank.</p>
24:10a – sapphire stone - blue	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(12) And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.</p> <p>(13) And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.</p> <p>(14) And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur <i>are</i> with you: if any man have any matters to do, let him come unto them.</p> <p>(15) And Moses went up into the mount, and a cloud covered the mount.</p> <p>(16) And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.</p> <p>(17) And the sight of the glory of the LORD <i>was</i> like devouring fire on the top of the mount in the eyes of the children of Israel.</p> <p>(18) And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.</p> <p>Chapter 25</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.</p>	<p>(12) And the LORD {Jehovah} said to Moses, Come up to Me into the mount, and be there: and I will give you tablets of stone, and a law, and commandments which I have written; that you may teach them.</p> <p>(13) And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.</p> <p>(14) And he said to the elders, You stay here for us, until we come again to you: and, see, Aaron and Hur^b <i>are</i> with you: if any man has any matters to do, let him come to them.</p> <p>(15) And Moses went up into the mount, and a cloud covered the mount.</p> <p>(16) And the glory of the LORD {Jehovah} stayed upon mount Sinai, and the cloud covered it six days: and the seventh day He called to Moses out of the midst of the cloud.</p> <p>(17) And the sight of the glory of the LORD {Jehovah} <i>was</i> like devouring fire on the top of the mount in the eyes of the children of Israel.</p> <p>(18) And Moses went into the midst of the cloud, and he went up into the mount: and Moses was in the mount forty days and forty nights.</p> <p>Chapter 25</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) Speak to the children of Israel, that they bring Me an offering: of every man who gives it willingly with his heart you shall take My offering.</p>
24:14b – Hur – see note on Ex. 17:10 – I Chr. 2:19-20; Ex. 31:2	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(3) And this is the offering which ye shall take of them; gold, and silver, and brass,</p> <p>(4) And blue, and purple, and scarlet, and fine linen, and goats' <i>hair</i>,</p> <p>(5) And rams' skins dyed red, and badgers' skins, and shittim wood,</p> <p>(6) Oil for the light, spices for anointing oil, and for sweet incense,</p> <p>(7) Onyx stones, and stones to be set in the ephod, and in the breastplate.</p> <p>(8) And let them make me a sanctuary; that I may dwell among them.</p> <p>(9) According to all that I shew thee, <i>after</i> the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make <i>it</i>.</p> <p>(10) And they shall make an ark <i>of</i> shittim wood: two cubits and a half <i>shall be</i> the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.</p> <p>(11) And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.</p> <p>(12) And thou shalt cast four rings of gold for it, and put <i>them</i> in the four corners thereof; and two rings <i>shall be</i> in the one side of it, and two rings in the other side of it.</p> <p>(13) And thou shalt make staves <i>of</i> shittim wood, and overlay them with gold.</p> <p>(14) And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.</p> <p>(15) The staves shall be in the rings of the ark: they shall not be taken from it.</p> <p>(16) And thou shalt put into the ark the testimony which I shall give thee.</p>	<p>(3) <i>And this is the offering which you shall take of them; gold, and silver, and brass,</i></p> <p>(4) <i>And blue, and purple, and scarlet, and fine linen, and goats' hair,</i></p> <p>(5) <i>And rams' skins dyed red, and badgers' skins, and shittim wood,</i></p> <p>(6) <i>Oil for the light, spices for anointing oil, and for sweet incense,</i></p> <p>(7) <i>Onyx stones, and stones to be set in the priest's robe,^a and in the breastplate.</i></p> <p>(8) <i>And let them make me a sanctuary; that I may live among them.</i></p> <p>(9) <i>According to all that I show you, after the pattern of the tabernacle, and the pattern of all its utensils, even so shall you make it.</i></p> <p>(10) <i>And they shall make an ark of shittim wood: two and a half cubits^b shall be its length, {about 45 in.; 1.14 m.} and a cubit and a half its width, {about 27 in.; 0.69 m.}^c and a cubit and a half its height. {about 27 in.; 0.69 m.}</i></p> <p>(11) <i>And you shall overlay it with pure gold, inside and outside you shall overlay it, and shall make upon it a crown of gold around it.</i></p> <p>(12) <i>And you shall cast four rings of gold for it, and put them in its four corners; and two rings shall be on the one side of it, and two rings in the other side of it.</i></p> <p>(13) <i>And you shall make poles of shittim wood, and overlay them with gold.</i></p> <p>(14) <i>And you shall put the poles into the rings by the sides of the ark, that the ark may be carried by them.</i></p> <p>(15) <i>The poles shall be in the rings of the ark: they shall not be taken from it.</i></p> <p>(16) <i>And you shall put into the ark the testimony which I shall give you.</i></p>
<p>25:7a - ephod – priest's robe or vest</p> <p>25:10b - two and 1/2 cubits - about 45 inches long; 1.14 meters [a cubit is about 18 inches - 1.5 ft] 45 inches long by 27 inches; 0.69 m wide by 27 inches; 0.69 m high - see Appendix J: Bible Weights and Measures</p> <p>25:10c – one and 1/2 cubits – about 27 inches {0.69 meters}</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(17) And thou shalt make a mercy seat <i>of</i> pure gold: two cubits and a half <i>shall be</i> the length thereof, and a cubit and a half the breadth thereof.</p> <p>(18) And thou shalt make two cherubims <i>of</i> gold, <i>of</i> beaten work shalt thou make them, in the two ends of the mercy seat.</p> <p>(19) And make one cherub on the one end, and the other cherub on the other end: <i>even</i> of the mercy seat shall ye make the cherubims on the two ends thereof.</p> <p>(20) And the cherubims shall stretch forth <i>their</i> wings on high, covering the mercy seat with their wings, and their faces <i>shall look</i> one to another; toward the mercy seat shall the faces of the cherubims be.</p> <p>(21) And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.</p> <p>(22) And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which <i>are</i> upon the ark of the testimony, of all <i>things</i> which I will give thee in commandment unto the children of Israel.</p> <p>(23) Thou shalt also make a table <i>of</i> shittim wood: two cubits <i>shall be</i> the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.</p> <p>(24) And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.</p>	<p>(17) And you shall make a mercy seat <i>of</i> pure gold: two and a half cubits <i>shall be</i> its length, {about 45 in.; 1.14 m.} and a cubit and a half its width. {about 27 in.; 0.69 m.}^d</p> <p>(18) And you shall make two cherubims <i>of</i> gold, <i>of</i> beaten work you shall make them, in the two ends of the mercy seat.</p> <p>(19) And make one cherub on the one end, and the other cherub on the other end: <i>even</i> of the mercy seat you shall make the cherubims on its two ends.</p> <p>(20) And the cherubims shall stretch forth <i>their</i> wings on high, covering the mercy seat with their wings, and their faces <i>shall look</i> towards one another; the faces of the cherubims shall be facing the mercy seat.</p> <p>(21) And you shall put the mercy seat above upon the ark; and in the ark you shall put the testimony {covenant} that I shall give to you.</p> <p>(22) And there I will meet with you, and I will commune with you from above the mercy seat, from between the two cherubims which <i>are</i> upon the ark of the testimony, of all <i>things</i> which I will give you in commandment to the children of Israel.</p> <p>(23) You shall also make a table <i>of</i> shittim wood: two cubits <i>shall be</i> its length, {about 36 in.; 0.91 m.} and a cubit its width, {about 18 in.; 0.46 m.} and a cubit and a half its height. {about 27 in.; 0.69 m.}^e</p> <p>(24) And you shall overlay it with pure gold, and make a crown of gold around it.^f</p>
<p>25:17d – two and a half cubits - about 45 inches; 1.14 m. long by 27 inches; 0.69 m. wide [the same as the length and width of the ark - see 25:10] – a cubit is about 18 inches or 0.46 meters – see Appendix J: Bible Weights and Measures</p> <p>25:23e - 2 cubits by 1 cubit by 1.5 cubits - about 36 inches; 0.91 meters long by 18 inches; 0.46 meters wide by 27 inches; 0.69 meters high - see 25:10 – see Appendix J: Bible Weights and Measures</p> <p>25:24f - crown around it - like the ark of the covenant - see 25:11</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(25) And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.</p> <p>(26) And thou shalt make for it four rings of gold, and put the rings in the four corners that <i>are</i> on the four feet thereof.</p> <p>(27) Over against the border shall the rings be for places of the staves to bear the table.</p> <p>(28) And thou shalt make the staves <i>of</i> shittim wood, and overlay them with gold, that the table may be borne with them.</p> <p>(29) And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: <i>of</i> pure gold shalt thou make them.</p> <p>(30) And thou shalt set upon the table shewbread before me alway.</p> <p>(31) And thou shalt make a candlestick <i>of</i> pure gold: <i>of</i> beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.</p> <p>(32) And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:</p> <p>(33) Three bowls made like unto almonds, <i>with</i> a knop and a flower in one branch; and three bowls made like almonds in the other branch, <i>with</i> a knop and a flower: so in the six branches that come out of the candlestick.</p> <p>(34) And in the candlestick <i>shall be</i> four bowls made like unto almonds, <i>with</i> their knops and their flowers.</p>	<p>(25) And you shall make it a border of a hand breadth around it, {about 4 in.; 0.1 m.}^s and you shall make a golden crown to the border around it.</p> <p>(26) And you shall make for it four rings of gold, and put the rings in the four corners that <i>are</i> on its four feet.</p> <p>(27) The rings shall be against the border for places for the poles to carry the table.</p> <p>(28) And you shall make the poles <i>of</i> shittim wood, and overlay them with gold, that the table may be carried by them.</p> <p>(29) And you shall make its dishes, and its spoons, and its covers, and its bowls, to cover all: <i>of</i> pure gold you shall make them.</p> <p>(30) And you shall set upon the table holy bread {that has been blessed}^h before Me always.</p> <p>(31) And you shall make a candlestick <i>of</i> pure gold: the candlestick shall be made <i>of</i> beaten work: its shaft, and its branches, its bowls, its buds, and its flowers, shall be of the same.</p> <p>(32) And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:</p> <p>(33) Three bowls made in the shape of almonds, <i>with</i> a bud and a flower in one branch; and three bowls made in the shape of almonds in the other branch, <i>with</i> a bud and a flower: so in the six branches that come out of the candlestick.</p> <p>(34) And in the candlestick <i>shall be</i> four bowls made in the shape of almonds, <i>with</i> their buds and their flowers.</p>
<p>25:25g - hand breadth - i.e. width of a hand - about 4 inches; 0.1 m. 25:30h - showbread - holy, blessed, consecrated bread</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(35) And <i>there shall be</i> a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.</p> <p>(36) Their knops and their branches shall be of the same: all it <i>shall be</i> one beaten work of pure gold.</p> <p>(37) And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.</p> <p>(38) And the tongs thereof, and the snuffdishes thereof, <i>shall be of</i> pure gold.</p> <p>(39) Of a talent of pure gold shall he make them.</p> <p>(40) And look that thou make <i>them</i> after their pattern, which was shewed thee in the mount.</p> <p>Chapter 26</p> <p>(1) Moreover thou shalt make the tabernacle <i>with</i> ten curtains of fine twined linen, and blue, and purple, and scarlet: <i>with</i> cherubims of cunning work shalt thou make them.</p> <p>(2) The length of one curtain <i>shall be</i> eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.</p>	<p>(35) And <i>there shall be</i> a bud under two branches of the same, and a bud under two branches of the same, and a bud under two branches of the same, according to the six branches that proceed out of the candlestick.</p> <p>(36) Their buds and their branches shall be of the same: all of it <i>shall be</i> one beaten work of pure gold.</p> <p>(37) And you shall make its seven lamps:ⁱ and they shall light its lamps, that they may give light opposite it.</p> <p>(38) And its tongs, and its snuff dishes,^j <i>shall be of</i> pure gold.</p> <p>(39) He shall make it of a talent of pure gold, {about 75 lbs.; 34.0 kg.}^k with all these vessels.</p> <p>(40) And see to it that you make <i>them</i> after their pattern, which was shown you in the mount.</p> <p>Chapter 26</p> <p>(1) Furthermore you shall make the tabernacle <i>with</i> ten curtains of fine twined linen, and blue, and purple, and scarlet: <i>with</i> cherubims of skilled craftsmanship you shall make them.</p> <p>(2) The length of one curtain <i>shall be</i> twenty-eight cubits {about 42 ft.; 12.8 m.}, and the width of one curtain four cubits {about 6 ft.; 1.8 m.}: and every one of the curtains shall be of the same size.^a</p>
<p>25:37i - the seven branched candlestick [menora] has a candle [small bowl of olive oil] on top and three on each side for a total of seven - it is to be placed opposite the altar in the holy place [mid section of the tabernacle]- in Rev. 1:20 we are told the candlestick represents the churches - 7 is the number for "complete" - see note on 26:3</p> <p>25:38j – snuff dishes – used to put out the candles {actually olive oil lamps [see Ex. 27:20]}</p> <p>25:39k - a talent of pure gold - about 75 pounds; 34.0 kilograms</p> <p>26:2a - 28 cubits long [about 42 feet; 12.8 meters] by 4 cubits high [about 6 feet; 1.8 meters] {a cubit is about 18 inches or 1.5 feet; 0.69 meters } all of the curtains are to be the same size – see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(3) The five curtains shall be coupled together one to another; and <i>other</i> five curtains <i>shall be</i> coupled one to another.</p> <p>(4) And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of <i>another</i> curtain, in the coupling of the second.</p> <p>(5) Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that <i>is</i> in the coupling of the second; that the loops may take hold one of another.</p> <p>(6) And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.</p> <p>(7) And thou shalt make curtains <i>of goats' hair</i> to be a covering upon the tabernacle: eleven curtains shalt thou make.</p> <p>(8) The length of one curtain <i>shall be</i> thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains <i>shall be all</i> of one measure.</p> <p>(9) And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.</p> <p>(10) And thou shalt make fifty loops on the edge of the one curtain <i>that is</i> outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.</p> <p>(11) And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.</p>	<p>(3) The five^b curtains shall be coupled together one to another; and <i>other</i> five curtains <i>shall be</i> coupled one to another.</p> <p>(4) And you shall make loops of blue upon the edge of the one curtain from the thick edge in the coupling; and likewise you shall make in the outermost edge of <i>another</i> curtain, in the coupling of the second.</p> <p>(5) Fifty^c loops you shall make in the one curtain, and fifty loops you shall make in the edge of the curtain that <i>is</i> in the coupling of the second; that the loops may take hold of one another.</p> <p>(6) And you shall make fifty clasps of gold, and couple the curtains together with the clasps: and it shall be one tabernacle.</p> <p>(7) And you shall make curtains <i>of goats' hair</i> to be a covering upon the tabernacle: eleven curtains you shall make.</p> <p>(8) The length of one curtain <i>shall be</i> thirty cubits {about 45 ft.; 13.7 m.}, and the width of one curtain four cubits {about 6 ft.; 1.8 m.};^d and the eleven curtains <i>shall all be</i> of the same size.</p> <p>(9) And you shall couple five curtains by themselves, and six^e curtains by themselves, and shall double the sixth curtain in the forefront of the tabernacle.</p> <p>(10) And you shall make fifty loops on the edge of the one curtain <i>that is</i> outermost in the coupling, and fifty loops in the edge of the curtain which couples the second.</p> <p>(11) And you shall make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one.</p>
<p>26:3b - 5 [five] - the number for "grace" – see Use of Numbers in Scripture at www.TheWordNotes.com</p> <p>26:5c - 50 - 5x10 - perfect grace</p> <p>26:8d - thirty cubits long [about 45 feet.; 13.7 meters] by 4 cubits wide [about 6 feet; 1.8 meters]</p> <p>26:9e - 6 - the number for man - man was created on the sixth day – see Use of Numbers in Scripture at www.TheWordNotes.com</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(12) And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.</p> <p>(13) And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.</p> <p>(14) And thou shalt make a covering for the tent <i>of</i> rams' skins dyed red, and a covering above <i>of</i> badgers' skins.</p> <p>(15) And thou shalt make boards for the tabernacle <i>of</i> shittim wood standing up.</p> <p>(16) Ten cubits <i>shall be</i> the length of a board, and a cubit and a half <i>shall be</i> the breadth of one board.</p> <p>(17) Two tenons <i>shall there be</i> in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.</p> <p>(18) And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.</p> <p>(19) And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.</p> <p>(20) And for the second side of the tabernacle on the north side <i>there shall be</i> twenty boards:</p> <p>(21) And their forty sockets <i>of</i> silver; two sockets under one board, and two sockets under another board.</p> <p>(22) And for the sides of the tabernacle westward thou shalt make six boards.</p>	<p>(12) And the remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the backside of the tabernacle.</p> <p>(13) And a cubit {about 18 in.; 0.46 m.} on the one side, and a cubit {about 18 in.; 0.46 m.} on the other side of that which remains in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on each side, to cover it.</p> <p>(14) And you shall make a covering for the tent <i>of</i> rams' skins dyed red, and a covering above <i>of</i> badgers' skins.</p> <p>(15) And you shall make boards for the tabernacle <i>of</i> shittim wood standing up.</p> <p>(16) Ten cubits {about 15 ft.; 4.6 m.} <i>shall be</i> the length of a board, and a cubit and a half {about 2 ft.; 0.69 m.} <i>shall be</i> the width of one board.^f</p> <p>(17) <i>There shall be</i> two pegs on one board, set in order one against another: this is how you shall make all the boards of the tabernacle.</p> <p>(18) And you shall make the boards for the tabernacle, twenty boards on the south side southward.</p> <p>(19) And you shall make forty sockets of silver under the twenty boards; two sockets under one board for its two pegs, and two sockets under another board for its two pegs.</p> <p>(20) And for the second side of the tabernacle on the north side <i>there shall be</i> twenty boards:</p> <p>(21) And their forty sockets <i>of</i> silver; two sockets under one board, and two sockets under another board.</p> <p>(22) And for the sides of the tabernacle westward you shall make six boards.</p>
<p>26:16f - 10 cubits long [about 15 feet; 4.6 meters] by 1.5 cubits [about 2 ft; 0.69 meters wide] - 10 is the number for perfection – see Appendix J: Bible Weights and Measures and Use of Numbers in Scripture at www.TheWordNotes.com</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(23) And two boards shalt thou make for the corners of the tabernacle in the two sides.</p> <p>(24) And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.</p> <p>(25) And they shall be eight boards, and their sockets <i>of</i> silver, sixteen sockets; two sockets under one board, and two sockets under another board.</p> <p>(26) And thou shalt make bars <i>of</i> shittim wood; five for the boards of the one side of the tabernacle,</p> <p>(27) And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.</p> <p>(28) And the middle bar in the midst of the boards shall reach from end to end.</p> <p>(29) And thou shalt overlay the boards with gold, and make their rings <i>of</i> gold <i>for</i> places for the bars: and thou shalt overlay the bars with gold.</p> <p>(30) And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.</p> <p>(31) And thou shalt make a vail <i>of</i> blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:</p> <p>(32) And thou shalt hang it upon four pillars of shittim <i>wood</i> overlaid with gold: their hooks <i>shall be of</i> gold, upon the four sockets of silver.</p>	<p>(23) <i>And two boards you shall make for the corners of the tabernacle in the two sides.</i></p> <p>(24) <i>And they shall be coupled together on bottom, and on top onto one ring: so shall it be for both of them; they shall be for the two corners.</i></p> <p>(25) <i>And there shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.</i></p> <p>(26) <i>And you shall make bars of shittim wood; five for the boards of the one side of the tabernacle,</i></p> <p>(27) <i>And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.</i></p> <p>(28) <i>And the middle bar in the midst of the boards shall reach from end to end.</i></p> <p>(29) <i>And you shall overlay the boards with gold, and make their rings of gold for places for the bars: and you shall overlay the bars with gold.</i></p> <p>(30) <i>And you shall raise up the tabernacle according to the fashion of which was shown you in the mount.</i></p> <p>(31) <i>And you shall make a curtain of blue, and purple, and scarlet, and fine twined linen of skilled craftsmanship: with cherubims {of needle work} sewn on it:</i></p> <p>(32) <i>And you shall hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.</i></p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(33) And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy <i>place</i> and the most holy.</p> <p>(34) And thou shalt put the mercy seat upon the ark of the testimony in the most holy <i>place</i>.</p> <p>(35) And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.</p> <p>(36) And thou shalt make an hanging for the door of the tent, <i>of</i> blue, and purple, and scarlet, and fine twined linen, wrought with needlework.</p> <p>(37) And thou shalt make for the hanging five pillars <i>of</i> shittim wood, and overlay them with gold, <i>and</i> their hooks <i>shall</i> be of gold: and thou shalt cast five sockets of brass for them.</p> <p>Chapter 27</p> <p>(1) And thou shalt make an altar <i>of</i> shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof <i>shall be</i> three cubits.</p> <p>(2) And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.</p> <p>(3) And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make <i>of</i> brass.</p>	<p>(33) And you shall hang up the curtain under the clasps, that you may bring inside the curtain the ark of the testimony {covenant}: and the curtain shall divide between the holy <i>place</i> and the most holy {Holy of Holies}.^s</p> <p>(34) And you shall put the mercy seat upon the ark of the testimony {covenant} in the most holy <i>place</i> {Holy of Holies}.</p> <p>(35) And you shall set the table outside the curtain, and the candlestick opposite the table on the side of the tabernacle towards the south: and you shall put the table on the north side.</p> <p>(36) And you shall make a curtain for the door of the tent, <i>of</i> blue, and purple, and scarlet, and fine twined linen, made with needlework.</p> <p>(37) And you shall make for the curtain five pillars <i>of</i> shittim <i>wood</i>, and overlay them with gold, <i>and</i> their hooks <i>shall be of</i> gold: and you shall cast five sockets of brass for them.</p> <p>Chapter 27</p> <p>(1) And you shall make an altar <i>of</i> shittim wood, five cubits long {about 7.5 ft.; 2.3 m.}, and five cubits wide; {about 7.5 ft.; 2.3 m.} the altar shall be foursquare: and the height of it <i>shall be</i> three cubits {about 4.5 ft.; 1.4 m.}.^a</p> <p>(2) And you shall make its horns upon its four corners: its horns shall be of the same: and you shall overlay it with brass.</p> <p>(3) And you shall make its pans to receive its ashes, and its shovels, and its bowls and its meat hooks, and its fire pans: all its vessels you shall make <i>of</i> brass.</p>
<p>26:33g - holy place [mid section of the tabernacle]; most holy [also referred to as the "Holy of Holies"]</p> <p>27:1a - 5 cubits long [about 7.5 feet; 2.3 meters] and 5 cubits wide [about 7.5 feet; 2.3 meters] and 3 cubits high [about 4.5 feet; 1.4 meters] - see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(4) And thou shalt make for it a grate of network <i>of</i> brass; and upon the net shalt thou make four brasen rings in the four corners thereof.</p> <p>(5) And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.</p> <p>(6) And thou shalt make staves for the altar, staves <i>of</i> shittim wood, and overlay them with brass.</p> <p>(7) And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.</p> <p>(8) Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make <i>it</i>.</p> <p>(9) And thou shalt make the court of the tabernacle: for the south side southward <i>there shall be</i> hangings for the court <i>of</i> fine twined linen of an hundred cubits long for one side:</p> <p>(10) And the twenty pillars thereof and their twenty sockets <i>shall be of</i> brass; the hooks of the pillars and their fillets <i>shall be of</i> silver.</p> <p>(11) And likewise for the north side in length <i>there shall be</i> hangings of an hundred <i>cubits</i> long, and his twenty pillars and their twenty sockets <i>of</i> brass; the hooks of the pillars and their fillets <i>of</i> silver.</p> <p>(12) And <i>for</i> the breadth of the court on the west side <i>shall be</i> hangings of fifty cubits: their pillars ten, and their sockets ten.</p> <p>(13) And the breadth of the court on the east side eastward <i>shall be</i> fifty cubits.</p>	<p>(4) <i>And you shall make for it a grate net of brass; and upon the net you shall make four brass rings in its four corners.</i></p> <p>(5) <i>And you shall put it under the ledge of the altar beneath, that the net may be even to the midst of the altar.</i></p> <p>(6) <i>And you shall make poles for the altar, poles of shittim wood, and overlay them with brass.</i></p> <p>(7) <i>And the poles shall be put into the rings, and the poles shall be upon the two sides of the altar, to carry it.</i></p> <p>(8) <i>You shall make it hollow with boards: as it was shown you in the mount, so shall they make it.</i></p> <p>(9) <i>And you shall make the court of the tabernacle: because the south side southward there shall be curtains for the court of fine twined linen of one hundred cubits long for one side: {about 150 ft.; 45.7 m.}^b</i></p> <p>(10) <i>And its twenty pillars and their twenty sockets shall be of brass; the hooks of the pillars and their bands shall be of silver.</i></p> <p>(11) <i>And likewise for the north side in length there shall be curtains of one hundred cubits long, {about 150 ft.; 45.7 m.} and its twenty pillars and their twenty sockets of brass; the hooks of the pillars and their bands of silver.</i></p> <p>(12) <i>And for the width of the court on the west side shall be curtains of fifty cubits {about 75 ft.; 22.9 m.}^c their pillars ten, and their sockets ten.</i></p> <p>(13) <i>And the width of the court on the east side eastward shall be fifty cubits {about 75 ft.; 22.9 m.}.</i></p>
<p>27:9b - 100 cubits [about 150 feet; 45.7 meters] - 10x10 – perfection – see Use of Numbers in Scripture at www.TheWordNotes.com - see Appendix J: Bible Weights and Measures</p> <p>27:12c - 50 cubits [about 75 feet; 22.9 meters]</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(14) The hangings of one side <i>of the gate shall be</i> fifteen cubits: their pillars three, and their sockets three.</p> <p>(15) And on the other side <i>shall be</i> hangings fifteen <i>cubits</i>: their pillars three, and their sockets three.</p> <p>(16) And for the gate of the court <i>shall be</i> an hanging of twenty cubits, <i>of</i> blue, and purple, and scarlet, and fine twined linen, wrought with needlework: <i>and</i> their pillars <i>shall be</i> four, and their sockets four.</p> <p>(17) All the pillars round about the court <i>shall be</i> filleted with silver; their hooks <i>shall be of</i> silver, and their sockets <i>of</i> brass.</p> <p>(18) The length of the court <i>shall be</i> an hundred cubits, and the breadth fifty every where, and the height five cubits <i>of</i> fine twined linen, and their sockets <i>of</i> brass.</p> <p>(19) All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, <i>shall be of</i> brass.</p> <p>(20) And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.</p> <p>(21) In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: <i>it shall be</i> a statute for ever unto their generations on the behalf of the children of Israel.</p>	<p>(14) The curtains of one side <i>of the gate shall be</i> fifteen cubits {about 22.5 ft.; 6.9 m.};^d their pillars three, and their sockets three.</p> <p>(15) And on the other side <i>shall be</i> curtains fifteen <i>cubits</i> {about 22.5 ft.; 6.9 m.}: their pillars three, and their sockets three.</p> <p>(16) And for the gate of the court <i>shall be</i> a curtain of twenty cubits {about 30 ft.; 9.1 m.};^e <i>of</i> blue, and purple, and scarlet, and fine twined linen, made with needlework: <i>and</i> their pillars <i>shall be</i> four, and their sockets four.</p> <p>(17) All the pillars around the court <i>shall be</i> banded with silver; their hooks <i>shall be of</i> silver, and their sockets <i>of</i> brass.</p> <p>(18) The length of the court <i>shall be</i> one hundred cubits {about 150 ft.; 45.7 m.};^f and the width fifty {cubits} everywhere, {about 75 ft.; 22.9m}^g and the height five cubits {about 7.5 ft.; 2.3 m.};^h <i>of</i> fine twined linen, and their sockets <i>of</i> brass.</p> <p>(19) All the vessels of the tabernacle in all its service, and all its pins, and all the pins of the court, <i>shall be of</i> brass.</p> <p>(20) And you shall command the children of Israel, that they bring you pure beaten olive oil for the light, to cause the lamp to burn always.</p> <p>(21) In the tabernacle of the congregation outside the curtain {outside the Holy of Holies} which is before the testimony {covenant}, Aaron and his sons shall maintain it from evening to morning before the LORD {Jehovah}: <i>it shall be</i> a statute forever to their generations on the behalf of the children of Israel.</p>
<p>27:14d - 15 cubits [about 22.5 feet; 6.9 meters] 27:16e - 20 cubits [about 30 feet; 9.1 meters] 27:18f - 100 cubits [about 150 feet; 45.7 meters] 27:18g - 50 cubits [about 75 feet; 22.9 meters] 27:18h - 5 cubits [about 7.5 feet; 2.3 meters] - Note multiples of 5 – the number for grace – see Use of Numbers in Scripture at www.TheWordNotes.com - see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>Chapter 28</p> <p>(1) And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, <i>even</i> Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.</p> <p>(2) And thou shalt make holy garments for Aaron thy brother for glory and for beauty.</p> <p>(3) And thou shalt speak unto all <i>that are</i> wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.</p> <p>(4) And these <i>are</i> the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.</p> <p>(5) And they shall take gold, and blue, and purple, and scarlet, and fine linen.</p> <p>(6) And they shall make the ephod <i>of</i> gold, <i>of</i> blue, and <i>of</i> purple, <i>of</i> scarlet, and fine twined linen, with cunning work.</p> <p>(7) It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.</p> <p>(8) And the curious girdle of the ephod, which <i>is</i> upon it, shall be of the same, according to the work thereof; <i>even of</i> gold, <i>of</i> blue, and purple, and scarlet, and fine twined linen.</p> <p>(9) And thou shalt take two onyx stones, and grave on them the names of the children of Israel:</p>	<p>Chapter 28</p> <p>(1) And take to yourself Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me in the priest's office, <i>even</i> Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.</p> <p>(2) And you shall make holy robes for Aaron your brother for glory and for beauty.</p> <p>(3) And you shall speak to all <i>who are</i> wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's robes to consecrate him, that he may minister to Me in the priest's office.</p> <p>(4) And these <i>are</i> the robes which they shall make; a breastplate, and an ephod {priestly robe}, and a robe, and an embroidered coat, a mitre {priestly hat}, and a belt: and they shall make holy clothing for Aaron your brother, and his sons, that he may minister to Me in the priest's office.</p> <p>(5) And they shall take gold, and blue, and purple, and scarlet, and fine linen.</p> <p>(6) And they shall make the ephod {priestly robe} <i>of</i> gold, <i>of</i> blue, and <i>of</i> purple, <i>of</i> scarlet, and fine twined linen, with skillful craftsmanship.</p> <p>(7) It shall have its two shoulder pieces joined at its two edges; and so it shall be joined together.</p> <p>(8) And the belt of the ephod {priestly robe}, which <i>is</i> upon it, shall be of the same, according to its workmanship; <i>even of</i> gold, <i>of</i> blue, and purple, and scarlet, and fine twined linen.</p> <p>(9) And you shall take two onyx stones, and inscribe on them the names of the children of Israel:</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(10) Six of their names on one stone, and <i>the other</i> six names of the rest on the other stone, according to their birth.</p> <p>(11) With the work of an engraver in stone, <i>like</i> the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.</p> <p>(12) And thou shalt put the two stones upon the shoulders of the ephod <i>for</i> stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.</p> <p>(13) And thou shalt make ouches <i>of</i> gold;</p> <p>(14) And two chains <i>of</i> pure gold at the ends; <i>of</i> wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.</p> <p>(15) And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; <i>of</i> gold, <i>of</i> blue, and <i>of</i> purple, and <i>of</i> scarlet, and <i>of</i> fine twined linen, shalt thou make it.</p> <p>(16) Foursquare it shall be <i>being</i> doubled; a span <i>shall be</i> the length thereof, and a span <i>shall be</i> the breadth thereof.</p> <p>(17) And thou shalt set in it settings of stones, <i>even</i> four rows of stones: <i>the first</i> row <i>shall be</i> a sardius, a topaz, and a carbuncle: <i>this shall be</i> the first row.</p> <p>(18) And the second row <i>shall be</i> an emerald, a sapphire, and a diamond.</p> <p>(19) And the third row a ligure, an agate, and an amethyst.</p> <p>(20) And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.</p>	<p>(10) Six of their names on one stone, and <i>the other</i> six names of the rest on the other stone, according to their birth.</p> <p>(11) With the work of an engraver in stone, <i>like</i> the engravings of a signet {ring}, you shall engrave the two stones with the names of the children of Israel: you shall make them to be set in settings of gold.</p> <p>(12) And you shall put the two stones upon the shoulders of the ephod {priestly robe} <i>for</i> stones of memorial to the children of Israel: and Aaron shall bear their names before the LORD {Jehovah} upon his two shoulders for a memorial.</p> <p>(13) And you shall make settings <i>of</i> gold;</p> <p>(14) And two chains <i>of</i> pure gold at the ends; <i>of</i> braided workmanship you shall make them, and fasten the braided chains to the settings.</p> <p>(15) And you shall make the breastplate of judgment with skilled craftsmanship; you shall make it after the workmanship of the ephod {priestly robe}; <i>of</i> gold, <i>of</i> blue, and <i>of</i> purple, and <i>of</i> scarlet, and <i>of</i> fine twined linen, you shall make it.</p> <p>(16) Foursquare it shall be <i>being</i> doubled; a span <i>shall be</i> its length {about 9 in.; 0.23 m.},^a and a span <i>shall be</i> its width {about 9 in.; 0.23 m.}.</p> <p>(17) And you shall set in it settings of stones, <i>even</i> four rows of stones: <i>the first</i> row <i>shall be</i> a sardius, a topaz, and a carbuncle: <i>this shall be</i> the first row.</p> <p>(18) And the second row <i>shall be</i> an emerald, a sapphire, and a diamond.</p> <p>(19) And the third row a jacinth, an agate, and an amethyst.</p> <p>(20) And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosures.</p>
<p>28:16a - span - zereth {זֶרֶת} - spreading of the fingers - about 9 inches - which is about half a cubit (18 inches); 0.23 meters – see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(21) And the stones shall be with the names of the children of Israel, twelve, according to their names, <i>like</i> the engravings of a signet; every one with his name shall they be according to the twelve tribes.</p> <p>(22) And thou shalt make upon the breastplate chains at the ends <i>of</i> wreathen work <i>of</i> pure gold.</p> <p>(23) And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.</p> <p>(24) And thou shalt put the two wreathen <i>chains</i> of gold in the two rings <i>which are</i> on the ends of the breastplate.</p> <p>(25) And <i>the other</i> two ends of the two wreathen <i>chains</i> thou shalt fasten in the two ouches, and put <i>them</i> on the shoulderpieces of the ephod before it.</p> <p>(26) And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which <i>is</i> in the side of the ephod inward.</p> <p>(27) And two <i>other</i> rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the <i>other</i> coupling thereof, above the curious girdle of the ephod.</p> <p>(28) And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that <i>it</i> may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.</p>	<p>(21) And the stones shall be with the names of the children of Israel, twelve, according to their names, <i>like</i> the engravings of a signet {ring}; they shall each have his name inscribed according to the twelve tribes.</p> <p>(22) And you shall make upon the breastplate chains at the ends <i>of</i> braided work <i>of</i> pure gold.</p> <p>(23) And you shall make upon the breastplate two rings of gold, and shall put the two rings on the two ends of the breastplate.</p> <p>(24) And you shall put the two braided <i>chains</i> of gold in the two rings <i>which are</i> on the ends of the breastplate.</p> <p>(25) And <i>the other</i> two ends of the two braided <i>chains</i> you shall fasten in the two fasteners, and put <i>them</i> on the shoulder pieces of the ephod {priestly robe} in the front.</p> <p>(26) And you shall make two rings of gold, and you shall put them upon the two ends of the breastplate in its border, which <i>is</i> in the inside of the ephod {priestly robe}.</p> <p>(27) And two <i>other</i> rings of gold you shall make, and shall put them on the two sides of the ephod {priestly robe} underneath, toward its front, opposite its <i>other</i> couplings, above the belt of the ephod {priestly robe}.</p> <p>(28) And they shall bind the breastplate by its rings to the rings of the ephod {priestly robe} with a lace of blue, that <i>it</i> may be above the belt of the ephod {priestly robe}, and that the breastplate not be loosened from the ephod {priestly robe}.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(29) And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy <i>place</i>, for a memorial before the LORD continually.</p> <p>(30) And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.</p> <p>(31) And thou shalt make the robe of the ephod all <i>of</i> blue.</p> <p>(32) And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.</p> <p>(33) And <i>beneath</i> upon the hem of it thou shalt make pomegranates <i>of</i> blue, and <i>of</i> purple, and <i>of</i> scarlet, round about the hem thereof; and bells of gold between them round about:</p> <p>(34) A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.</p>	<p>(29) <i>And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goes in to the holy <i>place</i>^b, for a memorial before the LORD {Jehovah} continually.</i></p> <p>(30) <i>And you shall put in the breastplate of judgment the Urim^c and the Thummim^d; and they shall be upon Aaron's heart, when he goes in before the LORD {Jehovah}: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD {Jehovah} continually.</i></p> <p>(31) <i>And you shall make the robe of the ephod {priestly robe} all <i>of</i> blue.</i></p> <p>(32) <i>And there shall be a hole in the top of it, in its middle: it shall have a binding of woven work around its hole, as the hole of a coat of mail,^e so that it cannot be torn.</i></p> <p>(33) <i>And <i>beneath</i> upon its hem you shall make {needle work <i>of</i>} pomegranates <i>of</i> blue, and <i>of</i> purple, and <i>of</i> scarlet, around its hem; and bells of gold between and around them:</i></p> <p>(34) <i>A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around.</i></p>
<p>28:29b – holy place – the middle section {outside the Holy of Holies} where Aaron and others will normally minister</p> <p>28:30c - Urim {אֲדָמָה} - flame, or light</p> <p>28:30d - Thummim {תְּמִימִים} - perfections</p> <p>The Urim and Thummin represented the perfect light or truth of God - We have no description in scripture as to what these pieces actually looked like. According to Jewish tradition these pieces to be added to Aaron's breastplate were given to Moses by God Himself. In Num. 27:21 and I Sam. 28:6 they represent God's answer to questions asked of Him. Some believe they were tossed like dice to receive an answer. Lots were often cast in scripture to determine God's will, but the Urim and Thummin are never mentioned in those scriptures. Josephus and other Jewish writers state they were the twelve stones on the high priest's breastplate.</p> <p>28:32e - habergeon – coat of mail – netting of metal used for protection in battle</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(35) And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy <i>place</i> before the LORD, and when he cometh out, that he die not.</p> <p>(36) And thou shalt make a plate <i>of</i> pure gold, and grave upon it, <i>like</i> the engravings of a signet, HOLINESS TO THE LORD.</p> <p>(37) And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.</p> <p>(38) And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.</p> <p>(39) And thou shalt embroider the coat of fine linen, and thou shalt make the mitre <i>of</i> fine linen, and thou shalt make the girdle <i>of</i> needlework.</p> <p>(40) And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.</p> <p>(41) And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.</p> <p>(42) And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:</p>	<p>(35) And it shall be upon Aaron to minister: and his sound shall be heard^f when he moves into the holy <i>place</i> before the LORD {Jehovah} {Holy of Holies}, and when he comes out, that he not die.</p> <p>(36) And you shall make a plate <i>of</i> pure gold, and engrave upon it, <i>like</i> the engravings of a signet {ring}, HOLINESS TO THE LORD.</p> <p>(37) And you shall put it on a blue lace, that it may be upon the mitre {priestly hat}; it shall be upon the front of the mitre {priestly hat}.</p> <p>(38) And it shall be upon Aaron's forehead, that Aaron may bear the sin of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD {Jehovah}.</p> <p>(39) And you shall embroider the coat of fine linen, and you shall make the mitre {priestly hat} <i>of</i> fine linen, and you shall make the belt <i>of</i> needlework.</p> <p>(40) And for Aaron's sons you shall make coats, and you shall make for them belts, and you shall make for them bonnets {caps}, for glory and for beauty.</p> <p>(41) And you shall put them upon Aaron your brother, and his sons with him; and shall anoint them, and consecrate them, and sanctify them, that they may minister to Me in the priest's office.</p> <p>(42) And you shall make them linen under shorts to cover their nakedness; they shall reach from the waist even to the thighs:</p>
<p>28:35^f – his sound shall be heard – according to tradition he also wore a rope around his ankle - since only the high priest could come into the Holy of Holies, if he stopped moving for a long period of time [perhaps died in the presence of the Lord] no one could go in to get him out.</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(43) And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy <i>place</i>; that they bear not iniquity, and die: <i>it shall be</i> a statute for ever unto him and his seed after him.</p> <p>Chapter 29</p> <p>(1) And this <i>is</i> the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,</p> <p>(2) And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: <i>of</i> wheaten flour shalt thou make them.</p> <p>(3) And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.</p> <p>(4) And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.</p> <p>(5) And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:</p> <p>(6) And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.</p> <p>(7) Then shalt thou take the anointing oil, and pour <i>it</i> upon his head, and anoint him.</p> <p>(8) And thou shalt bring his sons, and put coats upon them.</p>	<p>(43) And they shall be upon Aaron, and upon his sons, when they come into the tabernacle of the congregation, or when they come near the altar to minister in the holy <i>place</i>; that they not bear sin, and die: <i>it shall be</i> a law forever to him and his descendants after him.</p> <p>Chapter 29</p> <p>(1) And this <i>is</i> how you shall hallow them {make them holy}, to minister to Me in the priest's office: Take one young bull, and two rams without blemish,</p> <p>(2) And unleavened bread, and unleavened cakes tempered with oil, and unleavened wafers <i>of</i> wheat flour anointed with oil: you shall make them.</p> <p>(3) And you shall put them into one basket, and bring them in the basket, with the bull and the two rams.</p> <p>(4) And Aaron and his sons you shall bring to the door of the tabernacle of the congregation, and shall wash them with water.</p> <p>(5) And you shall take the robes, and put upon Aaron the coat, and the robe of the ephod {priestly robe}, and the ephod {priestly robe}, and the breastplate, and tie him with the belt of the ephod {priestly robe}:</p> <p>(6) And you shall put the mitre {priestly hat} upon his head, and put the holy crown upon the mitre {priestly hat}.</p> <p>(7) Then you shall take the anointing oil, and pour <i>it</i> upon his head, and anoint him.</p> <p>(8) And you shall bring his sons, and put coats upon them.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(9) And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.</p> <p>(10) And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.</p> <p>(11) And thou shalt kill the bullock before the LORD, <i>by</i> the door of the tabernacle of the congregation.</p> <p>(12) And thou shalt take of the blood of the bullock, and put <i>it</i> upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.</p> <p>(13) And thou shalt take all the fat that covereth the inwards, and the caul <i>that is</i> above the liver, and the two kidneys, and the fat that <i>is</i> upon them, and burn <i>them</i> upon the altar.</p> <p>(14) But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: <i>it is</i> a sin offering.</p> <p>(15) Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.</p> <p>(16) And thou shalt slay the ram, and thou shalt take his blood, and sprinkle <i>it</i> round about upon the altar.</p> <p>(17) And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put <i>them</i> unto his pieces, and unto his head.</p>	<p>(9) And you shall tie them with belts, Aaron and his sons, and put the bonnets {caps} on them: and the priest's office shall be theirs for a perpetual law: and you shall consecrate {set apart as holy} Aaron and his sons.</p> <p>(10) And you shall have a young bull to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the young bull.</p> <p>(11) And you shall kill the young bull before the LORD {Jehovah}, <i>by</i> the door of the tabernacle of the congregation.</p> <p>(12) And you shall take of the blood of the young bull, and put <i>it</i> upon the horns of the altar with your finger, and pour all the blood beside the bottom of the altar.</p> <p>(13) And you shall take all the fat that covers the inside, and the caul {covering}^a <i>that is</i> over the liver, and the two kidneys, and the fat that <i>is</i> upon them, and burn <i>them</i> upon the altar.</p> <p>(14) But the meat of the young bull, and his skin, and his dung, you shall burn with fire outside the camp: <i>it is</i> a sin offering.</p> <p>(15) You shall also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.</p> <p>(16) And you shall kill the ram, and you shall take his blood, and sprinkle <i>it</i> around upon the altar.</p> <p>(17) And you shall cut the ram in pieces, and wash his insides, and his legs, and put <i>them</i> together with his pieces, and with his head.</p>
29:13a – caul – covering; lobe, flap, or membrane above or over the liver	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(18) And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.</p> <p>(19) And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.</p> <p>(20) Then shalt thou kill the ram, and take of his blood, and put <i>it</i> upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.</p> <p>(21) And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle <i>it</i> upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.</p> <p>(22) Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul <i>above</i> the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:</p> <p>(23) And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD:</p> <p>(24) And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them <i>for</i> a wave offering before the LORD.</p>	<p>(18) <i>And you shall burn the whole ram upon the altar: it is a burnt offering to the LORD {Jehovah}: it is a sweet aroma, an offering made by fire to the LORD {Jehovah}.</i></p> <p>(19) <i>And you shall take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.</i></p> <p>(20) <i>Then you shall kill the ram, and take of its blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar around it.</i></p> <p>(21) <i>And you shall take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his clothing, and upon his sons, and upon the clothing of his sons with him: and he shall be hallowed {made holy}, and his clothing, and his sons, and his sons' clothing with him.</i></p> <p>(22) <i>Also you shall take of the ram the fat and the rump, and the fat that covers the insides, and the flap over the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; because it is a ram of consecration {setting apart as holy}:</i></p> <p>(23) <i>And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD {Jehovah}:</i></p> <p>(24) <i>And you shall put all in the hands of Aaron, and in the hands of his sons; and shall wave them for a wave offering before the LORD {Jehovah}.</i></p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(25) And thou shalt receive them of their hands, and burn <i>them</i> upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.</p> <p>(26) And thou shalt take the breast of the ram of Aaron's consecration, and wave it <i>for</i> a wave offering before the LORD: and it shall be thy part.</p> <p>(27) And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, <i>even of that</i> which is for Aaron, and of <i>that</i> which is for his sons:</p> <p>(28) And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, <i>even</i> their heave offering unto the LORD.</p> <p>(29) And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.</p> <p>(30) <i>And</i> that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy <i>place</i>.</p> <p>(31) And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.</p>	<p>(25) And you shall receive of them from their hands, and burn <i>them</i> upon the altar for a burnt offering, for a sweet aroma before the LORD {Jehovah}: it is an offering made by fire to the LORD {Jehovah}.</p> <p>(26) And you shall take the breast of the ram of Aaron's consecration {setting apart as holy}, and wave it <i>for</i> a wave offering before the LORD {Jehovah}: and it shall be your part.</p> <p>(27) And you shall sanctify {make holy} the breast of the wave offering, and the shoulder of the lifted-up offering,^b which is waved, and which is lifted up, of the ram of the consecration, <i>even of that</i> which is for Aaron, and of <i>that</i> which is for his sons:</p> <p>(28) And it shall be Aaron's and his sons' for a law forever from the children of Israel: because it is a lifted-up offering: and it shall be a lifted-up offering from the children of Israel of the sacrifice of their peace offerings, <i>even</i> their lifted-up offering to the LORD {Jehovah}.</p> <p>(29) And the holy clothing of Aaron shall be his sons' after him, to be anointed in them, and to be consecrated in them {set apart as holy}.</p> <p>(30) <i>And</i> the son who is priest in his place shall put them on seven days, when he comes into the tabernacle of the congregation to minister in the holy <i>place</i>.</p> <p>(31) And you shall take the ram of the consecration {setting apart as holy}, and boil his flesh in the holy place.</p>
<p>29:27b - heave offering - <i>ter-oo-maw'</i>, <i>ter-oo-maw'</i> {תִּרְמָה תְּרוּמָה} - 'lifted- up' as a gift</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(32) And Aaron and his sons shall eat the flesh of the ram, and the bread that <i>is</i> in the basket, <i>by</i> the door of the tabernacle of the congregation.</p> <p>(33) And they shall eat those things wherewith the atonement was made, to consecrate <i>and</i> to sanctify them: but a stranger shall not eat <i>thereof</i>, because they <i>are</i> holy.</p> <p>(34) And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it <i>is</i> holy.</p> <p>(35) And thus shalt thou do unto Aaron, and to his sons, according to all <i>things</i> which I have commanded thee: seven days shalt thou consecrate them.</p> <p>(36) And thou shalt offer every day a bullock <i>for</i> a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.</p> <p>(37) Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.</p> <p>(38) Now this <i>is that</i> which thou shalt offer upon the altar; two lambs of the first year day by day continually.</p> <p>(39) The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:</p>	<p>(32) And Aaron and his sons shall eat the flesh of the ram, and the bread that <i>is</i> in the basket, <i>by</i> the door of the tabernacle of the congregation.</p> <p>(33) And they shall eat those things with which the atonement was made, to consecrate {set apart as holy} <i>and</i> to sanctify them {make them holy}: but a stranger shall not eat <i>of it</i>, because they <i>are</i> holy.</p> <p>(34) And if any of the flesh of the consecrations, or of the bread, remains until the morning, then you shall burn the remainder with fire: it shall not be eaten, because it <i>is</i> holy.</p> <p>(35) And so shall you do to Aaron, and to his sons, according to all <i>things</i> which I have commanded you: seven days you shall consecrate them {set them apart as holy}.</p> <p>(36) And every day you shall offer a young bull <i>for</i> a sin offering for atonement: and you shall cleanse the altar, when you have made an atonement for it, you shall anoint it, to sanctify it {make it holy}.</p> <p>(37) Seven days you shall make an atonement for the altar, and sanctify it {make it holy}; and it shall be an altar most holy: whatever touches the altar shall be holy.</p> <p>(38) Now this <i>is what</i> you shall offer upon the altar; two one year old lambs day by day continually.</p> <p>(39) The one lamb you shall offer in the morning; and the other lamb you shall offer at evening:</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(40) And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine <i>for</i> a drink offering.</p> <p>(41) And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.</p> <p>(42) <i>This shall be</i> a continual burnt offering throughout your generations <i>at</i> the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.</p> <p>(43) And there I will meet with the children of Israel, and <i>the tabernacle</i> shall be sanctified by my glory.</p> <p>(44) And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.</p> <p>(45) And I will dwell among the children of Israel, and will be their God.</p> <p>(46) And they shall know that I <i>am</i> the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I <i>am</i> the LORD their God.</p>	<p>(40) And with the one lamb a tenth part^c of flour {tenth of an ephah – omer – about 2.3 qts.; 2.2 L.} mingled with the fourth part of a hin^d of beaten oil; {about a qt.; 0.95 L.}^e and the fourth part of a hin of wine {about a qt.; 0.95 L.} <i>for</i> a drink offering.</p> <p>(41) And the other lamb you shall offer at evening, and shall do according to the meat offering of the morning, and according to its drink offering, for a sweet aroma, an offering made by fire to the LORD {Jehovah}</p> <p>(42) <i>This shall be</i> a continual burnt offering throughout your generations <i>at</i> the door of the tabernacle of the congregation before the LORD {Jehovah}: where I will meet you, to speak with you there.</p> <p>(43) And there I will meet with the children of Israel, and <i>the tabernacle</i> shall be sanctified by My glory.</p> <p>(44) And I will sanctify {make holy} the tabernacle of the congregation, and the altar: I will sanctify {make holy} also both Aaron and his sons, to minister to Me in the priest's office.</p> <p>(45) And I will live among the children of Israel, and will be their God.</p> <p>(46) And they shall know that I <i>am</i> the LORD {Jehovah} their God, Who brought them forth out of the land of Egypt, that I may live among them: I <i>am</i> the LORD {Jehovah} their God.</p>
<p>29:40c – tenth part – that is a tenth part of an ephah which is an omer – about 2.3 quarts; 0.58 gallons; 2.2 liters</p> <p>29:40d - hin - 1/6 bath = 3.6 liters = 1 gallon -- a fourth of a hin would be about a quart; 0.95 liters – see Appendix J: Bible Weights and Measures</p> <p>29:40e - beaten oil - i.e. - oil created by beating olives</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>Chapter 30</p> <p>(1) And thou shalt make an altar to burn incense upon: <i>of</i> shittim wood shalt thou make it.</p> <p>(2) A cubit <i>shall be</i> the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits <i>shall be</i> the height thereof: the horns thereof <i>shall be</i> of the same.</p> <p>(3) And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.</p> <p>(4) And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make <i>it</i>; and they shall be for places for the staves to bear it withal.</p> <p>(5) And thou shalt make the staves <i>of</i> shittim wood, and overlay them with gold.</p> <p>(6) And thou shalt put it before the vail that <i>is</i> by the ark of the testimony, before the mercy seat that <i>is</i> over the testimony, where I will meet with thee.</p> <p>(7) And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.</p> <p>(8) And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.</p> <p>(9) Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.</p> <p>(10) And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it <i>is</i> most holy unto the LORD.</p>	<p>Chapter 30</p> <p>(1) And you shall make an altar to burn incense upon: you shall make <i>it of</i> shittim wood.</p> <p>(2) A cubit^a <i>shall be</i> its length, {about 18 in.; 0.46 m.} and a cubit its width; {about 18 in.; 0.46 m.} it shall be square: and two cubits^b <i>shall be</i> its height: {about 36 in.; 0.91 m.} its horns <i>shall be</i> of the same.</p> <p>(3) And you shall overlay it with pure gold, its top, and its sides all around, and its horns; and you shall make for it a crown of gold all around.</p> <p>(4) And two golden rings you shall make for it under its crown, by its two corners, upon its two sides you shall make <i>it</i>; and they shall be for places for the poles to carry it with.</p> <p>(5) And you shall make the poles <i>of</i> shittim wood, and overlay them with gold.</p> <p>(6) And you shall put it before the curtain that <i>is</i> by the ark of the testimony {covenant}, before the mercy seat that <i>is</i> over the testimony, where I will meet with you.</p> <p>(7) And Aaron shall burn upon it sweet incense every morning: when he dresses the lamps, he shall burn incense upon it.</p> <p>(8) And when Aaron lights the lamps at evening, he shall burn incense upon it, a perpetual incense before the LORD {Jehovah} throughout your generations.</p> <p>(9) You shall offer no strange incense upon it, nor burnt sacrifice, nor meat offering; neither shall you pour drink offering upon it.</p> <p>(10) And Aaron shall make an atonement upon its horns once in a year with the blood of the sin offering of atonement: once in the year he shall make atonement upon it throughout your generations: it <i>is</i> most holy to the LORD {Jehovah}.</p>
<p>30:2a - cubit - about 18 inches; 0.46 meters 30:2b - two cubits - about 36 inches or a yard; 0.91 meters - see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(11) And the LORD spake unto Moses, saying,</p> <p>(12) When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when <i>thou</i> numberest them.</p> <p>(13) This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel <i>shall be</i> the offering of the LORD.</p> <p>(14) Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.</p> <p>(15) The rich shall not give more, and the poor shall not give less than half a shekel, when <i>they</i> give an offering unto the LORD, to make an atonement for your souls.</p> <p>(16) And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.</p> <p>(17) And the LORD spake unto Moses, saying,</p> <p>(18) Thou shalt also make a laver <i>of</i> brass, and his foot <i>also of</i> brass, to wash <i>withal</i>: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.</p> <p>(19) For Aaron and his sons shall wash their hands and their feet thereat:</p>	<p>(11) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(12) When you take the census of the children of Israel after their number, then each man shall give a ransom for his soul to the LORD {Jehovah}, when you number them; that there be no plague among them, when <i>you</i> number them.</p> <p>(13) This they shall give, everyone who passes among them who are numbered, half a shekel {about 0.2 ounces or about 5.7 grams of silver}^c after the shekel of the sanctuary: (a shekel is twenty gerahs:) one half shekel <i>shall be</i> the offering of the LORD {Jehovah}.</p> <p>(14) Everyone who passes among them who are numbered, from twenty years old and above, shall give an offering to the LORD {Jehovah}.</p> <p>(15) The rich shall not give more, and the poor shall not give less than half a shekel, when <i>they</i> give an offering to the LORD {Jehovah}, to make an atonement for your souls.</p> <p>(16) And you shall take the atonement money from the children of Israel, and shall appoint it for the service of the tabernacle of the congregation; that it may be a memorial to the children of Israel before the LORD {Jehovah}, to make an atonement for your souls.</p> <p>(17) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(18) You shall also make a bowl <i>of</i> brass, and its foot <i>also of</i> brass, to wash <i>with</i>: and you shall put it between the tabernacle of the congregation and the altar, and you shall put water in it.</p> <p>(19) Because Aaron and his sons shall wash their hands and their feet at it:</p>
<p>30:13c - half a shekel - a shekel is about 0.4 ounces or 11.4 grams in weight, so half a shekel is half this amount. {of silver – see Lev. 5:15} – Neh. 10:32 - see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(20) When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:</p> <p>(21) So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, <i>even</i> to him and to his seed throughout their generations.</p> <p>(22) Moreover the LORD spake unto Moses, saying,</p> <p>(23) Take thou also unto thee principal spices, of pure myrrh five hundred <i>shekels</i>, and of sweet cinnamon half so much, <i>even</i> two hundred and fifty <i>shekels</i>, and of sweet calamus two hundred and fifty <i>shekels</i>,</p> <p>(24) And of cassia five hundred <i>shekels</i>, after the shekel of the sanctuary, and of oil olive an hin:</p> <p>(25) And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.</p> <p>(26) And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,</p> <p>(27) And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,</p> <p>(28) And the altar of burnt offering with all his vessels, and the laver and his foot.</p> <p>(29) And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.</p>	<p>(20) When they go into the tabernacle of the congregation, they shall wash with water, that they do not die; or when they come near to the altar to minister, to burn offerings made by fire to the LORD {Jehovah}:</p> <p>(21) So they shall wash their hands and their feet, that they do not die: and it shall be a law forever to them, <i>even</i> to him and to his descendants throughout their generations.</p> <p>(22) Furthermore the LORD {Jehovah} spoke to Moses, saying,</p> <p>(23) Take to yourself the principal spices, of pure myrrh five hundred <i>shekels</i> {about 12.5 lbs or 5.7 kg},^d and of sweet cinnamon half as much, <i>even</i> two hundred-fifty <i>shekels</i> {about 6.2 lbs or 2.8 kg}, and of sweet calamus two hundred-fifty <i>shekels</i> {about 6.2 lbs or 2.8 kg},</p> <p>(24) And of cassia five hundred <i>shekels</i> {about 12.5 lbs or 5.7 kg}, after the shekel of the sanctuary, and of oil olive a hin {about a gallon or 3.6 lit.};^e</p> <p>(25) And you shall make an oil of holy ointment, an ointment compound after the art of the perfume makers: it shall be a holy anointing oil.</p> <p>(26) And you shall anoint the tabernacle of the congregation with it, and the ark of the testimony {covenant},</p> <p>(27) And the table and all its vessels, and the candlestick and its vessels, and the altar of incense,</p> <p>(28) And the altar of burnt offering with all its vessels, and the bowl and its foot.</p> <p>(29) And you shall sanctify them {make them holy}, that they may be most holy: whatever touches them shall be holy.</p>
<p>30:23d – 500 shekels – about 200 ounces or 12.5 pounds or 5.7 kilograms – 250 shekels – about 6.2 pounds; 2.8 kilograms - - a shekel is about 0.4 ounces or 11.4 grams in weight</p> <p>30:24e - hin - 1/6 bath = 3.6 liters = 1 gallon - see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(30) And thou shalt anoint Aaron and his sons, and consecrate them, that <i>they</i> may minister unto me in the priest's office.</p> <p>(31) And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.</p> <p>(32) Upon man's flesh shall it not be poured, neither shall ye make <i>any other</i> like it, after the composition of it: it is holy, <i>and</i> it shall be holy unto you.</p> <p>(33) Whosoever compoundeth <i>any</i> like it, or whosoever putteth <i>any</i> of it upon a stranger, shall even be cut off from his people.</p> <p>(34) And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; <i>these</i> sweet spices with pure frankincense: of each shall there be a like <i>weight</i>:</p> <p>(35) And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure <i>and</i> holy:</p> <p>(36) And thou shalt beat <i>some</i> of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.</p> <p>(37) And <i>as for</i> the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.</p> <p>(38) Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.</p>	<p>(30) <i>And you shall anoint Aaron and his sons, and consecrate them {set them apart as holy}, that <i>they</i> may minister to me in the priest's office.</i></p> <p>(31) <i>And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to Me throughout your generations.</i></p> <p>(32) <i>It shall not be poured upon man's flesh, neither shall you make <i>any other</i> like it, after its composition: it <i>is</i> holy, <i>and</i> it shall be holy to you.</i></p> <p>(33) <i>Whoever compounds <i>any</i> like it, or whoever puts <i>any</i> of it upon a stranger, shall even be cut off from his people.</i></p> <p>(34) <i>And the LORD {Jehovah} said to Moses, Take to yourself sweet spices, stacte, and onycha, and galbanum; <i>these</i> sweet spices with pure frankincense: there shall each be of the same <i>weight</i>:</i></p> <p>(35) <i>And you shall make it a perfume, a confection after the art of the perfume makers, tempered together, pure <i>and</i> holy:</i></p> <p>(36) <i>And you shall beat <i>some</i> of it very small, and put it before the testimony in the tabernacle of the congregation, where I will meet with you: it shall be to you most holy.</i></p> <p>(37) <i>And <i>as for</i> the perfume which you shall make, you shall not make for yourselves according to its composition: it shall be to you holy for the LORD {Jehovah}.</i></p> <p>(38) <i>Whoever shall make like it, to smell of it, shall even be cut off from his people.</i></p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
Chapter 31 (1) And the LORD spake unto Moses, saying, (2) See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: (3) And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, (4) To devise cunning works, to work in gold, and in silver, and in brass, (5) And in cutting of stones, to set <i>them</i> , and in carving of timber, to work in all manner of workmanship. (6) And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; (7) The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, (8) And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, (9) And the altar of burnt offering with all his furniture, and the laver and his foot, (10) And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, (11) And the anointing oil, and sweet incense for the holy <i>place</i> : according to all that I have commanded thee shall they do.	Chapter 31 (1) And the LORD {Jehovah} spoke to Moses, saying, (2) See, I have called by name Bezaleel {in the shadow (protection) of God} ^a the son of Uri {my light}, the son of Hur {whiteness; hole}, of the tribe of Judah: (3) And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, (4) To perform skillful works, to work in gold, and in silver, and in brass, (5) And in cutting of stones, to set <i>them</i> , and in carving of timber, to work in all manner of workmanship. (6) And I, indeed, I have given with him Aholiab {tent of his father}, ^b the son of Ahisamach {brother of support}, ^c of the tribe of Dan: and in the hearts of all who are wise hearted I have put wisdom, that they may make all that I have commanded you; (7) The tabernacle of the congregation, and the ark of the testimony {covenant}, and the mercy seat that is upon it, and all the furniture of the tabernacle, (8) And the table and its furniture, and the pure candlestick with all its furniture, and the altar of incense, (9) And the altar of burnt offering with all its furniture, and the bowl and its foot, (10) And the cloths of service, and the holy clothing for Aaron the priest, and the clothing of his sons, to minister in the priest's office, (11) And the anointing oil, and sweet incense for the holy <i>place</i> : according to all that I have commanded you they shall do.
31:2a – Bezaleel {בצלאל} {in the shadow (protection) of God} – grandson of Hur – see note on Ex. 17:10 – I Chr. 2:19-20; Ex. 35:30; Ex. 36:1 31:6b - Aholiab {אחליאב} - tent of his father – Ex. 31:6 31:6c – Ahisamach {אחיסמך} – brother of support – Ex. 35:34	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(12) And the LORD spake unto Moses, saying,</p> <p>(13) Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that <i>ye</i> may know that I <i>am</i> the LORD that doth sanctify you.</p> <p>(14) Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth <i>any</i> work therein, that soul shall be cut off from among his people.</p> <p>(15) Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth <i>any</i> work in the sabbath day, he shall surely be put to death.</p> <p>(16) Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, <i>for</i> a perpetual covenant.</p> <p>(17) It is a sign between me and the children of Israel for ever: for <i>in</i> six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.</p> <p>(18) And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.</p>	<p>(12) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(13) Speak also to the children of Israel, saying, Truly My sabbaths {Saturdays; days of rest} you shall keep: because it is a sign between Me and you throughout your generations; that <i>you</i> may know that I <i>am</i> the LORD {Jehovah} Who sanctifies you.</p> <p>(14) You shall keep the sabbath {Saturday} therefore; because it is holy to you: everyone who defiles it shall surely be put to death: because whoever does <i>any</i> work in it, that soul shall be cut off from among his people.</p> <p>(15) Six days may work be done; but in the seventh {Saturday} is the sabbath of rest, holy to the LORD {Jehovah}: whoever does <i>any</i> work in the sabbath day {Saturday}, he shall surely be put to death.</p> <p>(16) Therefore the children of Israel shall keep the sabbath, {Saturday} to observe the sabbath {Saturday} throughout their generations, <i>for</i> a perpetual covenant.</p> <p>(17) It is a sign between Me and the children of Israel forever: because <i>in</i> six days the LORD {Jehovah} made heaven and earth, and on the seventh day {Saturday} He rested, and was refreshed.</p> <p>(18) And He gave to Moses, when He had made an end of communing with him upon mount Sinai, two tablets of testimony, tablets of stone, written with the finger of God.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>Chapter 32</p> <p>(1) And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for <i>as for</i> this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.</p> <p>(2) And Aaron said unto them, Break off the golden earrings, which <i>are</i> in the ears of your wives, of your sons, and of your daughters, and bring <i>them</i> unto me.</p> <p>(3) And all the people brake off the golden earrings which <i>were</i> in their ears, and brought <i>them</i> unto Aaron.</p> <p>(4) And he received <i>them</i> at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These <i>be</i> thy gods, O Israel, which brought thee up out of the land of Egypt.</p> <p>(5) And when Aaron saw <i>it</i>, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.</p> <p>(6) And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.</p> <p>(7) And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted <i>themselves</i>:</p> <p>(8) They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These <i>be</i> thy gods, O Israel, which have brought thee up out of the land of Egypt.</p>	<p>Chapter 32</p> <p>(1) And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together to Aaron, and said to him, Rise up, make for us gods, which shall go before us; because <i>as for</i> this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.</p> <p>(2) And Aaron said to them, Break off the golden earrings, which <i>are</i> in the ears of your wives, of your sons, and of your daughters, and bring <i>them</i> to me.</p> <p>(3) And all the people broke off the golden earrings which <i>were</i> in their ears, and brought <i>them</i> to Aaron.</p> <p>(4) And he received <i>them</i> at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These <i>are</i> your gods, O Israel, which brought you up out of the land of Egypt.</p> <p>(5) And when Aaron saw <i>it</i>, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the LORD {Jehovah}.</p> <p>(6) And they rose up early in the morning, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.^a</p> <p>(7) And the LORD {Jehovah} said to Moses, Go, get yourself down; because your people, which you brought out of the land of Egypt, have corrupted <i>themselves</i>:</p> <p>(8) They have turned aside quickly out of the way which I commanded them: they have made for themselves a molten calf, and have worshiped it, and have sacrificed to it, and said, These <i>are</i> your gods, O Israel, which have brought you up out of the land of Egypt.</p>
<p>32:6a –rose up to play – they had a big orgy and were guilty of fornication {sex outside of marriage} - I Cor. 10:7; Ex. 32:25 – see note on Ex. 32:28</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(9) And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:</p> <p>(10) Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.</p> <p>(11) And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?</p> <p>(12) Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.</p> <p>(13) Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit <i>it</i> for ever.</p> <p>(14) And the LORD repented of the evil which he thought to do unto his people.</p>	<p>(9) And the LORD {Jehovah} said to Moses, I have seen this people, and, indeed, it is a stubborn people:</p> <p>(10) Now therefore let Me alone, that My wrath {anger; judgment} may grow hot against them, and that I may consume them: and I will make of you a great nation.</p> <p>(11) And Moses begged the LORD {Jehovah} his God, and said, LORD {Jehovah}, why does Your wrath {anger; judgment} grow hot against Your people, which You have brought forth out of the land of Egypt with great power, and with a mighty hand?</p> <p>(12) Therefore the Egyptians should speak, and say, For mischief He brought them out, to kill them in the mountains, and to consume them from the face of the earth? Turn from Your fierce wrath {anger; judgment}, and repent of this evil against Your people.</p> <p>(13) Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own Self, and said to them, I will multiply your descendants as the stars of heaven, and all this land that I have spoken of I will give to your descendants, and they shall inherit <i>it</i> forever.</p> <p>(14) And the LORD {Jehovah} repented of the evil which He thought to do to His people.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(15) And Moses turned, and went down from the mount, and the two tables of the testimony <i>were</i> in his hand: the tables <i>were</i> written on both their sides; on the one side and on the other <i>were</i> they written.</p> <p>(16) And the tables <i>were</i> the work of God, and the writing <i>was</i> the writing of God, graven upon the tables.</p> <p>(17) And when Joshua heard the noise of the people as they shouted, he said unto Moses, <i>There is</i> a noise of war in the camp.</p> <p>(18) And he said, <i>It is</i> not the voice of <i>them that</i> shout for mastery, neither <i>is it</i> the voice of <i>them that</i> cry for being overcome: <i>but</i> the noise of <i>them that</i> sing do I hear.</p> <p>(19) And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.</p> <p>(20) And he took the calf which they had made, and burnt <i>it</i> in the fire, and ground <i>it</i> to powder, and strawed <i>it</i> upon the water, and made the children of Israel drink <i>of it</i>.</p> <p>(21) And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?</p> <p>(22) And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they <i>are set</i> on mischief.</p>	<p>(15) And Moses turned, and went down from the mount, and the two tablets of the testimony <i>were</i> in his hand: the tablets <i>were</i> written on both their sides; on the one side and on the other they <i>were</i> written.</p> <p>(16) And the tablets <i>were</i> the work of God, and the writing <i>was</i> the writing of God, engraved upon the tablets.</p> <p>(17) And when Joshua heard the noise of the people as they shouted, he said to Moses, <i>There is</i> a noise of war in the camp.</p> <p>(18) And he {Moses} said, <i>It is</i> not the voice of <i>those who</i> shout for victory, neither <i>is it</i> the voice of <i>those who</i> cry for being overcome: <i>but</i> the noise of <i>those who</i> sing that I hear.</p> <p>(19) And it came to pass, as soon as he came near to the camp, that he saw the calf, and the dancing: and Moses' anger grew hot, and he cast the tablets out of his hands, and broke them at the foot of the mount.</p> <p>(20) And he took the calf which they had made, and burnt <i>it</i> in the fire, and ground <i>it</i> to powder, and scattered <i>it</i> upon the water, and made the children of Israel drink <i>of it</i>.</p> <p>(21) And Moses said to Aaron, What did this people do to you, that you have brought so great a sin upon them?</p> <p>(22) And Aaron said, Do not let your anger grow hot: you know the people, that they <i>are set</i> on mischief.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(23) For they said unto me, Make us gods, which shall go before us: for <i>as for</i> this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.</p> <p>(24) And I said unto them, Whosoever hath any gold, let them break <i>it</i> off. So they gave <i>it</i> me: then I cast it into the fire, and there came out this calf.</p> <p>(25) And when Moses saw that the people <i>were</i> naked; (for Aaron had made them naked unto <i>their</i> shame among their enemies:)</p> <p>(26) Then Moses stood in the gate of the camp, and said, Who <i>is</i> on the LORD'S side? <i>let him come</i> unto me. And all the sons of Levi gathered themselves together unto him.</p> <p>(27) And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, <i>and</i> go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.</p> <p>(28) And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.</p> <p>(29) For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.</p> <p>(30) And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.</p>	<p>(23) Because they said to me, Make us gods, which shall go before us: because <i>as for</i> this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.</p> <p>(24) And I said to them, Whoever has any gold, let them break <i>it</i> off. So they gave <i>it</i> to me: then I cast it into the fire, and there came out this calf.</p> <p>(25) And when Moses saw that the people <i>were</i> naked; (because Aaron had made them naked to <i>their</i> shame among their enemies:)</p> <p>(26) Then Moses stood in the gate of the camp, and said, Who <i>is</i> on the LORD's {Jehovah's} side? <i>let him come</i> to me. And all the sons of Levi gathered themselves together to him.</p> <p>(27) And he said to them, This is what the LORD {Jehovah} God of Israel says, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and kill every man his brother, and every man his companion, and every man his neighbor.</p> <p>(28) And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.^b</p> <p>(29) Because Moses had said, Consecrate yourselves {set yourselves apart as holy} today to the LORD {Jehovah}, even every man upon his son, and upon his brother; that He may bestow upon you a blessing this day.</p> <p>(30) And it came to pass in the morning, that Moses said to the people, You have sinned a great sin: and now I will go up to the LORD {Jehovah}; perhaps I shall make an atonement for your sin.</p>
32:28b – I Cor. 10:8 – twenty-three thousand in all counting the women	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(31) And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.</p> <p>(32) Yet now, if thou wilt forgive their sin-; and if not, blot me, I pray thee, out of thy book which thou hast written.</p> <p>(33) And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.</p> <p>(34) Therefore now go, lead the people unto <i>the place</i> of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.</p> <p>(35) And the LORD plagued the people, because they made the calf, which Aaron made.</p> <p>Chapter 33</p> <p>(1) And the LORD said unto Moses, Depart, <i>and</i> go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:</p> <p>(2) And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:</p> <p>(3) Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou <i>art</i> a stiffnecked people: lest I consume thee in the way.</p> <p>(4) And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.</p>	<p>(31) And Moses returned to the LORD {Jehovah}, and said, Oh, this people have sinned a great sin, and have made for themselves gods of gold.</p> <p>(32) Yet now, if You will forgive their sin; and if not, blot me, I pray, out of Your book which You have written.</p> <p>(33) And the LORD {Jehovah} said to Moses, <i>Whoever has sinned against Me, him I will blot out of My book.</i></p> <p>(34) <i>Therefore now go, lead the people to the place of which I have spoken to you: look, My Angel shall go before you: nevertheless in the day when I visit I will visit their sin upon them.</i></p> <p>(35) And the LORD {Jehovah} plagued the people, because they made the calf, which Aaron made.</p> <p>Chapter 33</p> <p>(1) And the LORD {Jehovah} said to Moses, <i>Depart, and go up from here, you and the people whom you have brought up out of the land of Egypt, to the land which I swore to Abraham, to Isaac, and to Jacob, saying, To your descendants I will give it:</i></p> <p>(2) <i>And I will send an Angel* before you; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:</i></p> <p>(3) <i>To a land flowing with milk and honey: because I will not go up in the midst of you; because you are a stubborn people: lest I consume you along the way.</i></p> <p>(4) And when the people heard this evil news, they mourned: and no man put his ornaments on.</p>
33:2a – See Ex. 23:20	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(5) For the LORD had said unto Moses, Say unto the children of Israel, <i>Ye are</i> a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.</p> <p>(6) And the children of Israel stripped themselves of their ornaments by the mount Horeb.</p> <p>(7) And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, <i>that</i> every one which sought the LORD went out unto the tabernacle of the congregation, which <i>was</i> without the camp.</p> <p>(8) And it came to pass, when Moses went out unto the tabernacle, <i>that</i> all the people rose up, and stood every man <i>at</i> his tent door, and looked after Moses, until he was gone into the tabernacle.</p> <p>(9) And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood <i>at</i> the door of the tabernacle, and <i>the LORD</i> talked with Moses.</p> <p>(10) And all the people saw the cloudy pillar stand <i>at</i> the tabernacle door: and all the people rose up and worshipped, every man <i>in</i> his tent door.</p>	<p>(5) Because the LORD {Jehovah} had said to Moses, <i>Say to the children of Israel, You are a stubborn people: I will come up into the midst of you in a moment, and consume you: therefore now take off your ornaments from yourselves, that I may know what to do to you.</i></p> <p>(6) And the children of Israel stripped themselves of their ornaments by the mount Horeb.</p> <p>(7) And Moses took the tabernacle, and pitched it outside the camp, far off from the camp, and called it the Tabernacle of the Congregation.^b And it came to pass, <i>that</i> everyone who sought the LORD {Jehovah} went out to the Tabernacle of the Congregation, which <i>was</i> outside the camp.</p> <p>(8) And it came to pass, when Moses went out to the tabernacle, <i>that</i> all the people rose up, and every man stood <i>at</i> his tent door, and watched for Moses, until he had gone into the tabernacle.</p> <p>(9) And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood <i>at</i> the door of the tabernacle, and <i>the LORD</i> {Jehovah} talked with Moses.</p> <p>(10) And all the people saw the cloudy pillar stand <i>at</i> the tabernacle door: and all the people rose up and worshiped, every man <i>in</i> his tent door.</p>
33:7b - ohel moadah {אוהל מועד} -tabernacle of the congregation	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(11) And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.</p> <p>(12) And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.</p> <p>(13) Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.</p> <p>(14) And he said, My presence shall go <i>with thee</i>, and I will give thee rest.</p> <p>(15) And he said unto him, If thy presence go not <i>with me</i>, carry us not up hence.</p> <p>(16) For wherein shall it be known here that I and thy people have found grace in thy sight? <i>is it</i> not in that thou goest with us? so shall we be separated, I and thy people, from all the people that <i>are</i> upon the face of the earth.</p> <p>(17) And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.</p> <p>(18) And he said, I beseech thee, shew me thy glory.</p> <p>(19) And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.</p>	<p>(11) And the LORD {Jehovah} spoke to Moses face to face, as a man speaks to his friend. And he returned into the camp: but his servant Joshua, the son of Nun, a young man, did not depart out of the tabernacle.</p> <p>(12) And Moses said to the LORD {Jehovah}, See, You said to me, Bring up this people: and You have not let me know whom You will send with me. Yet You have said, I know you by name, and you have also found grace in My sight.</p> <p>(13) Now therefore, I beg You, if I have found grace in Your sight, show me now Your way, that I may know You, that I may find grace in Your sight: and consider that this nation is Your people.</p> <p>(14) And He said, My Presence shall go with you, and I will give you rest.</p> <p>(15) And he said to Him, If Your Presence does not go <i>with me</i>, do not carry us up from here.</p> <p>(16) Because how shall it be known here that I and Your people have found grace in Your sight? <i>is it</i> not in that You go with us? so we shall be separated, I and Your people, from all the people who <i>are</i> upon the face of the earth.</p> <p>(17) And the LORD {Jehovah} said to Moses, I will do this thing also that you have spoken: because you have found grace in My sight, and I know you by name.</p> <p>(18) And he said, I beg You, show me Your glory.</p> <p>(19) And He said, I will make all My goodness pass before you, and I will proclaim the Name of the LORD {Jehovah} before you; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(20) And he said, Thou canst not see my face: for there shall no man see me, and live.</p> <p>(21) And the LORD said, Behold, <i>there is</i> a place by me, and thou shalt stand upon a rock:</p> <p>(22) And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:</p> <p>(23) And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.</p> <p>Chapter 34</p> <p>(1) And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon <i>these</i> tables the words that were in the first tables, which thou brakest.</p> <p>(2) And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.</p> <p>(3) And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.</p> <p>(4) And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.</p> <p>(5) And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.</p>	<p>(20) And He said, <i>but you cannot see My face: because no man shall see Me, and live.</i></p> <p>(21) And the LORD {Jehovah} said, <i>Look, there is a place beside Me, and you shall stand upon a rock:</i></p> <p>(22) <i>And it shall come to pass, while My glory passes by, that I will put you in a hole of the rock, and will cover you with My hand while I pass by:</i></p> <p>(23) <i>And I will take away My hand, and you shall see My back side: but My face shall not be seen.</i></p> <p>Chapter 34</p> <p>(1) And the LORD {Jehovah} said to Moses, <i>You cut out two tablets of stone like the first: and I will write upon these tablets the words that were in the first tablets, which you broke.</i></p> <p>(2) <i>And be ready in the morning, and come up in the morning to mount Sinai, and present yourself there to Me on the top of the mount.</i></p> <p>(3) <i>And no man shall come up with you, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.</i></p> <p>(4) And he cut out two tablets of stone like the first; and Moses rose up early in the morning, and went up to mount Sinai, as the LORD {Jehovah} had commanded him, and took in his hand the two tablets of stone.</p> <p>(5) And the LORD {Jehovah} descended in the cloud, and stood with him there, and proclaimed the Name of the LORD {Jehovah}.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(6) And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,</p> <p>(7) Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear <i>the guilty</i>; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth <i>generation</i>.</p> <p>(8) And Moses made haste, and bowed his head toward the earth, and worshipped.</p> <p>(9) And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it <i>is</i> a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.</p> <p>(10) And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou <i>art</i> shall see the work of the LORD: for it is a terrible thing that I will do with thee.</p> <p>(11) Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.</p> <p>(12) Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:</p> <p>(13) But ye shall destroy their altars, break their images, and cut down their groves:</p> <p>(14) For thou shalt worship no other god: for the LORD, whose name <i>is</i> Jealous, is a jealous God:</p>	<p>(6) And the LORD {Jehovah} passed by before him, and proclaimed, The LORD {Jehovah}, The LORD {Jehovah} God, merciful and gracious, patient, and abundant in goodness and truth,</p> <p>(7) Keeping mercy for thousands, forgiving iniquity and transgression and sin, and Who will by no means clear <i>the guilty</i>; visiting the sin of the fathers upon the children, and upon the children's children, to the third and to the fourth <i>generation</i>.</p> <p>(8) And Moses went quickly, and bowed his head towards the earth, and worshipped.</p> <p>(9) And he said, If now I have found grace in Your sight, O Lord, let my Lord, I beg You, go among us; because it is a stubborn people; and pardon our iniquity and our sin, and take us for Your inheritance.</p> <p>(10) And He said, Look, I make a covenant: before all your people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among whom you <i>are</i> shall see the work of the LORD {Jehovah}: because it is a tremendous thing that I will do with you.</p> <p>(11) Observe that which I command you this day: look, I drive out before you the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.</p> <p>(12) Take heed to yourself, lest you make a covenant with those who live in the land where you go, lest it be for a snare in your midst:</p> <p>(13) But you shall destroy their altars, break their images, and cut down their groves:</p> <p>(14) Because you shall worship no other god: because the LORD {Jehovah}, Whose Name is Jealous, is a jealous God:</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(15) Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and <i>one</i> call thee, and thou eat of his sacrifice;</p> <p>(16) And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.</p> <p>(17) Thou shalt make thee no molten gods.</p> <p>(18) The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.</p> <p>(19) All that openeth the matrix is mine; and every firstling among thy cattle, <i>whether</i> ox or sheep, <i>that is male</i>.</p> <p>(20) But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem <i>him</i> not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.</p> <p>(21) Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.</p> <p>(22) And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.</p> <p>(23) Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.</p>	<p>(15) Lest you make a covenant with those who live in the land, and they go prostituting after their gods, and do sacrifice to their gods, and <i>one</i> call you, and you eat of his sacrifice;</p> <p>(16) And you take of their daughters for your sons, and their daughters go a prostituting after their gods, and cause your sons go a prostituting after their gods.</p> <p>(17) You shall make for yourself no molten gods.</p> <p>(18) The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the time of the month Abib {Nisan [March-April]}:^a because in the month Abib you came out from Egypt.</p> <p>(19) Everything that opens the womb is Mine; and every first born among your cattle, <i>whether</i> ox or sheep, <i>that is male</i>.</p> <p>(20) But the first born of a donkey you shall redeem with a lamb: and if you do not redeem <i>him</i>, then you shall break his neck. All the firstborn of your sons you shall redeem. And no one shall appear before Me empty.</p> <p>(21) Six days you shall work, but on the seventh day {Saturday} you shall rest: in earing time and in harvest you shall rest.</p> <p>(22) And you shall observe the Feast of Weeks {Pentecost}, of the First Fruits of wheat harvest, and the Feast of the Harvest at the year's end {Feast of Tabernacles}.^b</p> <p>(23) Three times in the year shall all your men children appear before the Lord GOD {Jehovah}, the God of Israel.</p>
<p>34:18a - month of Abib - modern Jewish month of Nisan [March - April] - see Gen. 12:2 - Ex. 13:4; 23:15</p> <p>34:22b - three times - See Leviticus 23 - Passover [March-April] , Pentecost [May-June] , and the Feast of Tabernacles [September-October]</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(24) For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.</p> <p>(25) Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.</p> <p>(26) The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.</p> <p>(27) And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.</p> <p>(28) And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.</p> <p>(29) And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.</p> <p>(30) And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.</p> <p>(31) And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.</p>	<p>(24) Because I will cast out the nations before you, and enlarge your borders: neither shall any man desire your land, when you shall go up to appear before the LORD {Jehovah} your God three times in the year.</p> <p>(25) You shall not offer the blood of My sacrifice with leaven; neither shall the sacrifice of the feast of the Passover be left until the morning.</p> <p>(26) The first of the first fruits of your land you shall bring to the house {tabernacle} of the LORD {Jehovah} your God. You shall not boil a kid {young goat} in his mother's milk.</p> <p>(27) And the LORD {Jehovah} said to Moses, Write these words: because after the tenor of these words I have made a covenant with you and with Israel.</p> <p>(28) And he was there with the LORD {Jehovah} forty days and forty nights; he neither ate bread, nor drank water. And He^e wrote upon the tablets the words of the covenant, the ten commandments.</p> <p>(29) And it came to pass, when Moses came down from mount Sinai with the two tablets of testimony in Moses' hand, when he came down from the mount, that Moses did not know that the skin of his face shone while he talked with Him.</p> <p>(30) And when Aaron and all the children of Israel saw Moses, indeed, the skin of his face shone; and they were afraid to come near him.</p> <p>(31) And Moses called to them; and Aaron and all the rulers of the congregation returned to him: and Moses talked with them.</p>
34:28c - He - God wrote upon the tablets - See Ex. 34:1	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(32) And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.</p> <p>(33) And <i>till</i> Moses had done speaking with them, he put a vail on his face.</p> <p>(34) But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel <i>that</i> which he was commanded.</p> <p>(35) And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.</p> <p>Chapter 35</p> <p>(1) And Moses gathered all the congregation of the children of Israel together, and said unto them, These <i>are</i> the words which the LORD hath commanded, that <i>ye</i> should do them.</p> <p>(2) Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.</p> <p>(3) Ye shall kindle no fire throughout your habitations upon the sabbath day.</p> <p>(4) And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,</p>	<p>(32) And afterward all the children of Israel came near: and he gave them in commandment all that the LORD {Jehovah} had spoken with him in mount Sinai.</p> <p>(33) And <i>until</i> Moses had finished speaking with them, he put a veil on his face.</p> <p>(34) But when Moses went in before the LORD {Jehovah} to speak with Him, he took the veil off, until he came out. And he came out, and spoke to the children of Israel <i>that</i> which he was commanded.</p> <p>(35) And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with Him.</p> <p>Chapter 35</p> <p>(1) And Moses gathered all the congregation of the children of Israel together, and said to them, These <i>are</i> the words which the LORD {Jehovah} has commanded, that <i>you</i> should do them.</p> <p>(2) <i>Six days shall work be done, but on the seventh day {Saturday} there shall be to you a holy day, a sabbath of rest to the LORD {Jehovah}: whoever does work in it shall be put to death.</i></p> <p>(3) <i>You shall kindle no fire throughout your homes upon the sabbath day {Saturday}.</i></p> <p>(4) And Moses spoke to all the congregation of the children of Israel, saying, This is the thing which the LORD {Jehovah} commanded, saying,</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(5) Take ye from among you an offering unto the LORD: whosoever <i>is</i> of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,</p> <p>(6) And blue, and purple, and scarlet, and fine linen, and goats' <i>hair</i>,</p> <p>(7) And rams' skins dyed red, and badgers' skins, and shittim wood,</p> <p>(8) And oil for the light, and spices for anointing oil, and for the sweet incense,</p> <p>(9) And onyx stones, and stones to be set for the ephod, and for the breastplate.</p> <p>(10) And every wise hearted among you shall come, and make all that the LORD hath commanded;</p> <p>(11) The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,</p> <p>(12) The ark, and the staves thereof, <i>with</i> the mercy seat, and the vail of the covering,</p> <p>(13) The table, and his staves, and all his vessels, and the shewbread,</p> <p>(14) The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,</p> <p>(15) And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,</p> <p>(16) The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,</p> <p>(17) The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,</p> <p>(18) The pins of the tabernacle, and the pins of the court, and their cords,</p>	<p>(5) Take from among you an offering to the LORD {Jehovah}: whoever <i>is</i> of a willing heart, let him bring it, an offering of the LORD {Jehovah}; gold, and silver, and brass,</p> <p>(6) And blue, and purple, and scarlet, and fine linen, and goats' <i>hair</i>,</p> <p>(7) And rams' skins dyed red, and badgers' skins, and shittim wood,</p> <p>(8) And oil for the light, and spices for anointing oil, and for the sweet incense,</p> <p>(9) And onyx stones, and stones to be set for the priest robe, and for the breastplate.</p> <p>(10) And every wise hearted among you shall come, and make all that the LORD {Jehovah} has commanded;</p> <p>(11) The tabernacle, its tent, and its covering, its fasteners, and its boards, its bars, its pillars, and its sockets,</p> <p>(12) The ark, and its poles, <i>with</i> the mercy seat, and the curtain of the covering,</p> <p>(13) The table, and its poles, and all its vessels, and the holy bread,</p> <p>(14) The candlestick also for the light, and its furniture, and its lamps, with the oil for the light,</p> <p>(15) And the incense altar, and its poles, and the anointing oil, and the sweet incense, and the curtain for the door at the entrance of the tabernacle,</p> <p>(16) The altar of burnt offering, with its brass grate, its poles, and all its vessels, the bowl and its foot,</p> <p>(17) The curtains of the court, its pillars, and their sockets, and the curtain for the door of the court,</p> <p>(18) The pins of the tabernacle, and the pins of the court, and their cords,</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(19) The cloths of service, to do service in the holy <i>place</i>, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.</p> <p>(20) And all the congregation of the children of Israel departed from the presence of Moses.</p> <p>(21) And they came, every one whose heart stirred him up, and every one whom his spirit made willing, <i>and</i> they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.</p> <p>(22) And they came, both men and women, as many as were willing hearted, <i>and</i> brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered <i>offered</i> an offering of gold unto the LORD.</p> <p>(23) And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' <i>hair</i>, and red skins of rams, and badgers' skins, brought <i>them</i>.</p> <p>(24) Every one that did offer an offering of silver and brass brought the LORD'S offering: and every man, with whom was found shittim wood for any work of the service, brought <i>it</i>.</p> <p>(25) And all the women that were wise hearted did spin with their hands, and brought that which they had spun, <i>both</i> of blue, and of purple, <i>and</i> of scarlet, and of fine linen.</p> <p>(26) And all the women whose heart stirred them up in wisdom spun goats' <i>hair</i>.</p>	<p>(19) <i>The cloths of service, to do service in the holy place, the holy clothing for Aaron the priest, and the clothing of his sons, to minister in the priest's office.</i></p> <p>(20) And all the congregation of the children of Israel departed from the presence of Moses.</p> <p>(21) And they came, everyone whose heart stirred him up, and everyone whom his spirit made willing, <i>and</i> they brought the LORD's {Jehovah's} offering to the work of the tabernacle of the congregation, and for all His service, and for the holy clothing.</p> <p>(22) And they came, both men and women, as many as were willing hearted, <i>and</i> brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man who offered <i>offered</i> an offering of gold to the LORD {Jehovah}.</p> <p>(23) And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' <i>hair</i>, and red skins of rams, and badgers' skins, brought <i>them</i>.</p> <p>(24) Everyone who offered an offering of silver and brass brought the LORD's {Jehovah's} offering: and every man, with whom was found shittim wood for any work of the service, brought <i>it</i>.</p> <p>(25) And all the women that were wise hearted spun with their hands, and brought that which they had spun, <i>both</i> of blue, and of purple, <i>and</i> of scarlet, and of fine linen.</p> <p>(26) And all the women whose heart stirred them up in wisdom spun goats' <i>hair</i>.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(28) And spice, and oil for the light, and for the anointing oil, and for the sweet incense.</p> <p>(29) The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.</p> <p>(30) And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;</p> <p>(31) And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;</p> <p>(32) And to devise curious works, to work in gold, and in silver, and in brass,</p> <p>(33) And in the cutting of stones, to set <i>them</i>, and in carving of wood, to make any manner of cunning work.</p> <p>(34) And he hath put in his heart that he may teach, <i>both</i> he, and Aholiab, the son of Ahisamach, of the tribe of Dan.</p> <p>(35) Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, <i>even</i> of them that do any work, and of those that devise cunning work.</p>	<p>(27) And the rulers brought onyx stones, and stones to be set, for the priest robe, and for the breastplate;</p> <p>(28) And spice, and oil for the light, and for the anointing oil, and for the sweet incense.</p> <p>(29) The children of Israel brought a willing offering to the LORD {Jehovah}, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD {Jehovah} had commanded to be made by the hand of Moses.</p> <p>(30) And Moses said to the children of Israel, See, the LORD {Jehovah} has called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;^a</p> <p>(31) And He has filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;</p> <p>(32) And to devise curious works, to work in gold, and in silver, and in brass,</p> <p>(33) And in the cutting of stones, to set <i>them</i>, and in carving of wood, to make any manner of cunning work.</p> <p>(34) And He has put in his heart that he may teach, <i>both</i> he, and Aholiab, the son of Ahisamach, of the tribe of Dan.^b</p> <p>(35) These He has filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, <i>even</i> of those who do any work, and of those who devise skillful work.</p>
<p>35:30a – Ex. 31:2 35:34b – Ex. 31:6</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
Chapter 36 (1) Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. (2) And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, <i>even</i> every one whose heart stirred him up to come unto the work to do it: (3) And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it <i>withal</i> . And they brought yet unto him free offerings every morning. (4) And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; (5) And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. (6) And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. (7) For the stuff they had was sufficient for all the work to make it, and too much. (8) And every wise hearted man among them that wrought the work of the tabernacle made ten curtains <i>of</i> fine twined linen, and blue, and purple, and scarlet: <i>with</i> cherubims of cunning work made he them.	Chapter 36 (1) Then Bezaleel {in the shadow of God} ^a and Aholiab {tent of his father} ^b worked, and every wise hearted man, in whom the LORD {Jehovah} put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD {Jehovah} had commanded. (2) And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD {Jehovah} had put wisdom come to the work to do it: (3) And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it <i>with</i> . And they continued to bring to him free offerings every morning. (4) And all the wise men, who worked all the work of the sanctuary, came from his work which they made; (5) And they spoke to Moses, saying, The people bring much more than enough for the service of the work, which the LORD {Jehovah} commanded to make. (6) And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let no man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. (7) Because the stuff they had was more than sufficient for all the work to be done. (8) And every wise hearted man among those who worked the work of the tabernacle made ten curtains <i>of</i> fine twined linen, and blue, and purple, and scarlet: <i>with skillful</i> needle work he made cherubims.
36:1a - Bezaleel {בְּצַלֵּאֵל} - in the shadow [protection] of God – Ex. 31:2 36:1b - Aholiab {אֹהֲלִיאֵב} - tent of his father – Ex. 31:6	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(9) The length of one curtain <i>was</i> twenty and eight cubits, and the breadth of one curtain four cubits: the curtains <i>were</i> all of one size.</p> <p>(10) And he coupled the five curtains one unto another: and <i>the other</i> five curtains he coupled one unto another.</p> <p>(11) And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of <i>another</i> curtain, in the coupling of the second.</p> <p>(12) Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which <i>was</i> in the coupling of the second: the loops held one <i>curtain</i> to another.</p> <p>(13) And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.</p> <p>(14) And he made curtains <i>of goats' hair</i> for the tent over the tabernacle: eleven curtains he made them.</p> <p>(15) The length of one curtain <i>was</i> thirty cubits, and four cubits <i>was</i> the breadth of one curtain: the eleven curtains <i>were</i> of one size.</p> <p>(16) And he coupled five curtains by themselves, and six curtains by themselves.</p> <p>(17) And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.</p>	<p>(9) The length of one curtain <i>was</i> twenty-eight cubits^c {about 42 ft.; 12.9 m.}, and the width of one curtain four cubits^d {about 6 ft.; 1.8 m.}: the curtains <i>were</i> all of one size.</p> <p>(10) And he coupled the five curtains one to another: and <i>the other</i> five curtains he coupled one to another.</p> <p>(11) And he made loops of blue on the edge of one curtain from the edge in the coupling: likewise he made in the outermost side of <i>another</i> curtain, in the coupling of the second.</p> <p>(12) Fifty loops he made in one curtain, and fifty loops he made in the edge of the curtain which <i>was</i> in the coupling of the second: the loops held one <i>curtain</i> to another.</p> <p>(13) And he made fifty fasteners of gold, and coupled the curtains one to another with the fasteners: so it became one tabernacle.</p> <p>(14) And he made curtains <i>of goats' hair</i> for the tent over the tabernacle: eleven curtains he made.</p> <p>(15) The length of one curtain <i>was</i> thirty cubits {about 45 ft.; 13.8 m.},^e and four cubits {about 6 ft.; 1.8 m.}^f <i>was</i> the width of one curtain: the eleven curtains <i>were</i> of one size.</p> <p>(16) And he coupled five curtains by themselves, and six curtains by themselves.</p> <p>(17) And he made fifty loops upon the outermost edge of the curtain in the coupling, and fifty loops he made upon the edge of the curtain which couples the second.</p>
<p>36:9c - a cubit is about 18 inches or 1.5 feet - a little less than 0.5 meters so 28 cubits is about 42 feet or about 12.9 meters</p> <p>36:9d - 4 cubits - about 6 feet or 1.8 meters - see Appendix J: Bible Weights and Measures</p> <p>36:15e - 30 cubits - about 45 feet or 13.8 meters</p> <p>36:15f - 4 cubits - about 6 feet or 1.8 meters - see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(18) And he made fifty taches <i>of</i> brass to couple the tent together, that it might be one.</p> <p>(19) And he made a covering for the tent <i>of</i> rams' skins dyed red, and a covering <i>of</i> badgers' skins above <i>that</i>.</p> <p>(20) And he made boards for the tabernacle <i>of</i> shittim wood, standing up.</p> <p>(21) The length of a board <i>was</i> ten cubits, and the breadth of a board one cubit and a half.</p> <p>(22) One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.</p> <p>(23) And he made boards for the tabernacle; twenty boards for the south side southward:</p> <p>(24) And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.</p> <p>(25) And for the other side of the tabernacle, <i>which is</i> toward the north corner, he made twenty boards,</p> <p>(26) And their forty sockets of silver; two sockets under one board, and two sockets under another board.</p> <p>(27) And for the sides of the tabernacle westward he made six boards.</p> <p>(28) And two boards made he for the corners of the tabernacle in the two sides.</p> <p>(29) And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.</p>	<p>(18) And he made fifty fasteners <i>of</i> brass to couple the tent together, that it might be one.</p> <p>(19) And he made a covering for the tent <i>of</i> rams' skins dyed red, and a covering <i>of</i> badgers' skins above <i>that</i>.</p> <p>(20) And he made boards for the tabernacle <i>of</i> shittim wood, standing up.</p> <p>(21) The length of a board <i>was</i> ten cubits^s {about 15 ft.; 4.6 m.}, and the width of a board one cubit and a half^h {about 27 in.; 0.69 m.}.</p> <p>(22) One board had two pegs, equally distant one from another: this is how he made all the boards of the tabernacle.</p> <p>(23) And he made boards for the tabernacle; twenty boards for the south side southward:</p> <p>(24) And forty sockets of silver he made under the twenty boards; two sockets under one board for its two pegs, and two sockets under another board for its two pegs.</p> <p>(25) And for the other side of the tabernacle, <i>which is</i> towards the north corner, he made twenty boards,</p> <p>(26) And their forty sockets of silver; two sockets under one board, and two sockets under another board.</p> <p>(27) And for the sides of the tabernacle westward he made six boards.</p> <p>(28) And two boards he made for the corners of the tabernacle on the two sides.</p> <p>(29) And they were coupled beneath, and coupled together at its top, to one ring: so he did to both of them in both the corners.</p>
<p>36:21g - 10 cubits - about 15 feet or 4.6 meters 36:21h - 1.5 cubits - about 27 inches or 0.69 meters - see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(30) And there were eight boards; and their sockets <i>were</i> sixteen sockets of silver, under every board two sockets.</p> <p>(31) And he made bars of shittim wood; five for the boards of the one side of the tabernacle,</p> <p>(32) And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.</p> <p>(33) And he made the middle bar to shoot through the boards from the one end to the other.</p> <p>(34) And he overlaid the boards with gold, and made their rings <i>of gold to be</i> places for the bars, and overlaid the bars with gold.</p> <p>(35) And he made a vail <i>of</i> blue, and purple, and scarlet, and fine twined linen: <i>with</i> cherubims made he it of cunning work.</p> <p>(36) And he made thereunto four pillars <i>of</i> shittim <i>wood</i>, and overlaid them with gold: their hooks <i>were of</i> gold; and he cast for them four sockets of silver.</p> <p>(37) And he made an hanging for the tabernacle door <i>of</i> blue, and purple, and scarlet, and fine twined linen, of needlework;</p> <p>(38) And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets <i>were of</i> brass.</p>	<p>(30) And there were eight boards; and their sockets <i>were</i> sixteen sockets of silver, under every board two sockets.</p> <p>(31) And he made bars of shittim wood; five for the boards of the one side of the tabernacle,</p> <p>(32) And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.</p> <p>(33) And he made the middle bar to shoot through the boards from the one end to the other.</p> <p>(34) And he overlaid the boards with gold, and made their rings <i>of gold to be</i> places for the bars, and overlaid the bars with gold.</p> <p>(35) And he made a curtain <i>of</i> blue, and purple, and scarlet, and fine twined linen: <i>with</i> skillful needlework he made cherubims.</p> <p>(36) And he made four pillars <i>of</i> shittim <i>wood</i>, and overlaid them with gold: their hooks <i>were of</i> gold; and he cast for them four sockets of silver.</p> <p>(37) And he made a curtain for the tabernacle door <i>of</i> blue, and purple, and scarlet, and fine twined linen, of needlework;</p> <p>(38) And the five pillars of it with their hooks: and he overlaid their tops and their bands with gold: but their five sockets <i>were of</i> brass.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>Chapter 37</p> <p>(1) And Bezaleel made the ark <i>of</i> shittim wood: two cubits and a half <i>was</i> the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:</p> <p>(2) And he overlaid it with pure gold within and without, and made a crown of gold to it round about.</p> <p>(3) And he cast for it four rings of gold, <i>to be set</i> by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.</p> <p>(4) And he made staves <i>of</i> shittim wood, and overlaid them with gold.</p> <p>(5) And he put the staves into the rings by the sides of the ark, to bear the ark.</p> <p>(6) And he made the mercy seat <i>of</i> pure gold: two cubits and a half <i>was</i> the length thereof, and one cubit and a half the breadth thereof.</p> <p>(7) And he made two cherubims <i>of</i> gold, beaten out of one piece made he them, on the two ends of the mercy seat;</p> <p>(8) One cherub on the end on this side, and another cherub on the <i>other</i> end on that side: out of the mercy seat made he the cherubims on the two ends thereof.</p> <p>(9) And the cherubims spread out <i>their</i> wings on high, <i>and</i> covered with their wings over the mercy seat, with their faces one to another; <i>even</i> to the mercy seatward were the faces of the cherubims.</p>	<p>Chapter 37</p> <p>(1) And Bezaleel made the ark <i>of</i> shittim wood: two cubits and a half^a <i>was</i> its length, {about 45 in.; 1.2 m.} and a cubit and a half^b its width, {about 27 in.; 0.69 m.} and a cubit and a half its height: {about 27 in.; 0.69 m.}</p> <p>(2) And he overlaid it with pure gold inside and out, and made a crown of gold to go around it.</p> <p>(3) And he cast for it four rings of gold, <i>to be set</i> by its four corners; even two rings upon the one side of it, and two rings upon the other side of it.</p> <p>(4) And he made poles <i>of</i> shittim wood, and overlaid them with gold.</p> <p>(5) And he put the poles into the rings by the sides of the ark, to carry the ark.</p> <p>(6) And he made the mercy seat <i>of</i> pure gold: two cubits and a half <i>was</i> its length, {about 45 in.; 1.2 m.}^c and one cubit and a half its width. {about 27 in.; 0.69 m.}^d</p> <p>(7) And he made two cherubims <i>of</i> gold, he made them beaten out of one piece, on the two ends of the mercy seat;</p> <p>(8) One cherub on the end on this side, and another cherub on the <i>other</i> end on that side: out of the mercy seat he made the cherubims on its two ends.</p> <p>(9) And the cherubims spread out <i>their</i> wings on high, <i>and</i> covered with their wings over the mercy seat, with their faces towards one another; <i>even</i> the cherubims were facing towards the mercy seat.</p>
<p>37:1a - 2.5 cubits - about 45 inches or 1.2 meters</p> <p>37:1b - 1.5 cubits - about 27 inches or 0.69 meters - see Appendix J: Bible Weights and Measures</p> <p>37:6c - 2.5 cubits - about 45 inches or 1.2 meters</p> <p>37:6d - 1.5 cubits - about 27 inches or 0.69 meters</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(10) And he made the table <i>of</i> shittim wood: two cubits <i>was</i> the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:</p> <p>(11) And he overlaid it with pure gold, and made thereunto a crown of gold round about.</p> <p>(12) Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.</p> <p>(13) And he cast for it four rings of gold, and put the rings upon the four corners that <i>were</i> in the four feet thereof.</p> <p>(14) Over against the border were the rings, the places for the staves to bear the table.</p> <p>(15) And he made the staves <i>of</i> shittim wood, and overlaid them with gold, to bear the table.</p> <p>(16) And he made the vessels which <i>were</i> upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, <i>of</i> pure gold.</p> <p>(17) And he made the candlestick <i>of</i> pure gold: <i>of</i> beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:</p> <p>(18) And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:</p>	<p>(10) And he made the table <i>of</i> shittim wood:^e two cubits <i>was</i> its length, {about 36 in.; 3 ft.; 0.91 m.}^f and a cubit its width, {about 18 in.; 0.69 m.}^g and a cubit and a half its height: {about 27 in.; 0.69 m.}^h</p> <p>(11) And he overlaid it with pure gold, and made a crown of gold around it.</p> <p>(12) Also he made for a border of a hand width {about 4 in.; 0.1 m.}ⁱ all around; and made a crown of gold for its border around it.</p> <p>(13) And he cast for it four rings of gold, and put the rings upon the four corners that <i>were</i> in its four feet.</p> <p>(14) The rings were opposite the border, the places for the poles to carry the table.</p> <p>(15) And he made the poles <i>of</i> shittim wood, and overlaid them with gold, to carry the table.</p> <p>(16) And he made the vessels which <i>were</i> upon the table, its dishes, and its spoons, and its bowls, and its covers to cover it all, <i>of</i> pure gold.</p> <p>(17) And he made the candlestick <i>of</i> pure gold: <i>of</i> beaten work he made the candlestick; its shaft, and its branch, its bowls, its buds, and its flowers, were of the same:</p> <p>(18) And six branches going out of its sides; three branches of the candlestick out of one side, and three branches of the candlestick out of its other side:^j</p>
<p>37:10e – table of shittim wood – table for the holy bread – Lev. 24:5-9; Num. 4:7 37:10f - 2 cubits - about 36 inches or 0.91 m. 37:10g - 1 cubit - about 18 inches or 0.46 m. 37:10h - 1.5 cubits - about 27 inches or 0.69 m. - see Appendix J: Bible Weights and Measures 37:12i - hand width - about 4 inches or 0.1 meters 37:18j – seven branch candlestick {menora} – three branches on each side with one in the middle – see Ex. 37:23</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(19) Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.</p> <p>(20) And in the candlestick <i>were</i> four bowls made like almonds, his knops, and his flowers:</p> <p>(21) And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.</p> <p>(22) Their knops and their branches were of the same: all of it <i>was</i> one beaten work <i>of</i> pure gold.</p> <p>(23) And he made his seven lamps, and his snuffers, and his snuffdishes, <i>of</i> pure gold.</p> <p>(24) <i>Of</i> a talent of pure gold made he it, and all the vessels thereof.</p> <p>(25) And he made the incense altar <i>of</i> shittim wood: the length of it <i>was</i> a cubit, and the breadth of it a cubit; <i>it was</i> foursquare; and two cubits <i>was</i> the height of it; the horns thereof were of the same.</p> <p>(26) And he overlaid it with pure gold, <i>both</i> the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.</p> <p>(27) And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.</p> <p>(28) And he made the staves <i>of</i> shittim wood, and overlaid them with gold.</p>	<p>(19) Three bowls made after the fashion of almonds in one branch, a bud and a flower; and three bowls made like almonds in another branch, a bud and a flower: so throughout the six branches going out of the candlestick.</p> <p>(20) And in the candlestick <i>were</i> four bowls made like almonds, its buds, and its flowers:</p> <p>(21) And a bud under two branches of the same, and a bud under two branches of the same, and a bud under two branches of the same, according to the six branches going out of it.</p> <p>(22) Their buds and their branches were all the same: all of it <i>was</i> one beaten work <i>of</i> pure gold.</p> <p>(23) And he made its seven lamps, and its snuffers, and its snuff dishes, <i>of</i> pure gold.</p> <p>(24) He made it and all its vessels <i>of</i> a talent of pure gold. {about 75.6 lbs; 34.3 kg.}^k</p> <p>(25) And he made the incense altar <i>of</i> shittim wood: its length <i>was</i> a cubit {about 18 in.; 0.46 m.},^l and its width a cubit {about 18 in.; 0.46 m.}; <i>it was</i> foursquare; and two cubits <i>was</i> its height; {about 36 in.; 0.91 m.}^m its horns were of the same.</p> <p>(26) And he overlaid it with pure gold, <i>both</i> its top, and its sides all around, and its horns: also he made on it a crown of gold all around.</p> <p>(27) And he made two rings of gold for it under its crown, by its two corners, upon its two sides, to be places for the poles to carry it with.</p> <p>(28) And he made the poles <i>of</i> shittim wood, and overlaid them with gold.</p>
<p>37:24k – a talent – about 75.6 lbs or 34.3 kilograms 37:25l - 1 cubit - about 18 inches or 0.46 meters 37:25m - 2 cubits - about 36 inches or 0.91 meters - see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(29) And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.</p> <p>Chapter 38</p> <p>(1) And he made the altar of burnt offering <i>of</i> shittim wood: five cubits <i>was</i> the length thereof, and five cubits the breadth thereof; <i>it was</i> foursquare; and three cubits the height thereof.</p> <p>(2) And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.</p> <p>(3) And he made all the vessels of the altar, the pots, and the shovels, and the basons, <i>and</i> the fleshhooks, and the firepans: all the vessels thereof made he <i>of</i> brass.</p> <p>(4) And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.</p> <p>(5) And he cast four rings for the four ends of the grate of brass, <i>to be</i> places for the staves.</p> <p>(6) And he made the staves <i>of</i> shittim wood, and overlaid them with brass.</p> <p>(7) And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.</p> <p>(8) And he made the laver <i>of</i> brass, and the foot of it <i>of</i> brass, of the lookingglasses of <i>the women</i> assembling, which assembled <i>at</i> the door of the tabernacle of the congregation.</p> <p>(9) And he made the court: on the south side southward the hangings of the court <i>were of</i> fine twined linen, an hundred cubits:</p>	<p>(29) And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the perfume makers.</p> <p>Chapter 38</p> <p>(1) And he made the altar of burnt offering <i>of</i> shittim wood: five cubits <i>was</i> its length,{about 7.5 ft.; 2.3 m.} and five cubits {about 7.5 ft.; 2.3 m.}^a its width; <i>it was</i> foursquare; and three cubits its height. {about 4.5 ft.; 1.4 m}^b</p> <p>(2) And he made its horns on its four corners; its horns were of the same: and he overlaid it with brass.</p> <p>(3) And he made all the vessels of the altar, the pots, and the shovels, and the bowls, <i>and</i> the meat hooks, and the firepans: all its vessels he made <i>of</i> brass.</p> <p>(4) And he made for the altar a brass grate of net under its ledge beneath its middle.</p> <p>(5) And he cast four rings for the four ends of the grate of brass, <i>to be</i> places for the poles.</p> <p>(6) And he made the poles <i>of</i> shittim wood, and overlaid them with brass.</p> <p>(7) And he put the poles into the rings on the sides of the altar, to carry it with; he made the altar hollow with boards.</p> <p>(8) And he made the bowl <i>of</i> brass, and its foot <i>of</i> brass, of the mirrors of <i>the women</i> assembling, who assembled <i>at</i> the door of the tabernacle of the congregation.</p> <p>(9) And he made the court: on the south side southward the curtains of the court <i>were of</i> fine twined linen, one hundred cubits {about 150 ft.; 45.7 m.}^c</p>
<p>38:1a - 5 cubits - about 7.5 feet or 2.3 meters 38:1b - 3 cubits - about 4.5 feet or 1.4 meters - see Appendix J: Bible Weights and Measures 38:9,11c - 100 cubits - about 150 feet or 45.7 meters</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(10) Their pillars <i>were</i> twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets <i>were of</i> silver.</p> <p>(11) And for the north side <i>the hangings were</i> an hundred cubits, their pillars <i>were</i> twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets <i>of</i> silver.</p> <p>(12) And for the west side <i>were</i> hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets <i>of</i> silver.</p> <p>(13) And for the east side eastward fifty cubits.</p> <p>(14) The hangings of the one side <i>of the gate were</i> fifteen cubits; their pillars three, and their sockets three.</p> <p>(15) And for the other side of the court gate, on this hand and that hand, <i>were</i> hangings of fifteen cubits; their pillars three, and their sockets three.</p> <p>(16) All the hangings of the court round about <i>were</i> of fine twined linen.</p> <p>(17) And the sockets for the pillars <i>were of</i> brass; the hooks of the pillars and their fillets <i>of</i> silver; and the overlaying of their chapters <i>of</i> silver; and all the pillars of the court <i>were</i> filleted with silver.</p> <p>(18) And the hanging for the gate of the court <i>was</i> needlework, <i>of</i> blue, and purple, and scarlet, and fine twined linen: and twenty cubits <i>was</i> the length, and the height in the breadth <i>was</i> five cubits, answerable to the hangings of the court.</p>	<p>(10) Their pillars <i>were</i> twenty, and their brass sockets twenty; the hooks of the pillars and their bands <i>were of</i> silver.</p> <p>(11) And for the north side <i>the curtains were</i> one hundred cubits {about 150 ft.; 45.7 m.},^e their pillars <i>were</i> twenty, and their sockets of brass twenty; the hooks of the pillars and their bands <i>of</i> silver.</p> <p>(12) And for the west side <i>were</i> curtains of fifty cubits {about 75 ft.; 22.9 m.},^d their pillars ten, and their sockets ten; the hooks of the pillars and their bands <i>of</i> silver.</p> <p>(13) And for the east side eastward fifty cubits {about 75 ft.; 22.9 m.}.^d</p> <p>(14) The curtains of the one side <i>of the gate were</i> fifteen cubits {about 22.5 ft.; 6.9 m.};^e their pillars three, and their sockets three.</p> <p>(15) And for the other side of the court gate, on this hand and that hand, <i>were</i> curtains of fifteen cubits {about 22.5 ft.; 6.9 m.};^e their pillars three, and their sockets three.</p> <p>(16) All the curtains of the court all around <i>were of</i> fine twined linen.</p> <p>(17) And the sockets for the pillars <i>were of</i> brass; the hooks of the pillars and their bands <i>of</i> silver; and the overlaying of their fasteners <i>of</i> silver; and all the pillars of the court <i>were</i> banded with silver.</p> <p>(18) And the curtain for the gate of the court <i>was</i> needlework, <i>of</i> blue, and purple, and scarlet, and fine twined linen: and twenty cubits <i>was</i> the length, {about 30 ft.; 9.1 m.},^f and the height in the width <i>was</i> five cubits {about 7.5 ft.; 2.3 m.},^g, matching the curtains of the court.</p>
<p>38:9,11c - 100 cubits - about 150 feet or 45.7 meters 38:12,13d - 50 cubits - about 75 feet or 22.9 meters 38:14,15e - 15 cubits - about 22.5 feet or 6.9 meters - see Appendix J: Bible Weights and Measures 38:18f - 20 cubits - about 30 feet or 9.1 meters 38:18g - 5 cubits - about 7.5 feet or 2.3 meters - see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(19) And their pillars <i>were</i> four, and their sockets <i>of</i> brass four; their hooks <i>of</i> silver, and the overlaying of their chapiters and their fillets <i>of</i> silver.</p> <p>(20) And all the pins of the tabernacle, and of the court round about, <i>were of</i> brass.</p> <p>(21) This is the sum of the tabernacle, <i>even</i> of the tabernacle of testimony, as it was counted, according to the commandment of Moses, <i>for</i> the service of the Levites, by the hand of Ithamar, son to Aaron the priest.</p> <p>(22) And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.</p> <p>(23) And with him <i>was</i> Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.</p> <p>(24) All the gold that was occupied for the work in all the work of the holy <i>place</i>, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.</p> <p>(25) And the silver of them that were numbered of the congregation <i>was</i> an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:</p>	<p>(19) And their pillars <i>were</i> four, and their sockets <i>of</i> brass four; their hooks <i>of</i> silver, and the overlaying of their fasteners and their bands <i>of</i> silver.</p> <p>(20) And all the pins of the tabernacle, and of the court all around, <i>were of</i> brass.</p> <p>(21) This is the sum of the tabernacle, <i>even</i> of the tabernacle of testimony, as it was counted, according to the commandment of Moses, <i>for</i> the service of the Levites, by the hand of Ithamar {coast of the palm tree},^h son to Aaron the priest.</p> <p>(22) And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD {Jehovah} commanded Moses.</p> <p>(23) And with him <i>was</i> Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a skillful workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.</p> <p>(24) All the gold that was occupied for the work in all the work of the holy <i>place</i>, even the gold of the offering, was twenty-nine talents {about 2200 lbs.; 997.9 kg.},ⁱ and seven hundred and thirty shekels {about 18.2 lbs.; 8.3 kg.},^j after the shekel of the sanctuary.</p> <p>(25) And their silver that was counted of the congregation <i>was</i> one hundred talents {about 7560 lbs.; 3429 kg.},^k and a thousand seven hundred seventy-five shekels {about 44.4 lbs.; 20.1 kg.},^l after the shekel of the sanctuary:</p>
<p>38:21h - Ithamar {אִיתָמָר} - coast of the palm tree 38:24i - 29 talents - about 2200 pounds or 997.9 kg. 38:24j - 730 shekels - about 18.2 pounds or 8.3 kg. 38:25,27k - 100 talents - about 7560 pounds or 3429 kg. 38:25,28l - 1,775 shekels - about 44.4 pounds or 20.1 kg.</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(26) A bekah for every man, <i>that is</i>, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty <i>men</i>.</p> <p>(27) And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.</p> <p>(28) And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them.</p> <p>(29) And the brass of the offering <i>was</i> seventy talents, and two thousand and four hundred shekels.</p> <p>(30) And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,</p> <p>(31) And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.</p>	<p>(26) A bekah for every man, {about 0.2 oz.; 5.7 g.} <i>that is</i>, half a shekel {about 0.2 oz.; 5.7 g.},^m after the shekel of the sanctuary, for everyone that went to be counted, from twenty years old and upward, for six hundred three thousand and five hundred and fifty <i>men</i>.</p> <p>(27) And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the curtain; one hundred sockets of the hundred talents {about 7560 lbs. 3429 kg.},^k a talent for a socket. {about 75.6 lbs.; 34.3 kg.}^m</p> <p>(28) And of the thousand seven hundred seventy-five shekels {about 44.4 lbs.; 20.1 kg.},^l he made hooks for the pillars, and overlaid their fasteners, and banded them.</p> <p>(29) And the brass of the offering <i>was</i> seventy talents {about 5670 lbs.; 2572 kg.},ⁿ and two thousand and four hundred shekels {about 60 lbs.; 27.2 kg.}.^o</p> <p>(30) And with this he made the sockets to the door of the tabernacle of the congregation, and the brass altar, and the brass grate for it, and all the vessels of the altar,</p> <p>(31) And the sockets of the court all around, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court all around.</p>
<p>38:25,27k - 100 talents - about 7560 pounds or 3429 kg. 38:25,28l - 1,775 shekels - about 44.4 pounds or 20.1 kg. 38:26,27m - half a shekel - about 0.2 ounces or 5.7 grams 38:29n - 70 talents - about 5670 pounds or 2572 kg. 38:29o - 400 shekels - about 60 pounds or 27.2 kg.- see Appendix J: Bible Weights and Measures</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
Chapter 39 (1) And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy <i>place</i> , and made the holy garments for Aaron; as the LORD commanded Moses. (2) And he made the ephod <i>of</i> gold, blue, and purple, and scarlet, and fine twined linen. (3) And they did beat the gold into thin plates, and cut <i>it into</i> wires, to work <i>it</i> in the blue, and in the purple, and in the scarlet, and in the fine linen, <i>with</i> cunning work. (4) They made shoulderpieces for it, to couple <i>it</i> together: by the two edges was it coupled together. (5) And the curious girdle of his ephod, that <i>was</i> upon it, <i>was</i> of the same, according to the work thereof; <i>of</i> gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses. (6) And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. (7) And he put them on the shoulders of the ephod, <i>that they should be</i> stones for a memorial to the children of Israel; as the LORD commanded Moses. (8) And he made the breastplate <i>of</i> cunning work, like the work of the ephod; <i>of</i> gold, blue, and purple, and scarlet, and fine twined linen.	Chapter 39 (1) And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy <i>place</i> , and made the holy clothing for Aaron; as the LORD {Jehovah} commanded Moses. (2) And he made the ephod {priestly robe} <i>of</i> gold, blue, and purple, and scarlet, and fine twined linen. (3) And they beat the gold into thin plates, and cut <i>it into</i> wires, to work <i>it</i> in the blue, and in the purple, and in the scarlet, and in the fine linen, <i>with</i> skillful work. (4) They made shoulder pieces for it, to couple <i>it</i> together: by the two edges it was coupled together. (5) And the belt of his ephod {priestly robe}, that <i>was</i> upon it, <i>was</i> of the same material, according to its work; <i>of</i> gold, blue, and purple, and scarlet, and fine twined linen; as the LORD {Jehovah} commanded Moses. (6) And they worked onyx stones enclosed in settings of gold, engraved, as signet rings are engraved, with the names of the children of Israel. (7) And he put them on the shoulders of the priest's robe, <i>that they should be</i> stones for a memorial to the children of Israel; as the LORD {Jehovah} commanded Moses. (8) And he made the breastplate <i>of</i> skillful work, like the work of the ephod {priestly robe}; <i>of</i> gold, blue, and purple, and scarlet, and fine twined linen.

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(9) It was foursquare; they made the breastplate double: a span <i>was</i> the length thereof, and a span the breadth thereof, <i>being</i> doubled.</p> <p>(10) And they set in it four rows of stones: <i>the first row was</i> a sardius, a topaz, and a carbuncle: this <i>was</i> the first row.</p> <p>(11) And the second row, an emerald, a sapphire, and a diamond.</p> <p>(12) And the third row, a ligure, an agate, and an amethyst.</p> <p>(13) And the fourth row, a beryl, an onyx, and a jasper: <i>they were</i> inclosed in ouches of gold in their inclosings.</p> <p>(14) And the stones <i>were</i> according to the names of the children of Israel, twelve, according to their names, <i>like</i> the engravings of a signet, every one with his name, according to the twelve tribes.</p> <p>(15) And they made upon the breastplate chains at the ends, <i>of</i> wreathen work <i>of</i> pure gold.</p> <p>(16) And they made two ouches <i>of</i> gold, and two gold rings; and put the two rings in the two ends of the breastplate.</p> <p>(17) And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.</p> <p>(18) And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.</p> <p>(19) And they made two rings of gold, and put <i>them</i> on the two ends of the breastplate, upon the border of it, which <i>was</i> on the side of the ephod inward.</p>	<p>(9) It was foursquare; they made the breastplate double: a span <i>was</i> its length, {about 9 inches; 0.23 m.} and a span its width, {about 9 inches; 0.23 m.} <i>being</i> doubled.</p> <p>(10) And they set in it four rows of stones: <i>the first row was</i> a sardius, a topaz, and a carbuncle: this <i>was</i> the first row.</p> <p>(11) And the second row, an emerald, a sapphire, and a diamond.</p> <p>(12) And the third row, a jacinth, an agate, and an amethyst.</p> <p>(13) And the fourth row, a beryl, an onyx, and a jasper: <i>they were</i> enclosed in settings of gold in their enclosures.</p> <p>(14) And the stones <i>were</i> according to the names of the children of Israel, twelve, according to their names, <i>like</i> the engravings of a signet ring, everyone with its name, according to the twelve tribes.</p> <p>(15) And they made upon the breastplate chains at the ends, <i>of</i> braided work <i>of</i> pure gold.</p> <p>(16) And they made two settings <i>of</i> gold, and two gold rings; and put the two rings in the two ends of the breastplate.</p> <p>(17) And they put the two braided chains of gold in the two rings on the ends of the breastplate.</p> <p>(18) And the two ends of the two braided chains they fastened in the two settings, and put them on the shoulder pieces of the ephod {priestly robe}, in the front.</p> <p>(19) And they made two rings of gold, and put <i>them</i> on the two ends of the breastplate, upon its border of it, which <i>was</i> on the inside of the ephod {priestly robe}.</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(20) And they made two <i>other</i> golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the <i>other</i> coupling thereof, above the curious girdle of the ephod.</p> <p>(21) And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.</p> <p>(22) And he made the robe of the ephod <i>of</i> woven work, all <i>of</i> blue.</p> <p>(23) And <i>there was</i> an hole in the midst of the robe, as the hole of an habergeon, <i>with</i> a band round about the hole, that it should not rend.</p> <p>(24) And they made upon the hems of the robe pomegranates <i>of</i> blue, and purple, and scarlet, <i>and</i> twined <i>linen</i>.</p> <p>(25) And they made bells <i>of</i> pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;</p> <p>(26) A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister <i>in</i>; as the LORD commanded Moses.</p> <p>(27) And they made coats <i>of</i> fine linen <i>of</i> woven work for Aaron, and for his sons,</p> <p>(28) And a mitre <i>of</i> fine linen, and goodly bonnets <i>of</i> fine linen, and linen breeches <i>of</i> fine twined linen,</p> <p>(29) And a girdle <i>of</i> fine twined linen, and blue, and purple, and scarlet, <i>of</i> needlework; as the LORD commanded Moses.</p>	<p>(20) And they made two <i>other</i> golden rings, and put them on the two sides of the ephod {priestly robe} underneath, towards its front, opposite its <i>other</i> coupling, above the belt of the ephod {priestly robe}.</p> <p>(21) And they tied the breastplate by its rings to the rings of the ephod {priestly robe} with a lace of blue, that it might be above the belt of the ephod {priestly robe}, and that the breastplate might not be loosed from the ephod {priestly robe}; as the LORD {Jehovah} commanded Moses.</p> <p>(22) And he made the robe of the ephod {priestly robe} <i>of</i> woven work, all <i>of</i> blue.</p> <p>(23) And <i>there was</i> a hole in the middle of the robe, as the hole of a coat of mail,^a <i>with</i> a band all around the hole, so that it should not tear.</p> <p>(24) And they made upon the hems of the robe pomegranates <i>of</i> blue, and purple, and scarlet, <i>and</i> twined <i>linen</i>.</p> <p>(25) And they made bells <i>of</i> pure gold, and put the bells between the pomegranates upon the hem of the robe, all around between the pomegranates;</p> <p>(26) A bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to minister <i>in</i>; as the LORD {Jehovah} commanded Moses.</p> <p>(27) And they made coats <i>of</i> fine linen <i>of</i> woven work for Aaron, and for his sons,</p> <p>(28) And a hat <i>of</i> fine linen, and goodly bonnets <i>of</i> fine linen, and linen britches <i>of</i> fine twined linen,</p> <p>(29) And a belt <i>of</i> fine twined linen, and blue, and purple, and scarlet, <i>of</i> needlework; as the LORD {Jehovah} commanded Moses.</p>
<p>39:23a - habergeon – coat of mail – netting of metal used for protection in battle – see Ex. 28:32</p>	

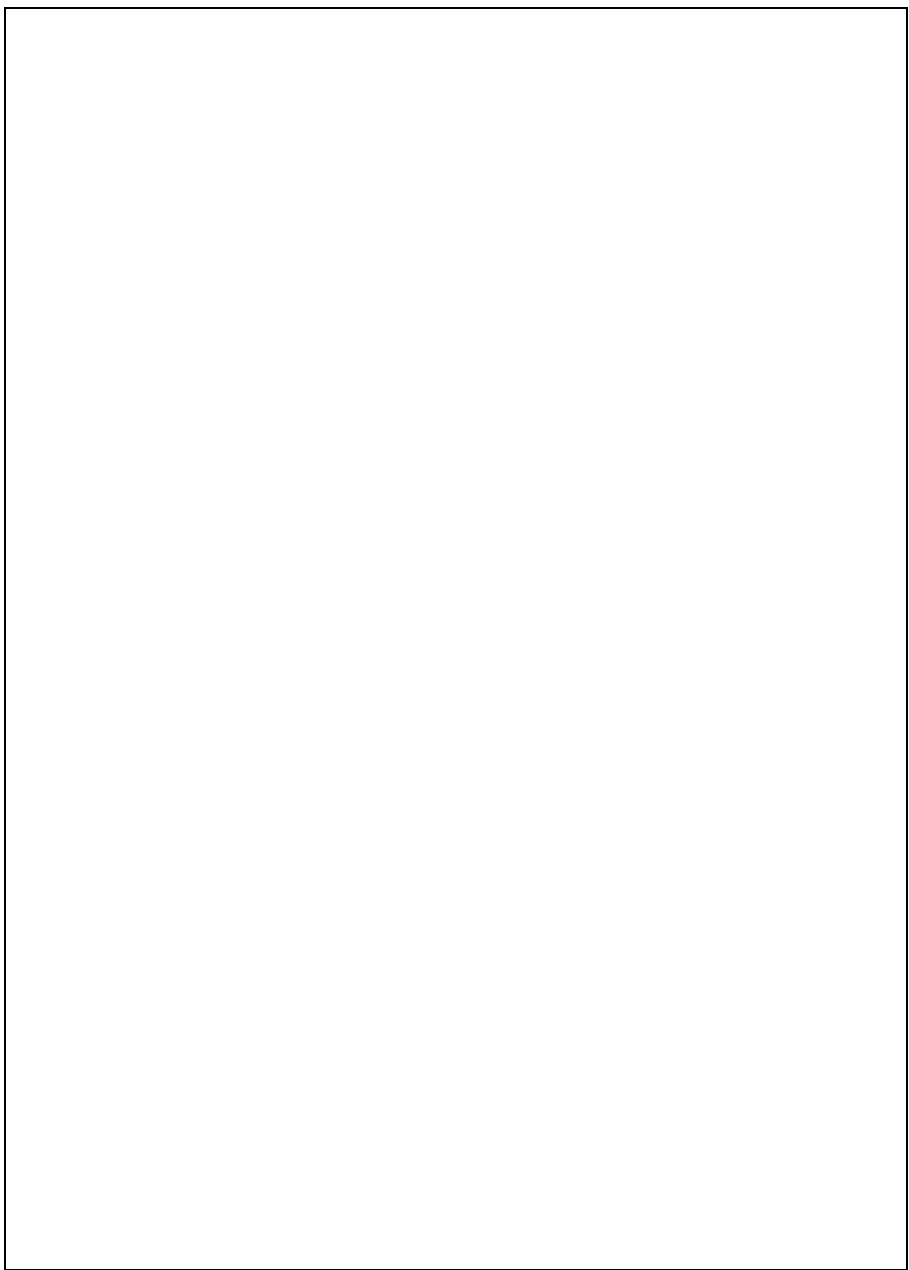
{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(30) And they made the plate of the holy crown <i>of</i> pure gold, and wrote upon it a writing, <i>like to</i> the engravings of a signet, HOLINESS TO THE LORD.</p> <p>(31) And they tied unto it a lace of blue, to fasten <i>it</i> on high upon the mitre; as the LORD commanded Moses.</p> <p>(32) Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.</p> <p>(33) And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,</p> <p>(34) And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,</p> <p>(35) The ark of the testimony, and the staves thereof, and the mercy seat,</p> <p>(36) The table, <i>and</i> all the vessels thereof, and the shewbread,</p> <p>(37) The pure candlestick, <i>with</i> the lamps thereof, <i>even with</i> the lamps to be set in order, and all the vessels thereof, and the oil for light,</p> <p>(38) And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,</p> <p>(39) The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,</p> <p>(40) The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,</p>	<p>(30) And they made the plate of the holy crown <i>of</i> pure gold, and wrote upon it a writing, <i>like to</i> the engravings of a signet ring, HOLINESS TO THE LORD.</p> <p>(31) And they tied to it a lace of blue, to fasten <i>it</i> on high upon the hat; as the LORD {Jehovah} commanded Moses.</p> <p>(32) And so all the work of the tabernacle of the tent of the congregation was finished: and the children of Israel did according to all that the LORD {Jehovah} commanded Moses, so they did.</p> <p>(33) And they brought the tabernacle to Moses, the tent, and all its furniture, its fasteners, its boards, its bars, and its pillars, and its sockets,</p> <p>(34) And the covering of rams' skins dyed red, and the covering of badgers' skins, and the curtain of the covering,</p> <p>(35) The ark of the testimony {covenant}, and its poles, and the mercy seat,</p> <p>(36) The table, <i>and</i> all its vessels, and the holy bread,</p> <p>(37) The pure candlestick, <i>with</i> its lamps, <i>even with</i> the lamps to be set in order, and all its vessels, and the oil for light,</p> <p>(38) And the golden altar, and the anointing oil, and the sweet incense, and the curtain for the tabernacle door,</p> <p>(39) The brass altar, and its grate of brass, its poles, and all its vessels, the basin {bowl} and its foot,</p> <p>(40) The curtains of the court, its pillars, and its sockets, and the curtain for the court gate, its cords, and its pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,</p>

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(41) The cloths of service to do service in the holy <i>place</i>, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.</p> <p>(42) According to all that the LORD commanded Moses, so the children of Israel made all the work.</p> <p>(43) And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.</p> <p>Chapter 40</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.</p> <p>(3) And thou shalt put therein the ark of the testimony, and cover the ark with the vail.</p> <p>(4) And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.</p> <p>(5) And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.</p> <p>(6) And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.</p> <p>(7) And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.</p> <p>(8) And thou shalt set up the court round about, and hang up the hanging at the court gate.</p>	<p>(41) The cloths of service to do service in the holy <i>place</i>, and the holy clothing for Aaron the priest, and his sons' clothing, to minister in the priest's office.</p> <p>(42) According to all that the LORD {Jehovah} commanded Moses, so the children of Israel made all the work.</p> <p>(43) And Moses looked upon all the work, and, indeed, they had done it as the LORD {Jehovah} had commanded, even so they had done it: and Moses blessed them.</p> <p>Chapter 40</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) <i>On the first day of the first month {Nisan [Mar.-Apr.]}^a you shall set up the tabernacle of the tent of the congregation.</i></p> <p>(3) <i>And you shall put in it the ark of the testimony {covenant}, and cover the ark with the curtain.^b</i></p> <p>(4) <i>And you shall bring in the table, and set in order the things that are to be set in order upon it; and you shall bring in the candlestick, and light its lamps.</i></p> <p>(5) <i>And you shall set the altar of gold for the incense in front of the ark of the testimony {covenant}, and put the curtain of the door to the tabernacle.</i></p> <p>(6) <i>And you shall set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.</i></p> <p>(7) <i>And you shall set the bowl between the tent of the congregation and the altar, and shall put water in it.</i></p> <p>(8) <i>And you shall set up the court all around, and hang up the curtain at the court gate.</i></p>
<p>40:1a - first day of the first month - Nisan {March-April} (of the second year {Ex. 40:17}) - Ex. 12:2</p> <p>40:3b - the curtain separated the Holy of Holies {inner most section} from the holy place {mid-section}</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(9) And thou shalt take the anointing oil, and anoint the tabernacle, and all that <i>is</i> therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.</p> <p>(10) And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.</p> <p>(11) And thou shalt anoint the laver and his foot, and sanctify it.</p> <p>(12) And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.</p> <p>(13) And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.</p> <p>(14) And thou shalt bring his sons, and clothe them with coats:</p> <p>(15) And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.</p> <p>(16) Thus did Moses: according to all that the LORD commanded him, so did he.</p> <p>(17) And it came to pass in the first month in the second year, on the first <i>day</i> of the month, <i>that</i> the tabernacle was reared up.</p> <p>(18) And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.</p>	<p>(9) And you shall take the anointing oil, and anoint the tabernacle, and all that <i>is</i> in it, and shall hallow it {make it holy}, and all its vessels: and it shall be holy.</p> <p>(10) And you shall anoint the altar of the burnt offering, and all its vessels, and sanctify the altar: and it shall be an altar most holy.</p> <p>(11) And you shall anoint the bowl and its foot, and sanctify it.</p> <p>(12) And you shall bring Aaron and his sons to the door of the tabernacle of the congregation, and wash them with water.</p> <p>(13) And you shall put upon Aaron the holy clothing, and anoint him, and sanctify him; that he may minister to Me in the priest's office.</p> <p>(14) And you shall bring his sons, and clothe them with coats:</p> <p>(15) And you shall anoint them, as you anointed their father, that they may minister to Me in the priest's office: because their anointing shall surely be an everlasting priesthood throughout their generations.</p> <p>(16) So Moses did: according to all that the LORD {Jehovah} commanded him to do.</p> <p>(17) And it came to pass in the first month {Nisan [Mar. - Apr.]} in the second year {2514 A.H./C-1528 B.C.},* on the first <i>day</i> of the month,^c <i>that</i> the tabernacle was set up.</p> <p>(18) And Moses set up the tabernacle, and fastened its sockets, and set up its boards, and put in its bars, and set up its pillars.</p>
<p>40:17c - first day of the first month - Nisan {March-April} - Ex. 12:2 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>Second year since the exodus [* 2514 A.H./C-1528 B.C.]</p>	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(19) And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.</p> <p>(20) And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:</p> <p>(21) And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.</p> <p>(22) And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.</p> <p>(23) And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.</p> <p>(24) And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.</p> <p>(25) And he lighted the lamps before the LORD; as the LORD commanded Moses.</p> <p>(26) And he put the golden altar in the tent of the congregation before the vail:</p> <p>(27) And he burnt sweet incense thereon; as the LORD commanded Moses.</p> <p>(28) And he set up the hanging <i>at</i> the door of the tabernacle.</p> <p>(29) And he put the altar of burnt offering <i>by</i> the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.</p> <p>(30) And he set the laver between the tent of the congregation and the altar, and put water there, to wash <i>withal</i>.</p>	<p>(19) And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD {Jehovah} commanded Moses.</p> <p>(20) And he took and put the testimony into the ark, and set the poles on the ark, and put the mercy seat above upon the ark:</p> <p>(21) And he brought the ark into the tabernacle, and set up the curtain of the covering, and covered the ark of the testimony {covenant}; as the LORD {Jehovah} commanded Moses.</p> <p>(22) And he put the table in the tent of the congregation, upon the side of the tabernacle northward, outside the curtain.</p> <p>(23) And he set the bread in order upon it before the LORD {Jehovah}; as the LORD {Jehovah} had commanded Moses.</p> <p>(24) And he put the candlestick in the tent of the congregation, opposite the table, on the side of the tabernacle southward.</p> <p>(25) And he lit the lamps before the LORD {Jehovah}; as the LORD {Jehovah} commanded Moses.</p> <p>(26) And he put the golden altar^d in the tent of the congregation before the curtain:</p> <p>(27) And he burnt sweet incense on it; as the LORD {Jehovah} commanded Moses.</p> <p>(28) And he set up the curtain <i>at</i> the door of the tabernacle.</p> <p>(29) And he put the altar of burnt offering <i>by</i> the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD {Jehovah} commanded Moses.</p> <p>(30) And he set the bowl between the tent of the congregation and the altar, and put water there, to wash <i>with</i>.</p>
40:26d – altar of incense – Ex. 30:1-6	

{02} Exodus	
King James 1769 Version	King James Paraphrase
<p>(31) And Moses and Aaron and his sons washed their hands and their feet thereat:</p> <p>(32) When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.</p> <p>(33) And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.</p> <p>(34) Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.</p> <p>(35) And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.</p> <p>(36) And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:</p> <p>(37) But if the cloud were not taken up, then they journeyed not till the day that it was taken up.</p> <p>(38) For the cloud of the LORD <i>was</i> upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.</p>	<p>(31) And Moses and Aaron and his sons washed their hands and their feet there:</p> <p>(32) When they went into the tent of the congregation, and when they came near to the altar, they washed; as the LORD {Jehovah} commanded Moses.</p> <p>(33) And he set up the court around the tabernacle and the altar, and set up the curtain of the court gate. So Moses finished the work.</p> <p>(34) Then a cloud covered the tent of the congregation, and the glory of the LORD {Jehovah} filled the tabernacle.</p> <p>(35) And Moses was not able to enter into the tent of the congregation, because the cloud stayed there, and the glory of the LORD {Jehovah} filled the tabernacle.</p> <p>(36) And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:</p> <p>(37) But if the cloud were not taken up, then they did not travel until the day that it was taken up.</p> <p>(38) Because the cloud of the LORD {Jehovah} <i>was</i> upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.</p>



{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,</p> <p>(2) Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, <i>even</i> of the herd, and of the flock.</p> <p>(3) If his offering <i>be</i> a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.</p> <p>(4) And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.</p> <p>(5) And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that <i>is by</i> the door of the tabernacle of the congregation.</p> <p>(6) And he shall flay the burnt offering, and cut it into his pieces.</p> <p>(7) And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:</p> <p>(8) And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that <i>is</i> on the fire which <i>is</i> upon the altar:</p> <p>(9) But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, <i>to be</i> a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.</p>	<p>Chapter 1</p> <p>(1) And the LORD {Jehovah} called to Moses, and spoke to him out of the tabernacle of the congregation, saying,</p> <p>(2) <i>Speak to the children of Israel, and say to them, If any man of you brings an offering to the LORD {Jehovah}, you shall bring your offering of the cattle, even of the herd, and of the flock.</i></p> <p>(3) <i>If his offering is a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD {Jehovah}.</i></p> <p>(4) <i>And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.</i></p> <p>(5) <i>And he shall kill the bull before the LORD {Jehovah}: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood all around upon the altar that is by the door of the tabernacle of the congregation.</i></p> <p>(6) <i>And he shall flay the burnt offering, and cut it into its pieces.</i></p> <p>(7) <i>And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:</i></p> <p>(8) <i>And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:</i></p> <p>(9) <i>But its inward parts and its legs he shall wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet aroma to the LORD {Jehovah}.</i></p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(10) And if his offering <i>be</i> of the flocks, <i>namely</i>, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.</p> <p>(11) And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.</p> <p>(12) And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which <i>is</i> upon the altar:</p> <p>(13) But he shall wash the inwards and the legs with water: and the priest shall bring <i>it</i> all, and burn <i>it</i> upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.</p> <p>(14) And if the burnt sacrifice for his offering to the LORD <i>be</i> of fowls, then he shall bring his offering of turtledoves, or of young pigeons.</p> <p>(15) And the priest shall bring it unto the altar, and wring off his head, and burn <i>it</i> on the altar; and the blood thereof shall be wrung out at the side of the altar:</p> <p>(16) And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:</p> <p>(17) And he shall cleave it with the wings thereof, <i>but</i> shall not divide <i>it</i> asunder: and the priest shall burn it upon the altar, upon the wood that <i>is</i> upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.</p>	<p>(10) And if his offering <i>is</i> of the flocks, <i>namely</i>, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.</p> <p>(11) And he shall kill it on the side of the altar northward before the LORD {Jehovah}: and the priests, Aaron's sons, shall sprinkle its blood all around upon the altar.</p> <p>(12) And he shall cut it into its pieces, with its head and its fat: and the priest shall lay them in order on the wood that <i>is</i> on the fire which <i>is</i> upon the altar:</p> <p>(13) But he shall wash the inward parts and the legs with water: and the priest shall bring <i>it</i> all, and burn <i>it</i> upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet aroma to the LORD {Jehovah}.</p> <p>(14) And if the burnt sacrifice for his offering to the LORD {Jehovah} <i>is</i> of birds, then he shall bring his offering of turtledoves, or of young pigeons.</p> <p>(15) And the priest shall bring it to the altar, and wring off its head, and burn <i>it</i> on the altar; and its blood shall be wrung out at the side of the altar:</p> <p>(16) And he shall pluck away its crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:</p> <p>(17) And he shall cut it with its wings, <i>but</i> shall not divide <i>it</i> into pieces: and the priest shall burn it upon the altar, upon the wood that <i>is</i> upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet aroma to the LORD {Jehovah}.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>Chapter 2</p> <p>(1) And when any will offer a meat offering unto the LORD, his offering shall be <i>of</i> fine flour; and he shall pour oil upon it, and put frankincense thereon:</p> <p>(2) And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, <i>to be</i> an offering made by fire, of a sweet savour unto the LORD:</p> <p>(3) And the remnant of the meat offering <i>shall be</i> Aaron's and his sons': <i>it is</i> a thing most holy of the offerings of the LORD made by fire.</p> <p>(4) And if thou bring an oblation of a meat offering baked in the oven, <i>it shall be</i> unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.</p> <p>(5) And if thy oblation <i>be</i> a meat offering <i>baked</i> in a pan, it shall be <i>of</i> fine flour unleavened, mingled with oil.</p> <p>(6) Thou shalt part it in pieces, and pour oil thereon: <i>it is</i> a meat offering.</p> <p>(7) And if thy oblation <i>be</i> a meat offering <i>baked</i> in the fryingpan, it shall be made <i>of</i> fine flour with oil.</p> <p>(8) And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.</p> <p>(9) And the priest shall take from the meat offering a memorial thereof, and shall burn <i>it</i> upon the altar: <i>it is</i> an offering made by fire, of a sweet savour unto the LORD.</p> <p>(10) And that which is left of the meat offering <i>shall be</i> Aaron's and his sons': <i>it is</i> a thing most holy of the offerings of the LORD made by fire.</p>	<p>Chapter 2</p> <p>(1) And when any will offer a food offering to the LORD {Jehovah}, his offering shall be <i>of</i> fine flour; and he shall pour oil upon it, and put frankincense upon it:</p> <p>(2) And he shall bring it to Aaron's sons the priests: and he shall take from his handful of its flour, and of its oil, with all its frankincense; and the priest shall burn the memorial of it upon the altar, <i>to be</i> an offering made by fire, of a sweet aroma to the LORD {Jehovah}:</p> <p>(3) And the remnant of the food offering <i>shall be</i> Aaron's and his sons': <i>it is</i> a thing most holy of the offerings of the LORD {Jehovah} made by fire.</p> <p>(4) And if you bring an offering of a food offering baked in the oven, <i>it shall be</i> unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.</p> <p>(5) And if your offering <i>is</i> a food offering <i>baked</i> in a pan, it shall be <i>of</i> fine flour unleavened, mingled with oil.</p> <p>(6) You shall cut it in pieces, and pour oil upon it: <i>it is</i> a food offering.</p> <p>(7) And if your offering <i>is</i> a food offering <i>baked</i> in the frying pan, it shall be made <i>of</i> fine flour with oil.</p> <p>(8) And you shall bring the food offering that is made of these things to the LORD {Jehovah}: and when it is presented to the priest, he shall bring it to the altar.</p> <p>(9) And the priest shall take from the food offering a memorial of it, and shall burn <i>it</i> upon the altar: <i>it is</i> an offering made by fire, of a sweet aroma to the LORD {Jehovah}.</p> <p>(10) And that which is left of the food offering <i>shall be</i> Aaron's and his sons': <i>it is</i> a thing most holy of the offerings of the LORD {Jehovah} made by fire.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(11) No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.</p> <p>(12) As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.</p> <p>(13) And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.</p> <p>(14) And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, <i>even</i> corn beaten out of full ears.</p> <p>(15) And thou shalt put oil upon it, and lay frankincense thereon: <i>it is</i> a meat offering.</p> <p>(16) And the priest shall burn the memorial of it, <i>part</i> of the beaten corn thereof, and <i>part</i> of the oil thereof, with all the frankincense thereof: <i>it is</i> an offering made by fire unto the LORD.</p> <p>Chapter 3</p> <p>(1) And if his oblation <i>be</i> a sacrifice of peace offering, if he offer <i>it</i> of the herd; whether <i>it be</i> a male or female, he shall offer it without blemish before the LORD.</p> <p>(2) And he shall lay his hand upon the head of his offering, and kill it <i>at</i> the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.</p>	<p>(11) No food offering, which you shall bring to the LORD {Jehovah}, shall be made with leaven: because you shall burn no leaven, nor any honey, in any offering of the LORD {Jehovah} made by fire.</p> <p>(12) As for the offering of the first fruits, you shall offer them to the LORD {Jehovah}: but they shall not be burnt on the altar for a sweet aroma.</p> <p>(13) And every offering of your food offering you shall season with salt; neither shall you allow the salt of the covenant of your God to be lacking from your food offering: with all your offerings you shall offer salt.</p> <p>(14) And if you offer a food offering of your first fruits to the LORD {Jehovah}, you shall offer for the food offering of your first fruits green ears of corn dried by the fire, <i>even</i> corn beaten out of full ears.</p> <p>(15) And you shall put oil upon it, and lay frankincense upon it: <i>it is</i> a food offering.</p> <p>(16) And the priest shall burn the memorial of it, <i>part</i> of its beaten corn, and <i>part</i> of its oil, with all its frankincense: <i>it is</i> an offering made by fire to the LORD {Jehovah}.</p> <p>Chapter 3</p> <p>(1) And if his offering <i>is</i> a sacrifice of peace offering, if he offers <i>it</i> of the herd; whether <i>it is</i> a male or female, he shall offer it without blemish before the LORD {Jehovah}.</p> <p>(2) And he shall lay his hand upon the head of his offering, and kill it <i>at</i> the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar all around.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(3) And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,</p> <p>(4) And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.</p> <p>(5) And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: <i>it is</i> an offering made by fire, of a sweet savour unto the LORD.</p> <p>(6) And if his offering for a sacrifice of peace offering unto the LORD <i>be</i> of the flock; male or female, he shall offer it without blemish.</p> <p>(7) If he offer a lamb for his offering, then shall he offer it before the LORD.</p> <p>(8) And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.</p> <p>(9) And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, <i>and</i> the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,</p> <p>(10) And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.</p> <p>(11) And the priest shall burn it upon the altar: <i>it is</i> the food of the offering made by fire unto the LORD.</p>	<p>(3) And he shall offer of the sacrifice of the peace offering an offering made by fire to the LORD {Jehovah}; the fat that covers the inward parts, and all the fat that is upon the inward parts,</p> <p>(4) And the two kidneys, and the fat that is on them, which is by the flanks, and the caul {covering}^a over the liver, with the kidneys, he shall remove.</p> <p>(5) And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: <i>it is</i> an offering made by fire, of a sweet aroma to the LORD {Jehovah}.</p> <p>(6) And if his offering for a sacrifice of peace offering to the LORD {Jehovah} is of the flock; male or female, he shall offer it without blemish.</p> <p>(7) If he offers a lamb for his offering, then he shall offer it before the LORD {Jehovah}.</p> <p>(8) And he shall lay his hand upon the head of his offering, and kill it in front of the tabernacle of the congregation: and Aaron's sons shall sprinkle its blood all around upon the altar.</p> <p>(9) And he shall offer of the sacrifice of the peace offering an offering made by fire to the LORD {Jehovah}; its fat, <i>and</i> the whole rump, he shall take it off close to the backbone; and the fat that covers the inward parts, and all the fat that is upon the inward parts,</p> <p>(10) And the two kidneys, and the fat that is upon them, which is by the flanks, and the flap over the liver, with the kidneys, he shall remove.</p> <p>(11) And the priest shall burn it upon the altar: <i>it is</i> the food of the offering made by fire to the LORD {Jehovah}.</p>
3:4a – caul – covering; lobe, flap, or membrane above or over the liver – see Ex. 29:13	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(12) And if his offering <i>be</i> a goat, then he shall offer it before the LORD.</p> <p>(13) And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.</p> <p>(14) And he shall offer thereof his offering, <i>even</i> an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,</p> <p>(15) And the two kidneys, and the fat that is upon them, which <i>is</i> by the flanks, and the caul above the liver, with the kidneys, it shall he take away.</p> <p>(16) And the priest shall burn them upon the altar: <i>it is</i> the food of the offering made by fire for a sweet savour: all the fat is the LORD'S.</p> <p>(17) <i>It shall be</i> a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.</p> <p>Chapter 4</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD <i>concerning things</i> which ought not to be done, and shall do against any of them:</p> <p>(3) If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.</p>	<p>(12) And if his offering <i>is</i> a goat, then he shall offer it before the LORD {Jehovah}.</p> <p>(13) And he shall lay his hand upon its head, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle its blood upon the altar all around.</p> <p>(14) And he shall offer his offering, <i>even</i> an offering made by fire to the LORD {Jehovah}; the fat that covers the inward parts, and all the fat that is upon the inward parts,</p> <p>(15) And the two kidneys, and the fat that <i>is</i> upon them, which <i>is</i> by the flanks, and the caul {covering} over the liver, with the kidneys, he shall remove.</p> <p>(16) And the priest shall burn them upon the altar: <i>it is</i> the food of the offering made by fire for a sweet aroma: all the fat <i>is</i> the LORD's {Jehovah's}.</p> <p>(17) <i>It shall be</i> a perpetual law for your generations throughout all your homes, that you eat neither fat nor blood.</p> <p>Chapter 4</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) Speak to the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD {Jehovah} <i>concerning things</i> which ought not to be done, and shall do against any of them:</p> <p>(3) If the priest that is anointed sins according to the sin of the people; then let him bring for his sin, which he has sinned, a young bull without blemish to the LORD {Jehovah} for a sin offering.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(4) And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.</p> <p>(5) And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:</p> <p>(6) And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.</p> <p>(7) And the priest shall put <i>some</i> of the blood upon the horns of the altar of sweet incense before the LORD, which <i>is</i> in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which <i>is at</i> the door of the tabernacle of the congregation.</p> <p>(8) And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,</p> <p>(9) And the two kidneys, and the fat that is upon them, which <i>is</i> by the flanks, and the caul above the liver, with the kidneys, it shall he take away,</p> <p>(10) As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.</p> <p>(11) And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,</p> <p>(12) Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.</p>	<p>(4) And he shall bring the bull to the door of the tabernacle of the congregation before the LORD {Jehovah}; and shall lay his hand upon the bull's head, and kill the bull before the LORD {Jehovah}.</p> <p>(5) And the priest that is anointed shall take of the bull's blood, and bring it to the tabernacle of the congregation:</p> <p>(6) And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD {Jehovah}, before the curtain of the sanctuary.</p> <p>(7) And the priest shall put <i>some</i> of the blood upon the horns of the altar of sweet incense before the LORD {Jehovah}, which <i>is</i> in the tabernacle of the congregation; and shall pour all the blood of the bull at the bottom of the altar of the burnt offering, which <i>is at</i> the door of the tabernacle of the congregation.</p> <p>(8) And he shall take all the fat off of the bull for the sin offering; the fat that covers the inside parts, and all the fat that <i>is</i> upon the inside parts,</p> <p>(9) And the two kidneys, and the fat that is upon them, which <i>is</i> by the flanks, and the caul {covering} over the liver, with the kidneys, he shall take away,</p> <p>(10) As it was taken off from the bull of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.</p> <p>(11) And the skin of the bull, and all its flesh, with its head, and with its legs, and its inward parts, and its dung,</p> <p>(12) Even the whole bull he shall carry forth outside the camp to a clean place, where the ashes are poured out, and burn it on the wood with fire: where the ashes are poured out it shall be burnt.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(13) And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done <i>somewhat against</i> any of the commandments of the LORD <i>concerning things</i> which should not be done, and are guilty;</p> <p>(14) When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.</p> <p>(15) And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.</p> <p>(16) And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:</p> <p>(17) And the priest shall dip his finger <i>in some</i> of the blood, and sprinkle <i>it</i> seven times before the LORD, <i>even</i> before the vail.</p> <p>(18) And he shall put <i>some</i> of the blood upon the horns of the altar which <i>is</i> before the LORD, that <i>is</i> in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which <i>is at</i> the door of the tabernacle of the congregation.</p> <p>(19) And he shall take all his fat from him, and burn <i>it</i> upon the altar.</p> <p>(20) And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.</p>	<p>(13) And if the whole congregation of Israel sins through ignorance, and the thing is hidden from the eyes of the assembly, and they have done <i>somewhat against</i> any of the commandments of the LORD {Jehovah} <i>concerning things</i> which should not be done, and are guilty;</p> <p>(14) When the sin, which they have sinned against it, is known, then the congregation shall offer a young bull for the sin, and bring it before the tabernacle of the congregation.</p> <p>(15) And the elders of the congregation shall lay their hands upon the head of the bull before the LORD {Jehovah}: and the bull shall be killed before the LORD {Jehovah}.</p> <p>(16) And the priest that is anointed shall bring of the bull's blood to the tabernacle of the congregation:</p> <p>(17) And the priest shall dip his finger <i>in some</i> of the blood, and sprinkle <i>it</i> seven times before the LORD {Jehovah}, <i>even</i> before the curtain.</p> <p>(18) And he shall put <i>some</i> of the blood upon the horns of the altar {of incense}^a which <i>is</i> before the LORD {Jehovah}, that <i>is</i> in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which <i>is at</i> the door of the tabernacle of the congregation.</p> <p>(19) And he shall take all its fat from it, and burn <i>it</i> upon the altar.</p> <p>(20) And he shall do with the bull as he did with the bull for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.</p>
4:18a – altar – altar of incense (Lev. 4:7)	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(21) And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.</p> <p>(22) When a ruler hath sinned, and done <i>somewhat</i> through ignorance <i>against</i> any of the commandments of the LORD his God <i>concerning things</i> which should not be done, and is guilty;</p> <p>(23) Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:</p> <p>(24) And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.</p> <p>(25) And the priest shall take of the blood of the sin offering with his finger, and put <i>it</i> upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.</p> <p>(26) And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.</p> <p>(27) And if any one of the common people sin through ignorance, while he doeth <i>somewhat against</i> any of the commandments of the LORD <i>concerning things</i> which ought not to be done, and be guilty;</p> <p>(28) Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.</p> <p>(29) And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.</p>	<p>(21) And he shall carry forth the bull outside the camp, and burn it as he burned the first bull: it is a sin offering for the congregation.</p> <p>(22) When a ruler has sinned, and done <i>somewhat</i> through ignorance <i>against</i> any of the commandments of the LORD {Jehovah} his God <i>concerning things</i> which should not be done, and is guilty;</p> <p>(23) Or if his sin, in which he has sinned, comes to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:</p> <p>(24) And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD {Jehovah}: it is a sin offering.</p> <p>(25) And the priest shall take of the blood of the sin offering with his finger, and put <i>it</i> upon the horns of the altar of burnt offering, and shall pour out its blood at the bottom of the altar of burnt offering.</p> <p>(26) And he shall burn all its fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him concerning his sin, and it shall be forgiven him.</p> <p>(27) And if any one of the common people sin through ignorance, while he does <i>somewhat against</i> any of the commandments of the LORD {Jehovah} <i>concerning things</i> which ought not to be done, and be guilty;</p> <p>(28) Or if his sin, which he has sinned, comes to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he has sinned.</p> <p>(29) And he shall lay his hand upon the head of the sin offering, and kill the sin offering in the place of the burnt offering.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(30) And the priest shall take of the blood thereof with his finger, and put <i>it</i> upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.</p> <p>(31) And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn <i>it</i> upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.</p> <p>(32) And if he bring a lamb for a sin offering, he shall bring it a female without blemish.</p> <p>(33) And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.</p> <p>(34) And the priest shall take of the blood of the sin offering with his finger, and put <i>it</i> upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:</p> <p>(35) And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.</p> <p>Chapter 5</p> <p>(1) And if a soul sin, and hear the voice of swearing, and <i>is</i> a witness, whether he hath seen or known <i>of it</i>; if he do not utter <i>it</i>, then he shall bear his iniquity.</p>	<p>(30) And the priest shall take of its blood with his finger, and put <i>it</i> upon the horns of the altar of burnt offering, and shall pour out all its blood at the bottom of the altar.</p> <p>(31) And he shall take away all its fat, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn <i>it</i> upon the altar for a sweet aroma to the LORD {Jehovah}; and the priest shall make an atonement for him, and it shall be forgiven him.</p> <p>(32) And if he brings a lamb for a sin offering, he shall bring it a female without blemish.</p> <p>(33) And he shall lay his hand upon the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering.</p> <p>(34) And the priest shall take of the blood of the sin offering with his finger, and put <i>it</i> upon the horns of the altar of burnt offering, and shall pour out all its blood at the bottom of the altar:</p> <p>(35) And he shall take away all its fat, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire to the LORD {Jehovah}; and the priest shall make an atonement for his sin that he has committed, and it shall be forgiven him.</p> <p>Chapter 5</p> <p>(1) And if a soul sins, and hears the voice of swearing, and <i>is</i> a witness, whether he has seen or known <i>of it</i>; if he does not testify to <i>it</i>, then he shall bear his sin.^a</p>
<p>5:1a – voice of swearing – i.e. if a person hears someone taking an oath that he will do or not do something and the person who heard the oath is unwilling to testify that he heard the oath that was made – he himself is guilty of sin</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(2) Or if a soul touch any unclean thing, whether <i>it be</i> a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and <i>if</i> it be hidden from him; he also shall be unclean, and guilty.</p> <p>(3) Or if he touch the uncleanness of man, whatsoever uncleanness <i>it be</i> that a man shall be defiled withal, and it be hid from him; when he knoweth <i>of it</i>, then he shall be guilty.</p> <p>(4) Or if a soul swear, pronouncing with <i>his</i> lips to do evil, or to do good, whatsoever <i>it be</i> that a man shall pronounce with an oath, and it be hid from him; when he knoweth <i>of it</i>, then he shall be guilty in one of these.</p> <p>(5) And it shall be, when he shall be guilty in one of these <i>things</i>, that he shall confess that he hath sinned in that <i>thing</i>:</p> <p>(6) And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.</p> <p>(7) And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.</p> <p>(8) And he shall bring them unto the priest, who shall offer <i>that</i> which <i>is</i> for the sin offering first, and wring off his head from his neck, but shall not divide <i>it</i> asunder:</p> <p>(9) And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.</p>	<p>(2) Or if a soul touches any unclean thing, whether <i>it is</i> a dead body of an unclean beast, or a dead body of unclean cattle, or the dead body of unclean crawling things, and <i>if</i> it is hidden from him; he also shall be unclean, and guilty.</p> <p>(3) Or if he touches the uncleanness of man, whatever uncleanness <i>it is</i> that a man shall be defiled by it, and it is hidden from him; when he knows <i>of it</i>, then he shall be guilty.</p> <p>(4) Or if a soul swears, pronouncing with <i>his</i> lips to do evil, or to do good, whatever <i>it is</i> that a man shall pronounce with an oath, and it is hidden from him; when he knows <i>of it</i>, then he shall be guilty in one of these.</p> <p>(5) And it shall be, when he shall be guilty in one of these <i>things</i>, that he shall confess that he has sinned in that <i>thing</i>:</p> <p>(6) And he shall bring his sin offering to the LORD {Jehovah} for his sin which he has sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.</p> <p>(7) And if he is not able to bring a lamb, then he shall bring for his sin, which he has committed, two turtledoves, or two young pigeons, to the LORD {Jehovah}; one for a sin offering, and the other for a burnt offering.</p> <p>(8) And he shall bring them to the priest, who shall offer <i>that</i> which <i>is</i> for the sin offering first, and wring off its head from its neck, but shall not divide <i>it</i> into pieces:</p> <p>(9) And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(10) And he shall offer the second <i>for</i> a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.</p> <p>(11) But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put <i>any</i> frankincense thereon: for it is a sin offering.</p> <p>(12) Then shall he bring it to the priest, and the priest shall take his handful of it, <i>even</i> a memorial thereof, and burn <i>it</i> on the altar, according to the offerings made by fire unto the LORD: it is a sin offering.</p> <p>(13) And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and <i>the remnant</i> shall be the priest's, as a meat offering.</p> <p>(14) And the LORD spake unto Moses, saying,</p> <p>(15) If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:</p> <p>(16) And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.</p>	<p>(10) And he shall offer the second <i>bird for</i> a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he has sinned, and it shall be forgiven him.</p> <p>(11) But if he is not able to bring two turtledoves, or two young pigeons, then he who has sinned shall bring for his offering the tenth part of an ephah of fine flour {about 2.3 qts.; 2.2 L.}^b for a sin offering; he shall put no oil upon it, neither shall he put <i>any</i> frankincense upon it: because it is a sin offering.</p> <p>(12) Then he shall bring it to the priest, and the priest shall take his handful of it, <i>even</i> a memorial of it, and burn <i>it</i> on the altar, according to the offerings made by fire to the LORD {Jehovah}: it is a sin offering.</p> <p>(13) And the priest shall make an atonement for him concerning his sin that he has sinned in one of these, and it shall be forgiven him: and <i>the remnant</i> shall be the priest's, as a food offering.</p> <p>(14) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(15) If a soul commits a sin, and sins through ignorance, in the holy things of the LORD {Jehovah}; then he shall bring for his sin to the LORD {Jehovah} a ram without blemish out of the flocks, together with what you consider a fair value by shekels of silver {a shekel is about 0.4 oz.; 11.4 g},^c after the shekel of the sanctuary, for a sin offering:</p> <p>(16) And he shall make amends for the harm that he has done in the holy thing, and shall add the fifth part to it {20%},^d and give it to the priest: and the priest shall make an atonement for him with the ram of the sin offering, and it shall be forgiven him.</p>
<p>5:11b - ephah = 22.2 liters = 24 quarts = 3 pecks = 6 gallons - omer = 0.1 ephah [tenth part] = 2.2 liters = 2.3 quarts - a little more than half a gallon</p> <p>5:15c - shekel - about .4 ounces or 11.4 grams in weight - see Appendix J: Bible Weights and Measures</p> <p>5:16d - fifth part - 20 percent</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(17) And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist <i>it</i> not, yet is he guilty, and shall bear his iniquity.</p> <p>(18) And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist <i>it</i> not, and it shall be forgiven him.</p> <p>(19) It is a trespass offering: he hath certainly trespassed against the LORD.</p> <p>Chapter 6</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;</p> <p>(3) Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:</p> <p>(4) Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,</p>	<p>(17) And if a soul sins, and commits any of these things which are forbidden to be done by the commandments of the LORD {Jehovah}; though he did not know <i>it</i>, yet he is guilty, and shall bear his sin.^e</p> <p>(18) And he shall bring a ram without blemish out of the flock, with what you consider a fair value, for a sin offering, to the priest: and the priest shall make an atonement for him concerning his ignorance in which he erred and did not know, and it shall be forgiven him.</p> <p>(19) It is a sin offering: he has certainly sinned against the LORD {Jehovah}.</p> <p>Chapter 6</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) If a soul sins, and commits a sin against the LORD {Jehovah}, and lies to his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or has deceived his neighbor;</p> <p>(3) Or has found that which was lost, and lies concerning it, and swears falsely; in any of all these that a man does, committing sin:</p> <p>(4) Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he has obtained by deceit, or that which was delivered to him to keep, or the lost thing which he found,</p>
5:17e – sin is sin even if it is done unknowingly	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(5) Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, <i>and</i> give it unto him to whom it appertaineth, in the day of his trespass offering.</p> <p>(6) And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:</p> <p>(7) And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.</p> <p>(8) And the LORD spake unto Moses, saying,</p> <p>(9) Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.</p> <p>(10) And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.</p> <p>(11) And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.</p> <p>(12) And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.</p> <p>(13) The fire shall ever be burning upon the altar; it shall never go out.</p>	<p>(5) Or all that about which he has sworn falsely; he shall even restore it in the principal, and shall add the fifth part more to it {20 percent},^a <i>and</i> give it to him to whom it belongs, in the day of his sin offering.</p> <p>(6) And he shall bring his sin offering to the LORD {Jehovah}, a ram without blemish out of the flock, together with what you consider a fair value, for a sins offering, to the priest:</p> <p>(7) And the priest shall make an atonement for him before the LORD {Jehovah}: and it shall be forgiven him for anything of all that he has done in sinning.</p> <p>(8) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(9) Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night until the morning, and the fire of the altar shall be burning in it.</p> <p>(10) And the priest shall put on his linen clothing, and his linen pants he shall put upon his body, and take up the ashes which the fire has consumed with the burnt offering on the altar, and he shall put them beside the altar.</p> <p>(11) And he shall take off his clothing, and put on other clothing, and carry forth the ashes outside the camp to a clean place.</p> <p>(12) And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn upon the fat of the peace offerings.</p> <p>(13) The fire shall be ever burning upon the altar; it shall never go out.</p>
6:5a - add the fifth part - i.e. add 20 percent	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(14) And this <i>is</i> the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.</p> <p>(15) And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which <i>is</i> upon the meat offering, and shall burn <i>it</i> upon the altar <i>for</i> a sweet savour, <i>even</i> the memorial of it, unto the LORD.</p> <p>(16) And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.</p> <p>(17) It shall not be baked with leaven. I have given it <i>unto them for</i> their portion of my offerings made by fire; it <i>is</i> most holy, as <i>is</i> the sin offering, and as the trespass offering.</p> <p>(18) All the males among the children of Aaron shall eat of it. <i>It shall be</i> a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.</p> <p>(19) And the LORD spake unto Moses, saying,</p> <p>(20) This <i>is</i> the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.</p> <p>(21) In a pan it shall be made with oil; <i>and when it is</i> baked, thou shalt bring it in: <i>and</i> the baken pieces of the meat offering shalt thou offer <i>for</i> a sweet savour unto the LORD.</p>	<p>(14) And this <i>is</i> the law of the food offering: the sons of Aaron shall offer it before the LORD {Jehovah}, before the altar.</p> <p>(15) And he shall take of it his handful, of the flour of the food offering, and of its oil, and all the frankincense which <i>is</i> upon the food offering, and shall burn <i>it</i> upon the altar <i>for</i> a sweet aroma, <i>even</i> its memorial, to the LORD {Jehovah}.</p> <p>(16) And the remainder Aaron and his sons shall eat: with unleavened bread it shall be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.</p> <p>(17) It shall not be baked with leaven. I have given it <i>to them for</i> their portion of My offerings made by fire; it <i>is</i> most holy, as <i>is</i> the sin offering, and as the trespass offering.</p> <p>(18) All the males among the children of Aaron shall eat of it. <i>It shall be</i> a law forever in your generations concerning the offerings of the LORD {Jehovah} made by fire: every one that touches them shall be holy.</p> <p>(19) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(20) This <i>is</i> the offering of Aaron and of his sons, which they shall offer to the LORD {Jehovah} in the day when he is anointed; the tenth part of an ephah of fine flour {about 2.3 qts.; 2.2 L.}^b for a perpetual food offering, half of it in the morning, and half of it at night.</p> <p>(21) In a pan it shall be made with oil; <i>and when it is</i> baked, you shall bring it in: <i>and</i> the baked pieces of the food offering you shall offer <i>for</i> a sweet aroma to the LORD {Jehovah}.</p>
<p>6:20b - ephah = 22.2 liters = 24 quarts = 3 pecks = 6 gallons - omer = 0.1 ephah [tenth part] = 2.2 liters = 2.3 quarts - a little more than half a gallon - see Appendix J: Bible Weights and Measures</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(22) And the priest of his sons that is anointed in his stead shall offer it: <i>it is</i> a statute for ever unto the LORD; it shall be wholly burnt.</p> <p>(23) For every meat offering for the priest shall be wholly burnt: it shall not be eaten.</p> <p>(24) And the LORD spake unto Moses, saying,</p> <p>(25) Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.</p> <p>(26) The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.</p> <p>(27) Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.</p> <p>(28) But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.</p> <p>(29) All the males among the priests shall eat thereof: it is most holy.</p> <p>(30) And no sin offering, whereof <i>any</i> of the blood is brought into the tabernacle of the congregation to reconcile <i>withal</i> in the holy <i>place</i>, shall be eaten: it shall be burnt in the fire.</p> <p>Chapter 7</p> <p>(1) Likewise this <i>is</i> the law of the trespass offering: it <i>is</i> most holy.</p> <p>(2) In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.</p>	<p>(22) And the priest of his sons who are anointed in his place shall offer it: <i>it is</i> a law forever to the LORD {Jehovah}; it shall be completely burnt.</p> <p>(23) Because every food offering for the priest shall be wholly burnt: it shall not be eaten.</p> <p>(24) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(25) Speak to Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed the sin offering shall be killed before the LORD {Jehovah}; it is most holy.</p> <p>(26) The priest who offers it for sin shall eat it: in the holy place it shall be eaten, in the court of the tabernacle of the congregation.</p> <p>(27) Whatever shall touch its flesh shall be holy: and when its blood is sprinkled upon any clothing, you shall wash that upon which it was sprinkled in the holy place.</p> <p>(28) But the earthen vessel in which it is boiled shall be broken: and if it is boiled in a brass pot, it shall be both scoured, and rinsed in water.</p> <p>(29) All the males among the priests shall eat of it: it is most holy.</p> <p>(30) And no sin offering, of which <i>any</i> of the blood is brought into the tabernacle of the congregation to reconcile <i>with</i> in the holy <i>place</i>, shall be eaten: it shall be burnt in the fire.</p> <p>Chapter 7</p> <p>(1) Likewise this <i>is</i> the law of the sin offering: it <i>is</i> most holy.</p> <p>(2) In the place where they kill the burnt offering they shall kill the sin offering: and its blood he shall sprinkle all around upon the altar.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(3) And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,</p> <p>(4) And the two kidneys, and the fat that is on them, which is by the flanks, and the caul <i>that is</i> above the liver, with the kidneys, it shall he take away:</p> <p>(5) And the priest shall burn them upon the altar <i>for</i> an offering made by fire unto the LORD: it is a trespass offering.</p> <p>(6) Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.</p> <p>(7) As the sin offering <i>is</i>, so is the trespass offering: <i>there is</i> one law for them: the priest that maketh atonement therewith shall have <i>it</i>.</p> <p>(8) And the priest that offereth any man's burnt offering, <i>even</i> the priest shall have to himself the skin of the burnt offering which he hath offered.</p> <p>(9) And all the meat offering that is baked in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.</p> <p>(10) And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one <i>as much</i> as another.</p> <p>(11) And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.</p> <p>(12) If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.</p> <p>(13) Besides the cakes, he shall offer <i>for</i> his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.</p>	<p>(3) <i>And he shall offer of it all its fat; the rump, and the fat that covers the inward parts,</i></p> <p>(4) <i>And the two kidneys, and the fat that is on them, which is by the flanks, and the caul {covering} that is over the liver, with the kidneys, he shall take away:</i></p> <p>(5) <i>And the priest shall burn them upon the altar for an offering made by fire to the LORD {Jehovah}: it is a sin offering.</i></p> <p>(6) <i>Every male among the priests shall eat of it: it shall be eaten in the holy place: it is most holy.</i></p> <p>(7) <i>As the sin offering is, so is the trespass offering: there is one law for them: the priest who makes atonement with it shall have it.</i></p> <p>(8) <i>And the priest who offers any man's burnt offering, even that priest shall have to himself the skin of the burnt offering which he has offered.</i></p> <p>(9) <i>And all the meat offering that is baked in the oven, and all that is dressed in the frying pan, and in the pan, shall be the priest's who offers it.</i></p> <p>(10) <i>And every food offering, mingled with oil, and dry, all the sons of Aaron shall have, one as much as another.</i></p> <p>(11) <i>And this is the law of the sacrifice of peace offerings, which he shall offer to the LORD {Jehovah}.</i></p> <p>(12) <i>If he offers it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.</i></p> <p>(13) <i>Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.</i></p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(14) And of it he shall offer one out of the whole oblation <i>for</i> an heave offering unto the LORD, <i>and</i> it shall be the priest's that sprinkleth the blood of the peace offerings.</p> <p>(15) And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.</p> <p>(16) But if the sacrifice of his offering <i>be</i> a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:</p> <p>(17) But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.</p> <p>(18) And if <i>any</i> of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.</p> <p>(19) And the flesh that toucheth any unclean <i>thing</i> shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.</p> <p>(20) But the soul that eateth <i>of</i> the flesh of the sacrifice of peace offerings, that <i>pertain</i> unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.</p> <p>(21) Moreover the soul that shall touch any unclean <i>thing</i>, <i>as</i> the uncleanness of man, or <i>any</i> unclean beast, or any abominable unclean <i>thing</i>, and eat of the flesh of the sacrifice of peace offerings, which <i>pertain</i> unto the LORD, even that soul shall be cut off from his people.</p> <p>(22) And the LORD spake unto Moses, saying,</p>	<p>(14) And of it he shall offer one out of the whole sacrifice <i>for</i> a lifted-up offering to the LORD {Jehovah}, <i>and</i> it shall be the priest's who sprinkles the blood of the peace offerings.</p> <p>(15) And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.</p> <p>(16) But if the sacrifice of his offering <i>is</i> a vow, or a voluntary offering, it shall be eaten the same day that he offers his sacrifice: and in the morning also the remainder of it shall be eaten:</p> <p>(17) But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.</p> <p>(18) And if <i>any</i> of the flesh of the sacrifice of his peace offerings is eaten at all on the third day, it shall not be accepted, neither shall it be imputed to him who offers it: it shall be an abomination, and the soul who eats of it shall bear his sin.</p> <p>(19) And the flesh that touches any unclean <i>thing</i> shall not be eaten; it shall be burnt with fire: and as for the flesh, all that is clean shall eat of it.</p> <p>(20) But the soul who eats <i>of</i> the flesh of the sacrifice of peace offerings, that <i>pertains</i> to the LORD {Jehovah}, having his uncleanness upon him, even that soul shall be cut off from his people.</p> <p>(21) Furthermore the soul who shall touch any unclean <i>thing</i>, <i>as</i> the uncleanness of man, or <i>any</i> unclean beast, or any abominable unclean <i>thing</i>, and eat of the flesh of the sacrifice of peace offerings, which <i>pertains</i> to the LORD {Jehovah}, even that soul shall be cut off from his people.</p> <p>(22) And the LORD {Jehovah} spoke to Moses, saying,</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(23) Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.</p> <p>(24) And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.</p> <p>(25) For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth <i>it</i> shall be cut off from his people.</p> <p>(26) Moreover ye shall eat no manner of blood, <i>whether it be</i> of fowl or of beast, in any of your dwellings.</p> <p>(27) Whatsoever soul <i>it be</i> that eateth any manner of blood, even that soul shall be cut off from his people.</p> <p>(28) And the LORD spake unto Moses, saying,</p> <p>(29) Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.</p> <p>(30) His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved <i>for</i> a wave offering before the LORD.</p> <p>(31) And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.</p> <p>(32) And the right shoulder shall ye give unto the priest <i>for</i> an heave offering of the sacrifices of your peace offerings.</p> <p>(33) He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder <i>for his</i> part.</p>	<p>(23) <i>Speak to the children of Israel, saying, You shall not eat any manner of fat, of ox, or of sheep, or of goat.</i></p> <p>(24) <i>And the fat of the beast that dies of itself, and the fat of that which is torn with beasts, may be used in any other use: but you shall in no wise eat of it.</i></p> <p>(25) <i>Because whoever eats the fat of the beast, of which men offer an offering made by fire to the LORD {Jehovah}, even the soul who eats <i>it</i> shall be cut off from his people.</i></p> <p>(26) <i>Furthermore you shall eat no manner of blood, <i>whether it is</i> of bird or of beast, in any of your homes.</i></p> <p>(27) <i>Whatever soul who eats any manner of blood, even that soul shall be cut off from his people.</i></p> <p>(28) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(29) <i>Speak to the children of Israel, saying, He who offers the sacrifice of his peace offerings to the LORD {Jehovah} shall bring his sacrifice to the LORD {Jehovah} of the sacrifice of his peace offerings.</i></p> <p>(30) <i>His own hands shall bring the offerings of the LORD {Jehovah} made by fire, the fat with the breast, it he shall bring, that the breast may be waved <i>for</i> a wave offering before the LORD {Jehovah}.</i></p> <p>(31) <i>And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.</i></p> <p>(32) <i>And the right shoulder you shall give to the priest <i>for</i> a lifted-up offering of the sacrifices of your peace offerings.</i></p> <p>(33) <i>He among the sons of Aaron, who offers the blood of the peace offerings, and the fat, shall have the right shoulder <i>for his</i> part.</i></p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(34) For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.</p> <p>(35) This <i>is the portion</i> of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day <i>when</i> he presented them to minister unto the LORD in the priest's office;</p> <p>(36) Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, <i>by</i> a statute for ever throughout their generations.</p> <p>(37) This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;</p> <p>(38) Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.</p> <p>Chapter 8</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;</p> <p>(3) And gather thou all the congregation together unto the door of the tabernacle of the congregation.</p> <p>(4) And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.</p>	<p>(34) <i>Because the wave breast and the lifted-up shoulder I have taken of the children of Israel from off the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons by a law forever from among the children of Israel.</i></p> <p>(35) This <i>is the portion</i> of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD {Jehovah} made by fire, in the day <i>when</i> he presented them to minister to the LORD {Jehovah} in the priest's office;</p> <p>(36) Which the LORD {Jehovah} commanded to be given them of the children of Israel, in the day that he anointed them, <i>by</i> a law forever throughout their generations.</p> <p>(37) This is the law of the burnt offering, of the food offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;</p> <p>(38) Which the LORD {Jehovah} commanded Moses in mount Sinai, in the day that He commanded the children of Israel to offer their sacrifices to the LORD {Jehovah}, in the wilderness of Sinai.</p> <p>Chapter 8</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) <i>Take Aaron and his sons with him, and the clothing, and the anointing oil, and a bull for the sin offering, and two rams, and a basket of unleavened bread;</i></p> <p>(3) <i>And gather all the congregation together to the door of the tabernacle of the congregation.</i></p> <p>(4) And Moses did as the LORD {Jehovah} commanded him; and the assembly was gathered together to the door of the tabernacle of the congregation.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(5) And Moses said unto the congregation, This <i>is</i> the thing which the LORD commanded to be done.</p> <p>(6) And Moses brought Aaron and his sons, and washed them with water.</p> <p>(7) And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound <i>it</i> unto him therewith.</p> <p>(8) And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.</p> <p>(9) And he put the mitre upon his head; also upon the mitre, <i>even</i> upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.</p> <p>(10) And Moses took the anointing oil, and anointed the tabernacle and all that <i>was</i> therein, and sanctified them.</p> <p>(11) And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.</p> <p>(12) And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.</p> <p>(13) And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.</p> <p>(14) And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.</p>	<p>(5) And Moses said to the congregation, This <i>is</i> the thing which the LORD {Jehovah} commanded to be done.</p> <p>(6) And Moses brought Aaron and his sons, and washed them with water.</p> <p>(7) And he put upon him the coat, and tied him with the belt, and clothed him with the robe, and put the ephod {priestly robe} upon him, and he tied the belt of the priest's robe, and tied <i>it</i> to him.</p> <p>(8) And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.^a</p> <p>(9) And he put the mitre {priestly hat} upon his head; also upon the mitre {priestly hat}, <i>even</i> upon his forefront, he put the golden plate, the holy crown; as the LORD {Jehovah} commanded Moses.</p> <p>(10) And Moses took the anointing oil, and anointed the tabernacle and all that <i>was</i> in it, and sanctified them {made them holy}.</p> <p>(11) And he sprinkled it upon the altar seven times, and anointed the altar and all its vessels, both the bowl and its foot, to sanctify them {make them holy}.</p> <p>(12) And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him {make him holy}.</p> <p>(13) And Moses brought Aaron's sons, and put coats upon them, and tied them with belts, and put bonnets {caps} upon them; as the LORD {Jehovah} commanded Moses.</p> <p>(14) And he brought the bull for the sin offering: and Aaron and his sons laid their hands upon the head of the bull for the sin offering.</p>
8:8a - Urim and Thummim - see note on Ex. 28:30	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(15) And he slew <i>it</i>; and Moses took the blood, and put <i>it</i> upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.</p> <p>(16) And he took all the fat that <i>was</i> upon the inwards, and the caul <i>above</i> the liver, and the two kidneys, and their fat, and Moses burned <i>it</i> upon the altar.</p> <p>(17) But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.</p> <p>(18) And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.</p> <p>(19) And he killed <i>it</i>; and Moses sprinkled the blood upon the altar round about.</p> <p>(20) And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.</p> <p>(21) And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: <i>it was</i> a burnt sacrifice for a sweet savour, <i>and</i> an offering made by fire unto the LORD; as the LORD commanded Moses.</p> <p>(22) And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.</p> <p>(23) And he slew <i>it</i>; and Moses took of the blood of it, and put <i>it</i> upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.</p>	<p>(15) And he killed <i>it</i>; and Moses took the blood, and put <i>it</i> upon the horns of the altar all around with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it {made it holy}, to make reconciliation upon it.</p> <p>(16) And he took all the fat that <i>was</i> upon the inward parts, and the caul {covering} <i>over</i> the liver, and the two kidneys, and their fat, and Moses burned <i>it</i> upon the altar.</p> <p>(17) But the bull, and its hide, its flesh, and its dung, he burnt with fire outside the camp; as the LORD {Jehovah} commanded Moses.</p> <p>(18) And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.</p> <p>(19) And he killed <i>it</i>; and Moses sprinkled the blood upon the altar all around.</p> <p>(20) And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.</p> <p>(21) And he washed the inward parts and the legs in water; and Moses burnt the whole ram upon the altar: <i>it was</i> a burnt sacrifice for a sweet aroma, <i>and</i> an offering made by fire to the LORD {Jehovah}; as the LORD {Jehovah} commanded Moses.</p> <p>(22) And he brought the other ram, the ram of consecration {setting apart as holy}: and Aaron and his sons laid their hands upon the head of the ram.</p> <p>(23) And he killed <i>it</i>; and Moses took its blood, and put <i>it</i> upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(24) And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.</p> <p>(25) And he took the fat, and the rump, and all the fat that <i>was</i> upon the inwards, and the caul <i>above</i> the liver, and the two kidneys, and their fat, and the right shoulder:</p> <p>(26) And out of the basket of unleavened bread, that <i>was</i> before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put <i>them</i> on the fat, and upon the right shoulder:</p> <p>(27) And he put all upon Aaron's hands, and upon his sons' hands, and waved them <i>for</i> a wave offering before the LORD.</p> <p>(28) And Moses took them from off their hands, and burnt <i>them</i> on the altar upon the burnt offering: they <i>were</i> consecrations for a sweet savour: it is an offering made by fire unto the LORD.</p> <p>(29) And Moses took the breast, and waved it <i>for</i> a wave offering before the LORD: <i>for</i> of the ram of consecration it was Moses' part; as the LORD commanded Moses.</p> <p>(30) And Moses took of the anointing oil, and of the blood which <i>was</i> upon the altar, and sprinkled <i>it</i> upon Aaron, <i>and</i> upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, <i>and</i> his garments, and his sons, and his sons' garments with him.</p>	<p>(24) And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar all around.</p> <p>(25) And he took the fat, and the rump, and all the fat that <i>was</i> upon the inward parts, and the caul {covering} <i>over</i> the liver, and the two kidneys, and their fat, and the right shoulder:</p> <p>(26) And out of the basket of unleavened bread, that <i>was</i> before the LORD {Jehovah}, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put <i>them</i> on the fat, and upon the right shoulder:</p> <p>(27) And he put all upon Aaron's hands, and upon his sons' hands, and waved them <i>for</i> a wave offering before the LORD {Jehovah}.</p> <p>(28) And Moses took them from off their hands, and burnt <i>them</i> on the altar upon the burnt offering: they <i>were</i> consecrations {set apart as holy} for a sweet aroma: it is an offering made by fire to the LORD {Jehovah}.</p> <p>(29) And Moses took the breast, and waved it <i>for</i> a wave offering before the LORD {Jehovah}: because the ram of consecration {set apart as holy} was Moses' part; as the LORD {Jehovah} commanded Moses.</p> <p>(30) And Moses took of the oil, and of the blood which <i>was</i> upon the altar, and sprinkled <i>it</i> upon Aaron, <i>and</i> upon his clothes, and upon his sons, and upon his sons' clothes with him; and sanctified {made holy} Aaron, <i>and</i> his clothes, and his sons, and his sons' clothes with him.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(31) And Moses said unto Aaron and to his sons, Boil the flesh <i>at</i> the door of the tabernacle of the congregation: and there eat it with the bread that <i>is</i> in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.</p> <p>(32) And that which remaineth of the flesh and of the bread shall ye burn with fire.</p> <p>(33) And ye shall not go out of the door of the tabernacle of the congregation <i>in</i> seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.</p> <p>(34) As he hath done this day, <i>so</i> the LORD hath commanded to do, to make an atonement for you.</p> <p>(35) Therefore shall ye abide <i>at</i> the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.</p> <p>(36) So Aaron and his sons did all things which the LORD commanded by the hand of Moses.</p> <p>Chapter 9</p> <p>(1) And it came to pass on the eighth day, <i>that</i> Moses called Aaron and his sons, and the elders of Israel;</p> <p>(2) And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer <i>them</i> before the LORD.</p> <p>(3) And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, <i>both</i> of the first year, without blemish, for a burnt offering;</p>	<p>(31) And Moses said to Aaron and to his sons, Boil the flesh <i>at</i> the door of the tabernacle of the congregation: and eat it there with the bread that <i>is</i> in the basket of consecrations {set apart as holy}, as I commanded, saying, Aaron and his sons shall eat it.</p> <p>(32) And that which remains of the meat and of the bread you shall burn with fire.</p> <p>(33) And you shall not go out of the door of the tabernacle of the congregation <i>in</i> seven days, until the days of your consecration {setting apart as holy} is at an end: because seven days he shall consecrate you {set you apart as holy}.</p> <p>(34) As he has done this day, <i>so</i> the LORD {Jehovah} has commanded to do, to make an atonement for you.</p> <p>(35) Therefore you shall stay <i>at</i> the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD {Jehovah}, that you not die: because I am so commanded.</p> <p>(36) So Aaron and his sons did all things which the LORD {Jehovah} commanded by the hand of Moses.</p> <p>Chapter 9</p> <p>(1) And it came to pass on the eighth day, <i>that</i> Moses called Aaron and his sons, and the elders of Israel;</p> <p>(2) And he said to Aaron, Take for yourself a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer <i>them</i> before the LORD {Jehovah}.</p> <p>(3) And to the children of Israel you shall speak, saying, Take for yourselves a kid of the goats for a sin offering; and a calf and a lamb, <i>both</i> of the first year, without blemish, for a burnt offering;</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(4) Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.</p> <p>(5) And they brought <i>that</i> which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.</p> <p>(6) And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.</p> <p>(7) And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.</p> <p>(8) Aaron therefore went unto the altar, and slew the calf of the sin offering, which <i>was</i> for himself.</p> <p>(9) And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put <i>it</i> upon the horns of the altar, and poured out the blood at the bottom of the altar:</p> <p>(10) But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.</p> <p>(11) And the flesh and the hide he burnt with fire without the camp.</p> <p>(12) And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.</p>	<p>(4) Also a bull and a ram for peace offerings, to sacrifice before the LORD {Jehovah}; and a food offering mingled with oil: because today the LORD {Jehovah} will appear to you.</p> <p>(5) And they brought <i>that</i> which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD {Jehovah}.</p> <p>(6) And Moses said, This is the thing which the LORD {Jehovah} commanded that you should do: and the glory of the LORD {Jehovah} shall appear to you.</p> <p>(7) And Moses said to Aaron, Go to the altar, and offer your sin offering, and your burnt offering, and make an atonement for yourself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD {Jehovah} commanded.</p> <p>(8) Aaron therefore went to the altar, and killed the calf of the sin offering, which <i>was</i> for himself.</p> <p>(9) And the sons of Aaron brought the blood to him: and he dipped his finger in the blood, and put <i>it</i> upon the horns of the altar, and poured out the blood at the bottom of the altar:</p> <p>(10) But the fat, and the kidneys, and the caul {covering} over the liver of the sin offering, he burnt upon the altar; as the LORD {Jehovah} commanded Moses.</p> <p>(11) And the flesh and the hide he burnt with fire outside the camp.</p> <p>(12) And he killed the burnt offering; and Aaron's sons presented to him the blood, which he sprinkled all around upon the altar.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(13) And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt <i>them</i> upon the altar.</p> <p>(14) And he did wash the inwards and the legs, and burnt <i>them</i> upon the burnt offering on the altar.</p> <p>(15) And he brought the people's offering, and took the goat, which <i>was</i> the sin offering for the people, and slew it, and offered it for sin, as the first.</p> <p>(16) And he brought the burnt offering, and offered it according to the manner.</p> <p>(17) And he brought the meat offering, and took an handful thereof, and burnt <i>it</i> upon the altar, beside the burnt sacrifice of the morning.</p> <p>(18) He slew also the bullock and the ram <i>for</i> a sacrifice of peace offerings, which <i>was</i> for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,</p> <p>(19) And the fat of the bullock and of the ram, the rump, and that which covereth <i>the inwards</i>, and the kidneys, and the caul <i>above</i> the liver:</p> <p>(20) And they put the fat upon the breasts, and he burnt the fat upon the altar:</p> <p>(21) And the breasts and the right shoulder Aaron waved <i>for</i> a wave offering before the LORD; as Moses commanded.</p> <p>(22) And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.</p> <p>(23) And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.</p>	<p>(13) And they presented the burnt offering to him, with its pieces, and the head: and he burnt <i>them</i> upon the altar.</p> <p>(14) And he washed the inward parts and the legs, and burnt <i>them</i> upon the burnt offering on the altar.</p> <p>(15) And he brought the people's offering, and took the goat, which <i>was</i> the sin offering for the people, and killed it, and offered it for sin, as the first.</p> <p>(16) And he brought the burnt offering, and offered it according to the rules.</p> <p>(17) And he brought the food offering, and took a handful of it, and burnt <i>it</i> upon the altar, beside the burnt sacrifice of the morning.</p> <p>(18) He also killed the bull and the ram <i>for</i> a sacrifice of peace offerings, which <i>was</i> for the people: and Aaron's sons presented to him the blood, which he sprinkled upon the altar all around,</p> <p>(19) And the fat of the bull and of the ram, the rump, and that which covers <i>the inward parts</i>, and the kidneys, and the caul {covering} <i>over</i> the liver:</p> <p>(20) And they put the fat upon the breasts, and he burnt the fat upon the altar:</p> <p>(21) And the breasts and the right shoulder Aaron waved <i>for</i> a wave offering before the LORD {Jehovah}; as Moses commanded.</p> <p>(22) And Aaron lifted up his hand towards the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.</p> <p>(23) And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD {Jehovah} appeared to all the people.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(24) And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: <i>which</i> when all the people saw, they shouted, and fell on their faces.</p> <p>Chapter 10</p> <p>(1) And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.</p> <p>(2) And there went out fire from the LORD, and devoured them, and they died before the LORD.</p> <p>(3) Then Moses said unto Aaron, This is <i>it</i> that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.</p> <p>(4) And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.</p> <p>(5) So they went near, and carried them in their coats out of the camp; as Moses had said.</p> <p>(6) And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.</p>	<p>(24) And there came a fire out from before the LORD {Jehovah}, and burned up the burnt offering on the altar and the fat: <i>which</i> when all the people saw, they shouted, and fell on their faces.</p> <p>Chapter 10</p> <p>(1) And Nadab and Abihu, the sons of Aaron, each took of their censers, and put fire in it, and put incense upon it, and offered strange fire before the LORD {Jehovah}, which He did not command them.</p> <p>(2) And there went out fire from the LORD {Jehovah}, and devoured them, and they died before the LORD {Jehovah}.</p> <p>(3) Then Moses said to Aaron, This is what the LORD {Jehovah} spoke, saying, I will be sanctified {revered; honored} in those who come near Me, and before all the people I will be glorified. And Aaron held his peace.</p> <p>(4) And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brothers from before the sanctuary out of the camp.</p> <p>(5) So they went near, and carried them in their coats out of the camp; as Moses had said.</p> <p>(6) And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, Do not uncover your heads, neither tear your clothes; lest you die, and lest wrath {anger; judgment} comes upon all the people: but let your brothers, the whole house of Israel, cry out for the burning which the LORD {Jehovah} has kindled.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(7) And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.</p> <p>(8) And the LORD spake unto Aaron, saying,</p> <p>(9) Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: <i>it shall be</i> a statute for ever throughout your generations:</p> <p>(10) And that ye may put difference between holy and unholy, and between unclean and clean;</p> <p>(11) And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.</p> <p>(12) And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy:</p> <p>(13) And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.</p> <p>(14) And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for <i>they be</i> thy due, and thy sons' due, <i>which</i> are given out of the sacrifices of peace offerings of the children of Israel.</p>	<p>(7) And you shall not go out from the door of the tabernacle of the congregation, lest you die: because the anointing oil of the LORD {Jehovah} is upon you. And they did according to the word of Moses.</p> <p>(8) And the LORD {Jehovah} spoke to Aaron, saying,</p> <p>(9) <i>Do not drink wine nor strong drink, you, nor your sons with you, when you go into the tabernacle of the congregation, lest you die: it shall be a law forever throughout your generations:</i></p> <p>(10) <i>And that you may make a distinction between holy and unholy, and between unclean and clean;</i></p> <p>(11) <i>And that you may teach the children of Israel all the laws which the LORD {Jehovah} has spoken to them by the hand of Moses.</i></p> <p>(12) And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons that were left, Take the food offering that remains of the offerings of the LORD {Jehovah} made by fire, and eat it without leaven beside the altar: because it is most holy:</p> <p>(13) And you shall eat it in the holy place, because it <i>is</i> your due, and your sons' due, of the sacrifices of the LORD {Jehovah} made by fire: because I am so commanded.</p> <p>(14) And the wave breast and lifted-up shoulder you shall eat in a clean place; you, and your sons, and your daughters with you: because <i>they are</i> your due, and your sons' due, <i>which</i> are given out of the sacrifices of peace offerings of the children of Israel.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(15) The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave <i>it for</i> a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.</p> <p>(16) And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron <i>which were left alive</i>, saying,</p> <p>(17) Wherefore have ye not eaten the sin offering in the holy place, seeing it <i>is</i> most holy, and <i>God</i> hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?</p> <p>(18) Behold, the blood of it was not brought in within the holy <i>place</i>: ye should indeed have eaten it in the holy <i>place</i>, as I commanded.</p> <p>(19) And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and <i>if</i> I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?</p> <p>(20) And when Moses heard <i>that</i>, he was content.</p> <p>Chapter 11</p> <p>(1) And the LORD spake unto Moses and to Aaron, saying unto them,</p> <p>(2) Speak unto the children of Israel, saying, These <i>are</i> the beasts which ye shall eat among all the beasts that <i>are</i> on the earth.</p>	<p>(15) The lifted-up shoulder and the wave breast they shall bring with the offerings made by fire of the fat, to wave <i>it for</i> a wave offering before the LORD {Jehovah}; and it shall be yours, and your sons' with you, by a law forever; as the LORD {Jehovah} has commanded.</p> <p>(16) And Moses diligently sought the goat of the sin offering, and, indeed, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron <i>who were left alive</i>, saying,</p> <p>(17) Why have you not eaten the sin offering in the holy place, since it <i>is</i> most holy, and <i>God</i> has given it to you to bear the sin of the congregation, to make atonement for them before the LORD {Jehovah}?</p> <p>(18) Look, its blood was not brought inside the holy <i>place</i>: you should indeed have eaten it in the holy <i>place</i>, as I commanded.</p> <p>(19) And Aaron said to Moses, Look, this day they have offered their sin offering and their burnt offering before the LORD {Jehovah}; and such things have happened to me: and <i>if</i> I had eaten the sin offering today, should it have been accepted in the sight of the LORD {Jehovah}?^a</p> <p>(20) And when Moses heard <i>that</i>, he was content.</p> <p>Chapter 11</p> <p>(1) And the LORD {Jehovah} spoke to Moses and to Aaron, saying to them,</p> <p>(2) Speak to the children of Israel, saying, These <i>are</i> the beasts which you shall eat among all the beasts that <i>are</i> on the earth.</p>
<p>10:19a – such things have happened – Aaron's excuse is that he was not in the right frame of mind and his eating of the sacrifices would not be acceptable to the Lord under those conditions – it is likely that this is taking place shortly after the deaths of his other two sons and as a consequence he was in a mournful attitude rather than a joyful attitude.</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(3) Whatsoever parteth the hoof, and is clovenfooted, <i>and</i> cheweth the cud, among the beasts, that shall ye eat.</p> <p>(4) Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: <i>as</i> the camel, because he cheweth the cud, but divideth not the hoof; he <i>is</i> unclean unto you.</p> <p>(5) And the coney, because he cheweth the cud, but divideth not the hoof; he <i>is</i> unclean unto you.</p> <p>(6) And the hare, because he cheweth the cud, but divideth not the hoof; he <i>is</i> unclean unto you.</p> <p>(7) And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he <i>is</i> unclean to you.</p> <p>(8) Of their flesh shall ye not eat, and their carcase shall ye not touch; they <i>are</i> unclean to you.</p> <p>(9) These shall ye eat of all that <i>are</i> in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.</p> <p>(10) And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which <i>is</i> in the waters, they <i>shall be</i> an abomination unto you:</p> <p>(11) They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.</p> <p>(12) Whatsoever hath no fins nor scales in the waters, that <i>shall be</i> an abomination unto you.</p> <p>(13) And these <i>are they which</i> ye shall have in abomination among the fowls; they shall not be eaten, they <i>are</i> an abomination: the eagle, and the ossifrage, and the ospray,</p>	<p>(3) <i>Whatever parts the hoof, and is split-footed, and chews the cud, among the beasts, that you shall eat.</i></p> <p>(4) Nevertheless these you shall not eat of those that chew the cud, or of those that divide the hoof: <i>as</i> the camel, because he chews the cud, but his hoof is not divided; he <i>is</i> unclean to you.</p> <p>(5) <i>And the rabbit, because he chews the cud, but his hoof is not divided; he is unclean to you.</i></p> <p>(6) <i>And the hare, because he chews the cud, but his hoof is not divided; he is unclean to you.</i></p> <p>(7) <i>And the swine, though he divides the hoof, and is split-footed, yet he does not chew the cud; he is unclean to you.</i></p> <p>(8) <i>Of their meat you shall not eat, and their dead bodies you shall not touch; they are unclean to you.</i></p> <p>(9) <i>These you shall eat of all that are in the waters: whatever has fins and scales in the waters, in the seas, and in the rivers, those you shall eat.</i></p> <p>(10) <i>And all that do not have fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination to you:</i></p> <p>(11) <i>They shall be even an abomination to you; you shall not eat of their meat, but you shall consider their dead bodies an abomination.</i></p> <p>(12) <i>Whatever does not have fins nor scales in the waters, that shall be an abomination to you.</i></p> <p>(13) <i>And these are those which you shall consider an abomination among the birds; they shall not be eaten, they are an abomination: the eagle, and the ossifrage {kind of vulture}, and the osprey {kind of eagle},</i></p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(14) And the vulture, and the kite after his kind;</p> <p>(15) Every raven after his kind;</p> <p>(16) And the owl, and the night hawk, and the cuckow, and the hawk after his kind,</p> <p>(17) And the little owl, and the cormorant, and the great owl,</p> <p>(18) And the swan, and the pelican, and the gier eagle,</p> <p>(19) And the stork, the heron after her kind, and the lapwing, and the bat.</p> <p>(20) All fowls that creep, going upon <i>all</i> four, <i>shall be</i> an abomination unto you.</p> <p>(21) Yet these may ye eat of every flying creeping thing that goeth upon <i>all</i> four, which have legs above their feet, to leap withal upon the earth;</p> <p>(22) <i>Even</i> these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.</p> <p>(23) But all <i>other</i> flying creeping things, which have four feet, <i>shall be</i> an abomination unto you.</p> <p>(24) And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.</p> <p>(25) And whosoever beareth <i>ought</i> of the carcase of them shall wash his clothes, and be unclean until the even.</p> <p>(26) <i>The carcases</i> of every beast which divideth the hoof, and <i>is</i> not clovenfooted, nor cheweth the cud, <i>are</i> unclean unto you: every one that toucheth them shall be unclean.</p> <p>(27) And whatsoever goeth upon his paws, among all manner of beasts that go on <i>all</i> four, those <i>are</i> unclean unto you: whoso toucheth their carcase shall be unclean until the even.</p>	<p>(14) <i>And the vulture, and the hawk after its kind;</i></p> <p>(15) <i>Every raven after its kind;</i></p> <p>(16) <i>And the owl, and the night hawk, and the cuckoo, and the hawk after its kind,</i></p> <p>(17) <i>And the little owl, and the cormorant, and the great owl,</i></p> <p>(18) <i>And the swan, and the pelican, and the gier-eagle,</i></p> <p>(19) <i>And the stork, the heron after its kind, and the lapwing, and the bat.</i></p> <p>(20) <i>All insects^a that crawl, going upon all four, shall be an abomination to you.</i></p> <p>(21) <i>Yet these you may eat of every flying crawling thing that goes upon all four, which has legs above their feet, to leap with upon the earth;^b</i></p> <p>(22) <i>Even</i> these of them you may eat; the locust after its kind, and the bald locust after its kind, and the beetle after its kind, and the grasshopper after its kind.</p> <p>(23) <i>But all other flying crawling things,^c which have four feet, shall be an abomination to you.</i></p> <p>(24) <i>And for these you shall be unclean: whoever touches their dead body shall be unclean until the evening.</i></p> <p>(25) <i>And whoever carries any of their dead bodies shall wash his clothes, and be unclean until the evening.</i></p> <p>(26) <i>The dead bodies</i> of every beast which divides the hoof, and <i>is</i> not split-footed, nor chews the cud, <i>are</i> unclean to you: everyone who touches them shall be unclean.</p> <p>(27) <i>And whatever moves upon his paws, among all manner of beasts that go on all four, those are unclean to you: whoever touches their dead body shall be unclean until the evening.</i></p>
<p>11:20a - insects that crawl on all fours - literally flying swarming things - insects</p> <p>11:21b - legs above their feet - like grasshoppers, crickets, etc</p> <p>11:23c - flying crawling things - literally flying swarming things - insects</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(28) And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they <i>are</i> unclean unto you.</p> <p>(29) These also <i>shall be</i> unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,</p> <p>(30) And the ferret, and the chameleon, and the lizard, and the snail, and the mole.</p> <p>(31) These <i>are</i> unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.</p> <p>(32) And upon whatsoever <i>any</i> of them, when they are dead, doth fall, it shall be unclean; whether <i>it be</i> any vessel of wood, or raiment, or skin, or sack, whatsoever vessel <i>it be</i>, wherein <i>any</i> work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.</p> <p>(33) And every earthen vessel, whereinto <i>any</i> of them falleth, whatsoever <i>is</i> in it shall be unclean; and ye shall break it.</p> <p>(34) Of all meat which may be eaten, <i>that</i> on which <i>such</i> water cometh shall be unclean: and all drink that may be drunk in every <i>such</i> vessel shall be unclean.</p> <p>(35) And every <i>thing</i> whereupon <i>any part</i> of their carcase falleth shall be unclean; <i>whether it be</i> oven, or ranges for pots, they shall be broken down: <i>for they are</i> unclean, and shall be unclean unto you.</p> <p>(36) Nevertheless a fountain or pit, <i>wherein there is</i> plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.</p> <p>(37) And if <i>any part</i> of their carcase fall upon any sowing seed which is to be sown, it <i>shall be</i> clean.</p>	<p>(28) And he who carries their dead body shall wash his clothes, and be unclean until the evening: they <i>are</i> unclean to you.</p> <p>(29) These also <i>shall be</i> unclean to you among the crawling things that crawl upon the earth; the weasel, and the mouse, and the tortoise after its kind,</p> <p>(30) And the ferret, and the chameleon, and the lizard, and the snail, and the mole.</p> <p>(31) These <i>are</i> unclean to you among all that crawl: whoever touches them, when they are dead, shall be unclean until the evening.</p> <p>(32) And upon whatever <i>any</i> of them falls upon, when they are dead, it shall be unclean; whether <i>it is</i> any vessel of wood, or clothing, or skin, or sack, whatever vessel <i>it is</i>, in which <i>any</i> work is done, it must be put into water, and it shall be unclean until the evening; so it shall be cleansed.</p> <p>(33) And every earthen vessel, into which <i>any</i> of them falls, whatever <i>is</i> in it shall be unclean; and you shall break it.</p> <p>(34) Of all food which may be eaten, <i>that</i> on which <i>such</i> water comes shall be unclean: and all drink that may be drunk in every <i>such</i> vessel shall be unclean.</p> <p>(35) And <i>everything</i> upon which <i>any part</i> of their dead body falls shall be unclean; <i>whether it is</i> an oven, or ranges for pots, they shall be broken down: <i>because they are</i> unclean, and shall be unclean to you.</p> <p>(36) Nevertheless a fountain or pit, <i>in which there is</i> plenty of water, shall be clean: but that which touches their dead body shall be unclean.</p> <p>(37) And if <i>any part</i> of their dead body falls upon any sowing seed which is to be sown, it <i>shall be</i> clean.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(38) But if <i>any</i> water be put upon the seed, and <i>any part</i> of their carcase fall thereon, it <i>shall be</i> unclean unto you.</p> <p>(39) And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.</p> <p>(40) And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.</p> <p>(41) And every creeping thing that creepeth upon the earth <i>shall be</i> an abomination; it shall not be eaten.</p> <p>(42) Whatsoever goeth upon the belly, and whatsoever goeth upon <i>all</i> four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they <i>are</i> an abomination.</p> <p>(43) Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.</p> <p>(44) For I <i>am</i> the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I <i>am</i> holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.</p> <p>(45) For I <i>am</i> the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I <i>am</i> holy.</p> <p>(46) This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:</p> <p>(47) To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.</p>	<p>(38) But if <i>any</i> water is put upon the seed, and <i>any part</i> of their dead body falls upon it, it <i>shall be</i> unclean to you.</p> <p>(39) And if any beast, of which you may eat, dies; he who touches its body shall be unclean until the evening.</p> <p>(40) And he who eats of its dead body shall wash his clothes, and be unclean until the evening: he also who carries its dead body shall wash his clothes, and be unclean until the evening.</p> <p>(41) And every crawling thing that crawls upon the earth <i>shall be</i> an abomination; it shall not be eaten.</p> <p>(42) Whatever moves upon the belly, and whatever goes upon <i>all</i> four, or whatever has more feet among all crawling things that crawl upon the earth, them you shall not eat; because they <i>are</i> an abomination.</p> <p>(43) You shall not make yourselves abominable with any crawling thing that crawls, neither shall you make yourselves unclean with them, that you should be defiled by them.</p> <p>(44) Because I <i>am</i> the LORD {Jehovah} your God: you shall therefore sanctify yourselves {make yourselves holy}, and you shall be holy; because I <i>am</i> holy: neither shall you defile yourselves with any manner of crawling thing that crawls upon the earth.</p> <p>(45) Because I <i>am</i> the LORD {Jehovah} Who brings you up out of the land of Egypt, to be your God: you shall therefore be holy, because I <i>am</i> holy.</p> <p>(46) This is the law of the beasts, and of the birds, and of every living creature that moves in the waters, and of every creature that crawls upon the earth:</p> <p>(47) To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.</p>
03.033/94 Leviticus Chapter 11 (Page 333)	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>Chapter 12</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.</p> <p>(3) And in the eighth day the flesh of his foreskin shall be circumcised.</p> <p>(4) And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.</p> <p>(5) But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.</p> <p>(6) And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:</p> <p>(7) Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.</p> <p>(8) And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering; and the priest shall make an atonement for her, and she shall be clean.</p>	<p>Chapter 12</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) Speak to the children of Israel, saying, If a woman has conceived a child, and borne a male child: then she shall be unclean seven days; according to the days of the separation because of her infirmity she shall be unclean.</p> <p>(3) And in the eighth day the flesh of his foreskin shall be circumcised.</p> <p>(4) And she shall then continue in the blood of her purifying thirty-three days; she shall not touch any hallowed {holy} thing, nor come into the sanctuary, until the days of her purifying are fulfilled.^a</p> <p>(5) But if she bears a female child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying sixty-six days.^b</p> <p>(6) And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, to the door of the tabernacle of the congregation, to the priest:</p> <p>(7) Who shall offer it before the LORD {Jehovah}, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her who has born a male or a female.</p> <p>(8) And if she is not able to bring a lamb, then she shall bring two turtledoves, or two young pigeons;^c the one for the burnt offering, and the other for a sin offering; and the priest shall make an atonement for her, and she shall be clean.</p>
<p>12:4a - i.e. a total of 40 days - See Luke 2:22 12:5b - i.e. a total of 80 days 12:8c - Luke 2:24</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>Chapter 13</p> <p>(1) And the LORD spake unto Moses and Aaron, saying,</p> <p>(2) When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh <i>like</i> the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:</p> <p>(3) And the priest shall look on the plague in the skin of the flesh: and <i>when</i> the hair in the plague is turned white, and the plague in sight <i>be</i> deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.</p> <p>(4) If the bright spot <i>be</i> white in the skin of his flesh, and in sight <i>be</i> not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up <i>him that hath</i> the plague seven days:</p> <p>(5) And the priest shall look on him the seventh day: and, behold, <i>if</i> the plague in his sight be at a stay, <i>and</i> the plague spread not in the skin; then the priest shall shut him up seven days more:</p> <p>(6) And the priest shall look on him again the seventh day: and, behold, <i>if</i> the plague <i>be</i> somewhat dark, <i>and</i> the plague spread not in the skin, the priest shall pronounce him clean: it <i>is but</i> a scab: and he shall wash his clothes, and be clean.</p> <p>(7) But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:</p> <p>(8) And <i>if</i> the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it <i>is</i> a leprosy.</p> <p>(9) When the plague of leprosy is in a man, then he shall be brought unto the priest;</p>	<p>Chapter 13</p> <p>(1) And the LORD spoke to Moses and Aaron, saying,</p> <p>(2) When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it is in the skin of his flesh <i>like</i> the plague of leprosy; then he shall be brought to Aaron the priest, or to one of his sons the priests:</p> <p>(3) And the priest shall look on the plague in the skin of the flesh: and <i>when</i> the hair in the plague is turned white, and the plague in sight <i>is</i> deeper than the skin of his flesh, it <i>is</i> a plague of leprosy: and the priest shall look on him, and pronounce him unclean.</p> <p>(4) If the bright spot <i>is</i> white in the skin of his flesh, and in sight <i>is</i> not deeper than the skin, and its hair is not turned white; then the priest shall shut up <i>him who has</i> the plague seven days:</p> <p>(5) And the priest shall look on him the seventh day: and, <i>if</i> the plague in his sight has stopped growing, <i>and</i> the plague does not spread in the skin; then the priest shall shut him up seven days more:</p> <p>(6) And the priest shall look on him again the seventh day: and, <i>if</i> the plague <i>is</i> somewhat dark, <i>and</i> the plague has not spread in the skin, the priest shall pronounce him clean: it <i>is but</i> a scab: and he shall wash his clothes, and be clean.</p> <p>(7) But if the scab spreads much abroad in the skin, after he has been seen by the priest for his cleansing, he shall be seen of the priest again:</p> <p>(8) And <i>if</i> the priest sees that, indeed, the scab spreads in the skin, then the priest shall pronounce him unclean: it <i>is</i> a leprosy.</p> <p>(9) When the plague of leprosy is in a man, then he shall be brought to the priest;</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(10) And the priest shall see <i>him</i>: and, behold, <i>if</i> the rising <i>be</i> white in the skin, and it have turned the hair white, and <i>there be</i> quick raw flesh in the rising;</p> <p>(11) It <i>is</i> an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he <i>is</i> unclean.</p> <p>(12) And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of <i>him that hath</i> the plague from his head even to his foot, wheresoever the priest looketh;</p> <p>(13) Then the priest shall consider: and, behold, <i>if</i> the leprosy have covered all his flesh, he shall pronounce <i>him</i> clean <i>that hath</i> the plague: it is all turned white: he <i>is</i> clean.</p> <p>(14) But when raw flesh appeareth in him, he shall be unclean.</p> <p>(15) And the priest shall see the raw flesh, and pronounce him to be unclean: <i>for</i> the raw flesh <i>is</i> unclean: it <i>is</i> a leprosy.</p> <p>(16) Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;</p> <p>(17) And the priest shall see him: and, behold, <i>if</i> the plague be turned into white; then the priest shall pronounce <i>him</i> clean <i>that hath</i> the plague: he <i>is</i> clean.</p> <p>(18) The flesh also, in which, <i>even</i> in the skin thereof, was a boil, and is healed,</p> <p>(19) And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;</p>	<p>(10) And the priest shall see <i>him</i>: and, <i>if</i> the rising <i>is</i> white in the skin, and it has turned the hair white, and <i>there is live</i> raw flesh in the rising;</p> <p>(11) It <i>is</i> an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: because he <i>is</i> unclean.</p> <p>(12) And if a leprosy breaks out abroad in the skin, and the leprosy covers all the skin of <i>him who has</i> the plague from his head even to his foot, wherever the priest looks;</p> <p>(13) Then the priest shall consider: and, <i>if</i> the leprosy has covered all his flesh, he shall pronounce <i>him</i> clean <i>who has</i> the plague: it is all turned white: he <i>is</i> clean.</p> <p>(14) But when raw flesh appears in him, he shall be unclean.</p> <p>(15) And the priest shall see the raw flesh, and pronounce him to be unclean: <i>because</i> the raw flesh <i>is</i> unclean: it <i>is</i> a leprosy.</p> <p>(16) Or if the raw flesh turns again, and is changed to white, he shall come to the priest;</p> <p>(17) And the priest shall see him: and, <i>if</i> the plague has turned into white; then the priest shall pronounce <i>him</i> clean <i>who has</i> the plague: he <i>is</i> clean.</p> <p>(18) The flesh also, in which, <i>even</i> in its skin, was a boil, and is healed,</p> <p>(19) And in the place of the boil there is a white rising, or a bright spot, white, and somewhat reddish, and it is shown to the priest;</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(20) And if, when the priest seeth it, behold, it <i>be</i> in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it <i>is</i> a plague of leprosy broken out of the boil.</p> <p>(21) But if the priest look on it, and, behold, <i>there be</i> no white hairs therein, and <i>if it be</i> not lower than the skin, but <i>be</i> somewhat dark; then the priest shall shut him up seven days:</p> <p>(22) And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it <i>is</i> a plague.</p> <p>(23) But if the bright spot stay in his place, <i>and</i> spread not, it <i>is</i> a burning boil; and the priest shall pronounce him clean.</p> <p>(24) Or if there be <i>any</i> flesh, in the skin whereof <i>there is</i> a hot burning, and the quick <i>flesh</i> that burneth have a white bright spot, somewhat reddish, or white;</p> <p>(25) Then the priest shall look upon it: and, behold, <i>if</i> the hair in the bright spot be turned white, and it <i>be in</i> sight deeper than the skin; it <i>is</i> a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.</p> <p>(26) But if the priest look on it, and, behold, <i>there be</i> no white hair in the bright spot, and it <i>be</i> no lower than the <i>other</i> skin, but <i>be</i> somewhat dark; then the priest shall shut him up seven days:</p> <p>(27) And the priest shall look upon him the seventh day: <i>and</i> if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.</p>	<p>(20) And if, when the priest sees it, if it <i>is</i> in appearance lower than the skin, and its hair is turned white; the priest shall pronounce him unclean: it <i>is</i> a plague of leprosy broken out of the boil.</p> <p>(21) But if the priest looks on it, and, <i>there is</i> no white hairs in it, and <i>if it is</i> not lower than the skin, but <i>is</i> somewhat dark; then the priest shall shut him up seven days:</p> <p>(22) And if it spreads much abroad in the skin, then the priest shall pronounce him unclean: it <i>is</i> a plague.</p> <p>(23) But if the bright spot stays in its place, <i>and</i> does not spread, it <i>is</i> a burning boil; and the priest shall pronounce him clean.</p> <p>(24) Or if there is <i>any</i> flesh, in the skin of which <i>there is</i> a hot burning, and the quick <i>flesh</i> that burns has a white bright spot, somewhat reddish, or white;</p> <p>(25) Then the priest shall look upon it: and, <i>if</i> the hair in the bright spot has turned white, and it <i>is in</i> appearance deeper than the skin; it <i>is</i> a leprosy broken out of the burning: therefore the priest shall pronounce him unclean: it <i>is</i> the plague of leprosy.</p> <p>(26) But if the priest looks on it, and, <i>there is</i> no white hair in the bright spot, and it <i>is</i> no lower than the <i>other</i> skin, but <i>is</i> somewhat dark; then the priest shall shut him up seven days:</p> <p>(27) And the priest shall look upon him the seventh day: <i>and</i> if it has spread much abroad in the skin, then the priest shall pronounce him unclean: it <i>is</i> the plague of leprosy.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(28) And if the bright spot stay in his place, <i>and</i> spread not in the skin, but it <i>be</i> somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.</p> <p>(29) If a man or woman have a plague upon the head or the beard;</p> <p>(30) Then the priest shall see the plague: and, behold, if it <i>be</i> in sight deeper than the skin; <i>and there be</i> in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, <i>even</i> a leprosy upon the head or beard.</p> <p>(31) And if the priest look on the plague of the scall, and, behold, it <i>be</i> not in sight deeper than the skin, and <i>that there is</i> no black hair in it; then the priest shall shut up <i>him that hath</i> the plague of the scall seven days:</p> <p>(32) And in the seventh day the priest shall look on the plague: and, behold, <i>if</i> the scall spread not, and there be in it no yellow hair, and the scall <i>be</i> not in sight deeper than the skin;</p> <p>(33) He shall be shaven, but the scall shall he not shave; and the priest shall shut up <i>him that hath</i> the scall seven days more:</p> <p>(34) And in the seventh day the priest shall look on the scall: and, behold, <i>if</i> the scall be not spread in the skin, nor <i>be</i> in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.</p> <p>(35) But if the scall spread much in the skin after his cleansing;</p> <p>(36) Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.</p>	<p>(28) And if the bright spot stays in its place, <i>and</i> does not spread in the skin, but it is somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: because it is an inflammation of the burning.</p> <p>(29) If a man or woman has a plague upon the head or the beard;</p> <p>(30) Then the priest shall see the plague: and, if it <i>is</i> in appearance deeper than the skin; <i>and there is</i> in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scab, <i>even</i> a leprosy upon the head or beard.</p> <p>(31) And if the priest looks on the plague of the scab, and, it <i>is</i> not in appearance deeper than the skin, and <i>that there is</i> no black hair in it; then the priest shall shut up <i>him who has</i> the plague of the scab seven days:</p> <p>(32) And in the seventh day the priest shall look on the plague: and, <i>if</i> the scab does not spread, and there is in it no yellow hair, and the scab is not in appearance deeper than the skin;</p> <p>(33) He shall be shaven, but the scab he shall not shave; and the priest shall shut up <i>him who has</i> the scab seven days more:</p> <p>(34) And in the seventh day the priest shall look on the scab: and, <i>if</i> the scab is not spread in the skin, nor <i>is</i> in appearance deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.</p> <p>(35) But if the scab spreads much in the skin after his cleansing;</p> <p>(36) Then the priest shall look on him: and, if the scab is spread in the skin, the priest shall not look for yellow hair; he is unclean.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(37) But if the scall be in his sight at a stay, and <i>that</i> there is black hair grown up therein; the scall is healed, he <i>is</i> clean: and the priest shall pronounce him clean.</p> <p>(38) If a man also or a woman have in the skin of their flesh bright spots, <i>even</i> white bright spots;</p> <p>(39) Then the priest shall look: and, behold, <i>if</i> the bright spots in the skin of their flesh <i>be</i> darkish white; it <i>is</i> a freckled spot <i>that</i> groweth in the skin; he <i>is</i> clean.</p> <p>(40) And the man whose hair is fallen off his head, he <i>is</i> bald; <i>yet</i> <i>is</i> he clean.</p> <p>(41) And he that hath his hair fallen off from the part of his head toward his face, he <i>is</i> forehead bald; <i>yet</i> <i>is</i> he clean.</p> <p>(42) And if there be in the bald head, or bald forehead, a white reddish sore; it <i>is</i> a leprosy sprung up in his bald head, or his bald forehead.</p> <p>(43) Then the priest shall look upon it: and, behold, <i>if</i> the rising of the sore <i>be</i> white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;</p> <p>(44) He <i>is</i> a leprous man, he <i>is</i> unclean: the priest shall pronounce him utterly unclean; his plague <i>is</i> in his head.</p> <p>(45) And the leper in whom the plague <i>is</i>, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.</p> <p>(46) All the days wherein the plague <i>shall be</i> in him he shall be defiled; he <i>is</i> unclean: he shall dwell alone; without the camp <i>shall</i> his habitation <i>be</i>.</p> <p>(47) The garment also that the plague of leprosy is in, <i>whether it be</i> a woollen garment, or a linen garment;</p>	<p>(37) But if the scab is in his sight has stopped growing, and <i>that</i> there is black hair grown up in it; the scab is healed, he <i>is</i> clean: and the priest shall pronounce him clean.</p> <p>(38) If a man also or a woman has in the skin of their flesh bright spots, <i>even</i> white bright spots;</p> <p>(39) Then the priest shall look: and, <i>if</i> the bright spots in the skin of their flesh <i>is</i> darkish white; it <i>is</i> a freckled spot <i>that</i> grows in the skin; he <i>is</i> clean.</p> <p>(40) And the man whose hair is fallen off his head, he <i>is</i> bald; <i>yet</i> <i>is</i> he clean.</p> <p>(41) And he who has his hair fallen off from the part of his head towards his face, his forehead is bald: <i>yet</i> he <i>is</i> clean.</p> <p>(42) And if there is in the bald head, or bald forehead, a white reddish sore; it <i>is</i> a leprosy sprung up in his bald head, or his bald forehead.</p> <p>(43) Then the priest shall look upon it: and, <i>if</i> the rising of the sore <i>is</i> white reddish in his bald head, or in his bald forehead, as the leprosy appears in the skin of the flesh;</p> <p>(44) He <i>is</i> a leprous man, he <i>is</i> unclean: the priest shall pronounce him completely unclean; his plague <i>is</i> in his head.</p> <p>(45) And the leper in whom the plague <i>is</i>, his clothes shall be torn, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.</p> <p>(46) All the days in which the plague <i>shall be</i> in him he shall be defiled; he <i>is</i> unclean: he shall live alone; his home <i>shall be</i> outside the camp.</p> <p>(47) The clothing also that the plague of leprosy is in, <i>whether it is</i> woollen clothing, or linen clothing;</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(48) Whether <i>it be</i> in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;</p> <p>(49) And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:</p> <p>(50) And the priest shall look upon the plague, and shut up <i>it that hath</i> the plague seven days:</p> <p>(51) And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, <i>or</i> in any work that is made of skin; the plague <i>is</i> a fretting leprosy; <i>it is</i> unclean.</p> <p>(52) He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it <i>is</i> a fretting leprosy; it shall be burnt in the fire.</p> <p>(53) And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;</p> <p>(54) Then the priest shall command that they wash <i>the thing</i> wherein the plague <i>is</i>, and he shall shut it up seven days more:</p> <p>(55) And the priest shall look on the plague, after that it is washed: and, behold, <i>if</i> the plague have not changed his colour, and the plague be not spread; <i>it is</i> unclean; thou shalt burn it in the fire; it is fret inward, <i>whether it be</i> bare within or without.</p> <p>(56) And if the priest look, and, behold, the plague <i>be</i> somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:</p>	<p>(48) <i>Whether it is</i> in the material, or trim; of linen, or of woollen; whether in a skin, or in anything made of skin;</p> <p>(49) And if the plague is greenish or reddish in the clothing, or in the skin, either in the material, or in the trim, or in any thing of skin; <i>it is</i> a plague of leprosy, and shall be shown to the priest:</p> <p>(50) And the priest shall look upon the plague, and shut <i>it up that has</i> the plague seven days:</p> <p>(51) And he shall look on the plague on the seventh day: if the plague is spread in the clothing, either in the material, or in the trim, or in a skin, <i>or</i> in any work that is made of skin; the plague <i>is</i> a fretting leprosy; <i>it is</i> unclean.</p> <p>(52) He shall therefore burn that clothing, whether material or trim, in woollen or in linen, or anything of skin, in which the plague is: because <i>it is</i> a leprosy that eats away; it shall be burnt in the fire.</p> <p>(53) And if the priest shall look, and, if the plague has not spread in the clothing, either in the material, or in the trim, or in anything of skin;</p> <p>(54) Then the priest shall command that they wash <i>the thing</i> in which the plague <i>is</i>, and he shall shut it up seven days more:</p> <p>(55) And the priest shall look on the plague, after it is washed: and, <i>if</i> the plague has not changed its color, and the plague is not spread; <i>it is</i> unclean; you shalt burn it in the fire; <i>it is</i> eaten away inside, <i>whether it is</i> bare inside or outside.</p> <p>(56) And if the priest looks, and, the plague <i>is</i> somewhat dark after its washing; then he shall tear it out of the clothing, or out of the skin, or out of the material, or out of the trim:</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(57) And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading <i>plague</i>: thou shalt burn that wherein the plague is with fire.</p> <p>(58) And the garment, either warp, or woof, or whatsoever thing of skin <i>it be</i>, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.</p> <p>(59) This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.</p> <p>Chapter 14</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:</p> <p>(3) And the priest shall go forth out of the camp; and the priest shall look, and, behold, <i>if</i> the plague of leprosy be healed in the leper;</p> <p>(4) Then shall the priest command to take for him that is to be cleansed two birds alive <i>and</i> clean, and cedar wood, and scarlet, and hyssop:</p> <p>(5) And the priest shall command that one of the birds be killed in an earthen vessel over running water:</p> <p>(6) As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird <i>that was</i> killed over the running water:</p>	<p>(57) <i>And if it appears still in the clothing, either in the material, or in the trim, or in any thing of skin; it is a spreading plague: you shall burn that in which the plague is with fire.</i></p> <p>(58) <i>And the clothing, either material, or trim, or whatever thing of skin it is, which you shall wash, if the plague has departed from them, then it shall be washed the second time, and shall be clean.</i></p> <p>(59) <i>This is the law of the plague of leprosy in a clothing of woollen or linen, either in the material, or trim, or anything of skins, to pronounce it clean, or to pronounce it unclean.</i></p> <p>Chapter 14</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) <i>This shall be the law of the leper in the day of his cleansing: He shall be brought to the priest:</i></p> <p>(3) <i>And the priest shall go forth out of the camp; and the priest shall look, and, indeed, if the plague of leprosy has healed in the leper;</i></p> <p>(4) <i>Then the priest shall command him who is to be cleansed to take for himself two birds alive and clean, and cedar wood, and scarlet, and hyssop:</i></p> <p>(5) <i>And the priest shall command that one of the birds be killed in an earthen vessel over running water:</i></p> <p>(6) <i>As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:</i></p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(7) And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.</p> <p>(8) And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.</p> <p>(9) But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.</p> <p>(10) And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour <i>for</i> a meat offering, mingled with oil, and one log of oil.</p> <p>(11) And the priest that maketh <i>him</i> clean shall present the man that is to be made clean, and those things, before the LORD, <i>at</i> the door of the tabernacle of the congregation:</p> <p>(12) And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them <i>for</i> a wave offering before the LORD:</p> <p>(13) And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering <i>is</i> the priest's, <i>so is</i> the trespass offering: it is most holy:</p>	<p>(7) <i>And he shall sprinkle upon him who is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.</i></p> <p>(8) <i>And he who is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall remain outside of his tent seven days.</i></p> <p>(9) <i>But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.</i></p> <p>(10) <i>And on the eighth day he shall take two male lambs without blemish, and one female lamb of the first year without blemish, and three tenth deals of fine flour {three tenths of an ephah; omer} {about 6.9 qts.; 6.6 L.}^a <i>for</i> a food offering, mingled with oil, and one log of oil {about 10 oz.; 0.35 L.}^b</i></p> <p>(11) <i>And the priest who makes him clean shall present the man who is to be made clean, and those things, before the LORD {Jehovah}, at the door of the tabernacle of the congregation:</i></p> <p>(12) <i>And the priest shall take one male lamb, and offer it for a sin offering, and the log of oil {about 10 oz.; 0.35 L.}, and wave them for a wave offering before the LORD {Jehovah}:</i></p> <p>(13) <i>And he shall kill the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: because as the sin offering is the priest's, so is the trespass offering: it is most holy:</i></p>
<p>14:10a - i.e three omers = 3 x 0.1 ephah = 3 x 2.2 liters = 3 x 2.3 quarts - a little more than a gallon and a half</p> <p>14:10b - log of oil - .35 liters or .63 pints or about 10 ounces - see Appendix J: Bible Weights and Measures</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(14) And the priest shall take <i>some</i> of the blood of the trespass offering, and the priest shall put <i>it</i> upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:</p> <p>(15) And the priest shall take <i>some</i> of the log of oil, and pour <i>it</i> into the palm of his own left hand:</p> <p>(16) And the priest shall dip his right finger in the oil that <i>is</i> in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:</p> <p>(17) And of the rest of the oil that <i>is</i> in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:</p> <p>(18) And the remnant of the oil that <i>is</i> in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.</p> <p>(19) And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:</p> <p>(20) And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.</p> <p>(21) And if he <i>be</i> poor, and cannot get so much; then he shall take one lamb <i>for</i> a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;</p>	<p>(14) And the priest shall take <i>some</i> of the blood of the trespass offering, and the priest shall put <i>it</i> upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:</p> <p>(15) And the priest shall take <i>some</i> of the log of oil {about 10 oz.; 0.35 L.}, and pour <i>it</i> into the palm of his own left hand:</p> <p>(16) And the priest shall dip his right finger in the oil that <i>is</i> in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD {Jehovah}:</p> <p>(17) And of the rest of the oil that <i>is</i> in his hand the priest shall put upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:</p> <p>(18) And the remainder of the oil that <i>is</i> in the priest's hand he shall pour upon the head of him who is to be cleansed: and the priest shall make an atonement for him before the LORD {Jehovah}.</p> <p>(19) And the priest shall offer the sin offering, and make an atonement for him who is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:</p> <p>(20) And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.</p> <p>(21) And if he <i>is</i> poor, and cannot get so much; then he shall take one lamb <i>for</i> a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour {tenth of an ephah; omer} {about 2.3 quarts; 2.2 liters} mingled with oil for a meat offering, and a log of oil {about 10 oz.; 0.35 L.};</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(22) And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.</p> <p>(23) And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.</p> <p>(24) And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them <i>for</i> a wave offering before the LORD:</p> <p>(25) And he shall kill the lamb of the trespass offering, and the priest shall take <i>some</i> of the blood of the trespass offering, and put <i>it</i> upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:</p> <p>(26) And the priest shall pour of the oil into the palm of his own left hand:</p> <p>(27) And the priest shall sprinkle with his right finger <i>some</i> of the oil that <i>is</i> in his left hand seven times before the LORD:</p> <p>(28) And the priest shall put of the oil that <i>is</i> in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:</p> <p>(29) And the rest of the oil that <i>is</i> in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.</p> <p>(30) And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;</p>	<p>(22) And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.</p> <p>(23) And he shall bring them on the eighth day for his cleansing to the priest, to the door of the tabernacle of the congregation, before the LORD {Jehovah}.</p> <p>(24) And the priest shall take the lamb of the trespass offering, and the log of oil {about 10 oz.; 0.35 L.}, and the priest shall wave them <i>for</i> a wave offering before the LORD {Jehovah}:</p> <p>(25) And he shall kill the lamb of the trespass offering, and the priest shall take <i>some</i> of the blood of the trespass offering, and put <i>it</i> upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:</p> <p>(26) And the priest shall pour of the oil into the palm of his own left hand:</p> <p>(27) And the priest shall sprinkle with his right finger <i>some</i> of the oil that <i>is</i> in his left hand seven times before the LORD {Jehovah}:</p> <p>(28) And the priest shall put of the oil that <i>is</i> in his hand upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:</p> <p>(29) And the rest of the oil that <i>is</i> in the priest's hand he shall put upon the head of him who is to be cleansed, to make an atonement for him before the LORD {Jehovah}.</p> <p>(30) And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(31) <i>Even</i> such as he is able to get, the one <i>for</i> a sin offering, and the other <i>for</i> a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.</p> <p>(32) This <i>is</i> the law <i>of him</i> in whom <i>is</i> the plague of leprosy, whose hand is not able to get <i>that which pertaineth</i> to his cleansing.</p> <p>(33) And the LORD spake unto Moses and unto Aaron, saying,</p> <p>(34) When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;</p> <p>(35) And he that owneth the house shall come and tell the priest, saying, It seemeth to me <i>there is</i> as it were a plague in the house:</p> <p>(36) Then the priest shall command that they empty the house, before the priest go <i>into it</i> to see the plague, that all that <i>is</i> in the house be not made unclean: and afterward the priest shall go in to see the house:</p> <p>(37) And he shall look on the plague, and, behold, <i>if</i> the plague <i>be</i> in the walls of the house with hollow strakes, greenish or reddish, which in sight <i>are</i> lower than the wall;</p> <p>(38) Then the priest shall go out of the house to the door of the house, and shut up the house seven days:</p> <p>(39) And the priest shall come again the seventh day, and shall look: and, behold, <i>if</i> the plague be spread in the walls of the house;</p> <p>(40) Then the priest shall command that they take away the stones in which the plague <i>is</i>, and they shall cast them into an unclean place without the city:</p>	<p>(31) <i>Even</i> such as he is able to get, the one <i>for</i> a sin offering, and the other <i>for</i> a burnt offering, with the meat offering: and the priest shall make an atonement for him who is to be cleansed before the LORD {Jehovah}.</p> <p>(32) This <i>is</i> the law <i>of him</i> in whom the plague of leprosy <i>is</i>, whose hand is not able to get <i>that which pertains</i> to his cleansing.</p> <p>(33) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,</p> <p>(34) <i>When you have come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;</i></p> <p>(35) <i>And he who owns the house shall come and tell the priest, saying, It seems to me there is as it were a plague in the house:</i></p> <p>(36) Then the priest shall command that they empty the house, before the priest goes <i>into it</i> to see the plague, that all who <i>are</i> in the house are not made unclean: and afterward the priest shall go in to see the house:</p> <p>(37) And he shall look on the plague, and, <i>if</i> the plague <i>is</i> in the walls of the house with hollow streaks, greenish or reddish, which in appearance <i>are</i> lower than the wall;</p> <p>(38) Then the priest shall go out of the house to the door of the house, and shut up the house seven days:</p> <p>(39) And the priest shall come again the seventh day, and shall look: and, <i>if</i> the plague has spread in the walls of the house;</p> <p>(40) Then the priest shall command that they take away the stones in which the plague <i>is</i>, and they shall cast them into an unclean place outside the city:</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(41) And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:</p> <p>(42) And they shall take other stones, and put <i>them</i> in the place of those stones; and he shall take other mortar, and shall plaister the house.</p> <p>(43) And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;</p> <p>(44) Then the priest shall come and look, and, behold, <i>if</i> the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.</p> <p>(45) And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry <i>them</i> forth out of the city into an unclean place.</p> <p>(46) Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.</p> <p>(47) And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.</p> <p>(48) And if the priest shall come in, and look <i>upon it</i>, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.</p> <p>(49) And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:</p> <p>(50) And he shall kill the one of the birds in an earthen vessel over running water:</p>	<p>(41) And he shall cause the house to be scraped inside all around, and they shall pour out the dust that they scrape off outside the city into an unclean place:</p> <p>(42) And they shall take other stones, and put <i>them</i> in the place of those stones; and he shall take other mortar, and shall plaster the house.</p> <p>(43) And if the plague comes again, and break out in the house, after he has taken away the stones, and after he has scraped the house, and after it is plastered;</p> <p>(44) Then the priest shall come and look, and, <i>if</i> the plague has spread in the house, it is a leprosy that eats away in the house: it is unclean.</p> <p>(45) And he shall break down the house, its stones, and its timbers, and all the mortar of the house; and he shall carry <i>them</i> forth out of the city into an unclean place.</p> <p>(46) Furthermore he who goes into the house all the while that it is shut up shall be unclean until the evening.</p> <p>(47) And he who lies down in the house shall wash his clothes; and he who eats in the house shall wash his clothes.</p> <p>(48) And if the priest shall come in, and look <i>upon it</i>, and, if the plague has not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.</p> <p>(49) And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:</p> <p>(50) And he shall kill one of the birds in an earthen vessel over running water:</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(51) And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:</p> <p>(52) And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:</p> <p>(53) But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.</p> <p>(54) This is the law for all manner of plague of leprosy, and scall,</p> <p>(55) And for the leprosy of a garment, and of a house,</p> <p>(56) And for a rising, and for a scab, and for a bright spot:</p> <p>(57) To teach when <i>it is</i> unclean, and when <i>it is</i> clean: this is the law of leprosy.</p> <p>Chapter 15</p> <p>(1) And the LORD spake unto Moses and to Aaron, saying,</p> <p>(2) Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, <i>because of</i> his issue he is unclean.</p> <p>(3) And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.</p> <p>(4) Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.</p> <p>(5) And whosoever toucheth his bed shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the even.</p>	<p>(51) <i>And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the dead bird, and in the running water, and sprinkle the house seven times:</i></p> <p>(52) <i>And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:</i></p> <p>(53) <i>But he shall let the living bird go out of the city into the open fields, and make an atonement for the house: and it shall be clean.</i></p> <p>(54) <i>This is the law for all manner of plague of leprosy, and scabs,</i></p> <p>(55) <i>And for the leprosy of clothing, and of a house,</i></p> <p>(56) <i>And for a rising, and for a scab, and for a bright spot:</i></p> <p>(57) <i>To teach when it is unclean, and when it is clean: this is the law of leprosy.</i></p> <p>Chapter 15</p> <p>(1) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,</p> <p>(2) <i>Speak to the children of Israel, and say to them, When any man has a running issue out of his flesh,^a because of his issue he is unclean.</i></p> <p>(3) <i>And this shall be his uncleanness in his issue: whether his flesh runs with his issue, or his flesh is stopped from his issue, it is his uncleanness.</i></p> <p>(4) Every bed, upon which he lies down who has the issue, is unclean: and everything, upon which he sits, shall be unclean.</p> <p>(5) And whoever touches his bed shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening.</p>
15:2a – running issue out of his flesh – i.e. blood, puss, etc. from a sore or boil, etc.	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(6) And he that sitteth on <i>any</i> thing whereon he sat that hath the issue shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the even.</p> <p>(7) And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the even.</p> <p>(8) And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the even.</p> <p>(9) And what saddle soever he rideth upon that hath the issue shall be unclean.</p> <p>(10) And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth <i>any of</i> those things shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the even.</p> <p>(11) And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the even.</p> <p>(12) And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.</p> <p>(13) And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.</p> <p>(14) And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:</p>	<p>(6) And he who sits on <i>anything</i> upon which he sat who has the issue shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening.</p> <p>(7) And he who touches the flesh of him who has the issue shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening.</p> <p>(8) And if he who has the issue spits upon him who is clean; then he {the one who was spit upon} shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening.</p> <p>(9) And any saddle upon which he rides who has the issue shall be unclean.</p> <p>(10) And whoever touches anything that was under him shall be unclean until the evening: and he who carries <i>any of</i> those things shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening.</p> <p>(11) And whomever he touches who has the issue, and has not rinsed his hands in water, he shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening.</p> <p>(12) And the vessel of earth {pottery}, that he who has the issue touches, shall be broken: and every vessel of wood shall be rinsed in water.</p> <p>(13) And when he who has an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.</p> <p>(14) And on the eighth day he shall take for himself two turtledoves, or two young pigeons, and come before the LORD {Jehovah} to the door of the tabernacle of the congregation, and give them to the priest:</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(15) And the priest shall offer them, the one <i>for</i> a sin offering, and the other <i>for</i> a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.</p> <p>(16) And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.</p> <p>(17) And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.</p> <p>(18) The woman also with whom man shall lie <i>with</i> seed of copulation, they shall <i>both</i> bathe <i>themselves</i> in water, and be unclean until the even.</p> <p>(19) And if a woman have an issue, <i>and</i> her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.</p> <p>(20) And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.</p> <p>(21) And whosoever toucheth her bed shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the even.</p> <p>(22) And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the even.</p> <p>(23) And if it <i>be</i> on <i>her</i> bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.</p> <p>(24) And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.</p>	<p>(15) And the priest shall offer them, the one <i>for</i> a sin offering, and the other <i>for</i> a burnt offering; and the priest shall make an atonement for him before the LORD {Jehovah} for his issue.</p> <p>(16) And if any man has a semen emission, then he shall wash all his flesh in water, and be unclean until the evening.</p> <p>(17) And every article of clothing, and every skin, upon which the semen falls, shall be washed with water, and be unclean until the evening.</p> <p>(18) The woman also with whom the man shall lie <i>with</i> during a semen emission they shall <i>both</i> bathe <i>themselves</i> in water, and be unclean until the evening.</p> <p>(19) And if a woman has an issue, <i>and</i> her issue in her flesh is blood, she shall be put apart seven days: and whoever touches her shall be unclean until the evening.</p> <p>(20) And everything that she lies down upon in her separation {monthly period}^b shall be unclean: everything also that she sits upon shall be unclean.</p> <p>(21) And whoever touches her bed shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening.</p> <p>(22) And whoever touches anything that she sat upon shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening.</p> <p>(23) And if it <i>is</i> on <i>her</i> bed, or on anything upon which she sits, when he touches it, he shall be unclean until the evening.</p> <p>(24) And if any man lies with her at all, and her issue is upon him, he shall be unclean seven days; and all the bed upon which he lies shall be unclean.</p>
15:20b - her separation – i.e. her monthly period	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(25) And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she <i>shall be</i> unclean.</p> <p>(26) Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.</p> <p>(27) And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the even.</p> <p>(28) But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.</p> <p>(29) And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.</p> <p>(30) And the priest shall offer the one <i>for</i> a sin offering, and the other <i>for</i> a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.</p> <p>(31) Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that <i>is</i> among them.</p> <p>(32) This <i>is</i> the law of him that hath an issue, and <i>of him</i> whose seed goeth from him, and is defiled therewith;</p> <p>(33) And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.</p>	<p>(25) And if a woman has an issue of her blood many days out of the time of her separation, or if it runs beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she <i>shall be</i> unclean.</p> <p>(26) Every bed upon which she lies down all the days of her issue shall be to her as the bed of her separation: and whatever she sits upon shall be unclean, as the uncleanness of her separation.</p> <p>(27) And whosoever touches those things shall be unclean, and shall wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening.</p> <p>(28) But if she is cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.</p> <p>(29) And on the eighth day she shall take for herself two turtles, or two young pigeons, and bring them to the priest, to the door of the tabernacle of the congregation.</p> <p>(30) And the priest shall offer the one <i>for</i> a sin offering, and the other <i>for</i> a burnt offering; and the priest shall make an atonement for her before the LORD {Jehovah} for the issue of her uncleanness.</p> <p>(31) In this way you shall separate the children of Israel from their uncleanness; that they do not die in their uncleanness, when they defile My tabernacle that <i>is</i> among them.</p> <p>(32) This <i>is</i> the law of him who has an issue, and <i>of him</i> whose semen goes from him, and is defiled by it;</p> <p>(33) And of her who is sick in her period, and of him who has an issue, of the man, and of the woman, and of him who lies with her who is unclean.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>Chapter 16</p> <p>(1) And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;</p> <p>(2) And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy <i>place</i> within the vail before the mercy seat, which <i>is</i> upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.</p> <p>(3) Thus shall Aaron come into the holy <i>place</i>: with a young bullock for a sin offering, and a ram for a burnt offering.</p> <p>(4) He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these <i>are</i> holy garments; therefore shall he wash his flesh in water, and <i>so</i> put them on.</p> <p>(5) And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.</p> <p>(6) And Aaron shall offer his bullock of the sin offering, which <i>is</i> for himself, and make an atonement for himself, and for his house.</p> <p>(7) And he shall take the two goats, and present them before the LORD <i>at</i> the door of the tabernacle of the congregation.</p> <p>(8) And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.</p> <p>(9) And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him <i>for</i> a sin offering.</p>	<p>Chapter 16</p> <p>(1) And the LORD {Jehovah} spoke to Moses after the death of the two sons of Aaron, when they offered before the LORD {Jehovah}, and died;^a</p> <p>(2) And the LORD {Jehovah} said to Moses, <i>Speak to Aaron your brother, that he not come at all times into the holy place inside the curtain before the mercy seat, which is upon the ark; that he not die: because I will appear in the cloud upon the mercy seat.</i></p> <p>(3) <i>In this way Aaron shall come into the holy place: with a young bull for a sin offering, and a ram for a burnt offering.</i></p> <p>(4) He shall put on the holy linen coat, and he shall have the linen pants upon his flesh, and shall be tied with a linen belt, and with the linen hat he shall be dressed: these <i>are</i> holy clothes; therefore he shall wash his flesh in water, and <i>so</i> put them on.</p> <p>(5) <i>And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering,^b and one ram for a burnt offering.</i></p> <p>(6) And Aaron shall offer his bull of the sin offering, which <i>is</i> for himself, and make an atonement for himself, and for his house.</p> <p>(7) And he shall take the two goats, and present them before the LORD {Jehovah} <i>at</i> the door of the tabernacle of the congregation.</p> <p>(8) And Aaron shall cast lots upon the two goats; one lot for the LORD {Jehovah}, and the other lot for the scapegoat.</p> <p>(9) And Aaron shall bring the goat upon which the LORD's {Jehovah's} lot fell, and offer him <i>for</i> a sin offering.</p>
<p>16:1a – Lev. 10:1 16:5b - two goats will be presented; one a sacrifice for sin, the other set free - Mat. 27:16; Mk. 15:7; Lk. 23:18; Jn. 18:40</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(10) But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, <i>and</i> to let him go for a scapegoat into the wilderness.</p> <p>(11) And Aaron shall bring the bullock of the sin offering, which <i>is</i> for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which <i>is</i> for himself:</p> <p>(12) And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring <i>it</i> within the vail:</p> <p>(13) And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that <i>is</i> upon the testimony, that he die not:</p> <p>(14) And he shall take of the blood of the bullock, and sprinkle <i>it</i> with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.</p> <p>(15) Then shall he kill the goat of the sin offering, that <i>is</i> for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:</p> <p>(16) And he shall make an atonement for the holy <i>place</i>, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.</p>	<p>(10) But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD {Jehovah}, to make an atonement with him, <i>and</i> to let him go for a scapegoat into the wilderness.</p> <p>(11) And Aaron shall bring the bull of the sin offering, which <i>is</i> for himself, and shall make an atonement for himself, and for his house, and shall kill the bull of the sin offering which <i>is</i> for himself:</p> <p>(12) And he shall take a censer full of burning coals of fire from off the altar before the LORD {Jehovah}, and his hands full of sweet incense beaten small, and bring <i>it</i> inside the curtain:^c</p> <p>(13) And he shall put the incense upon the fire before the LORD {Jehovah}, that the cloud of the incense may cover the mercy seat that <i>is</i> upon the testimony, that he not die:</p> <p>(14) And he shall take of the blood of the bull, and sprinkle <i>it</i> with his finger upon the mercy seat eastward; and before the mercy seat he shall sprinkle of the blood with his finger seven times.</p> <p>(15) Then he shall kill the goat of the sin offering, that <i>is</i> for the people, and bring his blood inside the curtain, and do with that blood as he did with the blood of the bull, and sprinkle it upon the mercy seat, and before the mercy seat:</p> <p>(16) And he shall make an atonement for the holy <i>place</i>, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remains among them in the midst of their uncleanness.</p>
16:12c – inside the curtain – into the Holy of Holies	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(17) And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy <i>place</i>, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.</p> <p>(18) And he shall go out unto the altar that <i>is</i> before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put <i>it</i> upon the horns of the altar round about.</p> <p>(19) And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.</p> <p>(20) And when he hath made an end of reconciling the holy <i>place</i>, and the tabernacle of the congregation, and the altar, he shall bring the live goat:</p> <p>(21) And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send <i>him</i> away by the hand of a fit man into the wilderness:</p> <p>(22) And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.</p> <p>(23) And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy <i>place</i>, and shall leave them there:</p> <p>(24) And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.</p>	<p>(17) And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the holy <i>place</i>, until he comes out, and has made an atonement for himself, and for his household, and for all the congregation of Israel.</p> <p>(18) And he shall go out to the altar that <i>is</i> before the LORD {Jehovah}, and make an atonement for it; and shall take of the blood of the bull, and of the blood of the goat, and put <i>it</i> upon the horns of the altar all around.</p> <p>(19) And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.</p> <p>(20) And when he has made an end of reconciling the holy <i>place</i>, and the tabernacle of the congregation, and the altar, he shall bring the live goat:</p> <p>(21) And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the sins of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send <i>him</i> away by the hand of a strong man into the wilderness:</p> <p>(22) And the goat shall carry upon himself all their sins to a land where no one lives: and he shall let the goat go in the wilderness.</p> <p>(23) And Aaron shall come into the tabernacle of the congregation, and shall take off the linen clothes, which he put on when he went into the holy <i>place</i>, and shall leave them there:</p> <p>(24) And he shall wash his flesh with water in the holy place, and put on his clothes, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(25) And the fat of the sin offering shall he burn upon the altar.</p> <p>(26) And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.</p> <p>(27) And the bullock <i>for</i> the sin offering, and the goat <i>for</i> the sin offering, whose blood was brought in to make atonement in the holy <i>place</i>, shall <i>one</i> carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.</p> <p>(28) And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.</p> <p>(29) And <i>this</i> shall be a statute for ever unto you: <i>that</i> in the seventh month, on the tenth <i>day</i> of the month, ye shall afflict your souls, and do no work at all, <i>whether it be</i> one of your own country, or a stranger that sojourneth among you:</p> <p>(30) For on that day shall <i>the priest</i> make an atonement for you, to cleanse you, <i>that</i> ye may be clean from all your sins before the LORD.</p> <p>(31) It <i>shall be</i> a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.</p> <p>(32) And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, <i>even</i> the holy garments:</p>	<p>(25) <i>And the fat of the sin offering he shall burn upon the altar.</i></p> <p>(26) <i>And he who let the goat go for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward return to the camp.</i></p> <p>(27) <i>And the bull for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth outside the camp; and they shall burn in the fire their skins, and their flesh, and their dung.</i></p> <p>(28) <i>And he who burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.</i></p> <p>(29) <i>And this shall be a law forever to you: that in the seventh month {Tishri [Sept.-Oct.]}, on the tenth day of the month {the Day of Atonement; Yom Kippur},^d you shall afflict your souls, and do no work at all, whether it is one of your own country, or a stranger who lives among you:</i></p> <p>(30) <i>Because on that day the priest shall make an atonement for you, to cleanse you, that you may be clean from all your sins before the LORD {Jehovah}.</i></p> <p>(31) <i>It shall be a sabbath of rest to you, and you shall afflict your souls, by a law forever.</i></p> <p>(32) <i>And the priest, whom he shall anoint, and whom he shall consecrate {set apart as holy} to minister in the priest's office in his father's place, shall make the atonement, and shall put on the linen clothes, even the holy clothes:</i></p>
16:29d – Day of Atonement {Yom Kippur} – Lev. 23:27	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(33) And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.</p> <p>(34) And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.</p> <p>Chapter 17</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying,</p> <p>(3) What man soever <i>there be</i> of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth <i>it</i> out of the camp,</p> <p>(4) And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:</p> <p>(5) To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them <i>for</i> peace offerings unto the LORD.</p>	<p>(33) And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.</p> <p>(34) And this shall be an everlasting law to you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD {Jehovah} commanded Moses.</p> <p>Chapter 17</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) Speak to Aaron, and to his sons, and to all the children of Israel, and say to them; This is the thing which the LORD {Jehovah} has commanded, saying,</p> <p>(3) What man whoever <i>there is</i> of the house of Israel, who kills an ox, or lamb, or goat {for a sacrifice}, in the camp, or who kills <i>it</i> out of the camp,</p> <p>(4) And does not bring it to the door of the tabernacle of the congregation, to offer an offering to the LORD {Jehovah} before the tabernacle of the LORD {Jehovah}; blood shall be imputed to that man; he has shed blood; and that man shall be cut off from among his people:^a</p> <p>(5) To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them to the LORD {Jehovah}, to the door of the tabernacle of the congregation, to the priest, and offer them <i>for</i> peace offerings to the LORD {Jehovah}.</p>
<p>17:4a - i.e. if a man offers a sacrifice to the Lord, but does not offer it at the tabernacle, he is guilty – God determines where sacrifices are to be offered; not random places chosen by men! See Lev. 17:8-9</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(6) And the priest shall sprinkle the blood upon the altar of the LORD <i>at</i> the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.</p> <p>(7) And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.</p> <p>(8) And thou shalt say unto them, Whatsoever man <i>there be</i> of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,</p> <p>(9) And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.</p> <p>(10) And whatsoever man <i>there be</i> of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.</p> <p>(11) For the life of the flesh <i>is</i> in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it <i>is</i> the blood <i>that</i> maketh an atonement for the soul.</p> <p>(12) Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.</p> <p>(13) And whatsoever man <i>there be</i> of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.</p>	<p>(6) And the priest shall sprinkle the blood upon the altar of the LORD {Jehovah} <i>at</i> the door of the tabernacle of the congregation, and burn the fat for a sweet aroma to the LORD {Jehovah}.</p> <p>(7) And they shall no more offer their sacrifices to demons, after whom they have gone prostituting. This shall be a law forever to them throughout their generations.</p> <p>(8) And you shall say to them, Whoever <i>there is</i> of the house of Israel, or of the strangers who live among you, who offers a burnt offering or sacrifice,</p> <p>(9) And does not bring it to the door of the tabernacle of the congregation, to offer it to the LORD {Jehovah}; even that man shall be cut off from among his people.</p> <p>(10) And whatever man <i>there is</i> of the house of Israel, or of the strangers who live among you, who eats any manner of blood; I will even set My face against that soul who eats blood, and will cut him off from among his people.</p> <p>(11) Because the life of the flesh <i>is</i> in the blood: and I have given it to you upon the altar to make an atonement for your souls: because it <i>is</i> the blood <i>that</i> makes an atonement for the soul.</p> <p>(12) Therefore I said to the children of Israel, None of you shall eat blood, neither shall any stranger who lives among you eat blood.</p> <p>(13) And whoever <i>is</i> of the children of Israel, or of the strangers who lives among you, who hunts and catches any beast or bird that may be eaten; he shall even pour out its blood, and cover it with dust.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(14) For <i>it is</i> the life of all flesh; the blood of it <i>is</i> for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh <i>is</i> the blood thereof: whosoever eateth it shall be cut off.</p> <p>(15) And every soul that eateth that which died <i>of itself</i>, or that which was torn <i>with beasts, whether it be</i> one of your own country, or a stranger, he shall both wash his clothes, and bathe <i>himself</i> in water, and be unclean until the even: then shall he be clean.</p> <p>(16) But if he wash <i>them</i> not, nor bathe his flesh; then he shall bear his iniquity.</p> <p>Chapter 18</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Speak unto the children of Israel, and say unto them, I am the LORD your God.</p> <p>(3) After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.</p> <p>(4) Ye shall do my judgments, and keep mine ordinances, to walk therein: I <i>am</i> the LORD your God.</p> <p>(5) Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I <i>am</i> the LORD.</p> <p>(6) None of you shall approach to any that is near of kin to him, to uncover <i>their</i> nakedness: I <i>am</i> the LORD.</p>	<p>(14) Because <i>it is</i> the life of all flesh; its blood <i>is</i> for its life: therefore I said to the children of Israel, You shall eat the blood of no manner of flesh: because the life of all flesh <i>is</i> its blood: whoever eats it shall be cut off.</p> <p>(15) And every soul who eats that which died <i>of itself</i>, or that which was torn <i>with beasts, whether it is</i> one of your own country, or a stranger, he shall both wash his clothes, and bathe <i>himself</i> in water, and be unclean until the evening: then he shall be clean.</p> <p>(16) But if he does not wash <i>them</i>, nor bathe his flesh; then he shall bear his sin.</p> <p>Chapter 18</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) <i>Speak to the children of Israel, and say to them, I am the LORD {Jehovah} your God.</i></p> <p>(3) <i>You shall not do according to the deeds of the land of Egypt, in which you lived: and you shall not do according to the deeds of the land of Canaan, where I bring you: neither shall you walk according to their laws.</i></p> <p>(4) <i>You shall do My judgments, and keep My commands, to walk in them: I am the LORD {Jehovah} your God.</i></p> <p>(5) <i>You shall therefore keep My laws, and My judgments: which if a man does them, he shall live in them: I am the LORD {Jehovah}.</i></p> <p>(6) <i>None of you shall approach to any who are near of kin to him, to uncover their nakedness: I am the LORD {Jehovah}.</i></p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(7) The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.</p> <p>(8) The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.</p> <p>(9) The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, <i>whether she be</i> born at home, or born abroad, <i>even</i> their nakedness thou shalt not uncover.</p> <p>(10) The nakedness of thy son's daughter, or of thy daughter's daughter, <i>even</i> their nakedness thou shalt not uncover: for theirs is thine own nakedness.</p> <p>(11) The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.</p> <p>(12) Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.</p> <p>(13) Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.</p> <p>(14) Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.</p> <p>(15) Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.</p> <p>(16) Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.</p> <p>(17) Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; <i>for they are</i> her near kinswomen: it is wickedness.</p>	<p>(7) The nakedness of your father, or the nakedness of your mother, you shall not uncover: she is your mother; you shall not uncover her nakedness.</p> <p>(8) The nakedness of your father's wife you shall not uncover: she is your father's nakedness.</p> <p>(9) The nakedness of your sister, the daughter of your father, or daughter of your mother, <i>whether she is</i> born at home, or born abroad, <i>even</i> their nakedness you shall not uncover.</p> <p>(10) The nakedness of your son's daughter, or of your daughter's daughter, <i>even</i> their nakedness you shall not uncover: because theirs is your own nakedness.</p> <p>(11) The nakedness of your father's wife's daughter, fathered by your father, she is your sister, you shall not uncover her nakedness.</p> <p>(12) You shall not uncover the nakedness of your father's sister: she is your father's near kinswoman.</p> <p>(13) You shall not uncover the nakedness of your mother's sister: because she is your mother's near kinswoman.</p> <p>(14) You shall not uncover the nakedness of your father's brother, you shall not approach to his wife: she is your aunt.</p> <p>(15) You shall not uncover the nakedness of your daughter-in-law: she is your son's wife; you shall not uncover her nakedness.</p> <p>(16) You shall not uncover the nakedness of your brother's wife: she is your brother's nakedness.</p> <p>(17) You shall not uncover the nakedness of a woman and her daughter, neither shall you take her son's daughter, or her daughter's daughter, to uncover her nakedness; <i>because they are</i> her near kinswomen: it is wickedness.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(18) Neither shalt thou take a wife to her sister, to vex <i>her</i>, to uncover her nakedness, beside the other in her life <i>time</i>.</p> <p>(19) Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.</p> <p>(20) Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.</p> <p>(21) And thou shalt not let any of thy seed pass through <i>the fire</i> to Molech, neither shalt thou profane the name of thy God: I <i>am</i> the LORD.</p> <p>(22) Thou shalt not lie with mankind, as with womankind: it is abomination.</p> <p>(23) Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.</p> <p>(24) Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:</p> <p>(25) And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.</p> <p>(26) Ye shall therefore keep my statutes and my judgments, and shall not commit <i>any</i> of these abominations; <i>neither</i> any of your own nation, nor any stranger that sojourneth among you:</p> <p>(27) (For all these abominations have the men of the land done, which <i>were</i> before you, and the land is defiled;)</p> <p>(28) That the land spue not you out also, when ye defile it, as it spued out the nations that <i>were</i> before you.</p>	<p>(18) Neither shall you take a wife of her sister, to harass <i>her</i>, to uncover her nakedness, beside the other in her life <i>time</i>.</p> <p>(19) Also you shall not approach to a woman to uncover her nakedness, as long as she is in her period.</p> <p>(20) Moreover you shall not lie sexually with your neighbor's wife, to defile yourself with her.</p> <p>(21) And you shall not let any of your children pass through <i>the fire</i> to Molech {pagan sun god},^a neither shall you profane the Name of your God: I <i>am</i> the LORD {Jehovah}.</p> <p>(22) You shall not lie with mankind, as with womankind: it is abomination.</p> <p>(23) Neither shall you lie with any beast to defile yourself with it: neither shall any woman stand before a beast to lie down with it: it is confusion.</p> <p>(24) Do not defile yourselves in any of these things: because in all these the nations are defiled which I cast out before you:</p> <p>(25) And the land is defiled: therefore I visit its sin upon it, and the land itself vomits out those who live in her.</p> <p>(26) You shall therefore keep My laws and My commandments, and shall not commit <i>any</i> of these abominations; <i>not</i> any of your own nation, nor any stranger who lives among you:</p> <p>(27) (Because all these abominations the men of the land have done, which <i>were</i> before you, and the land is defiled;)</p> <p>(28) That the land not spit you out also, when you defile it, as it spit out the nations that <i>were</i> before you.</p>
<p>18:21a - Molech [מֹלֶךְ] - "king" - idol made to the sun god - the Ammorites and later the Israelites {Ezek. 16:20} were guilty of sacrificing their children by fire to this idol.</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(29) For whosoever shall commit any of these abominations, even the souls that commit <i>them</i> shall be cut off from among their people.</p> <p>(30) Therefore shall ye keep mine ordinance, that <i>ye</i> commit not <i>any one</i> of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I <i>am</i> the LORD your God.</p> <p>Chapter 19</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God <i>am</i> holy.</p> <p>(3) Ye shall fear every man his mother, and his father, and keep my sabbaths: I <i>am</i> the LORD your God.</p> <p>(4) Turn ye not unto idols, nor make to yourselves molten gods: I <i>am</i> the LORD your God.</p> <p>(5) And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.</p> <p>(6) It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.</p> <p>(7) And if it be eaten at all on the third day, it <i>is</i> abominable; it shall not be accepted.</p> <p>(8) Therefore <i>every one</i> that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.</p>	<p>(29) <i>Because</i> whoever shall commit any of these abominations, even the souls that commit <i>them</i> shall be cut off from among their people.</p> <p>(30) Therefore you shall keep My commandment, that <i>you</i> not commit <i>any one</i> of these abominable customs, which were committed before you, and that you do not defile yourselves in them: I <i>am</i> the LORD {Jehovah} your God.</p> <p>Chapter 19</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) Speak to all the congregation of the children of Israel, and say to them, You shall be holy: because I the LORD {Jehovah} your God <i>am</i> holy.</p> <p>(3) Everyone shall fear {revere}^a his mother, and his father, and keep My sabbaths {Saturdays; days of rest}: I <i>am</i> the LORD {Jehovah} your God.</p> <p>(4) Do not turn to idols, nor make to yourselves molten gods: I <i>am</i> the LORD {Jehovah} your God.</p> <p>(5) And if you offer a sacrifice of peace offerings to the LORD {Jehovah}, you shall offer it at your own will.</p> <p>(6) It shall be eaten the same day you offer it, and on the morning after: and if any remains until the third day, it shall be burnt in the fire.</p> <p>(7) And if it is eaten at all on the third day, it <i>is</i> abominable; it shall not be accepted.</p> <p>(8) Therefore <i>everyone</i> who eats it shall bear his sin, because he has profaned the hallowed thing {holy thing} of the LORD {Jehovah}: and that soul shall be cut off from among his people.</p>
19:3a – fear – revere; reverence; honor – Ex. 20:12; Deut. 5:16; Mat. 15:4-6	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(9) And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.</p> <p>(10) And thou shalt not glean thy vineyard, neither shalt thou gather <i>every</i> grape of thy vineyard; thou shalt leave them for the poor and stranger: I <i>am</i> the LORD your God.</p> <p>(11) Ye shall not steal, neither deal falsely, neither lie one to another.</p> <p>(12) And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I <i>am</i> the LORD.</p> <p>(13) Thou shalt not defraud thy neighbour, neither rob <i>him</i>: the wages of him that is hired shall not abide with thee all night until the morning.</p> <p>(14) Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I <i>am</i> the LORD.</p> <p>(15) Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: <i>but</i> in righteousness shalt thou judge thy neighbour.</p> <p>(16) Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I <i>am</i> the LORD.</p> <p>(17) Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.</p> <p>(18) Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I <i>am</i> the LORD.</p>	<p>(9) And when you reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest.</p> <p>(10) And you shall not glean your vineyard, neither shall you gather <i>every</i> grape of your vineyard; you shall leave them for the poor and stranger: I <i>am</i> the LORD {Jehovah} your God.</p> <p>(11) You shall not steal, neither deal falsely, neither lie one to another.</p> <p>(12) And you shall not swear by My Name falsely, neither shall you profane the Name of your God: I <i>am</i> the LORD {Jehovah}.</p> <p>(13) You shall not defraud your neighbor, neither rob <i>him</i>: the wages of he who is hired shall not remain with you all night until the morning.</p> <p>(14) You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear {revere} your God: I <i>am</i> the LORD {Jehovah}.</p> <p>(15) You shall do no unrighteousness in judgment: you shall not show partiality to the poor, nor honor the person of the mighty: <i>but</i> in righteousness you shall judge your neighbor.</p> <p>(16) You shall not go up and down as a gossip among your people: neither shall you stand against the blood of your neighbor: I <i>am</i> the LORD {Jehovah}.</p> <p>(17) You shall not hate your brother in your heart: you shall in any wise rebuke your neighbor, and not allow sin upon him.</p> <p>(18) You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself:^b I <i>am</i> the LORD {Jehovah}.</p>
19:18b – Mat. 22:39	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(19) Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.</p> <p>(20) And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.</p> <p>(21) And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, <i>even</i> a ram for a trespass offering.</p> <p>(22) And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.</p> <p>(23) And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.</p> <p>(24) But in the fourth year all the fruit thereof shall be holy to praise the LORD <i>withal</i>.</p> <p>(25) And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I <i>am</i> the LORD your God.</p> <p>(26) Ye shall not eat <i>any thing</i> with the blood: neither shall ye use enchantment, nor observe times.</p>	<p>(19) You shall keep My commands. You shall not let your cattle breed with a different kind: you shall not sow your field with mingled seed: neither shall clothes mingled of linen and wool come upon you.</p> <p>(20) And whoever lies sexually with a woman, who is a bond-maid, engaged to be married to a husband, and not at all redeemed, nor freedom given her; she shall be scourged; she shall not be put to death, because she was not free.</p> <p>(21) And he shall bring his sin offering to the LORD {Jehovah}, to the door of the tabernacle of the congregation, <i>even</i> a ram for a sin offering.</p> <p>(22) And the priest shall make an atonement for him with the ram of the sin offering before the LORD {Jehovah} for his sin which he has done: and the sin which he has done shall be forgiven him.</p> <p>(23) And when you shall come into the land, and shall have planted all manner of trees for food, then you shall count the fruit of it as uncircumcised {unclean}: three years it shall be as uncircumcised {unclean} to you: it shall not be eaten.</p> <p>(24) But in the fourth year all its fruit shall be holy to praise the LORD {Jehovah} <i>with</i>.</p> <p>(25) And in the fifth year you shall eat of its fruit, that it may yield to you its increase: I <i>am</i> the LORD {Jehovah} your God.</p> <p>(26) You shall not eat <i>anything</i> with the blood: neither shall you use enchantment, nor observe times.^c</p>
19:26c – observe times – astrology; horoscopes – Gal. 4:10	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(27) Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.</p> <p>(28) Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I <i>am</i> the LORD.</p> <p>(29) Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.</p> <p>(30) Ye shall keep my sabbaths, and reverence my sanctuary: I <i>am</i> the LORD.</p> <p>(31) Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I <i>am</i> the LORD your God.</p> <p>(32) Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I <i>am</i> the LORD.</p> <p>(33) And if a stranger sojourn with thee in your land, ye shall not vex him.</p> <p>(34) <i>But</i> the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I <i>am</i> the LORD your God.</p> <p>(35) Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.</p>	<p>(27) You shall not round the corners of your heads, neither shall you mar the corners of your beard.</p> <p>(28) You shall not make any cuttings in your flesh for the dead, nor print any marks {tattoos}^c upon you: I <i>am</i> the LORD {Jehovah}.</p> <p>(29) Do not prostitute your daughter, to cause her to be a prostitute; lest the land fall into prostitution, and the land become full of wickedness.</p> <p>(30) You shall keep My sabbaths {Saturdays; days of rest}, and honor My sanctuary: I <i>am</i> the LORD {Jehovah}.</p> <p>(31) Do not regard those who have familiar spirits, neither seek after wizards, to be defiled by them: I <i>am</i> the LORD {Jehovah} your God.</p> <p>(32) You shall rise up before the gray head, and honor the face of the old man, and fear {revere} your God: I <i>am</i> the LORD {Jehovah}.</p> <p>(33) And if a stranger lives with you in your land, you shall not harass him.</p> <p>(34) <i>But</i> the stranger who lives with you shall be to you as one born among you, and you shall love him as yourself; because you were strangers in the land of Egypt: I <i>am</i> the LORD {Jehovah} your God.</p> <p>(35) You shall do no unrighteousness in judgment, in measured lengths, in weights, or in measures.</p>
<p>19:28c - no cuts or tattoos (permanent marks) - i.e. you are made in the image of God – do not mutilate your body - prophets of Baal cut themselves - I Ki. 18:28 - pierced ears as a sign of voluntary slavery is allowed - see Ex. 21:26; Deut. 15:17 - requirements for Gentile Christians Acts 15:29; 21:25 - dress in modesty I Tim. 2:9 - I Ki. 18:28</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(36) Just balances, just weights, a just ephah, and a just hin, shall ye have: I <i>am</i> the LORD your God, which brought you out of the land of Egypt.</p> <p>(37) Therefore shall ye observe all my statutes, and all my judgments, and do them: I <i>am</i> the LORD.</p> <p>Chapter 20</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Again, thou shalt say to the children of Israel, Whosoever <i>he be</i> of the children of Israel, or of the strangers that sojourn in Israel, that giveth <i>any</i> of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.</p> <p>(3) And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.</p> <p>(4) And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:</p> <p>(5) Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.</p> <p>(6) And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.</p>	<p>(36) Just balances, just weights, a just ephah {about 6 gal.; 22.2 L.}, and a just hin {about a gallon; 3.6 L.},^d you shall have: I <i>am</i> the LORD {Jehovah} your God, Who brought you out of the land of Egypt.</p> <p>(37) Therefore you shall observe all My laws, and all My judgments, and do them: I <i>am</i> the LORD {Jehovah}.</p> <p>Chapter 20</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) Again, you shall say to the children of Israel, Whoever <i>he is</i> of the children of Israel, or of the strangers who live in Israel, who gives <i>any</i> of his children to Molech {pagan sun god}; he shall surely be put to death: the people of the land shall stone him with stones.</p> <p>(3) And I will set My face against that man, and will cut him off from among his people; because he has given of his children to Molech {pagan sun god}, to defile My sanctuary, and to profane My holy Name.</p> <p>(4) And if the people of the land do any way hide their eyes from the man, when he gives of his children to Molech {pagan sun god}, and do not kill him:</p> <p>(5) Then I will set My face against that man, and against his family, and will cut him off, and all who go sinning after him, to commit sin with Molech, from among their people.</p> <p>(6) And the soul that turns after those who have familiar spirits, and after wizards, to go a sinning after them, I will even set My face against that soul, and will cut him off from among his people.</p>
<p>19:36d - just ephah [ephah = 22.2 liters = 24 quarts = 6 gallons = 3 pecks] a dry measure, and a just hin [hin = 1/6 bath = 3.6 liters = 1 gallon] a liquid measure - i.e. be fair in your trading and do not cheat anyone. - see Appendix J: Bible Weights and Measures</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(7) Sanctify yourselves therefore, and be ye holy: for I <i>am</i> the LORD your God.</p> <p>(8) And ye shall keep my statutes, and do them: I <i>am</i> the LORD which sanctify you.</p> <p>(9) For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood <i>shall be</i> upon him.</p> <p>(10) And the man that committeth adultery with <i>another</i> man's wife, <i>even he</i> that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.</p> <p>(11) And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood <i>shall be</i> upon them.</p> <p>(12) And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood <i>shall be</i> upon them.</p> <p>(13) If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood <i>shall be</i> upon them.</p> <p>(14) And if a man take a wife and her mother, it <i>is</i> wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.</p> <p>(15) And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.</p> <p>(16) And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood <i>shall be</i> upon them.</p>	<p>(7) Sanctify yourselves {make yourselves holy} therefore, and be holy: because I <i>am</i> the LORD {Jehovah} your God.</p> <p>(8) And you shall keep My laws, and do them: I <i>am</i> the LORD {Jehovah} Who sanctifies you {makes you holy}.</p> <p>(9) Because everyone who curses his father or his mother shall be surely put to death: he has cursed his father or his mother; his blood <i>shall be</i> upon him.</p> <p>(10) And the man who commits adultery with <i>another</i> man's wife, <i>even he</i> who committed adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.</p> <p>(11) And the man who lies with his father's wife has uncovered his father's nakedness: both of them shall surely be put to death; their blood <i>shall be</i> upon them.</p> <p>(12) And if a man lies with his daughter-in-law, both of them shall surely be put to death: they have done confusion; their blood <i>shall be</i> upon them.</p> <p>(13) If a man also lies with mankind, as he lies with a woman, both of them have committed an abomination: they shall surely be put to death; their blood <i>shall be</i> upon them.</p> <p>(14) And if a man takes a wife and her mother, it <i>is</i> wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.</p> <p>(15) And if a man lies with a beast, he shall surely be put to death: and you shall kill the beast.</p> <p>(16) And if a woman approaches to any beast, and lies down with it {to have sex with it}, you shall kill the woman, and the beast: they shall surely be put to death; their blood <i>shall be</i> upon them.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(17) And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.</p> <p>(18) And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.</p> <p>(19) And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.</p> <p>(20) And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.</p> <p>(21) And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.</p> <p>(22) Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.</p> <p>(23) And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.</p> <p>(24) But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I <i>am</i> the LORD your God, which have separated you from <i>other</i> people.</p>	<p>(17) And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he has uncovered his sister's nakedness; he shall bear his sin.</p> <p>(18) And if a man shall lie with a woman having her period, and shall uncover her nakedness; he has discovered her fountain, and she has uncovered the fountain of her blood: and both of them shall be cut off from among their people.</p> <p>(19) And you shall not uncover the nakedness of your mother's sister, nor of your father's sister: because he uncovers his near kin: they shall bear their sin.</p> <p>(20) And if a man shall lie with his uncle's wife, he has uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.</p> <p>(21) And if a man shall take his brother's wife, it is an unclean thing: he has uncovered his brother's nakedness; they shall be childless.</p> <p>(22) You shall therefore keep all My laws, and all My judgments, and do them: that the land, where I bring you to live in, not spew you out.</p> <p>(23) And you shall not walk in the manners of the nation, which I cast out before you: because they committed all these things, and therefore I abhorred {despised} them.</p> <p>(24) But I have said to you, You shall inherit their land, and I will give it to you to possess it, a land that flows with milk and honey: I <i>am</i> the LORD {Jehovah} your God, Who has separated you from <i>other</i> people.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(25) Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.</p> <p>(26) And ye shall be holy unto me: for I the LORD <i>am</i> holy, and have severed you from <i>other</i> people, that ye should be mine.</p> <p>(27) A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood <i>shall be</i> upon them.</p> <p>Chapter 21</p> <p>(1) And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:</p> <p>(2) But for his kin, that is near unto him, <i>that is</i>, for his mother, and for his father, and for his son, and for his daughter, and for his brother,</p> <p>(3) And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.</p> <p>(4) <i>But</i> he shall not defile himself, <i>being</i> a chief man among his people, to profane himself.</p> <p>(5) They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.</p> <p>(6) They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, <i>and</i> the bread of their God, they do offer: therefore they shall be holy.</p>	<p>(25) You shall therefore put difference between clean beasts and unclean, and between unclean birds and clean: and you shall not make your souls abominable by beast, or by bird, or by any manner of living thing that crawls on the ground, which I have separated from you as unclean.</p> <p>(26) And you shall be holy to Me: because I the LORD {Jehovah} <i>am</i> holy, and have separated you from <i>other</i> people, that you should be Mine.</p> <p>(27) A man also or woman who has a familiar spirit, or who is a wizard, shall surely be put to death: they shall stone them with stones: their blood <i>shall be</i> upon them.</p> <p>Chapter 21</p> <p>(1) And the LORD {Jehovah} said to Moses, <i>Speak to the priests the sons of Aaron, and say to them, There shall none be defiled for the dead among his people:</i></p> <p>(2) <i>Except for his kin, who is near to him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother,</i></p> <p>(3) <i>And for his sister a virgin, who is near to him, who has had no husband; for her he may be defiled.</i>^a</p> <p>(4) <i>But</i> he shall not defile himself, <i>being</i> a chief man among his people, to profane himself.</p> <p>(5) They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.</p> <p>(6) They shall be holy to their God, and not profane the Name of their God: because the offerings of the LORD {Jehovah} made by fire, <i>and</i> the bread of their God, they offer: therefore they shall be holy.</p>
21:3a - i.e. a priest may defile himself to move a dead body of near kin.	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(7) They shall not take a wife <i>that is</i> a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.</p> <p>(8) Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, <i>am</i> holy.</p> <p>(9) And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.</p> <p>(10) And <i>he that is</i> the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;</p> <p>(11) Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;</p> <p>(12) Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God <i>is</i> upon him: I <i>am</i> the LORD.</p> <p>(13) And he shall take a wife in her virginity.</p> <p>(14) A widow, or a divorced woman, or profane, <i>or</i> an harlot, these shall he not take: but he shall take a virgin of his own people to wife.</p> <p>(15) Neither shall he profane his seed among his people: for I the LORD do sanctify him.</p> <p>(16) And the LORD spake unto Moses, saying,</p> <p>(17) Speak unto Aaron, saying, Whosoever <i>he be</i> of thy seed in their generations that hath <i>any</i> blemish, let him not approach to offer the bread of his God.</p>	<p>(7) They shall not take a wife <i>who is</i> a prostitute, or profane; neither shall they take a woman divorced from her husband: because he <i>is</i> holy to his God.</p> <p>(8) You shall sanctify him {make him holy} therefore; because he offers the bread of your God: he shall be holy to you: because I the LORD {Jehovah}, Who sanctify you, <i>am</i> holy.</p> <p>(9) And the daughter of any priest, if she profanes herself by playing the prostitute, she profanes her father: she shall be burnt with fire.</p> <p>(10) And <i>he who is</i> the high priest among his brothers, upon whose head the anointing oil was poured, and that is consecrated {made holy} to put on the clothes, shall not uncover his head, nor tear his clothes;</p> <p>(11) Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;^b</p> <p>(12) Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; because the crown of the anointing oil of his God <i>is</i> upon him: I <i>am</i> the LORD {Jehovah}.</p> <p>(13) And he shall take a wife in her virginity.</p> <p>(14) A widow, or a divorced woman, or profane, <i>or</i> a prostitute, these he shall not take: but he shall take a virgin of his own people to be his wife.</p> <p>(15) Neither shall he profane his children among his people: because I the LORD {Jehovah} sanctify him.</p> <p>(16) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(17) Speak to Aaron, saying, Whoever of your descendants in their generations who has <i>any</i> blemish, let him not approach to offer the bread of his God.</p>
<p>21:3a - i.e. a priest may defile himself to move a dead body of near kin. 21:11b - the high priest is not allowed to profane himself to even go near a dead body even if it is his father or his mother</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(18) For whatsoever man <i>he be</i> that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,</p> <p>(19) Or a man that is brokenfooted, or brokenhanded,</p> <p>(20) Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;</p> <p>(21) No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.</p> <p>(22) He shall eat the bread of his God, <i>both</i> of the most holy, and of the holy.</p> <p>(23) Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.</p> <p>(24) And Moses told <i>it</i> unto Aaron, and to his sons, and unto all the children of Israel.</p> <p>Chapter 22</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name <i>in those things</i> which they hallow unto me: I <i>am</i> the LORD.</p> <p>(3) Say unto them, Whosoever <i>he be</i> of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I <i>am</i> the LORD.</p>	<p>(18) Because whoever has a blemish, he shall not approach: a blind man, or a lame, or he who has a flat nose, or anything superfluous,</p> <p>(19) Or a man who is broken-footed, or broken-handed,</p> <p>(20) Or crook-backed, or a dwarf, or who has a blemish in his eye, or be scurvy, or scabbed, or has his stones broken;</p> <p>(21) No man who has a blemish of the descendants of Aaron the priest shall come near to offer the offerings of the LORD {Jehovah} made by fire: he has a blemish; he shall not come near to offer the bread of his God.</p> <p>(22) He shall eat the bread of his God, <i>both</i> of the most holy, and of the holy.</p> <p>(23) Only he shall not go into the curtain, nor come near to the altar, because he has a blemish; that he not profane My sanctuaries: because I the LORD {Jehovah} sanctify them.</p> <p>(24) And Moses told <i>it</i> to Aaron, and to his sons, and to all the children of Israel.</p> <p>Chapter 22</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) Speak to Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they not profane My holy Name <i>in those things</i> which they hallow {make holy} to Me: I <i>am</i> the LORD {Jehovah}.</p> <p>(3) Say to them, Whoever of all your descendants among your generations, who goes to the holy things, which the children of Israel hallow {make holy} uncleanness upon him, that soul shall be cut off from My presence: I <i>am</i> the LORD {Jehovah}.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(4) What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing <i>that</i> is unclean <i>by</i> the dead, or a man whose seed goeth from him;</p> <p>(5) Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;</p> <p>(6) The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.</p> <p>(7) And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.</p> <p>(8) That which dieth of itself, or is torn <i>with beasts</i>, he shall not eat to defile himself therewith: I <i>am</i> the LORD.</p> <p>(9) They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.</p> <p>(10) There shall no stranger eat <i>of</i> the holy thing: a sojourner of the priest, or an hired servant, shall not eat <i>of</i> the holy thing.</p> <p>(11) But if the priest buy <i>any</i> soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.</p> <p>(12) If the priest's daughter also be <i>married</i> unto a stranger, she may not eat of an offering of the holy things.</p>	<p>(4) <i>Any</i> man of the descendants of Aaron who <i>is</i> a leper, or has a running issue; he shall not eat of the holy things, until he is clean. And whoever touches anything <i>that is unclean by</i> the dead, or a man whose semen goes from him;</p> <p>(5) Or whoever touches any crawling thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatever uncleanness he has;</p> <p>(6) The soul who has touched any such shall be unclean until evening, and shall not eat of the holy things, unless he washes his flesh with water.</p> <p>(7) And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.</p> <p>(8) That which dies of itself, or is torn <i>with beasts</i>, he shall not eat to defile himself with it: I <i>am</i> the LORD {Jehovah}.</p> <p>(9) They shall therefore keep My laws, lest they bear sin for it, and die as a result, if they profane it: I the LORD {Jehovah} do sanctify them {make them holy}.</p> <p>(10) No stranger shall eat <i>of</i> the holy things: a guest of the priest, or a hired servant, shall not eat <i>of</i> the holy things.</p> <p>(11) But if the priest buys <i>any</i> soul with his money, he shall eat of it, and he who is born in his house: they shall eat of his food.</p> <p>(12) If the priest's daughter also is <i>married</i> to a stranger, she may not eat of an offering of the holy things.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(13) But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.</p> <p>(14) And if a man eat <i>of</i> the holy thing unwittingly, then he shall put the fifth <i>part</i> thereof unto it, and shall give <i>it</i> unto the priest with the holy thing.</p> <p>(15) And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;</p> <p>(16) Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.</p> <p>(17) And the LORD spake unto Moses, saying,</p> <p>(18) Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever <i>he be</i> of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;</p> <p>(19) <i>Ye shall offer</i> at your own will a male without blemish, of the beeves, of the sheep, or of the goats.</p> <p>(20) <i>But</i> whatsoever hath a blemish, <i>that</i> shall ye not offer: for it shall not be acceptable for you.</p> <p>(21) And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish <i>his</i> vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.</p>	<p>(13) But if the priest's daughter is a widow, or divorced, and has no child, and is returned to her father's house, as in her youth, she shall eat of her father's food: but no stranger shall eat of it.</p> <p>(14) And if a man eats <i>of</i> the holy things unknowingly, then he shall repay and add the fifth <i>part</i> to it {20 percent}, and shall give <i>it</i> to the priest with the holy things.^a</p> <p>(15) And they shall not profane the holy things of the children of Israel, which they offer to the LORD {Jehovah};</p> <p>(16) Or allow them to bear the sin of trespass, when they eat their holy things: because I the LORD {Jehovah} sanctify them {make them holy}.</p> <p>(17) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(18) Speak to Aaron, and to his sons, and to all the children of Israel, and say to them, Whoever of the house of Israel, or of the strangers in Israel, who will offer his offering for all his vows, and for all his freewill offerings, which they will offer to the LORD {Jehovah} for a burnt offering;</p> <p>(19) <i>You shall offer</i> at your own will a male without blemish, of the beef, of the sheep, or of the goats.</p> <p>(20) <i>But</i> whatever has a blemish, <i>that</i> you shall not offer: because it shall not be acceptable for you.</p> <p>(21) And whoever offers a sacrifice of peace offerings to the LORD {Jehovah} to accomplish <i>his</i> vow, or a freewill offering in beef or sheep, it shall be perfect to be accepted; there shall be no blemish in it.</p>
<p>22:14a - i.e. if a man unknowingly eats the holy food which was reserved for the priests only and their families, he shall pay back 20% more than he took</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(22) Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.</p> <p>(23) Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer <i>for</i> a freewill offering; but for a vow it shall not be accepted.</p> <p>(24) Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make <i>any offering thereof</i> in your land.</p> <p>(25) Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, <i>and</i> blemishes <i>be</i> in them: they shall not be accepted for you.</p> <p>(26) And the LORD spake unto Moses, saying,</p> <p>(27) When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.</p> <p>(28) And <i>whether it be</i> cow or ewe, ye shall not kill it and her young both in one day.</p> <p>(29) And when ye will offer a sacrifice of thanksgiving unto the LORD, offer <i>it</i> at your own will.</p> <p>(30) On the same day it shall be eaten up; ye shall leave none of it until the morrow: I <i>am</i> the LORD.</p> <p>(31) Therefore shall ye keep my commandments, and do them: I <i>am</i> the LORD.</p>	<p>(22) Blind, or broken, or maimed, or having a running sore, or scurvy, or scabbed, you shall not offer these to the LORD {Jehovah}, nor make an offering by fire of them upon the altar to the LORD {Jehovah}.</p> <p>(23) Either a bull or a lamb that has anything superfluous or lacking in his parts, that you may offer <i>for</i> a freewill offering; but for a vow it shall not be accepted.</p> <p>(24) You shall not offer to the LORD {Jehovah} that which is bruised, or crushed, or broken, or cut; neither shall you make <i>any offering of it</i> in your land.</p> <p>(25) Neither from a stranger's hand shall you offer the bread of your God of any of these; because their corruption <i>is</i> in them, <i>and</i> blemishes <i>are</i> in them: they shall not be accepted for you.</p> <p>(26) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(27) When a bull, or a sheep, or a goat, is born, then it shall be seven days under its mother; and from the eighth day and that time forth it shall be accepted for an offering made by fire to the LORD {Jehovah}.</p> <p>(28) And <i>whether it is</i> cow or ewe, you shall not kill it and her young both in one day.</p> <p>(29) And when you will offer a sacrifice of thanksgiving to the LORD {Jehovah}, offer <i>it</i> at your own will.</p> <p>(30) On the same day it shall be eaten up; you shall leave none of it until the morning: I <i>am</i> the LORD {Jehovah}.</p> <p>(31) Therefore you shall keep My commandments, and do them: I <i>am</i> the LORD {Jehovah}.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(32) Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I <i>am</i> the LORD which hallow you,</p> <p>(33) That brought you out of the land of Egypt, to be your God: I <i>am</i> the LORD.</p> <p>Chapter 23</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Speak unto the children of Israel, and say unto them, <i>Concerning</i> the feasts of the LORD, which ye shall proclaim <i>to be</i> holy convocations, <i>even</i> these <i>are</i> my feasts.</p> <p>(3) Six days shall work be done: but the seventh day <i>is</i> the sabbath of rest, an holy convocation; ye shall do no work <i>therein</i>: it <i>is</i> the sabbath of the LORD in all your dwellings.</p> <p>(4) These <i>are</i> the feasts of the LORD, <i>even</i> holy convocations, which ye shall proclaim in their seasons.</p> <p>(5) In the fourteenth <i>day</i> of the first month at even <i>is</i> the LORD'S passover.</p> <p>(6) And on the fifteenth day of the same month <i>is</i> the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.</p> <p>(7) In the first day ye shall have an holy convocation: ye shall do no servile work therein.</p> <p>(8) But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day <i>is</i> an holy convocation: ye shall do no servile work <i>therein</i>.</p>	<p>(32) Neither shall you profane My holy Name; but I will be hallowed {honored} among the children of Israel: I <i>am</i> the LORD {Jehovah} Who hallows you {makes you holy},</p> <p>(33) Who brought you out of the land of Egypt, to be your God: I <i>am</i> the LORD {Jehovah}.</p> <p>Chapter 23</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) Speak to the children of Israel, and say to them, <i>Concerning</i> the feasts of the LORD {Jehovah}, which you shall proclaim <i>to be</i> holy assemblies, <i>even</i> these <i>are</i> My feasts.^a</p> <p>(3) Six days shall work be done: but the seventh day {Saturday} <i>is</i> the sabbath of rest, a holy assembly; you shall do no work <i>in it</i>: it <i>is</i> the sabbath of the LORD {Jehovah} in all your homes.</p> <p>(4) These <i>are</i> the feasts of the LORD {Jehovah}, <i>even</i> holy assemblies, which you shall proclaim in their seasons.</p> <p>(5) In the fourteenth <i>day</i> of the first month {Nisan [March-April]} at evening <i>is</i> the LORD's {Jehovah's} Passover.^b</p> <p>(6) And on the fifteenth day of the same month <i>is</i> the Feast of Unleavened bread to the LORD {Jehovah}: seven days you must eat unleavened bread.</p> <p>(7) On the first day you shall have a holy assembly: you shall do no work of labor in it.</p> <p>(8) But you shall offer an offering made by fire to the LORD {Jehovah} seven days: in the seventh day <i>is</i> a holy assembly: you shall do no physical work <i>in it</i>.</p>
<p>23:2a - note: these are God's holy days; Israel was commanded to keep them.</p> <p>23:5b - fourteenth day of the first month at evening - {month of Nisan [March-April]}</p> <p>- see Appendix K: What Day of The Week Was Jesus Crucified? - Mat. 26:17f; Mk. 14:12f; Lk. 22:1f; Jn. 13:1f- See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(9) And the LORD spake unto Moses, saying,</p> <p>(10) Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:</p> <p>(11) And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.</p> <p>(12) And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.</p> <p>(13) And the meat offering thereof <i>shall be</i> two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD <i>for</i> a sweet savour: and the drink offering thereof <i>shall be</i> of wine, the fourth <i>part</i> of an hin.</p> <p>(14) And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: <i>it shall be</i> a statute for ever throughout your generations in all your dwellings.</p> <p>(15) And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:</p> <p>(16) Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.</p>	<p>(9) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(10) Speak to the children of Israel, and say to them, When you have come into the land which I give to you, and shall reap its harvest, then you shall bring a sheaf of the first fruits of your harvest to the priest:</p> <p>(11) And he shall wave the sheaf before the LORD {Jehovah}, to be accepted for you: on the morning after the sabbath {Saturday} [Easter]^e the priest shall wave it.</p> <p>(12) And you shall offer that day when you wave the sheaf a male lamb without blemish of the first year for a burnt offering to the LORD {Jehovah}.</p> <p>(13) And its meat offering <i>shall be</i> two tenth deals of fine flour {omer; 0.1 ephah} {about 4.6 qts.; 4.4 L.}^d mingled with oil, an offering made by fire to the LORD {Jehovah} <i>for</i> a sweet aroma: and its drink offering <i>shall be</i> of wine, the fourth <i>part</i> of a hin {about a quart; a little less than a liter}.^e</p> <p>(14) And you shall eat neither bread, nor parched corn, nor green ears, until the same day that you have brought an offering to your God: <i>it shall be</i> a law forever throughout your generations in all your homes.^f</p> <p>(15) And you shall count from the morning after the sabbath {Saturday; Easter}, from the day that you brought the sheaf of the wave offering; seven complete sabbaths {Saturdays}:</p> <p>(16) Even to the morning after the seventh sabbath {Saturday} you shall number fifty days [Pentecost]; and you shall offer a new meat offering to the LORD {Jehovah}.^g</p>
<p>23:11c - the morning after the sabbath {Saturday}, after the Passover - the First Fruits offering - Easter - see Appendix K: What Day of The Week Was Jesus Crucified?</p> <p>23:13d - i.e two omers = 2 x 0.1 ephah = 2 x 2.2 liters = 2 x 2.3 quarts - a little more than a gallon. - see Appendix J: Bible Weights and Measures</p> <p>23:13e - fourth of a hin [a hin is about a gallon] - about a quart - a little less than a liter</p> <p>23:14f - i.e. you shall not eat any of the produce of your land before you have first brought your offering of the first fruits to the Lord.</p> <p>23:16g - 50 days from Easter, counting Easter is Pentecost</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(17) Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; <i>they are</i> the firstfruits unto the LORD.</p> <p>(18) And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be <i>for</i> a burnt offering unto the LORD, with their meat offering, and their drink offerings, <i>even</i> an offering made by fire, of sweet savour unto the LORD.</p> <p>(19) Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.</p> <p>(20) And the priest shall wave them with the bread of the firstfruits <i>for</i> a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.</p> <p>(21) And ye shall proclaim on the selfsame day, <i>that</i> it may be an holy convocation unto you: ye shall do no servile work <i>therein</i>: <i>it shall be</i> a statute for ever in all your dwellings throughout your generations.</p> <p>(22) And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: <i>I am</i> the LORD your God.</p> <p>(23) And the LORD spake unto Moses, saying,</p>	<p>(17) You shall bring out of your homes two wave loaves of two tenth deals {omer; 0.1 ephah} {about 4.6 qts.; 4.4 L.}: they shall be of fine flour; they shall be baked with leaven; <i>they are</i> the first fruits to the LORD {Jehovah}.</p> <p>(18) And you shall offer with the bread seven lambs without blemish of the first year, and one young bull, and two rams: they shall be <i>for</i> a burnt offering to the LORD {Jehovah}, with their meat offering, and their drink offerings, <i>even</i> an offering made by fire, of sweet aroma to the LORD {Jehovah}.</p> <p>(19) Then you shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.</p> <p>(20) And the priest shall wave them with the bread of the first fruits <i>for</i> a wave offering before the LORD {Jehovah}, with the two lambs: they shall be holy to the LORD {Jehovah} for the priest.</p> <p>(21) And you shall proclaim on the very same day, <i>that</i> it may be a holy assembly to you: you shall do no physical work <i>in it</i>: <i>it shall be</i> a law forever in all your homes throughout your generations.</p> <p>(22) And when you reap the harvest of your land, you shall not make clean riddance of the corners of your field when you reap, neither shall you gather any gleaning of your harvest: you shall leave them to the poor, and to the stranger: <i>I am</i> the LORD {Jehovah} your God.</p> <p>(23) And the LORD {Jehovah} spoke to Moses, saying,</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(24) Speak unto the children of Israel, saying, In the seventh month, in the first <i>day</i> of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.</p> <p>(25) Ye shall do no servile work <i>therein</i>: but ye shall offer an offering made by fire unto the LORD.</p> <p>(26) And the LORD spake unto Moses, saying,</p> <p>(27) Also on the tenth <i>day</i> of this seventh month <i>there shall be</i> a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.</p> <p>(28) And ye shall do no work in that same day: for it <i>is</i> a day of atonement, to make an atonement for you before the LORD your God.</p> <p>(29) For whatsoever soul <i>it be</i> that shall not be afflicted in that same day, he shall be cut off from among his people.</p> <p>(30) And whatsoever soul <i>it be</i> that doeth any work in that same day, the same soul will I destroy from among his people.</p> <p>(31) Ye shall do no manner of work: <i>it shall be</i> a statute for ever throughout your generations in all your dwellings.</p> <p>(32) It <i>shall be</i> unto you a sabbath of rest, and ye shall afflict your souls: in the ninth <i>day</i> of the month at even, from even unto even, shall ye celebrate your sabbath.</p> <p>(33) And the LORD spake unto Moses, saying,</p>	<p>(24) <i>Speak to the children of Israel, saying, In the seventh month {Tishri [Sept.-Oct.]}, on the first day of the month, you shall have a sabbath, a memorial of blowing of trumpets, a holy assembly.</i>^h</p> <p>(25) <i>You shall do no physical work in it: but you shall offer an offering made by fire to the LORD {Jehovah}.</i></p> <p>(26) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(27) <i>Also on the tenth day of this seventh month {Tishri [Sept.-Oct.]} there shall be a Day of Atonement {Yom Kippur};ⁱ it shall be a holy assembly to you; and you shall afflict your souls, and offer an offering made by fire to the LORD {Jehovah}.</i></p> <p>(28) <i>And you shall do no work in that same day: because it is a Day of Atonement {Yom Kippur}, to make an atonement for you before the LORD {Jehovah} your God.</i></p> <p>(29) <i>Because whoever shall not be afflicted on that day, he shall be cut off from among his people.</i></p> <p>(30) <i>And whoever does any work on that day, that soul I will destroy from among his people.</i></p> <p>(31) <i>You shall do no manner of work: it shall be a law forever throughout your generations in all your homes.</i></p> <p>(32) <i>It shall be to you a sabbath of rest, and you shall afflict your souls: in the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath.</i></p> <p>(33) And the LORD {Jehovah} spoke to Moses, saying,</p>
<p>23:24h - first day of the seventh month {month of Tishri [September-October] a blowing of trumpets - also referred to as the Feast of Trumpets - modern Rosh Hashanah {New Year} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>23:27i - tenth day of the seventh month - the Day of Atonement {Yom Kippur}</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(34) Speak unto the children of Israel, saying, The fifteenth day of this seventh month <i>shall be</i> the feast of tabernacles <i>for</i> seven days unto the LORD.</p> <p>(35) On the first day <i>shall be</i> an holy convocation: ye shall do no servile work <i>therein</i>.</p> <p>(36) Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it <i>is</i> a solemn assembly; <i>and</i> ye shall do no servile work <i>therein</i>.</p> <p>(37) These <i>are</i> the feasts of the LORD, which ye shall proclaim <i>to be</i> holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:</p> <p>(38) Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.</p> <p>(39) Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day <i>shall be</i> a sabbath, and on the eighth day <i>shall be</i> a sabbath.</p> <p>(40) And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.</p>	<p>(34) <i>Speak to the children of Israel, saying, The fifteenth day of this seventh month {Tishri [Sept.-Oct.]} shall be the Feast of Tabernacles^j for seven days to the LORD {Jehovah}.</i></p> <p>(35) <i>On the first day shall be a holy assembly: you shall do no physical work in it.</i></p> <p>(36) <i>Seven days you shall offer an offering made by fire to the LORD {Jehovah}: on the eighth day shall be a holy assembly to you; and you shall offer an offering made by fire to the LORD {Jehovah}: it is a solemn assembly; and you shall do no physical work in it.</i></p> <p>(37) <i>These are the feasts of the LORD {Jehovah},^k which you shall proclaim to be holy assemblies, to offer an offering made by fire to the LORD {Jehovah}, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon its day:</i></p> <p>(38) <i>Beside the sabbaths {days of rest} of the LORD {Jehovah}, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which you give to the LORD {Jehovah}.</i></p> <p>(39) <i>Also in the fifteenth day of the seventh month {Tishri [Sept.-Oct.]}, when you have gathered in the fruit of the land, you shall keep a feast to the LORD {Jehovah} seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.</i></p> <p>(40) <i>And you shall take for yourselves on the first day the branches of good trees, branches of palm trees, and the branches of thick trees, and willows of the brook; and you shall rejoice before the LORD {Jehovah} your God seven days.</i></p>
<p>23:34j - fifteenth day of the seventh month is the Feast of Tabernacles {booths} {Succoth}</p> <p>23:37k - feasts of the LORD - see Lev. 23:2 and Ex. 34:22</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(41) And ye shall keep it a feast unto the LORD seven days in the year. <i>It shall be</i> a statute for ever in your generations: ye shall celebrate it in the seventh month.</p> <p>(42) Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:</p> <p>(43) That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I <i>am</i> the LORD your God.</p> <p>(44) And Moses declared unto the children of Israel the feasts of the LORD.</p> <p>Chapter 24</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.</p> <p>(3) Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: <i>it shall be</i> a statute for ever in your generations.</p> <p>(4) He shall order the lamps upon the pure candlestick before the LORD continually.</p> <p>(5) And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.</p> <p>(6) And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.</p> <p>(7) And thou shalt put pure frankincense upon <i>each</i> row, that it may be on the bread for a memorial, <i>even</i> an offering made by fire unto the LORD.</p>	<p>(41) And you shall keep it a feast to the LORD {Jehovah} seven days in the year. <i>It shall be</i> a law forever in your generations: you shall celebrate it in the seventh month.</p> <p>(42) You shall live in booths seven days; all who are born Israelites shall live in booths:</p> <p>(43) That your generations may know that I caused the children of Israel to live in booths, when I brought them out of the land of Egypt: I <i>am</i> the LORD {Jehovah} your God.</p> <p>(44) And Moses declared to the children of Israel the feasts of the LORD {Jehovah}.</p> <p>Chapter 24</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) Command the children of Israel, that they bring to you pure beaten olive oil for the light, to cause the lamps to burn continually.</p> <p>(3) Outside the curtain of the testimony, in the tabernacle of the congregation, Aaron shall order it from the evening to the morning before the LORD {Jehovah} continually: <i>it shall be</i> a law forever in your generations.</p> <p>(4) He shall order the lamps upon the pure candlestick before the LORD {Jehovah} continually.</p> <p>(5) And you shall take fine flour, and bake twelve cakes of it: two tenth deals {omer; 0.1 ephah}{about 4.6 qts.; 4.4 L.}^a shall be in one cake.</p> <p>(6) And you shall set them in two rows, six on a row, upon the pure table before the LORD {Jehovah}.</p> <p>(7) And you shall put pure frankincense upon <i>each</i> row, that it may be on the bread for a memorial, <i>even</i> an offering made by fire to the LORD {Jehovah}.</p>
<p>24:5a - i.e two omers = 2 x 0.1 ephah = 2 x 2.2 liters = 2 x 2.3 quarts - a little more than a gallon. - see Appendix J: Bible Weights and Measures</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(8) Every sabbath he shall set it in order before the LORD continually, <i>being taken</i> from the children of Israel by an everlasting covenant.</p> <p>(9) And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.</p> <p>(10) And the son of an Israelitish woman, whose father <i>was</i> an Egyptian, went out among the children of Israel: and this son of the Israelitish <i>woman</i> and a man of Israel strove together in the camp;</p> <p>(11) And the Israelitish woman's son blasphemed the name <i>of the LORD</i>, and cursed. And they brought him unto Moses: (and his mother's name <i>was</i> Shelomith, the daughter of Dibri, of the tribe of Dan:)</p> <p>(12) And they put him in ward, that the mind of the LORD might be shewed them.</p> <p>(13) And the LORD spake unto Moses, saying,</p> <p>(14) Bring forth him that hath cursed without the camp; and let all that heard <i>him</i> lay their hands upon his head, and let all the congregation stone him.</p> <p>(15) And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.</p> <p>(16) And he that blasphemeth the name of the LORD, he shall surely be put to death, <i>and</i> all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name <i>of the LORD</i>, shall be put to death.</p> <p>(17) And he that killeth any man shall surely be put to death.</p> <p>(18) And he that killeth a beast shall make it good; beast for beast.</p>	<p>(8) Every sabbath {Saturday} he shall set it in order before the LORD {Jehovah} continually, <i>being taken</i> from the children of Israel by an everlasting covenant.</p> <p>(9) And it shall be Aaron's and his sons'; and they shall eat it in the holy place: because it is most holy to him of the offerings of the LORD {Jehovah} made by fire by a perpetual statute.</p> <p>(10) And the son of an Israelitish woman, whose father <i>was</i> an Egyptian, went out among the children of Israel: and this son of the Israelitish <i>woman</i> and a man of Israel strove together in the camp;</p> <p>(11) And the Israelitish woman's son blasphemed {cursed} the Name <i>of the LORD</i> {Jehovah},^b and cursed. And they brought him to Moses: (and his mother's name <i>was</i> Shelomith, the daughter of Dibri, of the tribe of Dan:)</p> <p>(12) And they put him in ward, that the mind of the LORD {Jehovah} might be shown them.</p> <p>(13) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(14) Bring forth him who has cursed outside the camp; and let all who heard <i>him</i> lay their hands upon his head, and let all the congregation stone him.</p> <p>(15) And you shall speak to the children of Israel, saying, Whoever curses his God shall bear his sin.</p> <p>(16) And he who blasphemeth the Name of the LORD {Jehovah}, he shall surely be put to death, <i>and</i> all the congregation shall certainly stone him: as well the stranger, as he who is born in the land, when he blasphemeth the Name <i>of the LORD</i> {Jehovah}, shall be put to death.</p> <p>(17) And he who kills any man shall surely be put to death.</p> <p>(18) And he who kills a beast shall make it good; beast for beast.</p>
<p>24:11b – blasphemed – cursed the Name of the Lord; spoke disrespectfully of the Lord; setting himself up as being God himself – see Mat. 26:65; Mat. 9:3 – see Lev. 24:16</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(19) And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;</p> <p>(20) Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him <i>again</i>.</p> <p>(21) And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.</p> <p>(22) Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I <i>am</i> the LORD your God.</p> <p>(23) And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.</p> <p>Chapter 25</p> <p>(1) And the LORD spake unto Moses in mount Sinai, saying,</p> <p>(2) Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.</p> <p>(3) Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;</p> <p>(4) But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.</p> <p>(5) That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: <i>for</i> it is a year of rest unto the land.</p> <p>(6) And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,</p>	<p>(19) <i>And if a man cause a blemish in his neighbor;^c as he has done, so shall it be done to him;</i></p> <p>(20) <i>Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him <i>again</i>.^d</i></p> <p>(21) <i>And he who kills a beast, he shall restore it: and he who kills a man, he shall be put to death.</i></p> <p>(22) <i>You shall have one manner of law, as well for the stranger, as for one of your own country: because I <i>am</i> the LORD {Jehovah} your God.</i></p> <p>(23) And Moses spoke to the children of Israel, that they should bring forth the one who had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD {Jehovah} commanded Moses.</p> <p>Chapter 25</p> <p>(1) And the LORD {Jehovah} spoke to Moses in mount Sinai, saying,</p> <p>(2) <i>Speak to the children of Israel, and say to them, When you come into the land which I give you, then the land shall keep a sabbath to the LORD {Jehovah}.</i></p> <p>(3) <i>Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit;</i></p> <p>(4) <i>But in the seventh year shall be a sabbath of rest to the land, a sabbath for the LORD {Jehovah}: you shall neither sow your field, nor prune your vineyard.</i></p> <p>(5) <i>That which grows of its own accord of your harvest you shall not reap, neither gather the grapes of your vine undressed: <i>because</i> it is a year of rest to the land.</i></p> <p>(6) <i>And the sabbath of the land shall be food for you; for you, and for your servant, and for your maid, and for your hired servant, and for your stranger who lives with you,</i></p>
<p>24:19c – cause a blemish – cut, bruise, wound or injury of any kind 24:20d - “eye for eye” - not to be used by individuals for revenge, but to be used as judgment - equal punishment for the crime committed – see Mat. 5:38</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(7) And for thy cattle, and for the beast that <i>are</i> in thy land, shall all the increase thereof be meat.</p> <p>(8) And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.</p> <p>(9) Then shalt thou cause the trumpet of the jubile to sound on the tenth <i>day</i> of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.</p> <p>(10) And ye shall hallow the fiftieth year, and proclaim liberty throughout <i>all</i> the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.</p> <p>(11) A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather <i>the grapes</i> in it of thy vine undressed.</p> <p>(12) For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.</p> <p>(13) In the year of this jubile ye shall return every man unto his possession.</p> <p>(14) And if thou sell ought unto thy neighbour, or buyest <i>ought</i> of thy neighbour's hand, ye shall not oppress one another:</p> <p>(15) According to the number of years after the jubile thou shalt buy of thy neighbour, <i>and</i> according unto the number of years of the fruits he shall sell unto thee:</p>	<p>(7) <i>And for your cattle, and for the beast that are in your land, all the increase of it shall be food.</i></p> <p>(8) <i>And you shall number seven sabbaths {sevens} of years to yourselves, seven times seven {forty-nine} years; and the space of the seven sabbaths {sevens} of years shall be to you forty-nine years.</i></p> <p>(9) <i>Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month {Tishri [Sept.-Oct.]}, in the Day of Atonement {Yom Kippur} you shall make the trumpet sound throughout all your land.^a</i></p> <p>(10) <i>And you shall hallow {make holy} the fiftieth year, and proclaim liberty throughout all the land to all those who live in it: it shall be a jubilee to you; and you shall return every man to his possession, and every man shall return to his family.</i></p> <p>(11) <i>That fiftieth year shall be a Jubilee to you: you shall not sow, neither reap that which grows of itself in it, nor gather the grapes in it of your undressed vine.</i></p> <p>(12) <i>Because it is the Jubilee; it shall be holy to you: you shall eat the increase of it out of the field.</i></p> <p>(13) <i>In the year of this Jubilee you shall return every man to his possession.</i></p> <p>(14) <i>And if you sell anything to your neighbor, or buy anything of your neighbor's hand, you shall not oppress one another:</i></p> <p>(15) <i>According to the number of years after the Jubilee you shall buy of your neighbor, and according to the number of years of the fruits he shall sell to you:</i></p>
<p>25:9a – on the 49th year, on the Day of Atonement {10th day of the seventh month} the trumpet shall be sounded to announce the Year of Jubilee {the 50th year}</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(16) According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for <i>according</i> to the number <i>of the years</i> of the fruits doth he sell unto thee.</p> <p>(17) Ye shall not therefore oppress one another; but thou shalt fear thy God: for I <i>am</i> the LORD your God.</p> <p>(18) Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.</p> <p>(19) And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.</p> <p>(20) And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:</p> <p>(21) Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.</p> <p>(22) And ye shall sow the eighth year, and eat <i>yet</i> of old fruit until the ninth year; until her fruits come in ye shall eat <i>of</i> the old <i>store</i>.</p> <p>(23) The land shall not be sold for ever: for the land <i>is</i> mine; for ye <i>are</i> strangers and sojourners with me.</p> <p>(24) And in all the land of your possession ye shall grant a redemption for the land.</p> <p>(25) If thy brother be waxen poor, and hath sold away <i>some</i> of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.</p> <p>(26) And if the man have none to redeem it, and himself be able to redeem it;</p> <p>(27) Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.</p>	<p>(16) According to the multitude of years you shall increase its price, and according to the fewness of years you shall diminish its price: because <i>according</i> to the number <i>of the years</i> of the fruits he sells to you.</p> <p>(17) You shall not therefore oppress one another; but you shall fear {revere} your God: because I <i>am</i> the LORD {Jehovah} your God.</p> <p>(18) Therefore you shall do My laws, and keep My judgments, and do them; and you shall live in the land in safety.</p> <p>(19) And the land shall yield her fruit, and you shall eat your fill, and live in it in safety.</p> <p>(20) And if you shall say, What shall we eat the seventh year? look, we shall not sow, nor gather in our increase:</p> <p>(21) Then I will command My blessing upon you in the sixth year, and it shall bring forth fruit for three years.</p> <p>(22) And you shall sow the eighth year, and eat <i>yet</i> of old fruit until the ninth year; until her fruits come in you shall eat <i>of</i> the old <i>store</i>.</p> <p>(23) The land shall not be sold forever: because the land <i>is</i> Mine; because you <i>are</i> strangers and guests with Me.</p> <p>(24) And in all the land of your possession you shall grant a redemption for the land.</p> <p>(25) If your brother has become poor, and has sold away <i>some</i> of his possession, and if any of his kin comes to redeem it, then he shall redeem that which his brother sold.</p> <p>(26) And if the man has nothing to redeem it, and he himself is able to redeem it;</p> <p>(27) Then let him count the years of its sale, and restore the surplus to the man to whom he sold it; that he may return to his possession.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(28) But if he be not able to restore <i>it</i> to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.</p> <p>(29) And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; <i>within</i> a full year may he redeem it.</p> <p>(30) And if it be not redeemed within the space of a full year, then the house that <i>is</i> in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.</p> <p>(31) But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.</p> <p>(32) Notwithstanding the cities of the Levites, <i>and</i> the houses of the cities of their possession, may the Levites redeem at any time.</p> <p>(33) And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in <i>the year of</i> jubile: for the houses of the cities of the Levites <i>are</i> their possession among the children of Israel.</p> <p>(34) But the field of the suburbs of their cities may not be sold; for it <i>is</i> their perpetual possession.</p> <p>(35) And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: <i>yea, though he be</i> a stranger, or a sojourner; that he may live with thee.</p> <p>(36) Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.</p>	<p>(28) But if he is not able to restore <i>it</i> to him, then that which is sold shall remain in the hand of him who has bought it until the Year of Jubilee: and in the Jubilee it shall go out, and he shall return to his possession.</p> <p>(29) And if a man sells a house in a walled city, then he may redeem it within a whole year after it is sold; <i>within</i> a full year he may redeem it.</p> <p>(30) And if it be not redeemed within the space of a full year, then the house that <i>is</i> in the walled city shall be established forever to him who bought it throughout his generations: it shall not go out in the Jubilee.</p> <p>(31) But the houses of the villages which have no wall around them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the Jubilee.</p> <p>(32) Nevertheless the cities of the Levites, <i>and</i> the houses of the cities of their possession, the Levites may redeem at any time.</p> <p>(33) And if a man purchases of the Levites, then the house that was sold, and the city of his possession, shall go out in <i>the Year of</i> Jubilee: because the houses of the cities of the Levites <i>are</i> their possession among the children of Israel.</p> <p>(34) But the field of the suburbs of their cities may not be sold; because it <i>is</i> their perpetual possession.</p> <p>(35) And if your brother has become poor, and fallen in decay with you; then you shall relieve him: <i>yes, though he is</i> a stranger, or a guest; that he may live with you.</p> <p>(36) Do not take usury {interest}^b of him, or increase: but fear {revere} your God; that your brother may live with you.</p>
<p>25:36b - some argue that usury is an exorbitant interest rate – but in Nehemiah 5:11 it is clear that 1 percent is unacceptable to the Lord. [Note interest was not to be charged to God's people, but it could be charged to others!]</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(37) Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.</p> <p>(38) I <i>am</i> the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, <i>and</i> to be your God.</p> <p>(39) And if thy brother <i>that dwelleth</i> by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:</p> <p>(40) <i>But</i> as an hired servant, <i>and</i> as a sojourner, he shall be with thee, <i>and</i> shall serve thee unto the year of jubile:</p> <p>(41) And <i>then</i> shall he depart from thee, <i>both</i> he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.</p> <p>(42) For they <i>are</i> my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.</p> <p>(43) Thou shalt not rule over him with rigour; but shalt fear thy God.</p> <p>(44) Both thy bondmen, and thy bondmaids, which thou shalt have, <i>shall be</i> of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.</p> <p>(45) Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that <i>are</i> with you, which they begat in your land: and they shall be your possession.</p> <p>(46) And ye shall take them as an inheritance for your children after you, to inherit <i>them for</i> a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.</p>	<p>(37) You shall not give him your money upon usury {interest}, nor lend him your food for increase.</p> <p>(38) I <i>am</i> the LORD {Jehovah} your God, Who brought you forth out of the land of Egypt, to give you the land of Canaan, <i>and</i> to be your God.</p> <p>(39) And if your brother <i>who lives</i> by you has become poor, and is sold to you; you shall not compel him to serve as a bond-servant:</p> <p>(40) <i>But</i> as a hired servant, <i>and</i> as a guest, he shall be with you, <i>and</i> shall serve you until the Year of Jubilee:</p> <p>(41) And <i>then</i> he shall depart from you, <i>both</i> he and his children with him, and shall return to his own family, and to the possession of his fathers he shall return.</p> <p>(42) Because they <i>are</i> My servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.</p> <p>(43) You shall not rule over him with rigor {in a harsh manner}; but shall fear {revere} your God.</p> <p>(44) Both your bond-men, and your bond-maids, which you shall have, <i>shall be</i> of the ungodly nations who are all around you; of them you shall buy bond-men and bond-maids.</p> <p>(45) Furthermore of the children of the strangers who live among you, of them you shall buy, and of their families that <i>are</i> with you, which they fathered in your land: and they shall be your possession.</p> <p>(46) And you shall take them as an inheritance for your children after you, to inherit <i>them for</i> a possession; they shall be your bondmen forever: but over your brothers the children of Israel, you shall not rule one over another with rigor {in a harsh manner}.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(47) And if a sojourner or stranger wax rich by thee, and thy brother <i>that dwelleth</i> by him wax poor, and sell himself unto the stranger <i>or</i> sojourner by thee, or to the stock of the stranger's family:</p> <p>(48) After that he is sold he may be redeemed again; one of his brethren may redeem him:</p> <p>(49) Either his uncle, or his uncle's son, may redeem him, or <i>any</i> that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.</p> <p>(50) And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.</p> <p>(51) If <i>there be</i> yet many years <i>behind</i>, according unto them he shall give again the price of his redemption out of the money that he was bought for.</p> <p>(52) And if there remain but few years unto the year of jubile, then he shall count with him, <i>and</i> according unto his years shall he give him again the price of his redemption.</p> <p>(53) <i>And</i> as a yearly hired servant shall he be with him: <i>and the other</i> shall not rule with rigour over him in thy sight.</p> <p>(54) And if he be not redeemed in these <i>years</i>, then he shall go out in the year of jubile, <i>both</i> he, and his children with him.</p> <p>(55) For unto me the children of Israel <i>are</i> servants; they <i>are</i> my servants whom I brought forth out of the land of Egypt: I <i>am</i> the LORD your God.</p>	<p>(47) <i>And</i> if a foreigner or stranger grows rich by you, and your brother <i>who lives</i> by him becomes poor, and sells himself to the stranger <i>or</i> guest near you, or to the stock of the stranger's family:</p> <p>(48) After he is sold he may be redeemed again; one of his brothers may redeem him:</p> <p>(49) Either his uncle, or his uncle's son, may redeem him, or <i>any</i> who are near of kin to him of his family may redeem him; or if he is able, he may redeem himself.</p> <p>(50) And he shall reckon with him who bought him from the year that he was sold to him to the Year of Jubilee: and the price of his sale shall be according to the number of years, according to the time of a hired servant shall it be with him.</p> <p>(51) If <i>there are</i> yet many years <i>behind</i>, according to them he shall give again the price of his redemption out of the money that he was bought for.</p> <p>(52) And if there remains but a few years until the Year of Jubilee, then he shall count with him, <i>and</i> according to his years he shall give him again the price of his redemption.</p> <p>(53) <i>And</i> as a yearly hired servant he shall be with him: <i>and the other</i> shall not rule with rigor {in a harsh manner} over him in your sight.</p> <p>(54) And if he is not redeemed in these <i>years</i>, then he shall go out in the Year of Jubilee, <i>both</i> he, and his children with him.</p> <p>(55) Because to Me the children of Israel <i>are</i> servants; they <i>are</i> My servants whom I brought forth out of the land of Egypt: I <i>am</i> the LORD {Jehovah} your God.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
Chapter 26 (1) Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up <i>any</i> image of stone in your land, to bow down unto it: for I <i>am</i> the LORD your God. (2) Ye shall keep my sabbaths, and reverence my sanctuary: I <i>am</i> the LORD. (3) If ye walk in my statutes, and keep my commandments, and do them; (4) Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. (5) And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. (6) And I will give peace in the land, and ye shall lie down, and none shall make <i>you</i> afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. (7) And ye shall chase your enemies, and they shall fall before you by the sword. (8) And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. (9) For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. (10) And ye shall eat old store, and bring forth the old because of the new.	Chapter 26 (1) You shall make for yourselves no idols nor graven images, neither raise up for yourselves a standing image, neither shall you set up <i>any</i> image of stone in your land, to bow down to it: because I <i>am</i> the LORD {Jehovah} your God. (2) You shall keep My sabbaths {Saturdays; days of rest}, and honor My sanctuary: I <i>am</i> the LORD {Jehovah}. (3) If you walk in My laws, and keep My commandments, and do them; (4) Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. (5) And your harvest of the grain shall reach to the gathering of the grapes, and the gathering of the grapes shall reach to the sowing time: and you shall eat your bread to the full, and live in your land safely. (6) And I will give peace in the land, and you shall lie down, and no one shall make <i>you</i> afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. (7) And you shall chase your enemies, and they shall fall before you by the sword. (8) And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. (9) Because I will have respect to you, and make you fruitful, and multiply you, and establish My covenant with you. (10) And you shall eat old store, and bring forth the old because of the new.

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(11) And I will set my tabernacle among you: and my soul shall not abhor you.</p> <p>(12) And I will walk among you, and will be your God, and ye shall be my people.</p> <p>(13) I <i>am</i> the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.</p> <p>(14) But if ye will not hearken unto me, and will not do all these commandments;</p> <p>(15) And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, <i>but</i> that ye break my covenant:</p> <p>(16) I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.</p> <p>(17) And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.</p> <p>(18) And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.</p> <p>(19) And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:</p> <p>(20) And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.</p>	<p>(11) And I will set My tabernacle among you: and My soul shall not despise you.</p> <p>(12) And I will walk among you, and will be your God, and you shall be My people.</p> <p>(13) I <i>am</i> the LORD {Jehovah} your God, Who brought you forth out of the land of Egypt, that you should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.</p> <p>(14) But if you will not listen to Me, and will not do all these commandments;</p> <p>(15) And if you shall despise My laws, or if your soul hates My judgments, so that you will not do all My commandments, <i>but</i> that you break My covenant:</p> <p>(16) I also will do this to you; I will even appoint over you terror, consumption, and the burning fever, that shall consume the eyes, and cause sorrow of heart: and you shall sow your seed in vain, because your enemies shall eat it.</p> <p>(17) And I will set My face against you, and you shall be killed before your enemies: those who hate you shall reign over you; and you shall flee when no one pursues you.</p> <p>(18) And if you for all this you still will not listen to Me, then I will punish you seven times more for your sins.</p> <p>(19) And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:</p> <p>(20) And your strength shall be spent in vain: because your land shall not yield her increase, neither shall the trees of the land yield their fruits.</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(21) And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.</p> <p>(22) I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your <i>high</i> ways shall be desolate.</p> <p>(23) And if ye will not be reformed by me by these things, but will walk contrary unto me;</p> <p>(24) Then will I also walk contrary unto you, and will punish you yet seven times for your sins.</p> <p>(25) And I will bring a sword upon you, that shall avenge the quarrel of <i>my</i> covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.</p> <p>(26) <i>And</i> when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver <i>you</i> your bread again by weight: and ye shall eat, and not be satisfied.</p> <p>(27) And if ye will not for all this hearken unto me, but walk contrary unto me;</p> <p>(28) Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.</p> <p>(29) And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.</p> <p>(30) And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.</p>	<p>(21) <i>And if you walk contrary to Me, and will not listen to Me; I will bring seven times more plagues upon you according to your sins.</i></p> <p>(22) <i>I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your <i>high</i> ways shall be desolate.</i></p> <p>(23) <i>And if you will not be reformed by Me by these things, but will walk contrary to Me;</i></p> <p>(24) <i>Then I will also walk contrary to you, and will punish you yet seven times for your sins.</i></p> <p>(25) <i>And I will bring a sword upon you, that shall avenge the quarrel of <i>My</i> covenant: and when you are gathered together within your cities, I will send the pestilence among you; and you shall be delivered into the hand of the enemy.</i></p> <p>(26) <i>And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver <i>you</i> your bread again by weight: and you shall eat, and not be satisfied.</i></p> <p>(27) <i>And if you will not for all this listen to Me, but walk contrary to Me;</i></p> <p>(28) <i>Then I will walk contrary to you also in fury; and I, even I, will punish you seven times for your sins.</i></p> <p>(29) <i>And you shall eat the flesh of your sons, and the flesh of your daughters you shall eat.</i></p> <p>(30) <i>And I will destroy your high places, and cut down your images, and cast your dead bodies upon the dead bodies of your idols, and My soul shall despise you.</i></p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(31) And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.</p> <p>(32) And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.</p> <p>(33) And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.</p> <p>(34) Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye <i>be</i> in your enemies' land; <i>even</i> then shall the land rest, and enjoy her sabbaths.</p> <p>(35) As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.</p> <p>(36) And upon them that are left <i>alive</i> of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.</p> <p>(37) And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.</p> <p>(38) And ye shall perish among the heathen, and the land of your enemies shall eat you up.</p> <p>(39) And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.</p> <p>(40) If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;</p>	<p>(31) And I will make your cities waste, and bring your sanctuaries to desolation, and I will not smell the aroma of your sweet odors.</p> <p>(32) And I will bring the land into desolation: and your enemies who live in it shall be astonished at it.</p> <p>(33) And I will scatter you among the heathen {ungodly nations}, and will draw out a sword after you: and your land shall be desolate, and your cities waste.</p> <p>(34) Then the land shall enjoy her sabbaths {days of rest}, as long as it lies desolate, and you <i>are</i> in your enemies' land; <i>even</i> then shall the land rest, and enjoy her sabbaths {days of rest}.</p> <p>(35) As long as it lies desolate it shall rest; because it did not rest in your sabbaths {days of rest}, when you lived upon it.</p> <p>(36) And upon those who are left <i>alive</i> of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when no one pursues.</p> <p>(37) And they shall fall upon one another, as it were before a sword, when no one pursues: and you shall have no power to stand before your enemies.</p> <p>(38) And you shall perish among the nations, and the land of your enemies shall eat you up.</p> <p>(39) And those who are left of you shall grieve away in their sin in your enemies' lands; and also in the sins of their fathers they shall grieve away with them.</p> <p>(40) If they shall confess their sin, and the sin of their fathers, with their sin which they sinned against Me, and that also they have walked contrary to Me;</p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(41) And <i>that</i> I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:</p> <p>(42) Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.</p> <p>(43) The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.</p> <p>(44) And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I <i>am</i> the LORD their God.</p> <p>(45) But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I <i>am</i> the LORD.</p> <p>(46) These <i>are</i> the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.</p> <p>Chapter 27</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons <i>shall be</i> for the LORD by thy estimation.</p>	<p>(41) And <i>that</i> I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts become humbled, and they then accept of the punishment of their sin:</p> <p>(42) Then I will remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham I will remember; and I will remember the land.</p> <p>(43) The land also shall be left of them, and shall enjoy her sabbaths {days of rest}, while she lies desolate without them: and they shall accept of the punishment of their sin: because, even because they despised My judgments, and because their soul hated My commands.</p> <p>(44) And yet for all that, when they are in the land of their enemies, I will not cast them away, neither will I despise them, to destroy them completely, and to break My covenant with them: because I <i>am</i> the LORD {Jehovah} their God.</p> <p>(45) But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen {ungodly nations}, that I might be their God: I <i>am</i> the LORD {Jehovah}.</p> <p>(46) These <i>are</i> the laws and commandments and laws, which the LORD {Jehovah} made between Himself and the children of Israel in mount Sinai by the hand of Moses.</p> <p>Chapter 27</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) <i>Speak to the children of Israel, and say to them, When a man shall make a singular vow, the persons shall be for the LORD {Jehovah} by your value.</i></p>

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(3) And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.</p> <p>(4) And if it <i>be</i> a female, then thy estimation shall be thirty shekels.</p> <p>(5) And if <i>it be</i> from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.</p> <p>(6) And if <i>it be</i> from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation <i>shall be</i> three shekels of silver.</p> <p>(7) And if <i>it be</i> from sixty years old and above; if <i>it be</i> a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.</p> <p>(8) But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.</p> <p>(9) And if <i>it be</i> a beast, whereof men bring an offering unto the LORD, all that <i>any man</i> giveth of such unto the LORD shall be holy.</p> <p>(10) He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.</p>	<p>(3) And your value shall be of the male from twenty years old even to sixty years old, even your value shall be fifty shekels of silver {about 20 oz.; 567 g.},^a after the shekel of the sanctuary.</p> <p>(4) And if it <i>is</i> a female, then your value shall be thirty shekels {about 12 oz.; 340 g.}.^b</p> <p>(5) And if <i>it is</i> from five years old even to twenty years old, then your value shall be of the male twenty shekels {about 8 oz.; 227 g.},^c and for the female ten shekels {about 4 oz.; 198 g.}.^d</p> <p>(6) And if <i>it is</i> from a month old even to five years old, then your value shall be of the male five shekels of silver {about 2 oz.; 57 g.}, and for the female your value <i>shall be</i> three shekels of silver {about 1.2 oz.; 34 g.}.</p> <p>(7) And if <i>it is</i> from sixty years old and above; if <i>it is</i> a male, then your value shall be fifteen shekels {about 6 oz.; 170 g.}, and for the female ten shekels {about 4 oz.; 198 g.}.</p> <p>(8) But if he is poorer than your value, then he shall present himself before the priest, and the priest shall value him; according to his ability who vowed the priest shall value him.</p> <p>(9) And if <i>it is</i> a beast, of which men bring an offering to the LORD {Jehovah}, all that <i>any man</i> gives of such to the LORD {Jehovah} shall be holy.</p> <p>(10) He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange of it shall be holy.</p>
<p>27:3a - a shekel is about .4 ounce of silver, so 50 shekels is about 20 ounces of silver; 567 grams</p> <p>27:4b - a shekel is about .4 ounce of silver, so 30 shekels is about 12 ounces of silver; 340 grams</p> <p>27:5c - a shekel is about .4 ounce of silver, so 20 shekels is about 8 ounces of silver; 227 grams</p> <p>27:5d - a shekel is about .4 ounce of silver, so 10 shekels is about 4 ounces of silver; 198 grams - see Appendix J: Bible Weights and Measures</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(11) And if <i>it be</i> any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:</p> <p>(12) And the priest shall value it, whether it be good or bad: as thou valuest it, <i>who art</i> the priest, so shall it be.</p> <p>(13) But if he will at all redeem it, then he shall add a fifth <i>part</i> thereof unto thy estimation.</p> <p>(14) And when a man shall sanctify his house <i>to be</i> holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.</p> <p>(15) And if he that sanctified it will redeem his house, then he shall add the fifth <i>part</i> of the money of thy estimation unto it, and it shall be his.</p> <p>(16) And if a man shall sanctify unto the LORD <i>some part</i> of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed <i>shall be valued</i> at fifty shekels of silver.</p> <p>(17) If he sanctify his field from the year of jubile, according to thy estimation it shall stand.</p> <p>(18) But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.</p> <p>(19) And if he that sanctified the field will in any wise redeem it, then he shall add the fifth <i>part</i> of the money of thy estimation unto it, and it shall be assured to him.</p>	<p>(11) And if <i>it is</i> any unclean beast, of which they do not offer a sacrifice to the LORD {Jehovah}, then he shall present the beast before the priest:</p> <p>(12) And the priest shall value it, whether it is good or bad: as you value it, <i>who are</i> the priest, so shall it be.</p> <p>(13) But if he will at all redeem it, then he shall add a fifth <i>part</i> {20 percent} of it to your value.</p> <p>(14) And when a man shall sanctify his house <i>to be</i> holy to the LORD {Jehovah}, then the priest shall estimate it, whether it is good or bad: as the priest shall estimate it, so shall it stand.</p> <p>(15) And if he who sanctifies it {makes it holy} will redeem his house, then he shall add the fifth <i>part</i> {20 percent} of the money of your value to it, and it shall be his.</p> <p>(16) And if a man shall sanctify to the LORD {Jehovah} <i>some part</i> of a field of his possession, then your value shall be according to its seed: a homer of barley seed {about 2.3 qts.; 2.2 L.}^e <i>shall be valued</i> at fifty shekels of silver {about 20 oz.; 567 g.}.</p> <p>(17) If he sanctifies his field {makes it holy} from the year of jubilee, according to your value it shall stand.</p> <p>(18) But if he sanctifies his field {makes it holy} after the jubilee, then the priest shall reckon to him the money according to the years that remain, even to the Year of the Jubilee, and it shall be deducted from your value.</p> <p>(19) And if he who sanctifies the field {makes it holy} will in any wise redeem it, then he shall add the fifth <i>part</i> {20 percent} of the money of your value to it, and it shall be assured to him.</p>
<p>27:16e - homer {sometimes spelled - omer} = 0.1 ephah = 2.2 liters = 2.3 quarts - a little more than a half a gallon – see Appendix J: Bible Weights and Measures</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(20) And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.</p> <p>(21) But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.</p> <p>(22) And if <i>a man</i> sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession;</p> <p>(23) Then the priest shall reckon unto him the worth of thy estimation, <i>even</i> unto the year of the jubile: and he shall give thine estimation in that day, as a holy thing unto the LORD.</p> <p>(24) In the year of the jubile the field shall return unto him of whom it was bought, <i>even</i> to him to whom the possession of the land <i>did belong</i>.</p> <p>(25) And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.</p> <p>(26) Only the firstling of the beasts, which should be the LORD'S firstling, no man shall sanctify it; whether <i>it be</i> ox, or sheep: it is the LORD'S.</p> <p>(27) And if <i>it be</i> of an unclean beast, then he shall redeem <i>it</i> according to thine estimation, and shall add a fifth <i>part</i> of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.</p> <p>(28) Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, <i>both</i> of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing <i>is</i> most holy unto the LORD.</p>	<p>(20) And if he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed any more.</p> <p>(21) But the field, when it goes out in the jubilee, shall be holy to the LORD {Jehovah}, as a field devoted; its possession shall be the priest's.</p> <p>(22) And if <i>a man</i> sanctifies to the LORD {Jehovah} a field which he has bought, which is not of the fields of his possession;</p> <p>(23) Then the priest shall reckon to him the worth of your value, <i>even</i> to the Year of the Jubilee: and he shall give your value in that day, as a holy thing to the LORD {Jehovah}.</p> <p>(24) In the Year of the Jubilee the field shall return to him of whom it was bought, <i>even</i> to him to whom the possession of the land <i>belonged</i>.</p> <p>(25) And all your values shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel {about four tenths of an ounce or eleven point four grams}.^f</p> <p>(26) Only the first born of the beasts, which should be the LORD's {Jehovah's} first born, no man shall sanctify it {make it holy}; whether <i>it is</i> ox, or sheep: it is the LORD's {Jehovah's}.</p> <p>(27) And if <i>it is</i> of an unclean beast, then he shall redeem <i>it</i> according to your value, and shall add a fifth <i>part</i> {20 percent} of it to it: or if it is not redeemed, then it shall be sold according to your value.</p> <p>(28) Nevertheless no devoted thing, that a man shall devote to the LORD {Jehovah} of all that he has, <i>both</i> of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing <i>is</i> most holy to the LORD {Jehovah}.</p>
<p>27:25^f - a shekel = 0.4 ounces = 11.4 grams = 2 bekahs = 20 gerahs - gerah = .57 grams = 0.02 ounces – see Appendix J: Bible Weights and Measures</p>	

{03} Leviticus	
King James 1769 Version	King James Paraphrase
<p>(29) None devoted, which shall be devoted of men, shall be redeemed; <i>but</i> shall surely be put to death.</p> <p>(30) And all the tithe of the land, <i>whether</i> of the seed of the land, <i>or</i> of the fruit of the tree, <i>is</i> the LORD'S: <i>it is</i> holy unto the LORD.</p> <p>(31) And if a man will at all redeem <i>ought</i> of his tithes, he shall add thereto the fifth <i>part</i> thereof.</p> <p>(32) And concerning the tithe of the herd, or of the flock, <i>even</i> of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.</p> <p>(33) He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.</p> <p>(34) These <i>are</i> the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.</p>	<p>(29) None devoted, which shall be devoted of men, shall be redeemed; <i>but</i> shall surely be put to death.</p> <p>(30) And all the tithe of the land {10 percent}, <i>whether</i> of the seed of the land, <i>or</i> of the fruit of the tree, <i>is</i> the LORD's {Jehovah's}: <i>it is</i> holy to the LORD {Jehovah}.</p> <p>(31) And if a man will at all redeem <i>any</i> of his tithes, he shall add to it the fifth <i>part</i> {20 percent}.</p> <p>(32) And concerning the tithe of the herd {10 percent}, or of the flock, <i>even</i> of whatever passes under the rod, the tenth {10 percent} shall be holy to the LORD {Jehovah}.</p> <p>(33) He shall not search whether it is good or bad, neither shall he change it: and if he changes it at all, then both it and its change shall be holy; it shall not be redeemed.</p> <p>(34) These <i>are</i> the commandments, which the LORD {Jehovah} commanded Moses for the children of Israel in mount Sinai.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first <i>day</i> of the second month, in the second year after they were come out of the land of Egypt, saying, (2) Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of <i>their</i> names, every male by their polls; (3) From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. (4) And with you there shall be a man of every tribe; every one head of the house of his fathers. (5) And these <i>are</i> the names of the men that shall stand with you: of <i>the tribe of</i> Reuben; Elizur the son of Shedeur. (6) Of Simeon; Shelumiel the son of Zurishaddai. (7) Of Judah; Nahshon the son of Amminadab. (8) Of Issachar; Nethaneel the son of Zuar. (9) Of Zebulun; Eliab the son of Helon. (10) Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.	Chapter 1 (1) And the LORD {Jehovah} spoke to Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first <i>day</i> of the second month {Iyar [Apr.-May]}, ^a in the second year {2/1/2514 A.H./C-1528 B.C.}* after they had come out of the land of Egypt, saying, (2) Take a count of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of <i>their</i> names, every male by their polls {count}; (3) From twenty years old and upward, all who are able to go forth to war in Israel: you and Aaron shall number them by their armies. (4) And with you there shall be a man of every tribe; every one head of the house of his fathers. (5) And these <i>are</i> the names of the men that shall stand with you: of <i>the tribe of</i> Reuben; Elizur the son of Shedeur. (6) Of Simeon; Shelumiel the son of Zurishaddai. (7) Of Judah; Nahshon the son of Amminadab. (8) Of Issachar; Nethaneel the son of Zuar. (9) Of Zebulun; Eliab the son of Helon. (10) Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.
1:1a – second month – Iyar {April-May} - See Appendix L: The Modern Jewish Calendar and Holy Days . See also The Jewish Calendar at www.TheWordNotes.com	
2nd year – 1 year after the Exodus [2514 A.H./C-1528 B.C.] - see Appendix G: World Time Line of Biblical History	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(11) Of Benjamin; Abidan the son of Gideon.</p> <p>(12) Of Dan; Ahiezer the son of Ammishaddai.</p> <p>(13) Of Asher; Pagiel the son of Ocran.</p> <p>(14) Of Gad; Eliasaph the son of Deuel.</p> <p>(15) Of Naphtali; Ahira the son of Enan.</p> <p>(16) These <i>were</i> the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.</p> <p>(17) And Moses and Aaron took these men which are expressed by <i>their</i> names:</p> <p>(18) And they assembled all the congregation together on the first <i>day</i> of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.</p> <p>(19) As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.</p> <p>(20) And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;</p> <p>(21) Those that were numbered of them, <i>even</i> of the tribe of Reuben, <i>were</i> forty and six thousand and five hundred.</p> <p>(22) Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;</p>	<p>(11) <i>Of Benjamin; Abidan the son of Gideon.</i></p> <p>(12) <i>Of Dan; Ahiezer the son of Ammishaddai.</i></p> <p>(13) <i>Of Asher; Pagiel the son of Ocran.</i></p> <p>(14) <i>Of Gad; Eliasaph the son of Deuel.</i></p> <p>(15) <i>Of Naphtali; Ahira the son of Enan.</i></p> <p>(16) These <i>were</i> the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.</p> <p>(17) And Moses and Aaron took these men which are expressed by <i>their</i> names:</p> <p>(18) And they assembled all the congregation together on the first <i>day</i> of the second month {Iyar [Apr.-May]}, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls {count}.</p> <p>(19) As the LORD {Jehovah} commanded Moses, so he numbered them in the wilderness of Sinai.</p> <p>(20) And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls {count}, every male from twenty years old and upward, all who were able to go forth to war;</p> <p>(21) Those who were numbered of them, <i>even</i> of the tribe of Reuben, <i>were</i> forty-six thousand five hundred.</p> <p>(22) Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls {count}, every male from twenty years old and upward, all who were able to go forth to war;</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(23) Those that were numbered of them, <i>even</i> of the tribe of Simeon, <i>were</i> fifty and nine thousand and three hundred.</p> <p>(24) Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;</p> <p>(25) Those that were numbered of them, <i>even</i> of the tribe of Gad, <i>were</i> forty and five thousand six hundred and fifty.</p> <p>(26) Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;</p> <p>(27) Those that were numbered of them, <i>even</i> of the tribe of Judah, <i>were</i> threescore and fourteen thousand and six hundred.</p> <p>(28) Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;</p> <p>(29) Those that were numbered of them, <i>even</i> of the tribe of Issachar, <i>were</i> fifty and four thousand and four hundred.</p> <p>(30) Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;</p> <p>(31) Those that were numbered of them, <i>even</i> of the tribe of Zebulun, <i>were</i> fifty and seven thousand and four hundred.</p>	<p>(23) Those who were numbered of them, <i>even</i> of the tribe of Simeon, <i>were</i> fifty-nine thousand three hundred.</p> <p>(24) Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;</p> <p>(25) Those who were numbered of them, <i>even</i> of the tribe of Gad, <i>were</i> forty-five thousand six hundred fifty.</p> <p>(26) Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;</p> <p>(27) Those who were numbered of them, <i>even</i> of the tribe of Judah, <i>were</i> seventy-four thousand six hundred.</p> <p>(28) Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;</p> <p>(29) Those who were numbered of them, <i>even</i> of the tribe of Issachar, <i>were</i> fifty-four thousand four hundred.</p> <p>(30) Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;</p> <p>(31) Those who were numbered of them, <i>even</i> of the tribe of Zebulun, <i>were</i> fifty-seven thousand four hundred.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(32) Of the children of Joseph, <i>namely</i>, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;</p> <p>(33) Those that were numbered of them, <i>even</i> of the tribe of Ephraim, <i>were</i> forty thousand and five hundred.</p> <p>(34) Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;</p> <p>(35) Those that were numbered of them, <i>even</i> of the tribe of Manasseh, <i>were</i> thirty and two thousand and two hundred.</p> <p>(36) Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;</p> <p>(37) Those that were numbered of them, <i>even</i> of the tribe of Benjamin, <i>were</i> thirty and five thousand and four hundred.</p> <p>(38) Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;</p> <p>(39) Those that were numbered of them, <i>even</i> of the tribe of Dan, <i>were</i> threescore and two thousand and seven hundred.</p>	<p>(32) Of the children of Joseph, <i>namely</i>, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;</p> <p>(33) Those who were numbered of them, <i>even</i> of the tribe of Ephraim, <i>were</i> forty thousand five hundred.</p> <p>(34) Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;</p> <p>(35) Those who were numbered of them, <i>even</i> of the tribe of Manasseh, <i>were</i> thirty-two thousand two hundred.</p> <p>(36) Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;</p> <p>(37) Those who were numbered of them, <i>even</i> of the tribe of Benjamin, <i>were</i> thirty-five thousand four hundred.</p> <p>(38) Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;</p> <p>(39) Those who were numbered of them, <i>even</i> of the tribe of Dan, <i>were</i> sixty-two thousand seven hundred.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(40) Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;</p> <p>(41) Those that were numbered of them, <i>even</i> of the tribe of Asher, <i>were</i> forty and one thousand and five hundred.</p> <p>(42) Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;</p> <p>(43) Those that were numbered of them, <i>even</i> of the tribe of Naphtali, <i>were</i> fifty and three thousand and four hundred.</p> <p>(44) These <i>are</i> those that were numbered, which Moses and Aaron numbered, and the princes of Israel, <i>being</i> twelve men: each one was for the house of his fathers.</p> <p>(45) So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;</p> <p>(46) Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.</p> <p>(47) But the Levites after the tribe of their fathers were not numbered among them.</p> <p>(48) For the LORD had spoken unto Moses, saying,</p> <p>(49) Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:</p> <p>(50) But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that <i>belong</i> to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.</p>	<p>(40) Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;</p> <p>(41) Those who were numbered of them, <i>even</i> of the tribe of Asher, <i>were</i> forty-one thousand five hundred.</p> <p>(42) Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all who were able to go forth to war;</p> <p>(43) Those who were numbered of them, <i>even</i> of the tribe of Naphtali, <i>were</i> fifty-three thousand four hundred.</p> <p>(44) These <i>are</i> those that were numbered, which Moses and Aaron numbered, and the princes of Israel, <i>being</i> twelve men: each one was for the house of his fathers.</p> <p>(45) So were all those who were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all who were able to go forth to war in Israel;</p> <p>(46) Even all who were numbered were six hundred-three thousand five hundred fifty.</p> <p>(47) But the Levites after the tribe of their fathers were not numbered among them.</p> <p>(48) Because the LORD {Jehovah} had spoken to Moses, saying,</p> <p>(49) You shall not count the tribe of Levi, neither add the total of them among the children of Israel:</p> <p>(50) But you shall appoint the Levites over the tabernacle of testimony, and over all its vessels, and over all things that <i>belong</i> to it: they shall carry the tabernacle, and all its vessels; and they shall minister to it, and shall encamp all around the tabernacle.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(51) And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.</p> <p>(52) And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.</p> <p>(53) But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.</p> <p>(54) And the children of Israel did according to all that the LORD commanded Moses, so did they.</p> <p>Chapter 2</p> <p>(1) And the LORD spake unto Moses and unto Aaron, saying,</p> <p>(2) Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.</p> <p>(3) And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab <i>shall be</i> captain of the children of Judah.</p> <p>(4) And his host, and those that were numbered of them, <i>were</i> threescore and fourteen thousand and six hundred.</p> <p>(5) And those that do pitch next unto him <i>shall be</i> the tribe of Issachar: and Nethaneel the son of Zuar <i>shall be</i> captain of the children of Issachar.</p> <p>(6) And his host, and those that were numbered thereof, <i>were</i> fifty and four thousand and four hundred.</p>	<p>(51) And when the tabernacle goes forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger who comes near it shall be put to death.</p> <p>(52) And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard {flag}, throughout their hosts {multitudes}.</p> <p>(53) But the Levites shall pitch their tents all around the tabernacle of testimony, that there should be no wrath {anger; judgment} upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.</p> <p>(54) And the children of Israel did according to all that the LORD {Jehovah} commanded Moses.</p> <p>Chapter 2</p> <p>(1) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,</p> <p>(2) Every man of the children of Israel shall pitch his tent by his own standard {flag},^a with the insignia of their father's house: they shall pitch their tents far off around the tabernacle of the congregation</p> <p>(3) And on the east side toward the rising of the sun those of the standard {flag} of the camp of Judah shall pitch throughout their armies: and Nahshon the son of Amminadab <i>shall be</i> captain of the children of Judah.</p> <p>(4) And his host {multitude}, and those who were numbered of them, <i>were</i> seventy-four thousand six hundred.</p> <p>(5) And those who pitch next to him <i>shall be</i> the tribe of Issachar: and Nethaneel the son of Zuar <i>shall be</i> captain of the children of Issachar.</p> <p>(6) And his host {multitude}, and those who were numbered, <i>were</i> fifty-four thousand four hundred.</p>
<p>2:2a – his own flag – see “Witness of the Stars” by E.W. Bullinger - see “The Heavens Declare The Glory of God – God’s Plan of Redemption in the Stars” at www.TheWordNotes.com</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(7) <i>Then</i> the tribe of Zebulun: and Eliab the son of Helon <i>shall be</i> captain of the children of Zebulun.</p> <p>(8) And his host, and those that were numbered thereof, <i>were</i> fifty and seven thousand and four hundred.</p> <p>(9) All that were numbered in the camp of Judah <i>were</i> an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.</p> <p>(10) On the south side <i>shall be</i> the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben <i>shall be</i> Elizur the son of Shedeur.</p> <p>(11) And his host, and those that were numbered thereof, <i>were</i> forty and six thousand and five hundred.</p> <p>(12) And those which pitch by him <i>shall be</i> the tribe of Simeon: and the captain of the children of Simeon <i>shall be</i> Shelumiel the son of Zurishaddai.</p> <p>(13) And his host, and those that were numbered of them, <i>were</i> fifty and nine thousand and three hundred.</p> <p>(14) Then the tribe of Gad: and the captain of the sons of Gad <i>shall be</i> Eliasaph the son of Reuel.</p> <p>(15) And his host, and those that were numbered of them, <i>were</i> forty and five thousand and six hundred and fifty.</p> <p>(16) All that were numbered in the camp of Reuben <i>were</i> an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.</p>	<p>(7) <i>Then</i> the tribe of Zebulun: and Eliab the son of Helon <i>shall be</i> captain of the children of Zebulun.</p> <p>(8) And his host {multitude}, and those who were numbered, <i>were</i> fifty-seven thousand four hundred.</p> <p>(9) All who were numbered in the camp of Judah <i>were</i> one hundred eighty-six thousand four hundred, throughout their armies. These shall set forth first.</p> <p>(10) On the south side <i>shall be</i> the standard {flag} of the camp of Reuben according to their armies: and the captain of the children of Reuben <i>shall be</i> Elizur the son of Shedeur.</p> <p>(11) And his host {multitude}, and those who were numbered, <i>were</i> forty-six thousand five hundred.</p> <p>(12) And those who pitch by him <i>shall be</i> the tribe of Simeon: and the captain of the children of Simeon <i>shall be</i> Shelumiel the son of Zurishaddai.</p> <p>(13) And his host {multitude}, and those who were numbered, <i>were</i> fifty-nine thousand three hundred.</p> <p>(14) Then the tribe of Gad: and the captain of the sons of Gad <i>shall be</i> Eliasaph the son of Reuel.</p> <p>(15) And his host {multitude}, and those who were numbered, <i>were</i> forty-five thousand six hundred fifty.</p> <p>(16) All that were numbered in the camp of Reuben <i>were</i> one hundred fifty-one thousand four hundred fifty, throughout their armies. And they shall set forth in the second rank.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(17) Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.</p> <p>(18) On the west side <i>shall be</i> the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim <i>shall be</i> Elishama the son of Ammihud.</p> <p>(19) And his host, and those that were numbered of them, <i>were</i> forty thousand and five hundred.</p> <p>(20) And by him <i>shall be</i> the tribe of Manasseh: and the captain of the children of Manasseh <i>shall be</i> Gamaliel the son of Pedahzur.</p> <p>(21) And his host, and those that were numbered of them, <i>were</i> thirty and two thousand and two hundred.</p> <p>(22) Then the tribe of Benjamin: and the captain of the sons of Benjamin <i>shall be</i> Abidan the son of Gideoni.</p> <p>(23) And his host, and those that were numbered of them, <i>were</i> thirty and five thousand and four hundred.</p> <p>(24) All that were numbered of the camp of Ephraim <i>were</i> an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.</p> <p>(25) The standard of the camp of Dan <i>shall be</i> on the north side by their armies: and the captain of the children of Dan <i>shall be</i> Ahiezer the son of Ammishaddai.</p>	<p>(17) Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards {flags}.</p> <p>(18) On the west side <i>shall be</i> the standard {flag} of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim <i>shall be</i> Elishama the son of Ammihud.</p> <p>(19) And his host {multitude}, and those who were numbered, <i>were</i> forty thousand five hundred.</p> <p>(20) And by him <i>shall be</i> the tribe of Manasseh: and the captain of the children of Manasseh <i>shall be</i> Gamaliel the son of Pedahzur.</p> <p>(21) And his host {multitude}, and those who were numbered, <i>were</i> thirty-two thousand two hundred.</p> <p>(22) Then the tribe of Benjamin: and the captain of the sons of Benjamin <i>shall be</i> Abidan the son of Gideoni.</p> <p>(23) And his host {multitude}, and those who were numbered, <i>were</i> thirty-five thousand four hundred.</p> <p>(24) All who were numbered of the camp of Ephraim <i>were</i> one hundred and eight thousand one hundred, throughout their armies. And they shall go forward in the third rank.</p> <p>(25) The standard {flag} of the camp of Dan <i>shall be</i> on the north side by their armies: and the captain of the children of Dan <i>shall be</i> Ahiezer the son of Ammishaddai.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(26) And his host, and those that were numbered of them, <i>were</i> threescore and two thousand and seven hundred.</p> <p>(27) And those that encamp by him <i>shall be</i> the tribe of Asher: and the captain of the children of Asher <i>shall be</i> Pagiel the son of Ocran.</p> <p>(28) And his host, and those that were numbered of them, <i>were</i> forty and one thousand and five hundred.</p> <p>(29) Then the tribe of Naphtali: and the captain of the children of Naphtali <i>shall be</i> Ahira the son of Enan.</p> <p>(30) And his host, and those that were numbered of them, <i>were</i> fifty and three thousand and four hundred.</p> <p>(31) All they that were numbered in the camp of Dan <i>were</i> an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.</p> <p>(32) These <i>are</i> those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts <i>were</i> six hundred thousand and three thousand and five hundred and fifty.</p> <p>(33) But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.</p> <p>(34) And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.</p>	<p>(26) And his host {multitude}, and those who were numbered, <i>were</i> sixty-two thousand seven hundred.</p> <p>(27) And those that encamp by him <i>shall be</i> the tribe of Asher: and the captain of the children of Asher <i>shall be</i> Pagiel the son of Ocran.</p> <p>(28) And his host {multitude}, and those who were numbered, <i>were</i> forty-one thousand five hundred.</p> <p>(29) Then the tribe of Naphtali: and the captain of the children of Naphtali <i>shall be</i> Ahira the son of Enan.</p> <p>(30) And his host {multitude}, and those who were numbered, <i>were</i> fifty-three thousand four hundred.</p> <p>(31) All those who were numbered in the camp of Dan <i>were</i> one hundred fifty-seven thousand six hundred. They shall go in the rear with their standards {flags}.</p> <p>(32) These <i>are</i> those who were numbered of the children of Israel by the house of their fathers: all those who were numbered of the camps throughout their hosts {multitudes} <i>were</i> six hundred three thousand five hundred fifty.</p> <p>(33) But the Levites were not counted among the children of Israel; as the LORD {Jehovah} commanded Moses.</p> <p>(34) And the children of Israel did according to all that the LORD {Jehovah} commanded Moses: so they pitched by their standards {flags}, and so they set forward, every one after their families, according to the house of their fathers.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>Chapter 3</p> <p>(1) These also <i>are</i> the generations of Aaron and Moses in the day <i>that</i> the LORD spake with Moses in mount Sinai.</p> <p>(2) And these <i>are</i> the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.</p> <p>(3) These <i>are</i> the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.</p> <p>(4) And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.</p> <p>(5) And the LORD spake unto Moses, saying,</p> <p>(6) Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.</p> <p>(7) And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.</p> <p>(8) And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.</p> <p>(9) And thou shalt give the Levites unto Aaron and to his sons: they <i>are</i> wholly given unto him out of the children of Israel.</p> <p>(10) And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.</p> <p>(11) And the LORD spake unto Moses, saying,</p>	<p>Chapter 3</p> <p>(1) These also <i>are</i> the generations {records} of Aaron and Moses in the day <i>that</i> the LORD {Jehovah} spoke with Moses in mount Sinai.</p> <p>(2) And these <i>are</i> the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.</p> <p>(3) These <i>are</i> the names of the sons of Aaron, the priests who were anointed, whom he consecrated {made holy} to minister in the priest's office.</p> <p>(4) And Nadab and Abihu died before the LORD {Jehovah}, when they offered strange fire before the LORD {Jehovah}, in the wilderness of Sinai,^a and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.</p> <p>(5) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(6) <i>Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister to him.</i></p> <p>(7) <i>And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.</i></p> <p>(8) <i>And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.</i></p> <p>(9) <i>And you shall give the Levites to Aaron and to his sons: they are wholly given to him out of the children of Israel.</i></p> <p>(10) <i>And you shall appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger who comes near shall be put to death.</i></p> <p>(11) And the LORD {Jehovah} spoke to Moses, saying,</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(12) And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;</p> <p>(13) Because all the firstborn <i>are</i> mine; <i>for</i> on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I <i>am</i> the LORD.</p> <p>(14) And the LORD spake unto Moses in the wilderness of Sinai, saying,</p> <p>(15) Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.</p> <p>(16) And Moses numbered them according to the word of the LORD, as he was commanded.</p> <p>(17) And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.</p> <p>(18) And these <i>are</i> the names of the sons of Gershon by their families; Libni, and Shimei.</p> <p>(19) And the sons of Kohath by their families; Amram, and Izebar, Hebron, and Uzziel.</p> <p>(20) And the sons of Merari by their families; Mahli, and Mushi. These <i>are</i> the families of the Levites according to the house of their fathers.</p> <p>(21) Of Gershon <i>was</i> the family of the Libnites, and the family of the Shimites: these <i>are</i> the families of the Gershonites.</p>	<p>(12) <i>And I, indeed, I have taken the Levites from among the children of Israel in the place of all the firstborn who opens the womb among the children of Israel: therefore the Levites shall be Mine;</i></p> <p>(13) <i>Because all the firstborn are Mine; because on the day that I struck all the firstborn in the land of Egypt I hallowed {made holy} to Myself all the firstborn in Israel, both man and beast: they shall be Mine: I am the LORD {Jehovah}.</i></p> <p>(14) And the LORD {Jehovah} spoke to Moses in the wilderness of Sinai, saying,</p> <p>(15) <i>Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward you shall count them.</i></p> <p>(16) And Moses numbered them according to the word of the LORD {Jehovah}, as he was commanded.</p> <p>(17) And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.</p> <p>(18) And these <i>are</i> the names of the sons of Gershon by their families; Libni, and Shimei.</p> <p>(19) And the sons of Kohath by their families; Amram, and Izebar, Hebron, and Uzziel.</p> <p>(20) And the sons of Merari by their families; Mahli, and Mushi. These <i>are</i> the families of the Levites according to the house of their fathers.</p> <p>(21) Of Gershon <i>was</i> the family of the Libnites, and the family of the Shimites: these <i>are</i> the families of the Gershonites.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(22) Those that were numbered of them, according to the number of all the males, from a month old and upward, <i>even</i> those that were numbered of them <i>were</i> seven thousand and five hundred.</p> <p>(23) The families of the Gershonites shall pitch behind the tabernacle westward.</p> <p>(24) And the chief of the house of the father of the Gershonites <i>shall be</i> Eliasaph the son of Lael.</p> <p>(25) And the charge of the sons of Gershon in the tabernacle of the congregation <i>shall be</i> the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,</p> <p>(26) And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.</p> <p>(27) And of Kohath <i>was</i> the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these <i>are</i> the families of the Kohathites.</p> <p>(28) In the number of all the males, from a month old and upward, <i>were</i> eight thousand and six hundred, keeping the charge of the sanctuary.</p> <p>(29) The families of the sons of Kohath shall pitch on the side of the tabernacle southward.</p> <p>(30) And the chief of the house of the father of the families of the Kohathites <i>shall be</i> Elizaphan the son of Uzziel.</p>	<p>(22) Those who were numbered of them, according to the number of all the males, from a month old and upward, <i>even</i> those who were numbered of them <i>were</i> seven thousand five hundred.</p> <p>(23) <i>The families of the Gershonites shall pitch behind the tabernacle westward.</i></p> <p>(24) <i>And the chief of the house of the father of the Gershonites shall be</i> Eliasaph the son of Lael.</p> <p>(25) <i>And the charge of the sons of Gershon in the tabernacle of the congregation shall be</i> the tabernacle, and the tent, its covering, and the hanging for the door of the tabernacle of the congregation,</p> <p>(26) <i>And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar all around, and its cords for all its service.</i></p> <p>(27) And of Kohath <i>was</i> the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these <i>are</i> the families of the Kohathites.</p> <p>(28) In the number of all the males, from a month old and upward, <i>were</i> eight thousand six hundred, keeping the charge of the sanctuary.</p> <p>(29) <i>The families of the sons of Kohath shall pitch their tents on the side of the tabernacle southward.</i></p> <p>(30) <i>And the chief of the house of the father of the families of the Kohathites shall be</i> Elizaphan the son of Uzziel.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(31) And their charge <i>shall be</i> the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.</p> <p>(32) And Eleazar the son of Aaron the priest <i>shall be</i> chief over the chief of the Levites, <i>and have</i> the oversight of them that keep the charge of the sanctuary.</p> <p>(33) Of Merari <i>was</i> the family of the Mahlites, and the family of the Mushites: these <i>are</i> the families of Merari.</p> <p>(34) And those that were numbered of them, according to the number of all the males, from a month old and upward, <i>were</i> six thousand and two hundred.</p> <p>(35) And the chief of the house of the father of the families of Merari <i>was</i> Zuriel the son of Abihail: <i>these</i> shall pitch on the side of the tabernacle northward.</p> <p>(36) And <i>under</i> the custody and charge of the sons of Merari <i>shall be</i> the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,</p> <p>(37) And the pillars of the court round about, and their sockets, and their pins, and their cords.</p> <p>(38) But those that encamp before the tabernacle toward the east, <i>even</i> before the tabernacle of the congregation eastward, <i>shall be</i> Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.</p>	<p>(31) And their charge <i>shall be</i> the ark {of the covenant}, and the table, and the candlestick, and the altars, and the vessels of the sanctuary with which they minister, and the hanging, and all its service.</p> <p>(32) And Eleazar the son of Aaron the priest <i>shall be</i> chief over the chief of the Levites, <i>and have</i> the oversight of those who keep the charge of the sanctuary.</p> <p>(33) Of Merari <i>was</i> the family of the Mahlites, and the family of the Mushites: these <i>are</i> the families of Merari.</p> <p>(34) And those who were numbered of them, according to the number of all the males, from a month old and upward, <i>were</i> six thousand two hundred.</p> <p>(35) And the chief of the house of the father of the families of Merari <i>was</i> Zuriel the son of Abihail: <i>these</i> shall pitch on the side of the tabernacle northward.</p> <p>(36) And <i>under</i> the custody and charge of the sons of Merari <i>shall be</i> the boards of the tabernacle, and its bars, and its pillars, and its sockets, and all its vessels, and all that serves it,</p> <p>(37) And the pillars of the court all around, and their sockets, and their pins, and their cords.</p> <p>(38) But those that encamp before the tabernacle towards the east, <i>even</i> before the tabernacle of the congregation eastward, <i>shall be</i> Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger who comes near shall be put to death.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(39) All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, <i>were</i> twenty and two thousand.</p> <p>(40) And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.</p> <p>(41) And thou shalt take the Levites for me (<i>I am</i> the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.</p> <p>(42) And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.</p> <p>(43) And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.</p> <p>(44) And the LORD spake unto Moses, saying,</p> <p>(45) Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: <i>I am</i> the LORD.</p> <p>(46) And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;</p>	<p>(39) All who were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD {Jehovah}, throughout their families, all the males from a month old and upward, <i>were</i> twenty-two thousand.</p> <p>(40) And the LORD {Jehovah} said to Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.</p> <p>(41) And you shall take the Levites for Me (<i>I am</i> the LORD {Jehovah}) instead of all the first born among the children of Israel; and the cattle of the Levites instead of all the first born among the cattle of the children of Israel.</p> <p>(42) And Moses numbered, as the LORD {Jehovah} commanded him, all the firstborn among the children of Israel.</p> <p>(43) And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty-two thousand two hundred seventy-three.</p> <p>(44) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(45) Take the Levites in the place of all the firstborn among the children of Israel, and the cattle of the Levites in the place of their cattle; and the Levites shall be Mine: <i>I am</i> the LORD {Jehovah}.</p> <p>(46) And for those who are to be redeemed of the two hundred seventy-three of the firstborn of the children of Israel, which are more than the Levites;^b</p>
<p>3:46b – see Num. 3:39 – There were 22,000 numbered of the Levites; there were 22,273 {v.43} first born. So there were 273 more first born than Levites</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(47) Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take <i>them</i>: (the shekel is twenty gerahs:)</p> <p>(48) And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.</p> <p>(49) And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:</p> <p>(50) Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five <i>shekels</i>, after the shekel of the sanctuary:</p> <p>(51) And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.</p> <p>Chapter 4</p> <p>(1) And the LORD spake unto Moses and unto Aaron, saying,</p> <p>(2) Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,</p> <p>(3) From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.</p> <p>(4) This <i>shall be</i> the service of the sons of Kohath in the tabernacle of the congregation, <i>about</i> the most holy things:</p> <p>(5) And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:</p>	<p>(47) You shall even take five shekels {of silver} {about 2.0 oz; 57 g.}^c apiece by the poll {count}, after the shekel of the sanctuary you shall take <i>them</i>: (the shekel is twenty gerahs:)</p> <p>(48) And you shall give the money, with which the odd number of them is to be redeemed, to Aaron and to his sons.</p> <p>(49) And Moses took the redemption money of those who were over and above those who were redeemed by the Levites:</p> <p>(50) Of the firstborn of the children of Israel he took the money; a thousand three hundred sixty-five <i>shekels</i> {about 546 oz.; just over 34 lbs.; 15.5 kg.}, after the shekel of the sanctuary {silver}:</p> <p>(51) And Moses gave the money of those who were redeemed to Aaron and to his sons, according to the word of the LORD {Jehovah}, as the LORD {Jehovah} commanded Moses.</p> <p>Chapter 4</p> <p>(1) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,</p> <p>(2) Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,</p> <p>(3) From thirty years old and upward even up to fifty years old, all who enter into the host {multitude}, to do the work in the tabernacle of the congregation.</p> <p>(4) This <i>shall be</i> the service of the sons of Kohath in the tabernacle of the congregation, <i>about</i> the most holy things:</p> <p>(5) And when the camp sets forward, Aaron shall come, and his sons, and they shall take down the covering curtain, and cover the ark of testimony {covenant} with it:</p>
<p>3:47c - shekel - about .4 ounces or 11.4 grams in weight of silver – so 5 shekels would be 2.0 ounces or 57 grams – see Appendix J: Bible Weights and Measures</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(6) And shall put thereon the covering of badgers' skins, and shall spread over <i>it</i> a cloth wholly of blue, and shall put in the staves thereof.</p> <p>(7) And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:</p> <p>(8) And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.</p> <p>(9) And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:</p> <p>(10) And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put <i>it</i> upon a bar.</p> <p>(11) And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:</p> <p>(12) And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put <i>them</i> in a cloth of blue, and cover them with a covering of badgers' skins, and shall put <i>them</i> on a bar:</p> <p>(13) And they shall take away the ashes from the altar, and spread a purple cloth thereon:</p>	<p>(6) And shall put on it the covering of badgers' skins, and shall spread over <i>it</i> a cloth wholly of blue, and shall put in its poles.</p> <p>(7) And upon the table of holy bread^a they shall spread a cloth of blue, and put on it the dishes, and the spoons, and the bowls, and covers to cover it with: and the continual bread shall be on it:</p> <p>(8) And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in its poles.</p> <p>(9) And they shall take a cloth of blue, and cover the candlestick of the light, and its lamps, and its tongs, and its snuff dishes, and all its oil vessels, with which they minister to it:</p> <p>(10) And they shall put it and all its vessels within a covering of badgers' skins, and shall put <i>it</i> upon a bar.</p> <p>(11) And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put in its poles:</p> <p>(12) And they shall take all the instruments of ministry, with which they minister in the sanctuary, and put <i>them</i> in a cloth of blue, and cover them with a covering of badgers' skins, and shall put <i>them</i> on a bar:</p> <p>(13) And they shall take away the ashes from the altar, and spread a purple cloth on it:</p>
4:7a – table of showbread - holy, blessed, consecrated bread – Ex. 37:10-16; Lev. 24:5-9	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(14) And they shall put upon it all the vessels thereof, wherewith they minister about it, <i>even</i> the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.</p> <p>(15) And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear <i>it</i>: but they shall not touch <i>any</i> holy thing, lest they die. These <i>things are</i> the burden of the sons of Kohath in the tabernacle of the congregation.</p> <p>(16) And to the office of Eleazar the son of Aaron the priest <i>pertaineth</i> the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, <i>and</i> the oversight of all the tabernacle, and of all that therein <i>is</i>, in the sanctuary, and in the vessels thereof.</p> <p>(17) And the LORD spake unto Moses and unto Aaron, saying,</p> <p>(18) Cut ye not off the tribe of the families of the Kohathites from among the Levites:</p> <p>(19) But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:</p> <p>(20) But they shall not go in to see when the holy things are covered, lest they die.</p> <p>(21) And the LORD spake unto Moses, saying,</p> <p>(22) Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;</p>	<p>(14) And they shall put upon it all its vessels, with which they minister about it, <i>even</i> the censers, the flesh hooks, and the shovels, and the bowls, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put in its poles.</p> <p>(15) And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to carry <i>it</i>: but they shall not touch <i>any</i> holy thing, lest they die. These <i>are</i> the job of the sons of Kohath in the tabernacle of the congregation.</p> <p>(16) And to the office of Eleazar the son of Aaron the priest <i>pertains</i> the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, <i>and</i> the oversight of all the tabernacle, and of all that <i>is</i> in it, in the sanctuary, and in its vessels.</p> <p>(17) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,</p> <p>(18) Do not cut off the tribe of the families of the Kohathites from among the Levites:</p> <p>(19) But do this to them, that they may live, and not die, when they approach the most holy things: Aaron and his sons shall go in, and appoint them each one to his service and to his job:</p> <p>(20) But they shall not go in to see when the holy things are covered, lest they die.</p> <p>(21) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(22) Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(23) From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.</p> <p>(24) This is the service of the families of the Gershonites, to serve, and for burdens:</p> <p>(25) And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,</p> <p>(26) And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.</p> <p>(27) At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.</p> <p>(28) This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge <i>shall be</i> under the hand of Ithamar the son of Aaron the priest.</p> <p>(29) As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;</p>	<p>(23) From thirty years old and upward up to fifty years old you shall number them; all who enter in to perform the service, to do the work in the tabernacle of the congregation.</p> <p>(24) This is the service of the families of the Gershonites, to serve, and for their jobs:</p> <p>(25) And they shall carry the curtains of the tabernacle, and the tabernacle of the congregation, its covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,</p> <p>(26) And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar all around, and their cords, and all the instruments of their service, and all that is made for them: so they shall serve.</p> <p>(27) At the appointment of Aaron and his sons shall all the service of the sons of the Gershonites be, in all their jobs, and in all their service: and you shall appoint to them in charge all their jobs.</p> <p>(28) This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge <i>shall be</i> under the hand of Ithamar the son of Aaron the priest.</p> <p>(29) As for the sons of Merari, you shall number them after their families, by the house of their fathers;</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(30) From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.</p> <p>(31) And this is the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,</p> <p>(32) And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.</p> <p>(33) This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.</p> <p>(34) And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,</p> <p>(35) From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:</p> <p>(36) And those that were numbered of them by their families were two thousand seven hundred and fifty.</p>	<p>(30) From thirty years old and upward even up to fifty years old you shall number them, everyone who enters into the service, to do the work of the tabernacle of the congregation.</p> <p>(31) And this is the charge of their job, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and its bars, and its pillars, and its sockets,</p> <p>(32) And the pillars of the court all around, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name you shall count the instruments of the charge of their job.</p> <p>(33) This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.</p> <p>(34) And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,</p> <p>(35) From thirty years old and upward even up to fifty years old, everyone who enters into the service, for the work in the tabernacle of the congregation:</p> <p>(36) And those who were numbered of them by their families were two thousand seven hundred fifty.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(37) These <i>were</i> they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.</p> <p>(38) And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,</p> <p>(39) From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,</p> <p>(40) Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.</p> <p>(41) These <i>are</i> they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.</p> <p>(42) And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,</p> <p>(43) From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,</p> <p>(44) Even those that were numbered of them after their families, were three thousand and two hundred.</p> <p>(45) These <i>be</i> those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.</p>	<p>(37) These <i>were</i> those who were numbered of the families of the Kohathites, all who might do service in the tabernacle of the congregation, which Moses and Aaron counted according to the commandment of the LORD {Jehovah} by the hand of Moses.</p> <p>(38) And those who were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,</p> <p>(39) From thirty years old and upward even up to fifty years old, everyone who enters into the service, for the work in the tabernacle of the congregation,</p> <p>(40) Even those who were numbered of them, throughout their families, by the house of their fathers, were two thousand six hundred thirty.</p> <p>(41) These <i>are</i> those who were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron counted according to the commandment of the LORD {Jehovah}.</p> <p>(42) And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,</p> <p>(43) From thirty years old and upward even up to fifty years old, everyone who enters into the service, for the work in the tabernacle of the congregation,</p> <p>(44) Even those who were numbered of them after their families, were three thousand two hundred.</p> <p>(45) These <i>are</i> those who were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD {Jehovah} by the hand of Moses.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(46) All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,</p> <p>(47) From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,</p> <p>(48) Even those that were numbered of them, were eight thousand and five hundred and fourscore.</p> <p>(49) According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.</p> <p>Chapter 5</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:</p> <p>(3) Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.</p> <p>(4) And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.</p> <p>(5) And the LORD spake unto Moses, saying,</p> <p>(6) Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;</p>	<p>(46) All those who were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,</p> <p>(47) From thirty years old and upward even up to fifty years old, everyone who came to do the service of the ministry, and the service of the tasks in the tabernacle of the congregation,</p> <p>(48) Even those who were numbered of them, were eight thousand five hundred eighty.^b</p> <p>(49) According to the commandment of the LORD {Jehovah} they were numbered by the hand of Moses, everyone according to his service, and according to his task: so they were numbered by him, as the LORD {Jehovah} commanded Moses.</p> <p>Chapter 5</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) Command the children of Israel, that they put out of the camp every leper, and everyone who has an issue,^a and whoever is defiled by the dead:</p> <p>(3) Both male and female you shall put out, outside the camp you shall put them; that they not defile their camps, in the midst of where I live.</p> <p>(4) And the children of Israel did so, and put them out outside the camp: as the LORD {Jehovah} spoke to Moses, so the children of Israel did.</p> <p>(5) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(6) Speak to the children of Israel, When a man or woman shall commit any sin that men commit, to sin against the LORD {Jehovah}, and that person is guilty;</p>
<p>4:48b – the Levites from thirty years old and up to fifty years old were to serve at the tabernacle {v. 47}, The total number of serving Levites at the beginning of the second year after coming out of Egypt was 8, 580.</p> <p>5:2a – has an issue – blood or puss coming out of a sore, boil, etc. - Lev. 15:2</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(7) Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth <i>part</i> thereof, and give <i>it</i> unto <i>him</i> against whom he hath trespassed.</p> <p>(8) But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, <i>even</i> to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.</p> <p>(9) And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.</p> <p>(10) And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.</p> <p>(11) And the LORD spake unto Moses, saying,</p> <p>(12) Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,</p> <p>(13) And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and <i>there be</i> no witness against her, neither she be taken <i>with the manner</i>;</p> <p>(14) And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:</p> <p>(15) Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth <i>part</i> of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.</p>	<p>(7) Then they shall confess their sin which they have done: and he shall repay what he owes with its principal, and add to it the fifth part {20 percent}, and give <i>it</i> to <i>him</i> against whom he has sinned.</p> <p>(8) But if the man has no kinsman to repay the sin to, let the sin be repaid to the LORD {Jehovah}, <i>even</i> to the priest; besides the ram of the atonement, whereby an atonement shall be made for him.</p> <p>(9) And every offering of all the holy things of the children of Israel, which they bring to the priest, shall be his.</p> <p>(10) And every man's hallowed {holy} things shall be his: whatever any man gives the priest, it shall be his.</p> <p>(11) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(12) Speak to the children of Israel, and say to them, If any man's wife goes aside, and commits a sin against him,</p> <p>(13) And a man lies with her sexually, and it is hidden from the eyes of her husband, and is kept quiet, and she is defiled, and <i>there is</i> no witness against her, neither is she caught in the sin;</p> <p>(14) And the spirit of jealousy comes upon her husband, and he is jealous of his wife, and she is defiled: or if the spirit of jealousy comes upon him, and he is jealous of his wife, and she is not defiled:</p> <p>(15) Then the man shall bring his wife to the priest, and he shall bring her offering for her, the tenth <i>part</i> of an ephah of barley meal {about 2.3 qts.; 2.2 L.};^b he shall pour no oil upon it, nor put frankincense up on it; because it is an offering of jealousy, an offering of memorial, bringing sin to remembrance.</p>
<p>5:15b -tenth part of an ephah [an omer] - {about 2.3 quarts; 2.2 liters} – an ephah = 22.2 liters = 24 quarts = 3 pecks = 6 gallons - see Appendix J: Bible Weights and Measures</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(16) And the priest shall bring her near, and set her before the LORD:</p> <p>(17) And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put <i>it</i> into the water:</p> <p>(18) And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:</p> <p>(19) And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness <i>with another</i> instead of thy husband, be thou free from this bitter water that causeth the curse:</p> <p>(20) But if thou hast gone aside <i>to another</i> instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:</p> <p>(21) Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;</p> <p>(22) And this water that causeth the curse shall go into thy bowels, to make <i>thy</i> belly to swell, and <i>thy</i> thigh to rot: And the woman shall say, Amen, amen.</p> <p>(23) And the priest shall write these curses in a book, and he shall blot <i>them</i> out with the bitter water:</p>	<p>(16) And the priest shall bring her near, and set her before the LORD {Jehovah}:</p> <p>(17) And the priest shall take holy water in an earthen vessel {pottery}; and of the dust that is in the floor of the tabernacle the priest shall take, and put <i>it</i> into the water:</p> <p>(18) And the priest shall set the woman before the LORD {Jehovah}, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causes the curse:</p> <p>(19) And the priest shall charge her by an oath, and say to the woman, If no man has lain with you, and if you have not gone aside to uncleanness <i>with another</i> instead of your husband, may you be free from this bitter water that causes the curse:</p> <p>(20) But if you have gone aside <i>to another</i> instead of your husband, and if you are defiled, and some man has lain with you besides your husband:</p> <p>(21) Then the priest shall charge the woman with an oath of cursing, and the priest shall say to the woman, The LORD {Jehovah} makes you a curse and an oath among your people, when the LORD {Jehovah} makes your thigh to rot, and your belly to swell;</p> <p>(22) And this water that causes the curse shall go into your bowels, to cause <i>your</i> belly to swell, and <i>your</i> thigh to rot: And the woman shall say, Amen, amen. {Let it be}</p> <p>(23) And the priest shall write these curses in a book, and he shall blot <i>them</i> out with the bitter water:</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(24) And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, <i>and become</i> bitter.</p> <p>(25) Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:</p> <p>(26) And the priest shall take an handful of the offering, <i>even</i> the memorial thereof, and burn <i>it</i> upon the altar, and afterward shall cause the woman to drink the water.</p> <p>(27) And when he hath made her to drink the water, then it shall come to pass, <i>that</i>, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, <i>and become</i> bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.</p> <p>(28) And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.</p> <p>(29) This <i>is</i> the law of jealousies, when a wife goeth aside <i>to another</i> instead of her husband, and is defiled;</p> <p>(30) Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.</p> <p>(31) Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.</p>	<p>(24) And he shall cause the woman to drink the bitter water that causes the curse: and the water that causes the curse shall enter into her, <i>and become</i> bitter.</p> <p>(25) Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD {Jehovah}, and offer it upon the altar:</p> <p>(26) And the priest shall take a handful of the offering, <i>even</i> its memorial, and burn <i>it</i> upon the altar, and afterward <i>he</i> shall cause the woman to drink the water.</p> <p>(27) And when he has made her drink the water, then it shall come to pass, <i>that</i>, if she is defiled, and has sinned against her husband, that the water that causes the curse shall enter into her, <i>and become</i> bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.</p> <p>(28) And if the woman is not defiled, but is clean; then she shall be free, and shall conceive children.</p> <p>(29) This <i>is</i> the law of jealousies, when a wife goes aside <i>to another</i> instead of her husband, and is defiled;</p> <p>(30) Or when the spirit of jealousy comes upon him, and he is jealous over his wife, and shall set the woman before the LORD {Jehovah}, and the priest shall execute upon her all this law.</p> <p>(31) Then shall the man be guiltless from sin, and this woman shall bear her sin.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
Chapter 6 (1) And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, When either man or woman shall separate <i>themselves</i> to vow a vow of a Nazarite, to separate <i>themselves</i> unto the LORD: (3) He shall separate <i>himself</i> from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. (4) All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. (5) All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth <i>himself</i> unto the LORD, he shall be holy, <i>and</i> shall let the locks of the hair of his head grow. (6) All the days that he separateth <i>himself</i> unto the LORD he shall come at no dead body. (7) He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God <i>is</i> upon his head. (8) All the days of his separation he <i>is</i> holy unto the LORD. (9) And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.	Chapter 6 (1) And the LORD {Jehovah} spoke to Moses, saying, (2) <i>Speak to the children of Israel, and say to them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves to the LORD {Jehovah}:^a</i> (3) He shall separate <i>himself</i> from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. (4) <i>All the days of his separation he shall eat nothing that is made of the vine tree, from the kernels even to the husk.</i> (5) <i>All the days of the vow of his separation there shall no razor come upon his head: until the days are fulfilled, in the which he separates himself to the LORD {Jehovah}, he shall be holy, and shall let the locks of the hair of his head grow.</i> (6) <i>All the days that he separates himself to the LORD {Jehovah} he shall not come near any dead body.</i> (7) <i>He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God {his being set apart as holy} is upon his head.</i> (8) <i>All the days of his separation he is holy to the LORD {Jehovah}.</i> (9) <i>And if any man dies very suddenly by him, and he has defiled the head of his consecration {being set apart as holy}; then he shall shave his head in the day of his cleansing, on the seventh day he shall shave it.</i>
6:2a – Law of the Nazarite – Numbers 6:2-21	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(10) And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:</p> <p>(11) And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.</p> <p>(12) And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.</p> <p>(13) And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:</p> <p>(14) And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for peace offerings,</p> <p>(15) And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.</p> <p>(16) And the priest shall bring <i>them</i> before the LORD, and shall offer his sin offering, and his burnt offering:</p> <p>(17) And he shall offer the ram <i>for</i> a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.</p>	<p>(10) And on the eighth day he shall bring two turtle-doves, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:</p> <p>(11) And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, because he sinned by the dead, and shall hallow his head {make his head holy} that same day.</p> <p>(12) And he shall consecrate {set apart as holy} to the LORD {Jehovah} the days of his separation, and shall bring a lamb of the first year for a sin offering: but the days that were before shall be lost, because his separation was defiled.</p> <p>(13) And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought to the door of the tabernacle of the congregation:</p> <p>(14) And he shall offer his offering to the LORD {Jehovah}, one male lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for peace offerings,</p> <p>(15) And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.</p> <p>(16) And the priest shall bring <i>them</i> before the LORD {Jehovah}, and shall offer his sin offering, and his burnt offering:</p> <p>(17) And he shall offer the ram <i>for</i> a sacrifice of peace offerings to the LORD {Jehovah}, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(18) And the Nazarite shall shave the head of his separation <i>at</i> the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put <i>it</i> in the fire which <i>is</i> under the sacrifice of the peace offerings.</p> <p>(19) And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put <i>them</i> upon the hands of the Nazarite, after <i>the hair of</i> his separation is shaven:</p> <p>(20) And the priest shall wave them <i>for</i> a wave offering before the LORD: <i>this is</i> holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.</p> <p>(21) <i>This is</i> the law of the Nazarite who hath vowed, <i>and of</i> his offering unto the LORD for his separation, beside <i>that</i> that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.</p> <p>(22) And the LORD spake unto Moses, saying,</p> <p>(23) Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,</p> <p>(24) The LORD bless thee, and keep thee:</p> <p>(25) The LORD make his face shine upon thee, and be gracious unto thee:</p> <p>(26) The LORD lift up his countenance upon thee, and give thee peace.</p> <p>(27) And they shall put my name upon the children of Israel; and I will bless them.</p>	<p>(18) And the Nazarite shall shave the head of his separation <i>at</i> the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put <i>it</i> in the fire which <i>is</i> under the sacrifice of the peace offerings.</p> <p>(19) And the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put <i>them</i> upon the hands of the Nazarite, after <i>the hair of</i> his separation has been shaved off:</p> <p>(20) And the priest shall wave them <i>for</i> a wave offering before the LORD {Jehovah}: <i>this is</i> holy for the priest, with the wave breast and lifted-up shoulder: and after that the Nazarite may drink wine.</p> <p>(21) <i>This is</i> the law of the Nazarite who has vowed, <i>and of</i> his offering to the LORD {Jehovah} for his separation, besides <i>that</i> that which he shall obtain: according to the vow which he vowed, so he must do after the law of his separation.</p> <p>(22) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(23) Speak to Aaron and to his sons, saying, In this way you shall bless the children of Israel, saying to them,</p> <p>(24) The LORD {Jehovah} bless you, and keep you:</p> <p>(25) The LORD {Jehovah} cause His face to shine upon you, and be gracious to you:</p> <p>(26) The LORD {Jehovah} smile upon you, and give you peace.^b</p> <p>(27) And they shall put My Name upon the children of Israel; and I will bless them.</p>
6:26b – Blessing to bless God’s people	

{04} Numbers	
King James 1769 Version	King James Paraphrase
Chapter 7 (1) And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; (2) That the princes of Israel, heads of the house of their fathers, who <i>were</i> the princes of the tribes, and were over them that were numbered, offered: (3) And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle. (4) And the LORD spake unto Moses, saying, (5) Take <i>it</i> of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. (6) And Moses took the wagons and the oxen, and gave them unto the Levites. (7) Two wagons and four oxen he gave unto the sons of Gershon, according to their service: (8) And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. (9) But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them <i>was that</i> they should bear upon their shoulders.	Chapter 7 (1) And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all its instruments, both the altar and all its vessels, and had anointed them, and sanctified them {made them holy}; (2) That the princes of Israel, heads of the house of their fathers, who <i>were</i> the princes of the tribes, and were over those who were numbered, brought their offering: (3) And they brought their offering before the LORD {Jehovah}, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle. (4) And the LORD {Jehovah} spoke to Moses, saying, (5) Take <i>it</i> of them, that they may do the service of the tabernacle of the congregation; and you shall give them to the Levites, to each man according to his service. (6) And Moses took the wagons and the oxen, and gave them to the Levites. (7) Two wagons and four oxen he gave to the sons of Gershon, according to their service: (8) And four wagons and eight oxen he gave to the sons of Merari, according to their service, under the hand of Ithamar the son of Aaron the priest. (9) But to the sons of Kohath he gave none: because the service of the sanctuary belonging to them <i>was that</i> they should carry upon their shoulders {the altar and the ark of the covenant}. ^a
7:9a – the altar and the ark of the covenant {testimony} had poles for carrying them and they were not allowed to be carried on carts. - see Num. 4:15; Num. 7:9; II Sam. 6: 1-7, 13	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(10) And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.</p> <p>(11) And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.</p> <p>(12) And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:</p> <p>(13) And his offering <i>was</i> one silver charger, the weight thereof <i>was</i> an hundred and thirty <i>shekels</i>, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them <i>were</i> full of fine flour mingled with oil for a meat offering:</p> <p>(14) One spoon of ten <i>shekels</i> of gold, full of incense:</p> <p>(15) One young bullock, one ram, one lamb of the first year, for a burnt offering:</p> <p>(16) One kid of the goats for a sin offering:</p> <p>(17) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this <i>was</i> the offering of Nahshon the son of Amminadab.</p> <p>(18) On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:</p>	<p>(10) And the princes offered for dedication of the altar in the day that it was anointed, even the princes offered their offering before the altar.</p> <p>(11) And the LORD {Jehovah} said to Moses, <i>They shall offer their offering, each prince on his day, for the dedicating of the altar.</i></p> <p>(12) And he who offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:^b</p> <p>(13) And his offering <i>was</i> one silver charger {plate}, the weight of which <i>was</i> one hundred thirty <i>shekels</i>^c {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them <i>were</i> full of fine flour mingled with oil for a food offering:</p> <p>(14) One spoon of ten <i>shekels</i> of gold {about 4 oz.; 113 g.}, full of incense:</p> <p>(15) One young bull, one ram, one lamb of the first year, for a burnt offering:</p> <p>(16) One kid of the goats for a sin offering:</p> <p>(17) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this <i>was</i> the offering of Nahshon the son of Amminadab.</p> <p>(18) On the second day Nethaneel the son of Zuar, prince of Issachar, offered:</p>
<p>7:12b – Notice the sacrifices are offered by tribe in the order of the tribes as arranged around the tabernacle – see Numbers chapter 2</p> <p>7:13c - a shekel is about .4 ounces or 11.4 grams in weight - see Appendix J: Bible Weights and Measures - Note use of numbers – 130; 70; 10; 1; 1; 1; 2; 5; 5; 5</p> <p>- See Use of Numbers in Scripture at www.thewordnotes.com</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(19) He offered <i>for</i> his offering one silver charger, the weight whereof <i>was</i> an hundred and thirty <i>shekels</i>, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:</p> <p>(20) One spoon of gold of ten <i>shekels</i>, full of incense:</p> <p>(21) One young bullock, one ram, one lamb of the first year, for a burnt offering:</p> <p>(22) One kid of the goats for a sin offering:</p> <p>(23) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this <i>was</i> the offering of Nethaneel the son of Zuar.</p> <p>(24) On the third day Eliab the son of Helon, prince of the children of Zebulun, <i>did offer</i>:</p> <p>(25) His offering <i>was</i> one silver charger, the weight whereof <i>was</i> an hundred and thirty <i>shekels</i>, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:</p> <p>(26) One golden spoon of ten <i>shekels</i>, full of incense:</p> <p>(27) One young bullock, one ram, one lamb of the first year, for a burnt offering:</p> <p>(28) One kid of the goats for a sin offering:</p> <p>(29) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this <i>was</i> the offering of Eliab the son of Helon.</p>	<p>(19) He offered <i>for</i> his offering one silver charger {plate}, the weight of which <i>was</i> one hundred thirty <i>shekels</i> {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:</p> <p>(20) One spoon of gold of ten <i>shekels</i> {about 4 oz.; 113 g.}, full of incense:</p> <p>(21) One young bull, one ram, one lamb of the first year, for a burnt offering:</p> <p>(22) One kid of the goats for a sin offering:</p> <p>(23) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this <i>was</i> the offering of Nethaneel the son of Zuar.</p> <p>(24) On the third day Eliab the son of Helon, prince of the children of Zebulun, <i>offered</i>:</p> <p>(25) His offering <i>was</i> one silver charger {plate}, the weight of which <i>was</i> one hundred thirty <i>shekels</i> {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:</p> <p>(26) One golden spoon of ten <i>shekels</i> {about 4 oz.; 113 g.}, full of incense:</p> <p>(27) One young bull, one ram, one lamb of the first year, for a burnt offering:</p> <p>(28) One kid of the goats for a sin offering:</p> <p>(29) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this <i>was</i> the offering of Eliab the son of Helon.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(30) On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, <i>did offer</i>:</p> <p>(31) His offering <i>was</i> one silver charger of the weight of an hundred and thirty <i>shekels</i>, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:</p> <p>(32) One golden spoon of ten <i>shekels</i>, full of incense:</p> <p>(33) One young bullock, one ram, one lamb of the first year, for a burnt offering:</p> <p>(34) One kid of the goats for a sin offering:</p> <p>(35) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this <i>was</i> the offering of Elizur the son of Shedeur.</p> <p>(36) On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, <i>did offer</i>:</p> <p>(37) His offering <i>was</i> one silver charger, the weight whereof <i>was</i> an hundred and thirty <i>shekels</i>, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:</p> <p>(38) One golden spoon of ten <i>shekels</i>, full of incense:</p> <p>(39) One young bullock, one ram, one lamb of the first year, for a burnt offering:</p> <p>(40) One kid of the goats for a sin offering:</p>	<p>(30) On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, <i>offered</i>:</p> <p>(31) His offering <i>was</i> one silver charger {plate} it's weight was one hundred thirty <i>shekels</i> {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:</p> <p>(32) One golden spoon of ten <i>shekels</i> {about 4 oz.; 113 g.}, full of incense:</p> <p>(33) One young bull, one ram, one lamb of the first year, for a burnt offering:</p> <p>(34) One kid of the goats for a sin offering:</p> <p>(35) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this <i>was</i> the offering of Elizur the son of Shedeur.</p> <p>(36) On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, <i>offered</i>:</p> <p>(37) His offering <i>was</i> one silver charger {plate}, it's weight was one hundred thirty <i>shekels</i> {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:</p> <p>(38) One golden spoon of ten <i>shekels</i> {about 4 oz.; 113 g.}, full of incense:</p> <p>(39) One young bull, one ram, one lamb of the first year, for a burnt offering:</p> <p>(40) One kid of the goats for a sin offering:</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(41) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this <i>was</i> the offering of Shelumiel the son of Zurishaddai.</p> <p>(42) On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, <i>offered</i>:</p> <p>(43) His offering <i>was</i> one silver charger of the weight of an hundred and thirty <i>shekels</i>, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:</p> <p>(44) One golden spoon of ten <i>shekels</i>, full of incense:</p> <p>(45) One young bullock, one ram, one lamb of the first year, for a burnt offering:</p> <p>(46) One kid of the goats for a sin offering:</p> <p>(47) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this <i>was</i> the offering of Eliasaph the son of Deuel.</p> <p>(48) On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, <i>offered</i>:</p> <p>(49) His offering <i>was</i> one silver charger, the weight whereof <i>was</i> an hundred and thirty <i>shekels</i>, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:</p> <p>(50) One golden spoon of ten <i>shekels</i>, full of incense:</p> <p>(51) One young bullock, one ram, one lamb of the first year, for a burnt offering:</p>	<p>(41) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this <i>was</i> the offering of Shelumiel the son of Zurishaddai.</p> <p>(42) On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, <i>offered</i>:</p> <p>(43) His offering <i>was</i> one silver charger {plate} it's weight was one hundred thirty <i>shekels</i> {about 3.25 lbs; 1.47 kg.}, a silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:</p> <p>(44) One golden spoon of ten <i>shekels</i> {about 4 oz.; 113 g.}, full of incense:</p> <p>(45) One young bull, one ram, one lamb of the first year, for a burnt offering:</p> <p>(46) One kid of the goats for a sin offering:</p> <p>(47) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this <i>was</i> the offering of Eliasaph the son of Deuel.</p> <p>(48) On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, <i>offered</i>:</p> <p>(49) His offering <i>was</i> one silver charger {plate}, it's weight was one hundred thirty <i>shekels</i> {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:</p> <p>(50) One golden spoon of ten <i>shekels</i> {about 4 oz.; 113 g.}, full of incense:</p> <p>(51) One young bull, one ram, one lamb of the first year, for a burnt offering:</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(52) One kid of the goats for a sin offering:</p> <p>(53) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this <i>was</i> the offering of Elishama the son of Ammihud.</p> <p>(54) On the eighth day <i>offered</i> Gamaliel the son of Pedahzur, prince of the children of Manasseh:</p> <p>(55) His offering <i>was</i> one silver charger of the weight of an hundred and thirty <i>shekels</i>, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:</p> <p>(56) One golden spoon of ten <i>shekels</i>, full of incense:</p> <p>(57) One young bullock, one ram, one lamb of the first year, for a burnt offering:</p> <p>(58) One kid of the goats for a sin offering:</p> <p>(59) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this <i>was</i> the offering of Gamaliel the son of Pedahzur.</p> <p>(60) On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, <i>offered</i>:</p> <p>(61) His offering <i>was</i> one silver charger, the weight whereof <i>was</i> an hundred and thirty <i>shekels</i>, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:</p> <p>(62) One golden spoon of ten <i>shekels</i>, full of incense:</p>	<p>(52) One kid of the goats for a sin offering:</p> <p>(53) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this <i>was</i> the offering of Elishama the son of Ammihud.</p> <p>(54) On the eighth day Gamaliel the son of Pedahzur, prince of the children of Manasseh <i>offered</i>:</p> <p>(55) His offering <i>was</i> one silver charger {plate} it's weight was one hundred thirty <i>shekels</i> {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:</p> <p>(56) One golden spoon of ten <i>shekels</i> {about 4 oz.; 113 g.}, full of incense:</p> <p>(57) One young bull, one ram, one lamb of the first year, for a burnt offering:</p> <p>(58) One kid of the goats for a sin offering:</p> <p>(59) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this <i>was</i> the offering of Gamaliel the son of Pedahzur.</p> <p>(60) On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, <i>offered</i>:</p> <p>(61) His offering <i>was</i> one silver charger {plate}, it's weight <i>was</i> one hundred thirty <i>shekels</i> {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:</p> <p>(62) One golden spoon of ten <i>shekels</i> {about 4 oz.; 113 g.}, full of incense:</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(63) One young bullock, one ram, one lamb of the first year, for a burnt offering:</p> <p>(64) One kid of the goats for a sin offering:</p> <p>(65) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this <i>was</i> the offering of Abidan the son of Gideon.</p> <p>(66) On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, <i>offered</i>:</p> <p>(67) His offering <i>was</i> one silver charger, the weight whereof <i>was</i> an hundred and thirty <i>shekels</i>, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:</p> <p>(68) One golden spoon of ten <i>shekels</i>, full of incense:</p> <p>(69) One young bullock, one ram, one lamb of the first year, for a burnt offering:</p> <p>(70) One kid of the goats for a sin offering:</p> <p>(71) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this <i>was</i> the offering of Ahiezer the son of Ammishaddai.</p> <p>(72) On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, <i>offered</i>:</p> <p>(73) His offering <i>was</i> one silver charger, the weight whereof <i>was</i> an hundred and thirty <i>shekels</i>, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:</p>	<p>(63) One young bull, one ram, one lamb of the first year, for a burnt offering:</p> <p>(64) One kid of the goats for a sin offering:</p> <p>(65) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this <i>was</i> the offering of Abidan the son of Gideon.</p> <p>(66) On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, <i>offered</i>:</p> <p>(67) His offering <i>was</i> one silver charger {plate}, it's weight was one hundred thirty <i>shekels</i> {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:</p> <p>(68) One golden spoon of ten <i>shekels</i> {about 4 oz.; 113 g.}, full of incense:</p> <p>(69) One young bull, one ram, one lamb of the first year, for a burnt offering:</p> <p>(70) One kid of the goats for a sin offering:</p> <p>(71) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this <i>was</i> the offering of Ahiezer the son of Ammishaddai.</p> <p>(72) On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, <i>offered</i>:</p> <p>(73) His offering <i>was</i> one silver charger {plate}, it's weight was one hundred thirty <i>shekels</i> {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(74) One golden spoon of ten <i>shekels</i>, full of incense:</p> <p>(75) One young bullock, one ram, one lamb of the first year, for a burnt offering:</p> <p>(76) One kid of the goats for a sin offering:</p> <p>(77) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this <i>was</i> the offering of Pagiel the son of Ocran.</p> <p>(78) On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, <i>offered</i>:</p> <p>(79) His offering <i>was</i> one silver charger, the weight whereof <i>was</i> an hundred and thirty <i>shekels</i>, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:</p> <p>(80) One golden spoon of ten <i>shekels</i>, full of incense:</p> <p>(81) One young bullock, one ram, one lamb of the first year, for a burnt offering:</p> <p>(82) One kid of the goats for a sin offering:</p> <p>(83) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this <i>was</i> the offering of Ahira the son of Enan.</p> <p>(84) This <i>was</i> the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:</p>	<p>(74) One golden spoon of ten <i>shekels</i> {about 4 oz.; 113 g.}, full of incense:</p> <p>(75) One young bull, one ram, one lamb of the first year, for a burnt offering:</p> <p>(76) One kid of the goats for a sin offering:</p> <p>(77) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this <i>was</i> the offering of Pagiel the son of Ocran.</p> <p>(78) On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, <i>offered</i>:</p> <p>(79) His offering <i>was</i> one silver charger {plate}, the weight whereof <i>was</i> one hundred thirty <i>shekels</i> {about 3.25 lbs; 1.47 kg.}, one silver bowl of seventy shekels {about 1.75 lbs.; 0.79 kg.}, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a food offering:</p> <p>(80) One golden spoon of ten <i>shekels</i> {about 4 oz.; 113 g.}, full of incense:</p> <p>(81) One young bull, one ram, one lamb of the first year, for a burnt offering:</p> <p>(82) One kid of the goats for a sin offering:</p> <p>(83) And for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs of the first year: this <i>was</i> the offering of Ahira the son of Enan.</p> <p>(84) This <i>was</i> the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers {plates} of silver, twelve silver bowls, twelve spoons of gold:</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(85) Each charger of silver <i>weighing</i> an hundred and thirty <i>shekels</i>, each bowl seventy: all the silver vessels <i>weighed</i> two thousand and four hundred <i>shekels</i>, after the shekel of the sanctuary:</p> <p>(86) The golden spoons <i>were</i> twelve, full of incense, <i>weighing</i> ten <i>shekels</i> apiece, after the shekel of the sanctuary: all the gold of the spoons <i>was</i> an hundred and twenty <i>shekels</i>.</p> <p>(87) All the oxen for the burnt offering <i>were</i> twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.</p> <p>(88) And all the oxen for the sacrifice of the peace offerings <i>were</i> twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This <i>was</i> the dedication of the altar, after that it was anointed.</p> <p>(89) And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that <i>was</i> upon the ark of testimony, from between the two cherubims: and he spake unto him.</p> <p>Chapter 8</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.</p>	<p>(85) Each charger {plate} of silver <i>weighing</i> one hundred thirty <i>shekels</i> {about 3.25 lbs; 1.47 kg.}, each bowl seventy {about 1.75 lbs.; 0.79 kg.}: all the silver vessels <i>weighed</i> two thousand four hundred <i>shekels</i> {about 960 oz.; 60 lbs.; 27.2 kg.}, after the shekel of the sanctuary:</p> <p>(86) The golden spoons <i>were</i> twelve, full of incense, <i>weighing</i> ten <i>shekels</i> apiece {about 4 oz.; 113 g.}, after the shekel of the sanctuary: all the gold of the spoons <i>was</i> one hundred twenty <i>shekels</i> {about 3 lbs.; 1.36 kg.}.</p> <p>(87) All the oxen for the burnt offering <i>were</i> twelve bulls, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.</p> <p>(88) And all the oxen for the sacrifice of the peace offerings <i>were</i> twenty-four bulls, the rams sixty, the male goats sixty, the lambs of the first year sixty. This <i>was</i> the dedication of the altar, after which it was anointed.</p> <p>(89) And when Moses had gone into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking to him from off the mercy seat that <i>was</i> upon the ark of testimony {covenant}, from between the two cherubims: and he spoke to Him.</p> <p>Chapter 8</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) <i>Speak to Aaron, and say to him, When you light the lamps, the seven lamps shall give light opposite the candlestick.</i></p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(3) And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.</p> <p>(4) And this work of the candlestick <i>was of</i> beaten gold, unto the shaft thereof, unto the flowers thereof, <i>was</i> beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.</p> <p>(5) And the LORD spake unto Moses, saying,</p> <p>(6) Take the Levites from among the children of Israel, and cleanse them.</p> <p>(7) And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.</p> <p>(8) Then let them take a young bullock with his meat offering, <i>even</i> fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.</p> <p>(9) And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:</p> <p>(10) And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:</p> <p>(11) And Aaron shall offer the Levites before the LORD <i>for</i> an offering of the children of Israel, that they may execute the service of the LORD.</p> <p>(12) And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one <i>for</i> a sin offering, and the other <i>for</i> a burnt offering, unto the LORD, to make an atonement for the Levites.</p>	<p>(3) And Aaron did so; he lit its lamps opposite the candlestick, as the LORD {Jehovah} commanded Moses.</p> <p>(4) And this work of the candlestick <i>was of</i> beaten gold, to its shaft, to its flowers, <i>was</i> beaten work: according to the pattern which the LORD {Jehovah} had shown Moses, so he made the candlestick.</p> <p>(5) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(6) <i>Take the Levites from among the children of Israel, and cleanse them.</i></p> <p>(7) <i>And this you shall do to them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.</i></p> <p>(8) Then let them take a young bull with its meat offering, <i>even</i> fine flour mingled with oil, and another young bull you shall take for a sin offering.</p> <p>(9) <i>And you shall bring the Levites before the tabernacle of the congregation: and you shall gather the whole assembly of the children of Israel together:</i></p> <p>(10) <i>And you shall bring the Levites before the LORD {Jehovah}: and the children of Israel shall put their hands upon the Levites:</i></p> <p>(11) <i>And Aaron shall offer the Levites before the LORD {Jehovah} for an offering of the children of Israel, that they may execute the service of the LORD {Jehovah}.</i></p> <p>(12) And the Levites shall lay their hands upon the heads of the bulls: and you shall offer the one <i>for</i> a sin offering, and the other <i>for</i> a burnt offering, to the LORD {Jehovah}, to make an atonement for the Levites.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(13) And thou shalt set the Levites before Aaron, and before his sons, and offer them <i>for</i> an offering unto the LORD.</p> <p>(14) Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.</p> <p>(15) And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them <i>for</i> an offering.</p> <p>(16) For they <i>are</i> wholly given unto me from among the children of Israel; instead of such as open every womb, <i>even instead</i> of the firstborn of all the children of Israel, have I taken them unto me.</p> <p>(17) For all the firstborn of the children of Israel <i>are</i> mine, <i>both</i> man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.</p> <p>(18) And I have taken the Levites for all the firstborn of the children of Israel.</p> <p>(19) And I have given the Levites <i>as</i> a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.</p> <p>(20) And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.</p>	<p>(13) And you shall set the Levites before Aaron, and before his sons, and offer them <i>for</i> an offering to the LORD {Jehovah}.</p> <p>(14) In this way you shall separate the Levites from among the children of Israel: and the Levites shall be Mine.</p> <p>(15) And after that the Levites shall go in to do the service of the tabernacle of the congregation: and you shall cleanse them, and offer them <i>for</i> an offering.</p> <p>(16) Because they <i>are</i> wholly given to Me from among the children of Israel; in the place of all who open every womb, <i>even in the place of</i> the firstborn of all the children of Israel, I have taken them to Myself.</p> <p>(17) Because all the firstborn of the children of Israel <i>are</i> Mine, <i>both</i> man and beast: on the day that I struck every firstborn in the land of Egypt I sanctified them {made them holy} for Myself.</p> <p>(18) And I have taken the Levites for all the firstborn of the children of Israel.</p> <p>(19) And I have given the Levites <i>as</i> a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come near to the sanctuary.</p> <p>(20) And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according to all that the LORD {Jehovah} commanded Moses concerning the Levites, so the children of Israel did to them.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(21) And the Levites were purified, and they washed their clothes; and Aaron offered them <i>as</i> an offering before the LORD; and Aaron made an atonement for them to cleanse them.</p> <p>(22) And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.</p> <p>(23) And the LORD spake unto Moses, saying,</p> <p>(24) <i>This is it</i> that <i>belongeth</i> unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:</p> <p>(25) And from the age of fifty years they shall cease waiting upon the service <i>thereof</i>, and shall serve no more:</p> <p>(26) But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.</p> <p>Chapter 9</p> <p>(1) And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,</p> <p>(2) Let the children of Israel also keep the passover at his appointed season.</p>	<p>(21) And the Levites were purified, and they washed their clothes; and Aaron offered them <i>as</i> an offering before the LORD {Jehovah}; and Aaron made an atonement for them to cleanse them.</p> <p>(22) And after that the Levites went in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD {Jehovah} had commanded Moses concerning the Levites, so they did to them.</p> <p>(23) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(24) <i>This is it</i> that <i>which belongs</i> to the Levites: from twenty-five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:</p> <p>(25) And from the age of fifty years they shall cease waiting upon its service, and shall serve no more:</p> <p>(26) But shall minister with their brothers in the tabernacle of the congregation, to keep the charge, and shall do no service. This is what you shall do to the Levites concerning their charge.</p> <p>Chapter 9</p> <p>(1) And the LORD {Jehovah} spoke to Moses in the wilderness of Sinai, in the first month {Nisan [Mar.-Apr.]}^a of the second year {2514 A.H./C-1528 B.C.}* after they had come out of the land of Egypt, saying,</p> <p>(2) Let the children of Israel also keep the Passover at its appointed season.</p>
<p>9:1a – first month – Nisan {March-April} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>2nd year – 1 year after the exodus [*2514 A.H./C-1528 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(3) In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.</p> <p>(4) And Moses spake unto the children of Israel, that they should keep the passover.</p> <p>(5) And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.</p> <p>(6) And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:</p> <p>(7) And those men said unto him, We <i>are</i> defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?</p> <p>(8) And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.</p> <p>(9) And the LORD spake unto Moses, saying,</p> <p>(10) Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or <i>be</i> in a journey afar off, yet he shall keep the passover unto the LORD.</p> <p>(11) The fourteenth day of the second month at even they shall keep it, <i>and</i> eat it with unleavened bread and bitter <i>herbs</i>.</p>	<p>(3) <i>On the fourteenth day of this month, at evening, you shall keep it in its appointed season: according to all its rites, and according to all its ceremonies, you shall keep it.</i></p> <p>(4) And Moses spoke to the children of Israel, that they should keep the Passover.^b</p> <p>(5) And they kept the Passover on the fourteenth day of the first month {Nisan [Mar.-Apr.]} at evening in the wilderness of Sinai: according to all that the LORD {Jehovah} commanded Moses, so the children of Israel did.</p> <p>(6) And there were certain men, who were defiled by the dead body of a man, that they could not keep the Passover on that day: and they came before Moses and before Aaron on that day:</p> <p>(7) And those men said to him, We <i>are</i> defiled by the dead body of a man: why are we kept back, that we may not offer an offering of the LORD {Jehovah} in its appointed season among the children of Israel?</p> <p>(8) And Moses said to them, Stand still, and I will hear what the LORD {Jehovah} will command concerning you.</p> <p>(9) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(10) <i>Speak to the children of Israel, saying, If any man of you or of your posterity shall be unclean because of a dead body, or be on a journey afar off, yet he shall keep the Passover to the LORD {Jehovah}.</i></p> <p>(11) <i>The fourteenth day of the second month^c {Iyar [Apr.-May]} at evening they shall keep it, and eat it with unleavened bread and bitter herbs.</i></p>
<p>9:4b – Passover – see Lev. 23:5 - 14th day of the first month {Nisan [March-April]}</p> <p>9:11c – Passover is to be observed in the <u>first</u> month [Lev. 23:5], but if they are unclean or on a long journey on the fourteenth day of the first month they shall observe the Passover on the fourteenth day of the second month – see II Chr. 30:2-3</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(12) They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.</p> <p>(13) But the man that <i>is</i> clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.</p> <p>(14) And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.</p> <p>(15) And on the day that the tabernacle was reared up the cloud covered the tabernacle, <i>namely</i>, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.</p> <p>(16) So it was alway: the cloud covered it <i>by day</i>, and the appearance of fire by night.</p> <p>(17) And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.</p> <p>(18) At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.</p>	<p>(12) They shall leave none of it until the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it.</p> <p>(13) But the man who <i>is</i> clean, and is not in a journey, and does not keep the Passover, even the same soul shall be cut off from among his people: because he did not bring the offering of the LORD {Jehovah} in its appointed season, that man shall bear his sin.</p> <p>(14) And if a stranger shall live among you, and will keep the Passover to the LORD {Jehovah}; according to the ordinance of the Passover, and according to its manner, so shall he do: you shall have one law, both for the stranger, and for him who was born in the land.</p> <p>(15) And on the day that the tabernacle was raised up the cloud covered the tabernacle, <i>namely</i>, the tent of the testimony: and at evening there was upon the tabernacle as it were the appearance of fire, until the morning.</p> <p>(16) So it was always: the cloud covered it <i>by day</i>, and the appearance of fire by night.</p> <p>(17) And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud stayed, there the children of Israel pitched their tents.</p> <p>(18) At the commandment of the LORD {Jehovah} the children of Israel journeyed, and at the commandment of the LORD {Jehovah} they pitched {their tents}: as long as the cloud stayed upon the tabernacle they rested in their tents.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(19) And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.</p> <p>(20) And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.</p> <p>(21) And so it was, when the cloud abode from even unto the morning, and <i>that</i> the cloud was taken up in the morning, then they journeyed: whether <i>it was</i> by day or by night that the cloud was taken up, they journeyed.</p> <p>(22) Or <i>whether it were</i> two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.</p> <p>(23) At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.</p> <p>Chapter 10</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.</p>	<p>(19) And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD {Jehovah}, and did not travel.</p> <p>(20) And <i>so</i> it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD {Jehovah} they stayed in their tents, and according to the commandment of the LORD {Jehovah} they traveled.</p> <p>(21) And <i>so</i> it was, when the cloud stayed from evening until the morning, and <i>that</i> the cloud was taken up in the morning, then they traveled: whether <i>it was</i> by day or by night that the cloud was taken up, they traveled.</p> <p>(22) Or <i>whether it were</i> two days, or a month, or a year, that the cloud stayed upon the tabernacle, remaining upon it, the children of Israel stayed in their tents, and did not travel: but when it was taken up, they traveled.</p> <p>(23) At the commandment of the LORD {Jehovah} they rested in the tents, and at the commandment of the LORD {Jehovah} they traveled: they kept the charge of the LORD, at the commandment of the LORD {Jehovah} by the hand of Moses.</p> <p>Chapter 10</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) <i>Make two trumpets of silver; of a whole piece you shall make them: that you may use them for the calling of the assembly, and for the traveling of the camps.</i></p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(3) And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.</p> <p>(4) And if they blow <i>but</i> with one <i>trumpet</i>, then the princes, <i>which are</i> heads of the thousands of Israel, shall gather themselves unto thee.</p> <p>(5) When ye blow an alarm, then the camps that lie on the east parts shall go forward.</p> <p>(6) When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.</p> <p>(7) But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.</p> <p>(8) And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.</p> <p>(9) And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.</p> <p>(10) Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I <i>am</i> the LORD your God.</p>	<p>(3) And when they shall blow with them, all the assembly shall assemble themselves to you at the door of the tabernacle of the congregation.</p> <p>(4) And if they blow <i>only</i> with one <i>trumpet</i>, then the princes, <i>which are</i> heads of the thousands of Israel, shall gather themselves to you.</p> <p>(5) When you blow an alarm, then the camps that lie on the east parts shall go forward.</p> <p>(6) When you blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.</p> <p>(7) But when the congregation is to be gathered together, you shall blow, but you shall not sound an alarm.</p> <p>(8) And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance forever throughout your generations.</p> <p>(9) And if you go to war in your land against the enemy that oppresses you, then you shall blow an alarm with the trumpets; and you shall be remembered before the LORD {Jehovah} your God, and you shall be saved from your enemies.</p> <p>(10) Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, you shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I <i>am</i> the LORD {Jehovah} your God.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(21) And the Kohathites set forward, bearing the sanctuary: and <i>the other</i> did set up the tabernacle against they came.</p> <p>(22) And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host <i>was</i> Elishama the son of Ammihud.</p> <p>(23) And over the host of the tribe of the children of Manasseh <i>was</i> Gamaliel the son of Pedahzur.</p> <p>(24) And over the host of the tribe of the children of Benjamin <i>was</i> Abidan the son of Gideon.</p> <p>(25) And the standard of the camp of the children of Dan set forward, <i>which was</i> the rereward of all the camps throughout their hosts: and over his host <i>was</i> Ahiezer the son of Ammishaddai.</p> <p>(26) And over the host of the tribe of the children of Asher <i>was</i> Pagiel the son of Ocran.</p> <p>(27) And over the host of the tribe of the children of Naphtali <i>was</i> Ahira the son of Enan.</p> <p>(28) Thus <i>were</i> the journeyings of the children of Israel according to their armies, when they set forward.</p> <p>(29) And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.</p>	<p>(21) And the Kohathites set forward, carrying the sanctuary: and <i>the others</i> set up the tabernacle when it was time.</p> <p>(22) And the standard {flag} of the camp of the children of Ephraim set forward according to their armies: and over his host {multitude} <i>was</i> Elishama the son of Ammihud.</p> <p>(23) And over the host of the tribe of the children of Manasseh <i>was</i> Gamaliel the son of Pedahzur.</p> <p>(24) And over the host {multitude} of the tribe of the children of Benjamin <i>was</i> Abidan the son of Gideon.</p> <p>(25) And the standard {flag} of the camp of the children of Dan set forward, <i>which was</i> the rear guard of all the camps throughout their hosts {multitudes}: and over his host {multitude} <i>was</i> Ahiezer the son of Ammishaddai.</p> <p>(26) And over the host {multitude} of the tribe of the children of Asher <i>was</i> Pagiel the son of Ocran.</p> <p>(27) And over the host {multitude} of the tribe of the children of Naphtali <i>was</i> Ahira the son of Enan.</p> <p>(28) These <i>were</i> the travelings of the children of Israel according to their armies, when they set forward.</p> <p>(29) And Moses said to Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are traveling to the place of which the LORD {Jehovah} said, <i>I will give it to you:</i> come with us, and we will do you good: because the LORD {Jehovah} has spoken good concerning Israel.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(30) And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.</p> <p>(31) And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.</p> <p>(32) And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.</p> <p>(33) And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.</p> <p>(34) And the cloud of the LORD <i>was</i> upon them by day, when they went out of the camp.</p> <p>(35) And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.</p> <p>(36) And when it rested, he said, Return, O LORD, unto the many thousands of Israel.</p> <p>Chapter 11</p> <p>(1) And <i>when</i> the people complained, it displeased the LORD: and the LORD heard <i>it</i>; and his anger was kindled; and the fire of the LORD burnt among them, and consumed <i>them that were</i> in the uttermost parts of the camp.</p> <p>(2) And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.</p>	<p>(30) And he said to him, I will not go; but I will depart to my own land, and to my kindred.</p> <p>(31) And he said, Do not leave us, I beg you; Since as you know how we are to encamp in the wilderness, and you may be to us instead of eyes.</p> <p>(32) And it shall be, if you go with us, yes, it shall be, that what goodness the LORD {Jehovah} shall do to us, the same we will do to you.</p> <p>(33) And they departed from the mount of the LORD {Jehovah} three days' journey: and the ark of the covenant of the LORD {Jehovah} went before them in the three days' journey, to search out a resting place for them.</p> <p>(34) And the cloud of the LORD {Jehovah} <i>was</i> upon them by day, when they went out of the camp.</p> <p>(35) And it came to pass, when the ark set forward, that Moses said, Rise up, LORD {Jehovah}, and let Your enemies be scattered; and let those who hate You flee before You.</p> <p>(36) And when it rested, he said, Return, O LORD {Jehovah}, to the many thousands of Israel.</p> <p>Chapter 11</p> <p>(1) And <i>when</i> the people complained, it displeased the LORD {Jehovah}: and the LORD {Jehovah} heard <i>it</i>; and His anger was kindled; and the fire of the LORD {Jehovah} burnt among them, and consumed <i>those who were</i> in the outermost parts of the camp.</p> <p>(2) And the people cried to Moses; and when Moses prayed to the LORD {Jehovah}, the fire was quenched.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(3) And he called the name of the place Taberah: because the fire of the LORD burnt among them.</p> <p>(4) And the mixt multitude that <i>was</i> among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?</p> <p>(5) We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:</p> <p>(6) But now our soul <i>is</i> dried away: <i>there</i> is nothing at all, beside this manna, <i>before</i> our eyes.</p> <p>(7) And the manna <i>was</i> as coriander seed, and the colour thereof as the colour of bdellium.</p> <p>(8) <i>And</i> the people went about, and gathered <i>it</i>, and ground <i>it</i> in mills, or beat <i>it</i> in a mortar, and baked <i>it</i> in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.</p> <p>(9) And when the dew fell upon the camp in the night, the manna fell upon it.</p> <p>(10) Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.</p> <p>(11) And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?</p>	<p>(3) And he called the name of the place Taberah {burning};^a because the fire of the LORD {Jehovah} burnt among them.</p> <p>(4) And the mixt multitude that <i>was</i> among them began lusting {for food}: and the children of Israel also wept again, and said, Who shall give us meat to eat?</p> <p>(5) We remember the fish, which we ate in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:</p> <p>(6) But now our soul <i>is</i> dried away: <i>there</i> is nothing at all, beside this manna, <i>before</i> our eyes.</p> <p>(7) And the manna {What is it?}^b <i>was</i> as coriander seed, and its color as the color of bdellium {whitish gray}.^c</p> <p>(8) <i>And</i> the people went about, and gathered <i>it</i>, and ground <i>it</i> in mills, or beat <i>it</i> in a mortar, and baked <i>it</i> in pans, and made cakes of it: and its taste was as the taste of fresh oil.</p> <p>(9) And when the dew fell upon the camp in the night, the manna fell upon it.</p> <p>(10) Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD {Jehovah} was kindled greatly; Moses also was displeased.</p> <p>(11) And Moses said to the LORD {Jehovah}, Why have You afflicted Your servant? and why have I not found favor in Your sight, that You lay the burden of all these people upon me?</p>
<p>11:3a – Tabera {תַּבְּעָרָה} - burning</p> <p>11:7b - - manna {מָן} - "What is it?"- see Exodus 16:15</p> <p>11:7c - color of bdellium – pearl whitish gray in color</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(12) Have I conceived all this people? have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?</p> <p>(13) Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.</p> <p>(14) I am not able to bear all this people alone, because <i>it is</i> too heavy for me.</p> <p>(15) And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.</p> <p>(16) And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.</p> <p>(17) And I will come down and talk with thee there: and I will take of the spirit which <i>is</i> upon thee, and will put <i>it</i> upon them; and they shall bear the burden of the people with thee, that thou bear <i>it</i> not thyself alone.</p> <p>(18) And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for <i>it was</i> well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.</p> <p>(19) Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;</p>	<p>(12) Have I conceived all these people? have I given birth to them, that You should say to me, Carry them in your bosom, as a nursing father carries the nursing child, to the land which You swore to their forefathers?</p> <p>(13) Where should I have meat to give to all these people? because they cry out to me, saying, Give us meat, that we may eat.</p> <p>(14) I am not able to bear all this people alone, because <i>it is</i> too heavy for me.</p> <p>(15) And if You deal this way with me, kill me, I beg You, out of hand, if I have found favor in Your sight; and let me not see my wretchedness.</p> <p>(16) And the LORD {Jehovah} said to Moses, Gather to me seventy men^d of the elders of Israel, whom you know to be the elders of the people, and officers over them; and bring them to the tabernacle of the congregation, that they may stand there with you.</p> <p>(17) And I will come down and talk with you there: and I will take of the spirit which <i>is</i> upon you, and will put <i>it</i> upon them; and they shall bear the burden of the people with you, that you not bear <i>it</i> alone.</p> <p>(18) And you say to the people, Sanctify yourselves {make yourselves holy} against tomorrow, and you shall eat meat: because you have wept in the ears of the LORD {Jehovah}, saying, Who shall give us meat to eat? because <i>it was</i> well with us in Egypt: therefore the LORD {Jehovah} will give you meat, and you shall eat.</p> <p>(19) You shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;</p>
11:16d – seventy men of the elders – see Ex. 24:1	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(20) <i>But</i> even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which <i>is</i> among you, and have wept before him, saying, Why came we forth out of Egypt?</p> <p>(21) And Moses said, The people, among whom I <i>am</i>, <i>are</i> six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.</p> <p>(22) Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?</p> <p>(23) And the LORD said unto Moses, Is the LORD'S hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.</p> <p>(24) And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.</p> <p>(25) And the LORD came down in a cloud, and spake unto him, and took of the spirit that <i>was</i> upon him, and gave <i>it</i> unto the seventy elders: and it came to pass, <i>that</i>, when the spirit rested upon them, they prophesied, and did not cease.</p> <p>(26) But there remained two <i>of the</i> men in the camp, the name of the one <i>was</i> Eldad, and the name of the other Medad: and the spirit rested upon them; and they <i>were</i> of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.</p>	<p>(20) <i>But</i> even a whole month, until it comes out at your nostrils, and it shall be despised by you: because you have despised the LORD {Jehovah} Who <i>is</i> among you, and have wept before Him, saying, Why did we come forth out of Egypt?</p> <p>(21) And Moses said, The people, among whom I <i>am</i>, <i>are</i> six hundred thousand footmen; and You have said, I will give them meat, that they may eat a whole month.</p> <p>(22) Shall the flocks and the herds be killed for them, to be enough for them? or shall all the fish of the sea be gathered together for them, to be enough for them?</p> <p>(23) And the LORD {Jehovah} said to Moses, <i>Has the LORD's {Jehovah's} hand grown short? you shall see now whether My word shall come to pass to you or not.</i></p> <p>(24) And Moses went out, and told the people the words of the LORD {Jehovah}, and gathered the seventy men of the elders of the people, and set them all around the tabernacle.</p> <p>(25) And the LORD {Jehovah} came down in a cloud, and spoke to him, and took of the spirit that <i>was</i> upon him, and gave <i>it</i> to the seventy elders: and it came to pass, <i>that</i>, when the spirit rested upon them, they prophesied, and did not cease.</p> <p>(26) But there remained two <i>of the</i> men in the camp, the name of the one <i>was</i> Eldad, and the name of the other Medad: and the spirit rested upon them; and they <i>were</i> of those who were written, but did not go out to the tabernacle: and they prophesied in the camp.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(27) And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.</p> <p>(28) And Joshua the son of Nun, the servant of Moses, <i>one</i> of his young men, answered and said, My lord Moses, forbid them.</p> <p>(29) And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, <i>and</i> that the LORD would put his spirit upon them!</p> <p>(30) And Moses gat him into the camp, he and the elders of Israel.</p> <p>(31) And there went forth a wind from the LORD, and brought quails from the sea, and let <i>them</i> fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits <i>high</i> upon the face of the earth.</p> <p>(32) And the people stood up all that day, and all <i>that</i> night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread <i>them</i> all abroad for themselves round about the camp.</p> <p>(33) And while the flesh <i>was</i> yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.</p>	<p>(27) And there ran a young man, and told Moses, and said, Eldad and Medad prophesy in the camp.</p> <p>(28) And Joshua the son of Nun, the servant of Moses, <i>one</i> of his young men, answered and said, My lord Moses, forbid them.</p> <p>(29) And Moses said to him, Do you envy for my sake? would God that all the LORD's {Jehovah's} people were prophets, <i>and</i> that the LORD {Jehovah} would put His Spirit upon them!</p> <p>(30) And Moses went into the camp, he and the elders of Israel.</p> <p>(31) And there went forth a wind from the LORD {Jehovah}, and brought quails from the sea,^e and let <i>them</i> fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, all around the camp, and as it were two cubits <i>high</i> {about 36 in.; 3 ft.; 0.91 m.} upon the face of the earth.</p> <p>(32) And the people stood up all that day, and all <i>that</i> night, and all the next day, and they gathered the quails: he who gathered least gathered ten homers^f {about 62.5 bushels; 600 gal.; 2271 L.}: and they spread <i>them</i> all abroad for themselves all around the camp.</p> <p>(33) And while the meat <i>was</i> still between their teeth, before it was chewed, the wrath {anger; judgment} of the LORD {Jehovah} was kindled against the people, and the LORD {Jehovah} struck the people with a very great plague.</p>
<p>11:31e – quails – Ex. 16:12-13</p> <p>11:32f – 1 homer = 10 epahs = 222 liters = 6.25 bushels = 240 quarts = about 60 gallons = 227.1 liters – see Appendix J: Bible Weights and Measures</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(34) And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted.</p> <p>(35) <i>And</i> the people journeyed from Kibrothhattaavah unto Hazeroth; and abode at Hazeroth.</p> <p>Chapter 12</p> <p>(1) And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.</p> <p>(2) And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard <i>it</i>.</p> <p>(3) (Now the man Moses <i>was</i> very meek, above all the men which <i>were</i> upon the face of the earth.)</p> <p>(4) And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.</p> <p>(5) And the LORD came down in the pillar of the cloud, and stood <i>in</i> the door of the tabernacle, and called Aaron and Miriam: and they both came forth.</p> <p>(6) And he said, Hear now my words: If there be a prophet among you, <i>I</i> the LORD will make myself known unto him in a vision, <i>and</i> will speak unto him in a dream.</p> <p>(7) My servant Moses <i>is</i> not so, who <i>is</i> faithful in all mine house.</p> <p>(8) With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?</p>	<p>(34) And He called the name of that place Kibrothhattaavah {graves of those who lusted}:^z because there they buried the people who lusted.</p> <p>(35) <i>And</i> the people journeyed from Kibrothhattaavah to Hazeroth; and stayed at Hazeroth.</p> <p>Chapter 12</p> <p>(1) And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married: because he had married an Ethiopian woman.^a</p> <p>(2) And they said, Has the LORD {Jehovah} indeed spoken only by Moses? has He not spoken also by us? And the LORD {Jehovah} heard <i>it</i>.</p> <p>(3) (Now the man Moses <i>was</i> very humble, above all the men who <i>were</i> upon the face of the earth.)</p> <p>(4) And the LORD {Jehovah} spoke suddenly to Moses, and to Aaron, and to Miriam, <i>Come out the three of you to the tabernacle of the congregation</i>. And the three of them came out.</p> <p>(5) And the LORD {Jehovah} came down in the pillar of the cloud, and stood <i>in</i> the door of the tabernacle, and called Aaron and Miriam: and they both came forth.</p> <p>(6) And He said, <i>Hear now My words: If there is a prophet among you, I the LORD {Jehovah} will make Myself known to him in a vision, and will speak to him in a dream</i>.</p> <p>(7) <i>My servant Moses is not so, who is faithful in all My house</i>.</p> <p>(8) <i>With him I will speak mouth to mouth, plainly, and not in dark speeches; and the form of the LORD {Jehovah} he shall see: why then were you not afraid to speak against My servant Moses?</i></p>
<p>11:34g - Kibrothhattaavah {קברות התאוה} – graves of those who lusted 12:1a – Ex. 2:21 – Ethiopia – North Africa which may also mean that she was probably black</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(9) And the anger of the LORD was kindled against them; and he departed.</p> <p>(10) And the cloud departed from off the tabernacle; and, behold, Miriam <i>became</i> leprous, <i>white</i> as snow: and Aaron looked upon Miriam, and, behold, <i>she was</i> leprous.</p> <p>(11) And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.</p> <p>(12) Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.</p> <p>(13) And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.</p> <p>(14) And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in <i>again</i>.</p> <p>(15) And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in <i>again</i>.</p> <p>(16) And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.</p> <p>Chapter 13</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.</p>	<p>(9) And the anger of the LORD {Jehovah} was kindled against them; and He departed.</p> <p>(10) And the cloud departed from off the tabernacle; and, Miriam <i>became</i> leprous, <i>white</i> as snow: and Aaron looked upon Miriam, and, indeed, <i>she was</i> leprous.</p> <p>(11) And Aaron said to Moses, Alas, my lord, I beg you, do not lay this sin upon us, in which we have done foolishly, and in which we have sinned.</p> <p>(12) Let her not be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb.</p> <p>(13) And Moses cried to the LORD {Jehovah}, saying, Heal her now, O God, I beg You.</p> <p>(14) And the LORD {Jehovah} said to Moses, <i>If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.</i></p> <p>(15) And Miriam was shut out from the camp seven days: and the people did not travel until Miriam was brought in <i>again</i>.</p> <p>(16) And afterward the people moved from Hazeroth, and pitched in the wilderness of Paran.</p> <p>Chapter 13</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) <i>Send men, that they may search the land of Canaan, which I give to the children of Israel: of every tribe of their fathers you shall send a man, everyone a ruler among them.</i></p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(3) And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men <i>were</i> heads of the children of Israel.</p> <p>(4) And these <i>were</i> their names: of the tribe of Reuben, Shammua the son of Zaccur.</p> <p>(5) Of the tribe of Simeon, Shaphat the son of Hori.</p> <p>(6) Of the tribe of Judah, Caleb the son of Jephunneh.</p> <p>(7) Of the tribe of Issachar, Igal the son of Joseph.</p> <p>(8) Of the tribe of Ephraim, Oshea the son of Nun.</p> <p>(9) Of the tribe of Benjamin, Palti the son of Raphu.</p> <p>(10) Of the tribe of Zebulun, Gaddiel the son of Sodi.</p> <p>(11) Of the tribe of Joseph, <i>namely</i>, of the tribe of Manasseh, Gaddi the son of Susi.</p> <p>(12) Of the tribe of Dan, Ammiel the son of Gemalli.</p> <p>(13) Of the tribe of Asher, Sethur the son of Michael.</p> <p>(14) Of the tribe of Naphtali, Nahbi the son of Vophsi.</p> <p>(15) Of the tribe of Gad, Geuel the son of Machi.</p> <p>(16) These <i>are</i> the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.</p> <p>(17) And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this <i>way</i> southward, and go up into the mountain:</p>	<p>(3) And Moses by the commandment of the LORD {Jehovah} sent them from the wilderness of Paran: all those men <i>were</i> heads of the children of Israel.</p> <p>(4) And these <i>were</i> their names: of the tribe of Reuben, Shammua the son of Zaccur.</p> <p>(5) Of the tribe of Simeon, Shaphat the son of Hori.</p> <p>(6) Of the tribe of Judah, Caleb the son of Jephunneh.</p> <p>(7) Of the tribe of Issachar, Igal the son of Joseph.</p> <p>(8) Of the tribe of Ephraim, Oshea {Joshua [Jehovah saves]}^a the son of Nun.</p> <p>(9) Of the tribe of Benjamin, Palti the son of Raphu.</p> <p>(10) Of the tribe of Zebulun, Gaddiel the son of Sodi.</p> <p>(11) Of the tribe of Joseph, <i>namely</i>, of the tribe of Manasseh, Gaddi the son of Susi.</p> <p>(12) Of the tribe of Dan, Ammiel the son of Gemalli.</p> <p>(13) Of the tribe of Asher, Sethur the son of Michael.</p> <p>(14) Of the tribe of Naphtali, Nahbi the son of Vophsi.</p> <p>(15) Of the tribe of Gad, Geuel the son of Machi.</p> <p>(16) These <i>are</i> the names of the men whom Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua {Joshua [Jehovah saves]}^b.</p> <p>(17) And Moses sent them to spy out the land of Canaan, and said to them, Get yourselves up this <i>way</i> southward, and go up into the mountain:</p>
<p>13:8a – Oshea – Hosea – another name of Joshua [Jehovah saves] – see Num. 13:16</p> <p>13:16b – Joshua [Jehovah saves]</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(18) And see the land, what it <i>is</i>; and the people that dwelleth therein, whether they <i>be</i> strong or weak, few or many;</p> <p>(19) And what the land <i>is</i> that they dwell in, whether it <i>be</i> good or bad; and what cities <i>they be</i> that they dwell in, whether in tents, or in strong holds;</p> <p>(20) And what the land <i>is</i>, whether it <i>be</i> fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time <i>was</i> the time of the firstripe grapes.</p> <p>(21) So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.</p> <p>(22) And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, <i>were</i>. (Now Hebron was built seven years before Zoan in Egypt.)</p> <p>(23) And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and <i>they brought</i> of the pomegranates, and of the figs.</p> <p>(24) The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.</p> <p>(25) And they returned from searching of the land after forty days.</p>	<p>(18) And see the land, what it <i>is</i>; and the people who lived in it, whether they <i>are</i> strong or weak, few or many;</p> <p>(19) And what the land <i>is</i> that they live in, whether it <i>is</i> good or bad; and what cities that they live in, whether in tents, or in strongholds;</p> <p>(20) And what the land <i>is</i>, whether it <i>is</i> fat or lean, whether there is wood in it, or not. And be of good courage, and bring of the fruit of the land. Now the time <i>was</i> the time of the first ripe grapes.^c</p> <p>(21) So they went up, and searched the land from the wilderness of Zin to Rehob, as men come to Hamath.</p> <p>(22) And they ascended {went up} by the south, and came to Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak {giants},^d <i>were</i>. (Now Hebron was built seven years before Zoan in Egypt.)</p> <p>(23) And they came to the brook of Eshcol, and cut down from there a branch with one cluster of grapes, and they carried it between two {men} upon a staff; and <i>they brought</i> of the pomegranates, and of the figs.</p> <p>(24) The place was called the brook Eshcol {valley of the cluster},^e because of the cluster of grapes which the children of Israel cut down from there.</p> <p>(25) And they returned from searching of the land after forty days.</p>
<p>13:20c – time of the first ripe grapes – early fall 13:22d – children of Anak – see Num. 13:33 – giants 13:24e – brook Eshcol {עֵשְׂכֹל} – valley of the cluster {of grapes}</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(26) And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.</p> <p>(27) And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this <i>is</i> the fruit of it.</p> <p>(28) Nevertheless the people <i>be</i> strong that dwell in the land, and the cities <i>are</i> walled, <i>and</i> very great: and moreover we saw the children of Anak there.</p> <p>(29) The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.</p> <p>(30) And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.</p> <p>(31) But the men that went up with him said, We <i>be</i> not able to go up against the people; for they <i>are</i> stronger than we.</p> <p>(32) And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, <i>is</i> a land that eateth up the inhabitants thereof; and all the people that we saw in it <i>are</i> men of a great stature.</p> <p>(33) And there we saw the giants, the sons of Anak, <i>which come</i> of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.</p>	<p>(26) And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, to the wilderness of Paran, to Kadesh; and brought back word to them, and to all the congregation, and showed them the fruit of the land.</p> <p>(27) And they told him, and said, We came to the land where you sent us, and surely it flows with milk and honey; and this <i>is</i> some of its fruit.</p> <p>(28) Nevertheless the people <i>are</i> strong who live in the land, and the cities <i>are</i> walled, <i>and</i> very great: and moreover we saw the children of Anak^f {giants} there.</p> <p>(29) The Amalekites live in the land of the south: and the Hittites, and the Jebusites, and the Amorites, live in the mountains: and the Canaanites live by the sea, and by the coast of Jordan.</p> <p>(30) And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; because we are well able to overcome it.</p> <p>(31) But the men who went up with him said, We are not able to go up against the people; because they <i>are</i> stronger than we.</p> <p>(32) And they brought up an evil report of the land which they had searched to the children of Israel, saying, The land, through which we have gone to search, <i>is</i> a land that devours those who live in it; and all the people that we saw in it <i>are</i> men of a great stature.</p> <p>(33) And there we saw the giants, the sons of Anak, <i>who come</i> of the giants:^s and we were in our own sight as grasshoppers, and so we were in their sight.</p>
<p>13:28f – children of Anak {giants} – see Num. 13:22 and 13:33 13:33g - giants - see Gen. 6:4</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
Chapter 14 (1) And all the congregation lifted up their voice, and cried; and the people wept that night. (2) And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! (3) And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? (4) And they said one to another, Let us make a captain, and let us return into Egypt. (5) Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. (6) And Joshua the son of Nun, and Caleb the son of Jephunneh, <i>which were</i> of them that searched the land, rent their clothes: (7) And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, <i>is</i> an exceeding good land. (8) If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. (9) Only rebel not ye against the LORD, neither fear ye the people of the land; for they <i>are</i> bread for us: their defence is departed from them, and the LORD <i>is</i> with us: fear them not.	Chapter 14 (1) And all the congregation lifted up their voice, and cried; and the people wept that night. (2) And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said to them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! (3) And why has the LORD {Jehovah} brought us to this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? (4) And they said one to another, Let us make a captain, and let us return into Egypt. (5) Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. (6) And Joshua the son of Nun, and Caleb the son of Jephunneh, <i>who were</i> of those who searched the land, tore their clothes: (7) And they spoke to all the company of the children of Israel, saying, The land, which we passed through to search, <i>is</i> an exceedingly good land. (8) If the LORD {Jehovah} delights in us, then He will bring us into this land, and give it to us; a land which flows with milk and honey. (9) Only do not rebel against the LORD {Jehovah}, neither be afraid of the people of the land; because they <i>are</i> bread for us: their defense has departed from them, and the LORD {Jehovah} <i>is</i> with us: do not fear them.

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(10) But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.</p> <p>(11) And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?</p> <p>(12) I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.</p> <p>(13) And Moses said unto the LORD, Then the Egyptians shall hear <i>it</i>, (for thou broughtest up this people in thy might from among them;)</p> <p>(14) And they will tell <i>it</i> to the inhabitants of this land: <i>for</i> they have heard that thou LORD <i>art</i> among this people, that thou LORD art seen face to face, and <i>that</i> thy cloud standeth over them, and <i>that</i> thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.</p> <p>(15) Now <i>if</i> thou shalt kill <i>all</i> this people as one man, then the nations which have heard the fame of thee will speak, saying,</p> <p>(16) Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.</p> <p>(17) And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,</p>	<p>(10) But all the congregation wanted to stone them with stones. And the glory of the LORD {Jehovah} appeared in the tabernacle of the congregation before all the children of Israel.</p> <p>(11) And the LORD {Jehovah} said to Moses, <i>How long will this people provoke Me? and how long will it be before they believe Me, for all the signs which I have shown among them?</i></p> <p>(12) <i>I will strike them with the pestilence, and disinherit them, and will make of you a greater nation and mightier than they.</i></p> <p>(13) And Moses said to the LORD {Jehovah}, Then the Egyptians shall hear <i>it</i>, (because You brought up this people in Your might from among them;)</p> <p>(14) And they will tell <i>it</i> to those who live in this land: <i>because</i> they have heard that You LORD {Jehovah} <i>are</i> among this people, that You LORD {Jehovah} are seen face to face, and <i>that</i> Your cloud stands over them, and <i>that</i> You go before them, by day time in a pillar of a cloud, and in a pillar of fire by night.</p> <p>(15) Now <i>if</i> You shall kill <i>all</i> this people as one man, then the nations which have heard of Your fame will speak, saying,</p> <p>(16) Because the LORD {Jehovah} was not able to bring this people into the land which He swore to them, therefore He has killed them in the wilderness.</p> <p>(17) And now, I beg You, let the power of my Lord be great, as You have spoken, saying,</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(18) The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing <i>the guilty</i>, visiting the iniquity of the fathers upon the children unto the third and fourth <i>generation</i>.</p> <p>(19) Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.</p> <p>(20) And the LORD said, I have pardoned according to thy word:</p> <p>(21) But <i>as truly as I live</i>, all the earth shall be filled with the glory of the LORD.</p> <p>(22) Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;</p> <p>(23) Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:</p> <p>(24) But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.</p> <p>(25) (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.</p> <p>(26) And the LORD spake unto Moses and unto Aaron, saying,</p> <p>(27) How long <i>shall I bear with</i> this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.</p>	<p>(18) The LORD {Jehovah} <i>is</i> patient, and of great mercy, forgiving sin and transgression, and by no means clearing <i>the guilty</i>, visiting the sin of the fathers upon the children to the third and fourth <i>generations</i>.</p> <p>(19) Pardon, I beg of You, the sin of this people according to the greatness of Your mercy, and as You have forgiven this people, from Egypt even until now.</p> <p>(20) And the LORD {Jehovah} said, <i>I have pardoned according to your word:</i></p> <p>(21) <i>But as truly as I live</i>, all the earth shall be filled with the glory of the LORD {Jehovah}.</p> <p>(22) Because all those men who have seen My glory, and My miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not listened to My voice;</p> <p>(23) Surely they shall not see the land which I swore to their forefathers, neither shall any of those who provoked Me see it:</p> <p>(24) But My servant Caleb, because he had another spirit with him, and has followed Me fully, I will bring him into the land into where he went; and his descendants shall possess it.</p> <p>(25) (Now the Amalekites and the Canaanites lived in the valley.) <i>Tomorrow turn, and go into the wilderness by the way of the Red Sea.</i></p> <p>(26) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,</p> <p>(27) <i>How long shall I bear with this evil congregation, which murmurs against Me?</i> I have heard the murmurings of the children of Israel, which they murmur against Me.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(28) Say unto them, <i>As truly as</i> I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:</p> <p>(29) Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,</p> <p>(30) Doubtless ye shall not come into the land, <i>concerning</i> which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.</p> <p>(31) But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.</p> <p>(32) But <i>as for</i> you, your carcases, they shall fall in this wilderness.</p> <p>(33) And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.</p> <p>(34) After the number of the days in which ye searched the land, <i>even</i> forty days, each day for a year, shall ye bear your iniquities, <i>even</i> forty years, and ye shall know my breach of promise.</p> <p>(35) I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.</p> <p>(36) And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,</p>	<p>(28) Say to them, <i>As truly as</i> I live, says the LORD {Jehovah}, as you have spoken in My ears, so I will do to you:</p> <p>(29) Your dead bodies shall fall in this wilderness; and all who were numbered of you, according to your whole number, from twenty years old and upward, who have murmured against Me,</p> <p>(30) Without a doubt you shall not come into the land, <i>concerning</i> which I swore to cause you to live there, except Caleb the son of Jephunneh, and Joshua the son of Nun.</p> <p>(31) But your little ones, which you said should be a prey, them I will bring in, and they shall know the land which you have despised.</p> <p>(32) But <i>as for</i> you, your dead bodies, shall fall in this wilderness.</p> <p>(33) And your children shall wander in the wilderness forty years, and bear your prostitution, until your dead bodies are wasted in the wilderness.</p> <p>(34) After the number of the days in which you searched the land, <i>even</i> forty days, each day for a year, you shall bear your sins, <i>even</i> forty years, and you shall know My breach of promise.</p> <p>(35) I the LORD {Jehovah} have said, I will surely do it to all this evil congregation, that are gathered together against Me: in this wilderness they shall be consumed, and there they shall die.</p> <p>(36) And the men, whom Moses sent to search the land, who returned, and caused all the congregation to murmur against Him, by bringing up a slander upon the land,</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(37) Even those men that did bring up the evil report upon the land, died by the plague before the LORD.</p> <p>(38) But Joshua the son of Nun, and Caleb the son of Jephunneh, <i>which were</i> of the men that went to search the land, lived <i>still</i>.</p> <p>(39) And Moses told these sayings unto all the children of Israel: and the people mourned greatly.</p> <p>(40) And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we <i>be here</i>, and will go up unto the place which the LORD hath promised: for we have sinned.</p> <p>(41) And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.</p> <p>(42) Go not up, for the LORD <i>is</i> not among you; that ye be not smitten before your enemies.</p> <p>(43) For the Amalekites and the Canaanites <i>are</i> there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.</p> <p>(44) But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.</p> <p>(45) Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, <i>even</i> unto Hormah.</p>	<p>(37) Even those men who brought up the evil report upon the land, died by the plague before the LORD {Jehovah}.</p> <p>(38) But Joshua the son of Nun, and Caleb the son of Jephunneh, <i>who were</i> of the men that went to search the land, lived <i>still</i>.</p> <p>(39) And Moses told these sayings to all the children of Israel: and the people mourned greatly.</p> <p>(40) And they rose up early in the morning, and went up into the top of the mountain, saying, Look, we are <i>here</i>, and will go up to the place which the LORD {Jehovah} has promised: because we have sinned.</p> <p>(41) And Moses said, Why now do you sin against the commandment of the LORD {Jehovah}? but it shall not prosper.</p> <p>(42) Do not go up, because the LORD {Jehovah} <i>is</i> not among you; that you not be killed before your enemies.</p> <p>(43) Because the Amalekites and the Canaanites <i>are</i> there before you, and you shall fall by the sword: because you have turned away from the LORD, therefore the LORD {Jehovah} will not be with you.</p> <p>(44) But they presumed to go up to the hill top: nevertheless the ark of the covenant of the LORD {Jehovah}, and Moses, did not depart out of the camp.</p> <p>(45) Then the Amalekites came down, and the Canaanites who lived in that hill, and struck them, and discomfited them, <i>even</i> to Hormah.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
Chapter 15 (1) And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, (3) And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: (4) Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth <i>part</i> of an hin of oil. (5) And the fourth <i>part</i> of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. (6) Or for a ram, thou shalt prepare <i>for</i> a meat offering two tenth deals of flour mingled with the third <i>part</i> of an hin of oil. (7) And for a drink offering thou shalt offer the third <i>part</i> of an hin of wine, <i>for</i> a sweet savour unto the LORD. (8) And when thou preparest a bullock <i>for</i> a burnt offering, or <i>for</i> a sacrifice in performing a vow, or peace offerings unto the LORD:	Chapter 15 (1) And the LORD {Jehovah} spoke to Moses, saying, (2) <i>Speak to the children of Israel, and say to them, When you have come into the land of your homes, which I give to you,</i> (3) <i>And will make an offering by fire to the LORD {Jehovah}, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet aroma to the LORD {Jehovah}, of the herd, or of the flock:</i> (4) <i>Then he who offers his offering to the LORD {Jehovah} shall bring a meat offering of a tenth deal of flour {tenth of an omer; 0.1 ephah} {about 2.3 qts.; 2.2 L.}^a mingled with the fourth <i>part</i> of a hin of oil {about 1.0 qt.; 0.91 L.}.^b</i> (5) <i>And the fourth <i>part</i> of a hin of wine {about 1.0 qt.; 0.91 L.} for a drink offering you shall prepare with the burnt offering or sacrifice, for one lamb.</i> (6) <i>Or for a ram, you shall prepare <i>for</i> a meat offering two tenth deals of flour {omer; 0.1 ephah} {about 4.6 qts.; 4.4 L.} mingled with the third <i>part</i> of a hin of oil {a little more than a quart; 1.2 L.}.</i> (7) <i>And for a drink offering you shall offer the third <i>part</i> of a hin of wine {a little more than a quart; 1.2 lit.}, <i>for</i> a sweet aroma to the LORD {Jehovah}.</i> (8) <i>And when you prepare a bull <i>for</i> a burnt offering, or <i>for</i> a sacrifice in performing a vow, or peace offerings to the LORD {Jehovah}:</i>
15:4a – a tenth deal - {omer; 0.1 ephah} tenth <i>part</i> of an ephah - ephah = 22.2 liters = 24 quarts = 3 pecks = 6 gallons - omer = 0.1 ephah = 2.2 liters = 2.3 quarts - a little more than half a gallon – see Ex. 16:36 15:4b - hin - 1/6 bath = 3.6 liters = 1 gallon -- a fourth of a hin would be about a quart, a little less than a liter - 0.9 liters. - see Appendix J: Bible Weights and Measures	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(9) Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.</p> <p>(10) And thou shalt bring for a drink offering half an hin of wine, <i>for</i> an offering made by fire, of a sweet savour unto the LORD.</p> <p>(11) Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.</p> <p>(12) According to the number that ye shall prepare, so shall ye do to every one according to their number.</p> <p>(13) All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.</p> <p>(14) And if a stranger sojourn with you, or whosoever <i>be</i> among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.</p> <p>(15) One ordinance <i>shall be both</i> for you of the congregation, and also for the stranger that sojourneth <i>with you</i>, an ordinance for ever in your generations: as ye <i>are</i>, so shall the stranger be before the LORD.</p> <p>(16) One law and one manner shall be for you, and for the stranger that sojourneth with you.</p> <p>(17) And the LORD spake unto Moses, saying,</p> <p>(18) Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,</p> <p>(19) Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.</p>	<p>(9) Then he shall bring with a bull a meat offering of three tenth deals of flour {tenth of an omer; 0.1 ephah} {about 6.9 qts.; 6.6 L.} mingled with half a hin of oil {about half a gallon; 1.8 L.}.</p> <p>(10) And you shall bring for a drink offering half a hin of wine {about half a gallon; 1.8 L.}, <i>for</i> an offering made by fire, of a sweet aroma to the LORD {Jehovah}.</p> <p>(11) This shall be done for one bull, or for one ram, or for a lamb, or a kid.</p> <p>(12) According to the number that you shall prepare, so shall you do to everyone according to their number.</p> <p>(13) All who are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet aroma to the LORD {Jehovah}.</p> <p>(14) And if a stranger lives with you, or whoever <i>is</i> among you in your generations, and will offer an offering made by fire, of a sweet aroma to the LORD {Jehovah}; as you do, so shall he do.</p> <p>(15) One ordinance <i>shall be both</i> for you of the congregation, and also for the stranger who lives <i>with you</i>, an ordinance forever in your generations: as you <i>are</i>, so shall the stranger be before the LORD {Jehovah}.</p> <p>(16) One law and one manner shall be for you, and for the stranger who lives with you.</p> <p>(17) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(18) Speak to the children of Israel, and say to them, When you come into the land into which I bring you,</p> <p>(19) Then it shall be, that, when you eat of the bread of the land, you shall offer up an lifted-up offering to the LORD {Jehovah}.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(20) Ye shall offer up a cake of the first of your dough <i>for</i> an heave offering: as <i>ye do</i> the heave offering of the threshingfloor, so shall ye heave it.</p> <p>(21) Of the first of your dough ye shall give unto the LORD an heave offering in your generations.</p> <p>(22) And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,</p> <p>(23) <i>Even</i> all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded <i>Moses</i>, and henceforward among your generations;</p> <p>(24) Then it shall be, if <i>ought</i> be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.</p> <p>(25) And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it <i>is</i> ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:</p> <p>(26) And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people <i>were</i> in ignorance.</p> <p>(27) And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.</p>	<p>(20) You shall offer up a cake of the first of your dough <i>for</i> a lifted-up offering: as <i>you do</i> the lifted-up offering of the threshing floor, so shall you lift it up.</p> <p>(21) Of the first of your dough you shall give to the LORD {Jehovah} a lifted-up offering in your generations.</p> <p>(22) And if you have erred, and not observed all these commandments, which the LORD {Jehovah} has spoken to Moses,</p> <p>(23) <i>Even</i> all that the LORD {Jehovah} has commanded you by the hand of Moses, from the day that the LORD {Jehovah} commanded <i>Moses</i>, and from this time forth among your generations;</p> <p>(24) Then it shall be, if <i>anything</i> is committed by ignorance^c without the knowledge of the congregation, that all the congregation shall offer one young bull for a burnt offering, for a sweet aroma to the LORD {Jehovah}, with its meat offering, and its drink offering, according to the manner, and one kid of the goats for a sin offering.</p> <p>(25) And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; because it <i>was done in</i> ignorance: and they shall bring their offering, a sacrifice made by fire to the LORD {Jehovah}, and their sin offering before the LORD {Jehovah}, for their ignorance:</p> <p>(26) And it shall be forgiven all the congregation of the children of Israel, and the stranger who lives among them; since all the people <i>were</i> in ignorance.</p> <p>(27) And if any soul sins through ignorance, then he shall bring a female goat of the first year for a sin offering.</p>
<p>15:24c – breaking the laws {commandments} is sin; even if a person is unaware {ignorant} that they are breaking the law – Lev. 5:17</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(28) And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.</p> <p>(29) Ye shall have one law for him that sinneth through ignorance, <i>both for</i> him that is born among the children of Israel, and for the stranger that sojourneth among them.</p> <p>(30) But the soul that doeth <i>ought</i> presumptuously, <i>whether he be</i> born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.</p> <p>(31) Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity <i>shall be</i> upon him.</p> <p>(32) And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.</p> <p>(33) And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.</p> <p>(34) And they put him in ward, because it was not declared what should be done to him.</p> <p>(35) And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.</p> <p>(36) And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.</p> <p>(37) And the LORD spake unto Moses, saying,</p>	<p>(28) And the priest shall make an atonement for the soul who sins ignorantly, when he sins by ignorance before the LORD {Jehovah}, to make an atonement for him; and it shall be forgiven him.</p> <p>(29) You shall have one law for him who sins through ignorance, <i>both for</i> him who is born among the children of Israel, and for the stranger who lives among them.</p> <p>(30) But the soul who does <i>anything</i> presumptuously {intentionally},^d <i>whether he is</i> born in the land, or a stranger, the same reproaches the LORD {Jehovah}; and that soul shall be cut off from among his people.</p> <p>(31) Because he has despised the word of the LORD {Jehovah}, and has broken His commandment, that soul shall completely be cut off; his sin <i>shall be</i> upon him.</p> <p>(32) And while the children of Israel were in the wilderness, they found a man who gathered sticks on the sabbath day {Saturday}.</p> <p>(33) And those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation.</p> <p>(34) And they put him in a room, because it was not declared what should be done to him.</p> <p>(35) And the LORD {Jehovah} said to Moses, <i>The man shall surely be put to death: all the congregation shall stone him with stones outside the camp.</i></p> <p>(36) And all the congregation brought him outside the camp, and stoned him with stones, and he died; as the LORD {Jehovah} commanded Moses.</p> <p>(37) And the LORD {Jehovah} spoke to Moses, saying,</p>
15:30d – presumptuously – intentionally breaking the law	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(38) Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:</p> <p>(39) And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:</p> <p>(40) That ye may remember, and do all my commandments, and be holy unto your God.</p> <p>(41) I <i>am</i> the LORD your God, which brought you out of the land of Egypt, to be your God: I <i>am</i> the LORD your God.</p> <p>Chapter 16</p> <p>(1) Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took <i>men</i>:</p> <p>(2) And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:</p> <p>(3) And they gathered themselves together against Moses and against Aaron, and said unto them, <i>Ye take</i> too much upon you, seeing all the congregation <i>are</i> holy, every one of them, and the LORD <i>is</i> among them: wherefore then lift ye up yourselves above the congregation of the LORD?</p>	<p>(38) <i>Speak to the children of Israel, and bid them that they make them fringes in the borders of their clothes throughout their generations, and that they put upon the fringe of the borders a ribbon of blue:</i></p> <p>(39) <i>And it shall be to you for a fringe, that you may look upon it, and remember all the commandments of the LORD {Jehovah}, and do them; and that you not seek after your own heart and your own eyes, after which you used to go prostituting:</i></p> <p>(40) <i>That you may remember, and do all My commandments, and be holy to your God.</i></p> <p>(41) <i>I am the LORD {Jehovah} your God, Who brought you out of the land of Egypt, to be your God: I am the LORD {Jehovah} your God.</i></p> <p>Chapter 16</p> <p>(1) Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took <i>men</i>:</p> <p>(2) And they rose up before Moses, with certain of the children of Israel, two hundred fifty princes of the assembly, famous in the congregation, men of renown:</p> <p>(3) And they gathered themselves together against Moses and against Aaron, and said to them, <i>You take</i> too much upon yourself, since all the congregation <i>are</i> holy, everyone of them, and the LORD {Jehovah} <i>is</i> among them: why then do you lift yourselves above the congregation of the LORD {Jehovah}?</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(4) And when Moses heard <i>it</i>, he fell upon his face:</p> <p>(5) And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who <i>are</i> his, and <i>who is</i> holy; and will cause <i>him</i> to come near unto him: even <i>him</i> whom he hath chosen will he cause to come near unto him.</p> <p>(6) This do; Take you censers, Korah, and all his company;</p> <p>(7) And put fire therein, and put incense in them before the LORD to morrow: and it shall be <i>that</i> the man whom the LORD doth choose, he <i>shall be</i> holy: <i>ye take</i> too much upon you, ye sons of Levi.</p> <p>(8) And Moses said unto Korah, Hear, I pray you, ye sons of Levi:</p> <p>(9) <i>Seemeth it but</i> a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?</p> <p>(10) And he hath brought thee near <i>to him</i>, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?</p> <p>(11) For which cause <i>both</i> thou and all thy company <i>are</i> gathered together against the LORD: and what <i>is</i> Aaron, that ye murmur against him?</p> <p>(12) And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:</p> <p>(13) <i>Is it</i> a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?</p>	<p>(4) And when Moses heard <i>it</i>, he fell upon his face:</p> <p>(5) And he spoke to Korah and to all his company, saying, Even tomorrow the LORD {Jehovah} will show who <i>are</i> His, and <i>who is</i> holy; and will cause <i>him</i> to come near to Him: even <i>him</i> whom He has chosen He will cause to come near to Him.</p> <p>(6) Do this; Take you censers, Korah, and all his company;</p> <p>(7) And put fire in them, and put incense in them before the LORD {Jehovah} tomorrow: and it shall be <i>that</i> the man whom the LORD {Jehovah} chooses, he <i>shall be</i> holy: <i>you take</i> too much upon yourselves, you sons of Levi.</p> <p>(8) And Moses said to Korah, Hear, I beg you, you sons of Levi:</p> <p>(9) Does it seem <i>but</i> a small thing to you, that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the LORD {Jehovah}, and to stand before the congregation to minister to them?</p> <p>(10) And He has brought you near <i>to Himself</i>, and all your brothers the sons of Levi with you: and you seek the priesthood also?</p> <p>(11) For this reason <i>both</i> you and all your company <i>are</i> gathered together against the LORD {Jehovah}: and who <i>is</i> Aaron, that you murmur against him?</p> <p>(12) And Moses sent to call Dathan and Abiram, the sons of Eliab: who said, We will not come up:</p> <p>(13) <i>Is it</i> a small thing that you have brought us up out of a land that flows with milk and honey, to kill us in the wilderness, except you make yourself altogether a prince over us?</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(14) Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.</p> <p>(15) And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.</p> <p>(16) And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:</p> <p>(17) And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each <i>of you</i> his censer.</p> <p>(18) And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.</p> <p>(19) And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.</p> <p>(20) And the LORD spake unto Moses and unto Aaron, saying,</p> <p>(21) Separate yourselves from among this congregation, that I may consume them in a moment.</p>	<p>(14) Moreover you have not brought us into a land that flows with milk and honey, or given us inheritance of fields and vineyards: will you put out the eyes of these men? we will not come up.</p> <p>(15) And Moses was very angry, and said to the LORD {Jehovah}, Do not respect their offering: I have not taken one donkey from them, neither have I hurt one of them.</p> <p>(16) And Moses said to Korah, You and all your company come before the LORD {Jehovah}, you, and they, and Aaron, tomorrow:</p> <p>(17) And everyone take his censer, and put incense in them, and every man bring before the LORD {Jehovah} his censer, two hundred fifty censers; you also, and Aaron, each <i>of you</i> his censer.</p> <p>(18) And each man took his censer, and put fire in them, and laid incense upon them, and stood in the door of the tabernacle of the congregation with Moses and Aaron.</p> <p>(19) And Korah gathered all the congregation against them to the door of the tabernacle of the congregation: and the glory of the LORD {Jehovah} appeared to all the congregation.</p> <p>(20) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,</p> <p>(21) Separate yourselves from among this congregation, that I may consume them in a moment.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(22) And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?</p> <p>(23) And the LORD spake unto Moses, saying,</p> <p>(24) Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.</p> <p>(25) And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.</p> <p>(26) And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.</p> <p>(27) So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.</p> <p>(28) And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for <i>I have not done them</i> of mine own mind.</p> <p>(29) If these men die the common death of all men, or if they be visited after the visitation of all men; <i>then</i> the LORD hath not sent me.</p> <p>(30) But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that <i>appertain</i> unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.</p>	<p>(22) And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and will You be angry with all the congregation?</p> <p>(23) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(24) Speak to the congregation, saying, Get away from the tabernacle of Korah, Dathan, and Abiram.</p> <p>(25) And Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him.</p> <p>(26) And he spoke to the congregation, saying, Depart, I beg you, from the tents of these wicked men, and do not touch anything of theirs, lest you be consumed in all their sins.</p> <p>(27) So they got up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.</p> <p>(28) And Moses said, By this you shall know that the LORD {Jehovah} has sent me to do all these works; because <i>I have not done them</i> of my own mind.</p> <p>(29) If these men die the common death of all men, or if they are visited after the visitation of all men; <i>then</i> the LORD {Jehovah} has not sent me.</p> <p>(30) But if the LORD {Jehovah} makes a new thing, and the earth opens her mouth, and swallows them up, with all that <i>belongs</i> to them, and they go down quickly into the pit; then you shall understand that these men have provoked the LORD {Jehovah}.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(31) And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that <i>was</i> under them:</p> <p>(32) And the earth opened her mouth, and swallowed them up, and their houses, and all the men that <i>appertained</i> unto Korah, and all <i>their</i> goods.</p> <p>(33) They, and all that <i>appertained</i> to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.</p> <p>(34) And all Israel that <i>were</i> round about them fled at the cry of them: for they said, Lest the earth swallow us up <i>also</i>.</p> <p>(35) And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.</p> <p>(36) And the LORD spake unto Moses, saying,</p> <p>(37) Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.</p> <p>(38) The censers of these sinners against their own souls, let them make them broad plates <i>for</i> a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.</p> <p>(39) And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad <i>plates for</i> a covering of the altar:</p>	<p>(31) And it came to pass, as he had made an end of speaking all these words, that the ground split that <i>was</i> under them:</p> <p>(32) And the earth opened her mouth, and swallowed them up, and their houses, and all the men that belonged to Korah, and all <i>their</i> goods.</p> <p>(33) They, and all that <i>belonged</i> to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.</p> <p>(34) And all Israel that <i>were</i> all around them fled at their cry: because they said, Lest the earth swallow us up <i>also</i>.</p> <p>(35) And there came out a fire from the LORD {Jehovah}, and consumed the two hundred fifty men who offered incense.</p> <p>(36) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(37) <i>Speak to Eleazar the son of Aaron the priest, that he take up the censers out of the fire, and scatter the fire about; because they are holy.</i></p> <p>(38) <i>The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: because they offered them before the LORD {Jehovah}, therefore they are holy: and they shall be a sign to the children of Israel.</i></p> <p>(39) And Eleazar the priest took the brass censers, of those who were burnt up had offered; and made broad <i>plates for</i> a covering of the altar:</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(40) <i>To be</i> a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.</p> <p>(41) But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.</p> <p>(42) And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.</p> <p>(43) And Moses and Aaron came before the tabernacle of the congregation.</p> <p>(44) And the LORD spake unto Moses, saying,</p> <p>(45) Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.</p> <p>(46) And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.</p> <p>(47) And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.</p>	<p>(40) <i>To be</i> a memorial to the children of Israel, that no stranger, who is not of the descent of Aaron, come near to offer incense before the LORD {Jehovah}; that he not be as Korah, and as his company: as the LORD {Jehovah} said to him by the hand of Moses.</p> <p>(41) But in the morning all the congregation of the children of Israel murmured against Moses and against Aaron, saying, You have killed the people of the LORD {Jehovah}.</p> <p>(42) And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, the cloud covered it, and the glory of the LORD {Jehovah} appeared.</p> <p>(43) And Moses and Aaron came before the tabernacle of the congregation.</p> <p>(44) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(45) Get yourself up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.</p> <p>(46) And Moses said to Aaron, Take a censer, and put fire in it from off the altar, and put on incense, and go quickly to the congregation, and make an atonement for them: because anger has gone out from the LORD {Jehovah}; the plague has begun.</p> <p>(47) And Aaron took as Moses commanded, and ran into the midst of the congregation; and, indeed, the plague had begun among the people: and he put on incense, and made an atonement for the people.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(48) And he stood between the dead and the living; and the plague was stayed.</p> <p>(49) Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.</p> <p>(50) And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.</p> <p>Chapter 17</p> <p>(1) And the LORD spake unto Moses, saying,</p> <p>(2) Speak unto the children of Israel, and take of every one of them a rod according to the house of <i>their</i> fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.</p> <p>(3) And thou shalt write Aaron's name upon the rod of Levi: for one rod <i>shall be</i> for the head of the house of their fathers.</p> <p>(4) And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.</p> <p>(5) And it shall come to pass, <i>that</i> the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.</p> <p>(6) And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, <i>even</i> twelve rods: and the rod of Aaron <i>was</i> among their rods.</p> <p>(7) And Moses laid up the rods before the LORD in the tabernacle of witness.</p>	<p>(48) And he stood between the dead and the living; and the plague was stayed.</p> <p>(49) Now those who died in the plague were fourteen thousand seven hundred, besides those who died about the matter of Korah.</p> <p>(50) And Aaron returned to Moses to the door of the tabernacle of the congregation: and the plague was stayed.</p> <p>Chapter 17</p> <p>(1) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(2) <i>Speak to the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write every man's name upon his rod.</i></p> <p>(3) <i>And you shall write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.</i></p> <p>(4) <i>And you shall lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.</i></p> <p>(5) <i>And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will cause the murmurings of the children of Israel to cease before Me, which they murmur against you.</i></p> <p>(6) And Moses spoke to the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, <i>even</i> twelve rods: and the rod of Aaron <i>was</i> among their rods.</p> <p>(7) And Moses laid up the rods before the LORD {Jehovah} in the tabernacle of witness.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(8) And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.</p> <p>(9) And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.</p> <p>(10) And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.</p> <p>(11) And Moses did so: as the LORD commanded him, so did he.</p> <p>(12) And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.</p> <p>(13) Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?</p> <p>Chapter 18</p> <p>(1) And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.</p> <p>(2) And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee <i>shall minister</i> before the tabernacle of witness.</p>	<p>(8) And it came to pass, that in the morning Moses went into the tabernacle of witness; and, indeed, the rod of Aaron for the house of Levi had budded, and brought forth buds, and bloomed blossoms, and yielded almonds.</p> <p>(9) And Moses brought out all the rods from before the LORD {Jehovah} to all the children of Israel: and they looked, and every man took his rod.</p> <p>(10) And the LORD {Jehovah} said to Moses, <i>Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and you shall quite take away their murmurings from Me, that they not die.</i></p> <p>(11) And Moses did so: as the LORD {Jehovah} commanded him, so he did.</p> <p>(12) And the children of Israel spoke to Moses, saying, Look, we die, we perish, we all perish.</p> <p>(13) Whoever comes anywhere near to the tabernacle of the LORD {Jehovah} shall die: shall we be consumed with dying?</p> <p>Chapter 18</p> <p>(1) And the LORD {Jehovah} said to Aaron, <i>You and your sons and your father's house with you shall bear the sin of the sanctuary: and you and your sons with you shall bear the sin of your priesthood.</i></p> <p>(2) <i>And your brothers also of the tribe of Levi, the tribe of your father, bring with you, that they may be joined to you, and minister to you: but you and your sons with you shall minister before the tabernacle of witness.</i></p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(3) And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.</p> <p>(4) And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.</p> <p>(5) And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.</p> <p>(6) And I, behold, I have taken your brethren the Levites from among the children of Israel: to you <i>they are</i> given as a gift for the LORD, to do the service of the tabernacle of the congregation.</p> <p>(7) Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office <i>unto you</i> as a service of gift: and the stranger that cometh nigh shall be put to death.</p> <p>(8) And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.</p>	<p>(3) And they shall keep your charge, and the charge of all the tabernacle: only they shall not come near the vessels of the sanctuary and the altar, that neither they, nor you, die.</p> <p>(4) And they shall be joined to you, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come near to you.</p> <p>(5) And you shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath {anger; judgment} anymore upon the children of Israel.</p> <p>(6) And I, indeed, I have taken your brothers the Levites from among the children of Israel: to you <i>they are</i> given as a gift for the LORD {Jehovah}, to do the service of the tabernacle of the congregation.</p> <p>(7) Therefore you and your sons with you shall keep your priest's office for everything of the altar, and within the curtain; and you shall serve: I have given your priest's office <i>to you</i> as a service of gift: and the stranger that comes near shall be put to death.</p> <p>(8) And the LORD {Jehovah} spoke to Aaron, Look, I also have given you the charge of My lifted-up offerings of all the holy things of the children of Israel; to you I have given them because of the anointing, and to your sons, by an ordinance forever.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(9) This shall be thine of the most holy things, <i>reserved</i> from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, <i>shall be</i> most holy for thee and for thy sons.</p> <p>(10) In the most holy <i>place</i> shalt thou eat it; every male shall eat it: it shall be holy unto thee.</p> <p>(11) And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.</p> <p>(12) All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.</p> <p>(13) <i>And</i> whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat <i>of</i> it.</p> <p>(14) Every thing devoted in Israel shall be thine.</p> <p>(15) Every thing that openeth the matrix in all flesh, which they bring unto the LORD, <i>whether it be</i> of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.</p> <p>(16) And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.</p>	<p>(9) This shall be yours of the most holy things, <i>reserved</i> from the fire: every offering of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render to Me, <i>shall be</i> most holy for you and for your sons.</p> <p>(10) In the most holy <i>place</i> you shall eat it; every male shall eat it: it shall be holy to you.</p> <p>(11) And this is yours; the lifted-up offering of their gift, with all the wave offerings of the children of Israel: I have given them to you, and to your sons and to your daughters with you, by a law forever: everyone that is clean in your house shall eat of it.</p> <p>(12) All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer to the LORD {Jehovah}, them I have given to you.^a</p> <p>(13) <i>And</i> whatever is first ripe in the land, which they shall bring to the LORD {Jehovah}, shall be yours; everyone that is clean in your house shall eat <i>of</i> it.</p> <p>(14) Everything devoted in Israel shall be yours.</p> <p>(15) Everything that opens the womb in all flesh, which they bring to the LORD {Jehovah}, <i>whether it be</i> of men or beasts, shall be yours: nevertheless the firstborn of man you shall surely redeem, and the first born of unclean beasts you shall redeem.</p> <p>(16) And those that are to be redeemed from a month old you shall redeem, according to your estimation, for the money of five shekels {of silver} {about 2 oz.; 56.7 g.},^b after the shekel of the sanctuary, which is twenty gerahs.</p>
<p>18:12a – the best of everything goes to the Lord’s priests 18:16b – five shekels – about 2 ounces; 56.7 grams – see Appendix J: Bible Weights and Measures</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(17) But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they <i>are</i> holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat <i>for</i> an offering made by fire, for a sweet savour unto the LORD.</p> <p>(18) And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.</p> <p>(19) All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.</p> <p>(20) And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I <i>am</i> thy part and thine inheritance among the children of Israel.</p> <p>(21) And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, <i>even</i> the service of the tabernacle of the congregation.</p> <p>(22) Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.</p> <p>(23) But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: <i>it shall be</i> a statute for ever throughout your generations, that among the children of Israel they have no inheritance.</p>	<p>(17) But the first born of cattle, or the first born of a sheep, or the first born of a goat, you shall not redeem; they <i>are</i> holy: you shall sprinkle their blood upon the altar, and shall burn their fat <i>for</i> an offering made by fire, for a sweet aroma to the LORD {Jehovah}.</p> <p>(18) And their flesh of them shall be yours, as the wave breast and as the right shoulder are yours.</p> <p>(19) All the lifted-up offerings of the holy things, which the children of Israel offer to the LORD {Jehovah}, I have given to you, and your sons and your daughters with you, by a statute forever: it is a covenant of salt for ever before the LORD {Jehovah} to you and to your descendants with you.</p> <p>(20) And the LORD {Jehovah} spoke to Aaron, You shall have no inheritance in their land, neither shall you have any part among them: I <i>am</i> your part and your inheritance among the children of Israel.</p> <p>(21) And, indeed, I have given the children of Levi all the tenth {tithe} in Israel for an inheritance, for their service which they serve, <i>even</i> the service of the tabernacle of the congregation.</p> <p>(22) Neither must the children of Israel from this time forth come near the tabernacle of the congregation, lest they bear sin, and die.</p> <p>(23) But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their sin: <i>it shall be</i> a law forever throughout your generations, that among the children of Israel they have no inheritance.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(24) But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.</p> <p>(25) And the LORD spake unto Moses, saying,</p> <p>(26) Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, <i>even</i> a tenth <i>part</i> of the tithe.</p> <p>(27) And <i>this</i> your heave offering shall be reckoned unto you, as though <i>it were</i> the corn of the threshingfloor, and as the fulness of the winepress.</p> <p>(28) Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest.</p> <p>(29) Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, <i>even</i> the hallowed part thereof out of it.</p> <p>(30) Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.</p>	<p>(24) But the tithes of the children of Israel, which they offer as a lifted-up offering to the LORD {Jehovah}, I have given to the Levites to inherit: therefore I have said to them, Among the children of Israel they shall have no inheritance.</p> <p>(25) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(26) Say this to the Levites, and say to them, When you take of the children of Israel the tithes which I have given you from them for your inheritance, then you shall offer up a lifted-up offering of it for the LORD {Jehovah}, <i>even</i> a tenth <i>part</i> of the tithe.^c</p> <p>(27) And <i>this</i> your lifted-up offering shall be accounted to you, as though <i>it were</i> the corn of the threshing floor, and as the fullness of the wine press.</p> <p>(28) So you also shall offer a lifted-up offering to the LORD {Jehovah} of all your tithes, which you receive of the children of Israel; and you shall give it to the LORD's {Jehovah's} lifted-up offering to Aaron the priest.</p> <p>(29) Out of all your gifts you shall offer every lifted-up offering of the LORD {Jehovah}, of all its best, <i>even</i> the holy part out of it.</p> <p>(30) Therefore you shall say to them, When you have lifted up its best from it, then it shall be counted to the Levites as the increase of the threshing floor, and as the increase of the wine press.</p>
<p>18:26c - tenth part of the tithe - the priests themselves also were required to give a tithe of what they received</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(31) And ye shall eat it in every place, ye and your households: for it <i>is</i> your reward for your service in the tabernacle of the congregation.</p> <p>(32) And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.</p> <p>Chapter 19</p> <p>(1) And the LORD spake unto Moses and unto Aaron, saying,</p> <p>(2) This <i>is</i> the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein <i>is</i> no blemish, <i>and</i> upon which never came yoke:</p> <p>(3) And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and <i>one</i> shall slay her before his face:</p> <p>(4) And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:</p> <p>(5) And <i>one</i> shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:</p> <p>(6) And the priest shall take cedar wood, and hyssop, and scarlet, and cast <i>it</i> into the midst of the burning of the heifer.</p> <p>(7) Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.</p>	<p>(31) And you shall eat it in every place, you and your households: because it <i>is</i> your reward for your service in the tabernacle of the congregation.</p> <p>(32) And you shall bear no sin because of it, when you have lifted up the best from it: neither shall you pollute the holy things of the children of Israel, lest you die.</p> <p>Chapter 19</p> <p>(1) And the LORD {Jehovah} spoke to Moses and to Aaron, saying,</p> <p>(2) This <i>is</i> the ordinance of the law which the LORD {Jehovah} has commanded, saying, Speak to the children of Israel, that they bring you a red heifer without spot, in which there <i>is</i> no blemish, <i>and</i> upon which no yoke has ever come:^a</p> <p>(3) And you shall give her to Eleazar the priest, that he may bring her forth outside the camp, and <i>one</i> shall kill her before his face:</p> <p>(4) And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:</p> <p>(5) And <i>one</i> shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, he shall burn:</p> <p>(6) And the priest shall take cedar wood, and hyssop, and scarlet, and cast <i>it</i> into the midst of the burning of the heifer.</p> <p>(7) Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the evening.</p>
19:2a - ordinance of the red heifer	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(8) And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.</p> <p>(9) And a man <i>that is</i> clean shall gather up the ashes of the heifer, and lay <i>them</i> up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.</p> <p>(10) And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.</p> <p>(11) He that toucheth the dead body of any man shall be unclean seven days.</p> <p>(12) He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.</p> <p>(13) Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness <i>is</i> yet upon him.</p> <p>(14) This <i>is</i> the law, when a man dieth in a tent: all that come into the tent, and all that <i>is</i> in the tent, shall be unclean seven days.</p> <p>(15) And every open vessel, which hath no covering bound upon it, <i>is</i> unclean.</p>	<p>(8) And he who burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening.</p> <p>(9) And a man <i>that is</i> clean shall gather up the ashes of the heifer, and lay <i>them</i> up outside the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.</p> <p>(10) And he who gathers the ashes of the heifer shall wash his clothes, and be unclean until the evening: and it shall be to the children of Israel, and to the stranger who lives among them, for a law forever.</p> <p>(11) He who touches the dead body of any man shall be unclean seven days.</p> <p>(12) He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he does not purify himself the third day, then the seventh day he shall not be clean.</p> <p>(13) Whoever touches the dead body of any man that is dead, and does not purify himself, defiles the tabernacle of the LORD {Jehovah}; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness <i>is</i> still upon him.</p> <p>(14) This <i>is</i> the law, when a man dies in a tent: all who come into the tent, and all who are in the tent, shall be unclean seven days.</p> <p>(15) And every open vessel, which has no covering bound upon it, <i>is</i> unclean.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(16) And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.</p> <p>(17) And for an unclean <i>person</i> they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:</p> <p>(18) And a clean person shall take hyssop, and dip <i>it</i> in the water, and sprinkle <i>it</i> upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:</p> <p>(19) And the clean <i>person</i> shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.</p> <p>(20) But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he <i>is</i> unclean.</p> <p>(21) And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.</p> <p>(22) And whatsoever the unclean <i>person</i> toucheth shall be unclean; and the soul that toucheth <i>it</i> shall be unclean until even.</p>	<p>(16) And whoever touches one that is killed with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.</p> <p>(17) And for an unclean <i>person</i> they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put into a vessel:</p> <p>(18) And a clean person shall take hyssop, and dip <i>it</i> in the water, and sprinkle <i>it</i> upon the tent, and upon all the vessels, and upon the persons who were there, and upon him who touched a bone, or one killed, or one dead, or a grave:</p> <p>(19) And the clean <i>person</i> shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at evening.</p> <p>(20) But the man who is unclean, and does not purify himself, that soul shall be cut off from among the congregation, because he has defiled the sanctuary of the LORD {Jehovah}: the water of separation has not been sprinkled upon him; he <i>is</i> unclean.</p> <p>(21) And it shall be a perpetual law to them, that he who sprinkles the water of separation shall wash his clothes; and he who touches the water of separation shall be unclean until evening.</p> <p>(22) And whatever the unclean <i>person</i> touches shall be unclean; and the soul who touches <i>it</i> shall be unclean until evening.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>Chapter 20</p> <p>(1) Then came the children of Israel, <i>even</i> the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.</p> <p>(2) And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.</p> <p>(3) And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!</p> <p>(4) And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?</p> <p>(5) And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.</p> <p>(6) And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.</p> <p>(7) And the LORD spake unto Moses, saying,</p> <p>(8) Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.</p>	<p>Chapter 20</p> <p>(1) Then the children of Israel came, <i>even</i> the whole congregation, into the desert of Zin in the first month {Nisan [Mar.-Apr.]}:^a and the people stayed in Kadesh; and Miriam died there, and was buried there.</p> <p>(2) And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.</p> <p>(3) And the people complained against Moses, and spoke, saying, Would God that we had died when our brothers died before the LORD {Jehovah}!</p> <p>(4) And why have you brought up the congregation of the LORD {Jehovah} into this wilderness, that we and our cattle should die there?</p> <p>(5) And why have you made us to come up out of Egypt, to bring us in to this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.</p> <p>(6) And Moses and Aaron went from the presence of the assembly to the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD {Jehovah} appeared to them.</p> <p>(7) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(8) <i>Take the rod, and gather the assembly together, you, and Aaron your brother, and speak to the rock^b before their eyes; and it shall give forth its water, and you shall bring forth to them water out of the rock: so you shall give the congregation and their beasts water to drink.</i></p>
<p>20:1a - first month - Nisan {March-April} 20:8b - Moses told to <u>speak</u> to the rock</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(9) And Moses took the rod from before the LORD, as he commanded him.</p> <p>(10) And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?</p> <p>(11) And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts <i>also</i>.</p> <p>(12) And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.</p> <p>(13) This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.</p> <p>(14) And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:</p> <p>(15) How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:</p> <p>(16) And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we <i>are</i> in Kadesh, a city in the uttermost of thy border:</p>	<p>(9) And Moses took the rod from before the LORD {Jehovah}, as He commanded him.</p> <p>(10) And Moses and Aaron gathered the congregation together before the rock, and he said to them, Hear now, you rebels; must we^c fetch you water out of this rock?</p> <p>(11) And Moses lifted up his hand, and with his rod he struck the rock twice: and the water came out abundantly, and the congregation drank, and their beasts <i>also</i>.</p> <p>(12) And the LORD {Jehovah} spoke to Moses and Aaron, Because you did not believe Me, to sanctify Me in the eyes of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.^d</p> <p>(13) This <i>is</i> the water of Meribah {strife};^e because the children of Israel strove with the LORD {Jehovah}, and He was sanctified {glorified} in them.</p> <p>(14) And Moses sent messengers from Kadesh to the king of Edom, Your brother Israel says, You know all the trouble that has fallen upon us:</p> <p>(15) How our fathers went down into Egypt, and we have lived in Egypt a long time; and the Egyptians tormented us, and our forefathers:</p> <p>(16) And when we cried to the LORD {Jehovah}, He heard our voice, and sent an angel, and has brought us forth out of Egypt: and, we <i>are</i> in Kadesh, a city in the outermost of your border:</p>
<p>20:10c - "we" - Moses took credit for the miracle rather than give God the glory and struck the rock (v. 11)</p> <p>20:12d - because Moses did not do as the Lord had instructed him, he would not be allowed to bring the people into the promised land - See Ex. 17:6</p> <p>20:13e - Meribah {מִרִּיבָה} - strife</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(17) Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink <i>of</i> the water of the wells: we will go by the king's <i>high</i> way, we will not turn to the right hand nor to the left, until we have passed thy borders.</p> <p>(18) And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.</p> <p>(19) And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without <i>doing</i> any thing <i>else</i>, go through on my feet.</p> <p>(20) And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.</p> <p>(21) Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.</p> <p>(22) And the children of Israel, <i>even</i> the whole congregation, journeyed from Kadesh, and came unto mount Hor.</p> <p>(23) And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,</p> <p>(24) Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.</p> <p>(25) Take Aaron and Eleazar his son, and bring them up unto mount Hor:</p> <p>(26) And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered <i>unto his people</i>, and shall die there.</p>	<p>(17) Let us pass, through your country: we will not pass through the fields, or through the vineyards, neither will we drink <i>of</i> the water of the wells: we will go by the king's <i>high</i> way, we will not turn to the right hand nor to the left, until we have passed your borders.</p> <p>(18) And Edom said to him, You shall not pass by me, lest I come out against you with the sword.</p> <p>(19) And the children of Israel said to him, We will go by the high way: and if I and my cattle drink of your water, then I will pay for it: I will only, without <i>doing</i> anything <i>else</i>, go through on my feet.</p> <p>(20) And he said, You shall not go through. And Edom came out against him with many people, and with a strong hand.</p> <p>(21) So Edom refused to give Israel passage through his border: therefore Israel turned away from him.</p> <p>(22) And the children of Israel, <i>even</i> the whole congregation, journeyed from Kadesh, and came to mount Hor.</p> <p>(23) And the LORD {Jehovah} spoke to Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,</p> <p>(24) <i>Aaron shall be gathered to his people: because he shall not enter into the land which I have given to the children of Israel, because you rebelled against My word at the water of Meribah.</i></p> <p>(25) <i>Take Aaron and Eleazar his son, and bring them up to mount Hor:</i></p> <p>(26) <i>And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered to his people, and shall die there.</i></p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(27) And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.</p> <p>(28) And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.</p> <p>(29) And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, <i>even</i> all the house of Israel.</p> <p>Chapter 21</p> <p>(1) And <i>when</i> king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took <i>some</i> of them prisoners.</p> <p>(2) And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.</p> <p>(3) And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.</p> <p>(4) And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.</p> <p>(5) And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for <i>there is</i> no bread, neither <i>is there any</i> water; and our soul loatheth this light bread.</p>	<p>(27) And Moses did as the LORD {Jehovah} commanded: and they went up into mount Hor in the sight of all the congregation.</p> <p>(28) And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.</p> <p>(29) And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, <i>even</i> all the house of Israel.</p> <p>Chapter 21</p> <p>(1) And <i>when</i> king Arad the Canaanite, who lived in the south, heard that Israel came by the way of the spies; then he fought against Israel, and took <i>some</i> of them prisoners.</p> <p>(2) And Israel vowed a vow to the LORD {Jehovah}, and said, If You will indeed deliver this people into my hand, then I will completely destroy their cities.</p> <p>(3) And the LORD {Jehovah} listened to the voice of Israel, and delivered up the Canaanites; and they completely destroyed them and their cities: and he called the name of the place Hormah {complete destruction}.^a</p> <p>(4) And they journeyed from mount Hor by the way of the Red Sea, to circle the land of Edom: and the soul of the people was greatly discouraged because of the way.</p> <p>(5) And the people spoke against God, and against Moses, Why have you brought us up out of Egypt to die in the wilderness? because <i>there is</i> no bread, neither <i>is there any</i> water; and our soul despises this light bread {manna}.</p>
21:3a - Hormah {חֲרִמָּה} - complete destruction	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(6) And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.</p> <p>(7) Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.</p> <p>(8) And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.</p> <p>(9) And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.</p> <p>(10) And the children of Israel set forward, and pitched in Oboth.</p> <p>(11) And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which is before Moab, toward the sunrising.</p> <p>(12) From thence they removed, and pitched in the valley of Zared.</p> <p>(13) From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.</p> <p>(14) Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,</p> <p>(15) And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.</p>	<p>(6) And the LORD {Jehovah} sent fiery snakes^b among the people, and they bit the people; and many of the people of Israel died.</p> <p>(7) Therefore the people came to Moses, and said, We have sinned, because we have spoken against the LORD {Jehovah}, and against you; pray to the LORD {Jehovah}, that He take away the snakes from us. And Moses prayed for the people.</p> <p>(8) And the LORD {Jehovah} said to Moses, Make a brass snake, and set it upon a pole: and it shall come to pass, that everyone who is bitten, when he looks upon it, shall live.</p> <p>(9) And Moses made a snake of brass, and put it upon a pole, and it came to pass, that if a snake had bitten any man, when he looked upon the snake of brass, he lived.^c</p> <p>(10) And the children of Israel set forward, and pitched in Oboth.</p> <p>(11) And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which is before Moab, towards the sunrise.</p> <p>(12) From there they removed, and pitched in the valley of Zared.</p> <p>(13) From there they removed, and pitched on the other side of Arnon, which is in the wilderness that comes out of the coasts of the Amorites: because Arnon is the border of Moab, between Moab and the Amorites.</p> <p>(14) Therefore it is said in the book of the wars of the LORD {Jehovah}, What He did in the Red Sea, and in the brooks of Arnon,</p> <p>(15) And at the stream of the brooks that goes down to where Ar lives, and lies upon the border of Moab.</p>
<p>21:6b - fiery serpents - snakes 21:9c – the snakes upon a pole has become the symbol of the medical profession</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(16) And from thence <i>they went</i> to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.</p> <p>(17) Then Israel sang this song, Spring up, O well; sing ye unto it:</p> <p>(18) The princes digged the well, the nobles of the people digged it, by <i>the direction of</i> the lawgiver, with their staves. And from the wilderness <i>they went</i> to Mattanah:</p> <p>(19) And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:</p> <p>(20) And from Bamoth <i>in</i> the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.</p> <p>(21) And Israel sent messengers unto Sihon king of the Amorites, saying,</p> <p>(22) Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink <i>of</i> the waters of the well: <i>but</i> we will go along by the king's <i>high</i> way, until we be past thy borders.</p> <p>(23) And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.</p> <p>(24) And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon <i>was</i> strong.</p> <p>(25) And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.</p>	<p>(16) And from there <i>they went</i> to Beer:^d that is the well of which the LORD {Jehovah} spoke to Moses, Gather the people together, and I will give them water.</p> <p>(17) Then Israel sang this song, Spring up, O well; sing to it:</p> <p>(18) The princes dug the well, the nobles of the people dug it, by <i>the direction of</i> the lawgiver, with their poles. And from the wilderness <i>they went</i> to Mattanah:</p> <p>(19) And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:</p> <p>(20) And from Bamoth <i>in</i> the valley, that is in the country of Moab, to the top of Pisgah, which looks towards Jeshimon.</p> <p>(21) And Israel sent messengers to Sihon king of the Amorites, saying,</p> <p>(22) Let me pass through your land: we will not turn into the fields, or into the vineyards; we will not drink <i>of</i> the waters of the well: <i>but</i> we will go along by the king's <i>high</i> way, until we are past your borders.</p> <p>(23) And Sihon would not allow Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.</p> <p>(24) And Israel struck him with the edge of the sword, and possessed his land from Arnon to Jabbok,^e even to the children of Ammon: because the border of the children of Ammon <i>was</i> strong.</p> <p>(25) And Israel took all these cities: and Israel lived in all the cities of the Amorites, in Heshbon, and in all its villages.</p>
21:24e – Jabbok – see Gen. 32:22	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(26) For Heshbon <i>was</i> the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.</p> <p>(27) Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:</p> <p>(28) For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, <i>and</i> the lords of the high places of Arnon.</p> <p>(29) Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.</p> <p>(30) We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which <i>reacheth</i> unto Medeba.</p> <p>(31) Thus Israel dwelt in the land of the Amorites.</p> <p>(32) And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that <i>were</i> there.</p> <p>(33) And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.</p> <p>(34) And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.</p> <p>(35) So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.</p>	<p>(26) Because Heshbon <i>was</i> the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even to Arnon.</p> <p>(27) Therefore those who speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:</p> <p>(28) Because there is a fire gone out of Heshbon, a flame from the city of Sihon: it has consumed Ar of Moab, <i>and</i> the lords of the high places of Arnon.</p> <p>(29) Woe to you, Moab! you are undone, O people of Chemosh: he has given his sons who escaped, and his daughters, into captivity to Sihon king of the Amorites.</p> <p>(30) We have shot at them; Heshbon is perished even to Dibon, and we have laid them waste even to Nophah, which <i>reaches</i> to Medeba.</p> <p>(31) And so Israel lived in the land of the Amorites.</p> <p>(32) And Moses sent to spy out Jaazer, and they took its villages, and drove out the Amorites who <i>were</i> there.</p> <p>(33) And they turned and went up by the road of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.</p> <p>(34) And the LORD {Jehovah} said to Moses, Do not fear him: because I have delivered him into your hand, and all his people, and his land; and you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon.</p> <p>(35) So they struck him, and his sons, and all his people, until there was none left alive: and they possessed his land.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
Chapter 22 (1) And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan <i>by</i> Jericho. (2) And Balak the son of Zippor saw all that Israel had done to the Amorites. (3) And Moab was sore afraid of the people, because they <i>were</i> many: and Moab was distressed because of the children of Israel. (4) And Moab said unto the elders of Midian, Now shall this company lick up all <i>that are</i> round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor <i>was</i> king of the Moabites at that time. (5) He sent messengers therefore unto Balaam the son of Beor to Pethor, which <i>is</i> by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: (6) Come now therefore, I pray thee, curse me this people; for they <i>are</i> too mighty for me: peradventure I shall prevail, <i>that</i> we may smite them, and <i>that</i> I may drive them out of the land: for I wot that he whom thou blessest <i>is</i> blessed, and he whom thou cursest is cursed. (7) And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. (8) And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.	Chapter 22 (1) And the children of Israel set forward, and pitched in the plains of Moab on this side {east of} Jordan <i>by</i> Jericho. (2) And Balak the son of Zippor saw all that Israel had done to the Amorites. (3) And Moab was terrified of the people, because they <i>were</i> many: and Moab was distressed because of the children of Israel. (4) And Moab said to the elders of Midian, Now shall this company lick up all <i>that are</i> all around us, as the ox licks up the grass of the field. And Balak the son of Zippor <i>was</i> king of the Moabites at that time. (5) Therefore he sent messengers to Balaam ^a the son of Beor to Pethor, which <i>is</i> by the river of the land of the children of his people, to call him, saying, Look, there is a people that has come out from Egypt: indeed, they cover the face of the earth, and they are staying opposite me: (6) Come now therefore, I beg you, curse this people for me; because they <i>are</i> too mighty for me: perhaps I shall prevail, <i>that</i> we may strike them, and <i>that</i> I may drive them out of the land: because I know that whomever you bless <i>is</i> blessed, and whomever you curse is cursed. (7) And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came to Balaam, and spoke to him the words of Balak. (8) And he said to them, Lodge here this night, and I will bring you word again, as the LORD {Jehovah} shall speak to me: and the princes of Moab stayed with Balaam.
22:5a - Balak king of the Moabites sent for Balaam	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(9) And God came unto Balaam, and said, What men <i>are</i> these with thee?</p> <p>(10) And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, <i>saying</i>,</p> <p>(11) Behold, <i>there is</i> a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.</p> <p>(12) And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they <i>are</i> blessed.</p> <p>(13) And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.</p> <p>(14) And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.</p> <p>(15) And Balak sent yet again princes, more, and more honourable than they.</p> <p>(16) And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:</p> <p>(17) For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.</p> <p>(18) And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.</p> <p>(19) Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.</p>	<p>(9) And God came to Balaam, and said, <i>What men are these with you?</i></p> <p>(10) And Balaam said to God, Balak the son of Zippor, king of Moab, has sent to me, <i>saying</i>,</p> <p>(11) Look, <i>there is</i> a people that have come out of Egypt, which covers the face of the earth: come now, curse them for me; perhaps I shall be able to overcome them, and drive them out.</p> <p>(12) And God said to Balaam, <i>You shall not go with them; you shall not curse the people: because they are blessed.</i>^b</p> <p>(13) And Balaam rose up in the morning, and said to the princes of Balak, Return to your land: because the LORD {Jehovah} refuses to give me permission to go with you.</p> <p>(14) And the princes of Moab rose up, and they went to Balak, and said, Balaam refuses to come with us.</p> <p>(15) And Balak sent yet again more princes, and more honorable than they.</p> <p>(16) And they came to Balaam, and said to him, This is what Balak the son of Zippor says, Let nothing, I beg you, hinder you from coming to me:</p> <p>(17) Because I will promote you to very great honor, and I will do whatever you say to me: come therefore, I beg you, curse this people for me.</p> <p>(18) And Balaam answered and said to the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD {Jehovah} my God, to do less or more.</p> <p>(19) Now therefore, I beg you, stay here this night also, that I may know what the LORD {Jehovah} will say to me more.</p>
22:12b - The Lord gives specific instructions to Balaam not to go with Balak's people	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(20) And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, <i>and</i> go with them; but yet the word which I shall say unto thee, that shalt thou do.</p> <p>(21) And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.</p> <p>(22) And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants <i>were</i> with him.</p> <p>(23) And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.</p> <p>(24) But the angel of the LORD stood in a path of the vineyards, a wall <i>being</i> on this side, and a wall on that side.</p> <p>(25) And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.</p> <p>(26) And the angel of the LORD went further, and stood in a narrow place, where <i>was</i> no way to turn either to the right hand or to the left.</p> <p>(27) And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.</p> <p>(28) And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?</p>	<p>(20) And God came to Balaam at night, and said to him, <i>If the men come to call you, rise up, and go with them; but the word which I shall say to you, that you shall do.</i></p> <p>(21) And Balaam rose up in the morning, and saddled his donkey, and went with the princes of Moab.</p> <p>(22) And God's anger was kindled because he went: and the Angel of the LORD {Jehovah} stood in the way as an adversary against him. Now he was riding upon his donkey, and his two servants <i>were</i> with him.</p> <p>(23) And the donkey saw the Angel of the LORD {Jehovah} standing in the road, and his sword drawn in his hand: and the donkey^c turned aside out of the road, and went into the field: and Balaam struck the donkey, to turn her back into the road.</p> <p>(24) But the Angel of the LORD {Jehovah} stood in a path of the vineyards, a wall <i>was</i> on this side, and a wall on that side.</p> <p>(25) And when the donkey saw the Angel of the LORD {Jehovah}, she thrust herself to the wall, and crushed Balaam's foot against the wall: and he struck her again.</p> <p>(26) And the Angel of the LORD {Jehovah} went further, and stood in a narrow place, where <i>was</i> no way to turn either to the right hand or to the left.</p> <p>(27) And when the donkey saw the Angel of the LORD {Jehovah}, she fell down under Balaam: and Balaam's anger was kindled, and he struck the donkey with a staff.</p> <p>(28) And the LORD {Jehovah} opened the mouth of the donkey, and she said to Balaam,^d What have I done to you, that you have struck me these three times?</p>
<p>22:23c - Balaam's donkey was able to see the Angel, but Balaam himself was unable to see the Angel.</p> <p>22:28d - the donkey speaks to Balaam</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(29) And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.</p> <p>(30) And the ass said unto Balaam, <i>Am</i> not I thine ass, upon which thou hast ridden ever since <i>I was</i> thine unto this day? was I ever wont to do so unto thee? And he said, Nay.</p> <p>(31) Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.</p> <p>(32) And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because <i>thy</i> way is perverse before me:</p> <p>(33) And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.</p> <p>(34) And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.</p> <p>(35) And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.</p> <p>(36) And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which <i>is</i> in the border of Arnon, which <i>is</i> in the utmost coast.</p> <p>(37) And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?</p>	<p>(29) And Balaam said to the donkey,^e Because you have mocked me: I wish there were a sword in my hand, because I would kill you now.</p> <p>(30) And the donkey said to Balaam, <i>Am</i> I not your donkey, upon which you have ridden ever since <i>I was</i> yours to this day? Did I ever do so to you? And he said, No.</p> <p>(31) Then the LORD {Jehovah} opened the eyes of Balaam, and he saw the Angel of the LORD {Jehovah} standing in the road, with His sword drawn in His hand: and he bowed down his head, and fell flat on his face.</p> <p>(32) And the Angel of the LORD {Jehovah} said to him, Why have you stricken your donkey these three times? Indeed, I went out to stop you, because <i>your</i> way is perverse before Me:</p> <p>(33) And the donkey saw Me, and turned from Me these three times: unless she had turned from Me, surely now also I would have killed you, and saved her alive.</p> <p>(34) And Balaam said to the Angel of the LORD {Jehovah}, I have sinned; because I did not know that You stood in the road against me: now therefore, if it displeases You, I will return.</p> <p>(35) And the Angel of the LORD {Jehovah} said to Balaam, Go with the men: but only the word that I shall speak to you, that you shall speak. So Balaam went with the princes of Balak.</p> <p>(36) And when Balak heard that Balaam had come, he went out to meet him to a city of Moab, which <i>is</i> in the border of Arnon, which <i>is</i> in the outermost coast.</p> <p>(37) And Balak said to Balaam, Did I not earnestly send to you to call you? why did you not come to me? am I not able indeed to promote you to honor?</p>
22:29e - Balaam answers the donkey - he never seems to question - how it is that the donkey is speaking	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(38) And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.</p> <p>(39) And Balaam went with Balak, and they came unto Kirjathhuzoth.</p> <p>(40) And Balak offered oxen and sheep, and sent to Balaam, and to the princes that <i>were</i> with him.</p> <p>(41) And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost <i>part</i> of the people.</p> <p>Chapter 23</p> <p>(1) And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.</p> <p>(2) And Balak did as Balaam had spoken; and Balak and Balaam offered on <i>every</i> altar a bullock and a ram.</p> <p>(3) And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.</p> <p>(4) And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon <i>every</i> altar a bullock and a ram.</p> <p>(5) And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.</p> <p>(6) And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.</p> <p>(7) And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, <i>saying</i>, Come, curse me Jacob, and come, defy Israel.</p>	<p>(38) And Balaam said to Balak, Look, I have come to you: have I now any power at all to say anything? the word that God puts in my mouth, that I shall speak.</p> <p>(39) And Balaam went with Balak, and they came to Kirjathhuzoth.</p> <p>(40) And Balak offered oxen and sheep, and sent to Balaam, and to the princes who <i>were</i> with him.</p> <p>(41) And it came to pass in the morning, that Balak took Balaam, and brought him up into the high places of Baal, that there he might see the outermost <i>part</i> of the people.</p> <p>Chapter 23</p> <p>(1) And Balaam said to Balak, Build for me here seven altars, and prepare for me here seven oxen and seven rams.</p> <p>(2) And Balak did as Balaam had spoken; and Balak and Balaam offered on <i>every</i> altar a bull and a ram.</p> <p>(3) And Balaam said to Balak, Stand by your burnt offering, and I will go: perhaps the LORD {Jehovah} will come to meet me: and whatever He shows me I will tell you. And he went to a high place.</p> <p>(4) And God met Balaam: and he said to Him, I have prepared seven altars, and I have offered upon <i>every</i> altar a bull and a ram.</p> <p>(5) And the LORD {Jehovah} put a word in Balaam's mouth, and said, Return to Balak, and this is what you shall speak.</p> <p>(6) And he returned to him, and, look, he stood by his burnt sacrifice, he, and all the princes of Moab.</p> <p>(7) And he took up his parable, and said, Balak the king of Moab has brought me from Aram, out of the mountains of the east, <i>saying</i>, Come, curse for me Jacob, and come, defy Israel.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(8) How shall I curse, whom God hath not cursed? or how shall I defy, <i>whom</i> the LORD hath not defied?</p> <p>(9) For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.</p> <p>(10) Who can count the dust of Jacob, and the number of the fourth <i>part</i> of Israel? Let me die the death of the righteous, and let my last end be like his!</p> <p>(11) And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed <i>them</i> altogether.</p> <p>(12) And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?</p> <p>(13) And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.</p> <p>(14) And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on <i>every</i> altar.</p> <p>(15) And he said unto Balak, Stand here by thy burnt offering, while I meet <i>the LORD</i> yonder.</p> <p>(16) And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.</p> <p>(17) And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?</p> <p>(18) And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:</p>	<p>(8) How shall I curse, whom God has not cursed? or how shall I defy, <i>whom</i> the LORD {Jehovah} has not defied?</p> <p>(9) Because from the top of the rocks I see him, and from the hills I see him: look, the people shall live alone, and shall not be reckoned among the nations.</p> <p>(10) Who can count the dust of Jacob, and the number of the fourth <i>part</i> of Israel? Let me die the death of the righteous, and let my last end be like his!</p> <p>(11) And Balak said to Balaam, What have you done to me? I took you to curse my enemies, and, indeed, you have blessed <i>them</i> altogether.</p> <p>(12) And he answered and said, Must I not take heed to speak that which the LORD {Jehovah} has put in my mouth?</p> <p>(13) And Balak said to him, Come, I beg you, with me to another place, from where you may see them: you shall see but the outermost part of them, and shall not see them all: and curse them for me from there.</p> <p>(14) And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bull and a ram on <i>every</i> altar.</p> <p>(15) And he said to Balak, Stand here by your burnt offering, while I meet <i>the LORD</i> {Jehovah} yonder.</p> <p>(16) And the LORD {Jehovah} met Balaam, and put a word in his mouth, and said, Go again to Balak, and say this.</p> <p>(17) And when he came to him, he stood by his burnt offering, and the princes of Moab with him. And Balak said to him, What has the LORD {Jehovah} spoken?</p> <p>(18) And he took up his parable, and said, Rise up, Balak, and hear; listen to me, you son of Zippor:</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(19) God <i>is</i> not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do <i>it?</i> or hath he spoken, and shall he not make it good?</p> <p>(20) Behold, I have received <i>commandment</i> to bless: and he hath blessed; and I cannot reverse it.</p> <p>(21) He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God <i>is</i> with him, and the shout of a king <i>is</i> among them.</p> <p>(22) God brought them out of Egypt; he hath as it were the strength of an unicorn.</p> <p>(23) Surely <i>there is</i> no enchantment against Jacob, neither <i>is there</i> any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!</p> <p>(24) Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat <i>of</i> the prey, and drink the blood of the slain.</p> <p>(25) And Balak said unto Balaam, Neither curse them at all, nor bless them at all.</p> <p>(26) But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?</p> <p>(27) And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.</p> <p>(28) And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.</p> <p>(29) And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.</p> <p>(30) And Balak did as Balaam had said, and offered a bullock and a ram on <i>every</i> altar.</p>	<p>(19) God <i>is</i> not a man, that He should lie; neither the son of man, that He should repent: has He said, and shall He not do <i>it?</i> or has He spoken, and shall He not make it good?</p> <p>(20) Look, I have received <i>commandment</i> to bless: and He has blessed; and I cannot reverse it.</p> <p>(21) He has not seen sin in Jacob, neither has He seen perverseness in Israel: the LORD {Jehovah} his God <i>is</i> with him, and the shout of a king <i>is</i> among them.</p> <p>(22) God brought them out of Egypt; he has as it were the strength of a unicorn.^a</p> <p>(23) Surely <i>there is</i> no enchantment against Jacob, neither <i>is there</i> any divination against Israel: according to this time it shall be said of Jacob and of Israel, What has God done!</p> <p>(24) Indeed, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eats <i>of</i> the prey, and drinks the blood of that which is killed.</p> <p>(25) And Balak said to Balaam, Neither curse them at all, nor bless them at all.</p> <p>(26) But Balaam answered and said to Balak, Did I not tell you, saying, All that the LORD {Jehovah} speaks, that I must do?</p> <p>(27) And Balak said to Balaam, Come, I beg you, I will bring you to another place; perhaps it will please God that you may curse them for me from there.</p> <p>(28) And Balak brought Balaam to the top of Peor, that looks toward Jeshimon.</p> <p>(29) And Balaam said to Balak, Build for me here seven altars, and prepare for me here seven bull and seven rams.</p> <p>(30) And Balak did as Balaam had said, and offered a bull and a ram on <i>every</i> altar.</p>
<p>23:22a – unicorn – an extinct animal – there has been a lot of speculation as to what this animal is, but ancient drawings suggest a horse-like animal with a single horn in its forehead. Many animals have become extinct over the years which we have no definite information about. – see Num. 24:8; Job 39:9-10; Ps. 22:21; 29:6; 92:10</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
Chapter 24 (1) And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. (2) And Balaam lifted up his eyes, and he saw Israel abiding <i>in his tents</i> according to their tribes; and the spirit of God came upon him. (3) And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: (4) He hath said, which heard the words of God, which saw the vision of the Almighty, falling <i>into a trance</i> , but having his eyes open: (5) How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! (6) As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. (7) He shall pour the water out of his buckets, and his seed <i>shall be</i> in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. (8) God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce <i>them</i> through with his arrows. (9) He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed <i>is</i> he that curseth thee. (10) And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed <i>them</i> these three times.	Chapter 24 (1) And when Balaam saw that it pleased the LORD {Jehovah} to bless Israel, he did not go, as at other times, to seek for enchantments, but he set his face towards the wilderness. (2) And Balaam lifted up his eyes, and he saw Israel living <i>in his tents</i> according to their tribes; and the Spirit of God came upon him. (3) And he took up his parable, and said, Balaam the son of Beor has said, and the man whose eyes are open has said: (4) He has said, who heard the words of God, who saw the vision of the Almighty, falling <i>into a trance</i> , but having his eyes open: (5) How wonderful are your tents, O Jacob, <i>and</i> your tabernacles, O Israel! (6) As the valleys they are spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD {Jehovah} has planted, <i>and</i> as cedar trees beside the waters. (7) He shall pour the water out of his buckets, and his seed <i>shall be</i> in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. (8) God brought him forth out of Egypt; he has as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce <i>them</i> through with his arrows. (9) He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed <i>is</i> he who blesses you, and cursed <i>is</i> he who curses you. (10) And Balak's anger was kindled against Balaam, and he struck his hands together: and Balak said to Balaam, I called you to curse my enemies, and, indeed, you have altogether blessed <i>them</i> these three times.

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(11) Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.</p> <p>(12) And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,</p> <p>(13) If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do <i>either</i> good or bad of mine own mind; <i>but</i> what the LORD saith, that will I speak?</p> <p>(14) And now, behold, I go unto my people: come <i>therefore</i>, <i>and</i> I will advertise thee what this people shall do to thy people in the latter days.</p> <p>(15) And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:</p> <p>(16) He hath said, which heard the words of God, and knew the knowledge of the most High, <i>which</i> saw the vision of the Almighty, falling <i>into a trance</i>, but having his eyes open:</p> <p>(17) I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.</p> <p>(18) And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.</p> <p>(19) Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.</p> <p>(20) And when he looked on Amalek, he took up his parable, and said, Amalek <i>was</i> the first of the nations; but his latter end <i>shall be</i> that he perish for ever.</p>	<p>(11) Therefore now flee to your place: I thought to promote you to great honor; but, look, the LORD {Jehovah} has kept you back from honor.</p> <p>(12) And Balaam said to Balak, Did I not say also to your messengers which you sent to me, saying,</p> <p>(13) If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD {Jehovah}, to do <i>either</i> good or bad of my own mind; <i>but</i> what the LORD {Jehovah} says, that I will speak?</p> <p>(14) And now, indeed, I go to my people: come <i>therefore</i>, <i>and</i> I will tell you what this people shall do to your people in the latter days.</p> <p>(15) And he took up his parable, and said, <i>Balaam the son of Beor has said, and the man whose eyes are open has said:</i></p> <p>(16) <i>He has said, who heard the words of God, and knew the knowledge of the most High, who saw the vision of the Almighty, falling into a trance, but having his eyes open:</i></p> <p>(17) I shall see him, but not now: I shall look upon him, but not near: there shall come a Star out of Jacob, and a Sceptre {King} shall rise out of Israel, and shall strike the corners of Moab, and destroy all the children of Sheth.</p> <p>(18) And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.</p> <p>(19) Out of Jacob shall come He Who shall rule, and shall destroy him who remains of the city.</p> <p>(20) And when he looked on Amalek, he took up his parable, and said, <i>Amalek was the first of the nations; but his latter end shall be that he perish forever.</i></p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(21) And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.</p> <p>(22) Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.</p> <p>(23) And he took up his parable, and said, Alas, who shall live when God doeth this!</p> <p>(24) And ships <i>shall come</i> from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.</p> <p>(25) And Balaam rose up, and went and returned to his place: and Balak also went his way.</p> <p>Chapter 25</p> <p>(1) And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.</p> <p>(2) And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.</p> <p>(3) And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.</p> <p>(4) And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.</p> <p>(5) And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.</p>	<p>(21) And he looked on the Kenites, and took up his parable, and said, Strong is your home place, and you put your nest in a rock.</p> <p>(22) Nevertheless the Kenite shall be wasted, until Asshur shall carry you away captive.</p> <p>(23) And he took up his parable, and said, Alas, who shall live when God does this!</p> <p>(24) And ships <i>shall come</i> from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever.</p> <p>(25) And Balaam rose up, and went and returned to his place: and Balak also went his way.</p> <p>Chapter 25</p> <p>(1) And Israel stayed in Shittim, and the people began to commit prostitutions with the daughters of Moab.</p> <p>(2) And they called the people to the sacrifices of their gods: and the people ate, and bowed down to their gods.</p> <p>(3) And Israel joined himself to Baalpeor: and the anger of the LORD {Jehovah} was kindled against Israel.</p> <p>(4) And the LORD {Jehovah} said to Moses, Take all the heads of the people, and hang them up before the LORD {Jehovah} against the sun, that the fierce anger of the LORD {Jehovah} may be turned away from Israel.</p> <p>(5) And Moses said to the judges of Israel, Kill all your men who were joined to Baalpeor.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(6) And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who <i>were</i> weeping <i>before</i> the door of the tabernacle of the congregation.</p> <p>(7) And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw <i>it</i>, he rose up from among the congregation, and took a javelin in his hand;</p> <p>(8) And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.</p> <p>(9) And those that died in the plague were twenty and four thousand.</p> <p>(10) And the LORD spake unto Moses, saying,</p> <p>(11) Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.</p> <p>(12) Wherefore say, Behold, I give unto him my covenant of peace:</p> <p>(13) And he shall have it, and his seed after him, <i>even</i> the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.</p> <p>(14) Now the name of the Israelite that was slain, <i>even</i> that was slain with the Midianitish woman, <i>was</i> Zimri, the son of Salu, a prince of a chief house among the Simeonites.</p> <p>(15) And the name of the Midianitish woman that was slain <i>was</i> Cozbi, the daughter of Zur; he <i>was</i> head over a people, <i>and</i> of a chief house in Midian.</p>	<p>(6) And, one of the children of Israel came and brought to his brothers a Midianite woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who <i>were</i> weeping <i>before</i> the door of the tabernacle of the congregation.</p> <p>(7) And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw <i>it</i>, he rose up from among the congregation, and took a javelin in his hand;</p> <p>(8) And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.</p> <p>(9) And those who died in the plague were twenty-four thousand.</p> <p>(10) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(11) Phinehas, the son of Eleazar, the son of Aaron the priest, has turned My anger away from the children of Israel, while he was zealous for My sake among them, that I did not consume the children of Israel in My jealousy.</p> <p>(12) Therefore say, Indeed, I give to him My covenant of peace:</p> <p>(13) And he shall have it, and his descendants after him, <i>even</i> the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.</p> <p>(14) Now the name of the Israelite who was killed, <i>even</i> who was killed with the Midianite woman, <i>was</i> Zimri, the son of Salu, a prince of a chief house among the Simeonites.</p> <p>(15) And the name of the Midianite woman who was killed <i>was</i> Cozbi, the daughter of Zur; he <i>was</i> head over a people, <i>and</i> of a chief house in Midian.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(16) And the LORD spake unto Moses, saying,</p> <p>(17) Vex the Midianites, and smite them:</p> <p>(18) For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.</p> <p>Chapter 26</p> <p>(1) And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,</p> <p>(2) Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.</p> <p>(3) And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan <i>near</i> Jericho, saying,</p> <p>(4) <i>Take the sum of the people</i>, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.</p> <p>(5) Reuben, the eldest son of Israel: the children of Reuben; Hanoch, <i>of whom cometh</i> the family of the Hanochites: of Pallu, the family of the Palluities:</p> <p>(6) Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.</p> <p>(7) These <i>are</i> the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.</p> <p>(8) And the sons of Pallu; Eliab.</p>	<p>(16) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(17) Harass the Midianites, and strike them:</p> <p>(18) Because they harass you with their schemes, with which they have deceived you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, who was killed in the day of the plague for Peor's sake.</p> <p>Chapter 26</p> <p>(1) And it came to pass after the plague, that the LORD {Jehovah} spoke to Moses and to Eleazar the son of Aaron the priest, saying,</p> <p>(2) Take a census of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all who are able to go to war in Israel.</p> <p>(3) And Moses and Eleazar the priest spoke with them in the plains of Moab by Jordan <i>near</i> Jericho, saying,</p> <p>(4) <i>Take a census of the people</i>, from twenty years old and upward; as the LORD {Jehovah} commanded Moses and the children of Israel, who went forth out of the land of Egypt.</p> <p>(5) Reuben, the eldest son of Israel: the children of Reuben; Hanoch, <i>of whom comes</i> the family of the Hanochites: of Pallu, the family of the Palluities:</p> <p>(6) Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.</p> <p>(7) These <i>are</i> the families of the Reubenites: and those who were numbered of them were forty-three thousand seven hundred thirty.</p> <p>(8) And the sons of Pallu; Eliab.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(9) And the sons of Eliab; Nemuel, and Dathan, and Abiram. This <i>is that</i> Dathan and Abiram, <i>which were</i> famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:</p> <p>(10) And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.</p> <p>(11) Notwithstanding the children of Korah died not.</p> <p>(12) The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:</p> <p>(13) Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.</p> <p>(14) These <i>are</i> the families of the Simeonites, twenty and two thousand and two hundred.</p> <p>(15) The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:</p> <p>(16) Of Ozni, the family of the Oznites: of Eri, the family of the Erites:</p> <p>(17) Of Arod, the family of the Arodites: of Areli, the family of the Arelites.</p> <p>(18) These <i>are</i> the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.</p> <p>(19) The sons of Judah <i>were</i> Er and Onan: and Er and Onan died in the land of Canaan.</p>	<p>(9) And the sons of Eliab; Nemuel, and Dathan, and Abiram. This <i>is the same</i> Dathan and Abiram, <i>who were</i> famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD {Jehovah}:</p> <p>(10) And the earth opened her mouth, and swallowed them up together with Korah,^a when that company died, at that time the fire devoured two hundred fifty men: and they became a sign.</p> <p>(11) Nevertheless the children of Korah did not die.</p> <p>(12) The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:</p> <p>(13) Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.</p> <p>(14) These <i>are</i> the families of the Simeonites, twenty-two thousand two hundred.</p> <p>(15) The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:</p> <p>(16) Of Ozni, the family of the Oznites: of Eri, the family of the Erites:</p> <p>(17) Of Arod, the family of the Arodites: of Areli, the family of the Arelites.</p> <p>(18) These <i>are</i> the families of the children of Gad according to those who were numbered of them, forty thousand five hundred.</p> <p>(19) The sons of Judah <i>were</i> Er and Onan: and Er and Onan died in the land of Canaan.^b</p>
<p>26:10a – see Num. 16 26:19b - Gen. 38:2-10</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(20) And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.</p> <p>(21) And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.</p> <p>(22) These <i>are</i> the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.</p> <p>(23) <i>Of</i> the sons of Issachar after their families: <i>of</i> Tola, the family of the Tolaites: of Pua, the family of the Punites:</p> <p>(24) Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.</p> <p>(25) These <i>are</i> the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.</p> <p>(26) <i>Of</i> the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.</p> <p>(27) These <i>are</i> the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.</p> <p>(28) The sons of Joseph after their families <i>were</i> Manasseh and Ephraim.</p> <p>(29) Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead <i>come</i> the family of the Gileadites.</p> <p>(30) These <i>are</i> the sons of Gilead: <i>of</i> Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:</p> <p>(31) And <i>of</i> Asriel, the family of the Asrielites: and <i>of</i> Shechem, the family of the Shechemites:</p>	<p>(20) And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.</p> <p>(21) And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.</p> <p>(22) These <i>are</i> the families of Judah according to those who were numbered of them, seventy-six thousand five hundred.</p> <p>(23) <i>Of</i> the sons of Issachar after their families: <i>of</i> Tola, the family of the Tolaites: of Pua, the family of the Punites:</p> <p>(24) Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.</p> <p>(25) These <i>are</i> the families of Issachar according to those who were numbered of them, sixty-four thousand three hundred.</p> <p>(26) <i>Of</i> the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.</p> <p>(27) These <i>are</i> the families of the Zebulunites according to those that were numbered of them, sixty thousand five hundred.</p> <p>(28) The sons of Joseph after their families <i>were</i> Manasseh and Ephraim.</p> <p>(29) Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir fathered Gilead: of Gilead <i>come</i> the family of the Gileadites.</p> <p>(30) These <i>are</i> the sons of Gilead: <i>of</i> Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:</p> <p>(31) And <i>of</i> Asriel, the family of the Asrielites: and <i>of</i> Shechem, the family of the Shechemites:</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(32) And <i>of</i> Shemida, the family of the Shemidaïtes: and <i>of</i> Hepher, the family of the Hephērites.</p> <p>(33) And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad <i>were</i> Mahlah, and Noah, Hoglah, Milcah, and Tirzah.</p> <p>(34) These <i>are</i> the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.</p> <p>(35) These <i>are</i> the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.</p> <p>(36) And these <i>are</i> the sons of Shuthelah: of Eran, the family of the Eranites.</p> <p>(37) These <i>are</i> the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These <i>are</i> the sons of Joseph after their families.</p> <p>(38) The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:</p> <p>(39) Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.</p> <p>(40) And the sons of Bela were Ard and Naaman: <i>of Ard</i>, the family of the Ardites: <i>and</i> of Naaman, the family of the Naamites.</p> <p>(41) These <i>are</i> the sons of Benjamin after their families: and they that were numbered of them <i>were</i> forty and five thousand and six hundred.</p>	<p>(32) And <i>of</i> Shemida, the family of the Shemidaïtes: and <i>of</i> Hepher, the family of the Hephērites.</p> <p>(33) And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad^c <i>were</i> Mahlah, and Noah, Hoglah, Milcah, and Tirzah.</p> <p>(34) These <i>are</i> the families of Manasseh, and those who were numbered of them, fifty-two thousand seven hundred.</p> <p>(35) These <i>are</i> the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.</p> <p>(36) And these <i>are</i> the sons of Shuthelah: of Eran, the family of the Eranites.</p> <p>(37) These <i>are</i> the families of the sons of Ephraim according to those who were numbered of them, thirty-two thousand five hundred. These <i>are</i> the sons of Joseph after their families.</p> <p>(38) The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:</p> <p>(39) Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.</p> <p>(40) And the sons of Bela were Ard and Naaman: <i>of Ard</i>, the family of the Ardites: <i>and</i> of Naaman, the family of the Naamites.</p> <p>(41) These <i>are</i> the sons of Benjamin after their families: and those who were numbered of them <i>were</i> forty-five thousand six hundred.</p>
26:33c – see Num. 27:1-11; Josh. 17:3-4	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(42) These <i>are</i> the sons of Dan after their families: of Shuham, the family of the Shuhamites. These <i>are</i> the families of Dan after their families.</p> <p>(43) All the families of the Shuhamites, according to those that were numbered of them, <i>were</i> threescore and four thousand and four hundred.</p> <p>(44) <i>Of</i> the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.</p> <p>(45) Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.</p> <p>(46) And the name of the daughter of Asher <i>was</i> Sarah.</p> <p>(47) These <i>are</i> the families of the sons of Asher according to those that were numbered of them; <i>who were</i> fifty and three thousand and four hundred.</p> <p>(48) <i>Of</i> the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:</p> <p>(49) Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.</p> <p>(50) These <i>are</i> the families of Naphtali according to their families: and they that were numbered of them <i>were</i> forty and five thousand and four hundred.</p> <p>(51) These <i>were</i> the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.</p> <p>(52) And the LORD spake unto Moses, saying,</p> <p>(53) Unto these the land shall be divided for an inheritance according to the number of names.</p>	<p>(42) These <i>are</i> the sons of Dan after their families: of Shuham, the family of the Shuhamites. These <i>are</i> the families of Dan after their families.</p> <p>(43) All the families of the Shuhamites, according to those who were numbered of them, <i>were</i> sixty-four thousand four hundred.</p> <p>(44) <i>Of</i> the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.</p> <p>(45) Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.</p> <p>(46) And the name of the daughter of Asher <i>was</i> Sarah.</p> <p>(47) These <i>are</i> the families of the sons of Asher according to those who were numbered of them; <i>who were</i> fifty-three thousand four hundred.</p> <p>(48) <i>Of</i> the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:</p> <p>(49) Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.</p> <p>(50) These <i>are</i> the families of Naphtali according to their families: and those who were numbered of them <i>were</i> forty-five thousand four hundred.</p> <p>(51) These <i>were</i> the numbered of the children of Israel, six hundred one thousand seven hundred thirty.</p> <p>(52) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(53) <i>To these the land shall be divided for an inheritance according to the number of names.</i></p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(54) To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.</p> <p>(55) Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.</p> <p>(56) According to the lot shall the possession thereof be divided between many and few.</p> <p>(57) And these <i>are</i> they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.</p> <p>(58) These <i>are</i> the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.</p> <p>(59) And the name of Amram's wife <i>was</i> Jochebed, the daughter of Levi, whom <i>her mother</i> bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.</p> <p>(60) And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.</p> <p>(61) And Nadab and Abihu died, when they offered strange fire before the LORD.</p> <p>(62) And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.</p> <p>(63) These <i>are</i> they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan <i>near</i> Jericho.</p>	<p>(54) To many you shall give the more inheritance, and to few you shall give the less inheritance: to everyone shall his inheritance be given according to those who were counted of him.</p> <p>(55) Nevertheless the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.</p> <p>(56) According to the lot shall its possession be divided between many and few.</p> <p>(57) And these <i>are</i> those who were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.</p> <p>(58) These <i>are</i> the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath fathered Amram.</p> <p>(59) And the name of Amram's wife <i>was</i> Jochebed, the daughter of Levi, whom <i>her mother</i> bore to Levi in Egypt: and she bore to Amram Aaron and Moses, and Miriam their sister.^d</p> <p>(60) And to Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.</p> <p>(61) And Nadab and Abihu died, when they offered strange fire before the LORD {Jehovah}.^e</p> <p>(62) And those who were numbered of them were twenty-three thousand, all males from a month old and upward: because they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.</p> <p>(63) These <i>are</i> those who were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan <i>near</i> Jericho.</p>
<p>26:59d – Moses' parents – Amram and Jochebed – Jochebed is a daughter of Levi – see Gen. 15:16</p> <p>26:61e - Lev. 10:1-2; Num. 3:4</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(64) But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.</p> <p>(65) For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.</p> <p>Chapter 27</p> <p>(1) Then came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these <i>are</i> the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.</p> <p>(2) And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, <i>by</i> the door of the tabernacle of the congregation, saying,</p> <p>(3) Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.</p> <p>(4) Why should the name of our father be done away from among his family, because he hath no son? Give unto us <i>therefore</i> a possession among the brethren of our father.</p> <p>(5) And Moses brought their cause before the LORD.</p> <p>(6) And the LORD spake unto Moses, saying,</p>	<p>(64) But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.</p> <p>(65) Because the LORD {Jehovah} had said of them, They shall surely die in the wilderness. And there was not left a man of them, except Caleb the son of Jephunneh, and Joshua the son of Nun.</p> <p>Chapter 27</p> <p>(1) Then the daughters of Zelophehad came, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these <i>are</i> the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.</p> <p>(2) And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, <i>by</i> the door of the tabernacle of the congregation, saying,</p> <p>(3) Our father died in the wilderness, and he was not in the company of those who gathered themselves together against the LORD {Jehovah} in the company of Korah; but died in his own sin, and had no sons.</p> <p>(4) Why should the name of our father be done away from among his family, because he has no son? Give to us <i>therefore</i> a possession among the brothers of our father.</p> <p>(5) And Moses brought their cause before the LORD {Jehovah}.</p> <p>(6) And the LORD {Jehovah} spoke to Moses, saying,</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(7) The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.</p> <p>(8) And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.</p> <p>(9) And if he have no daughter, then ye shall give his inheritance unto his brethren.</p> <p>(10) And if he have no brethren, then ye shall give his inheritance unto his father's brethren.</p> <p>(11) And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.</p> <p>(12) And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.</p> <p>(13) And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.</p> <p>(14) For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.</p>	<p>(7) The daughters of Zelophehad speak right: you shall surely give them a possession of an inheritance among their father's brothers; and you shall cause the inheritance of their father to pass to them.</p> <p>(8) And you shall speak to the children of Israel, saying, If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter.</p> <p>(9) And if he has no daughter, then you shall give his inheritance to his brothers.</p> <p>(10) And if he has no brothers, then you shall give his inheritance to his father's brothers.</p> <p>(11) And if his father has no brothers, then you shall give his inheritance to his next of kin of his family, and he shall possess it: and it shall be to the children of Israel a law of judgment, as the LORD {Jehovah} commanded Moses.</p> <p>(12) And the LORD {Jehovah} said to Moses, Go up into this mount Abarim, and see the land which I have given to the children of Israel.</p> <p>(13) And when you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered.</p> <p>(14) Because you rebelled against My commandment in the desert of Zin, in the strife of the congregation, to sanctify {honor} Me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.^a</p>
27:14a - Ex. 17:6-7; Num. 20:12,24; Deut. 1:37	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(15) And Moses spake unto the LORD, saying,</p> <p>(16) Let the LORD, the God of the spirits of all flesh, set a man over the congregation,</p> <p>(17) Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.</p> <p>(18) And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom <i>is</i> the spirit, and lay thine hand upon him;</p> <p>(19) And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.</p> <p>(20) And thou shalt put <i>some</i> of thine honour upon him, that all the congregation of the children of Israel may be obedient.</p> <p>(21) And he shall stand before Eleazar the priest, who shall ask <i>counsel</i> for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, <i>both</i> he, and all the children of Israel with him, even all the congregation.</p> <p>(22) And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:</p> <p>(23) And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.</p>	<p>(15) And Moses spoke to the LORD {Jehovah}, saying,</p> <p>(16) Let the LORD {Jehovah}, the God of the spirits of all flesh, set a man over the congregation,</p> <p>(17) Who may go out before them, and who may go in before them, and who may lead them out, and who may bring them in; that the congregation of the LORD {Jehovah} not be as sheep which have no shepherd.</p> <p>(18) And the LORD {Jehovah} said to Moses, <i>Take Joshua the son of Nun, a man in whom the Spirit is, and lay your hand upon him;</i></p> <p>(19) <i>And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.</i></p> <p>(20) <i>And you shall put some of your honor upon him, that all the congregation of the children of Israel may be obedient.</i></p> <p>(21) <i>And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim^b before the LORD {Jehovah}: at his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.</i></p> <p>(22) And Moses did as the LORD {Jehovah} commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:</p> <p>(23) And he laid his hands upon him, and gave him a charge, as the LORD {Jehovah} commanded by the hand of Moses.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
Chapter 28 (1) And the LORD spake unto Moses, saying, (2) Command the children of Israel, and say unto them, My offering, <i>and</i> my bread for my sacrifices made by fire, <i>for</i> a sweet savour unto me, shall ye observe to offer unto me in their due season. (3) And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, <i>for</i> a continual burnt offering. (4) The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; (5) And a tenth <i>part</i> of an ephah of flour for a meat offering, mingled with the fourth <i>part</i> of an hin of beaten oil. (6) <i>It is</i> a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. (7) And the drink offering thereof <i>shall be</i> the fourth <i>part</i> of an hin for the one lamb: in the holy <i>place</i> shalt thou cause the strong wine to be poured unto the LORD <i>for</i> a drink offering. (8) And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer <i>it</i> , a sacrifice made by fire, of a sweet savour unto the LORD. (9) And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour <i>for</i> a meat offering, mingled with oil, and the drink offering thereof:	Chapter 28 (1) And the LORD {Jehovah} spoke to Moses, saying, (2) <i>Command the children of Israel, and say to them, My offering, and My bread for My sacrifices made by fire, for a sweet aroma to Me, you shall observe to offer to Me in their due season.</i> (3) <i>And you shall say to them, This is the offering made by fire which you shall offer to the LORD {Jehovah}; two lambs of the first year without spot day by day, for a continual burnt offering.</i> (4) <i>The one lamb you shall offer in the morning, and the other lamb you shall offer at evening;</i> (5) <i>And a tenth part of an ephah^a of flour {about 2.3 qts.; 2.2 L.} for a meat offering, mingled with the fourth part of a hin^b of beaten oil {about 1.0 qt.; 0.9 L.}.^c</i> (6) <i>It is a continual burnt offering, which was ordained in mount Sinai for a sweet aroma, a sacrifice made by fire to the LORD {Jehovah}.</i> (7) <i>And its drink offering shall be the fourth part of a hin {about 1.0 qt.; 0.9 L.} for the one lamb: in the holy place you shall cause the strong wine to be poured to the LORD {Jehovah} for a drink offering.</i> (8) <i>And the other lamb you shall offer at evening: as the meat offering of the morning, and as its drink offering, you shall offer it, a sacrifice made by fire, of a sweet aroma to the LORD {Jehovah}.</i> (9) <i>And on the sabbath day {Saturday} two lambs of the first year without spot, and two tenth deals of flour {about 4.6 qts.; 4.4 L.}^d for a meat offering, mingled with oil, and its drink offering:</i>
28:5a - tenth part of an ephah [an omer] - about 2.3 quarts or 2.2 liters – an ephah = 22.2 liters = 24 quarts = 3 pecks = 6 gallons 28:5b - hin - 1/6 bath = 3.6 liters = 1 gallon -- a fourth of a hin would be about a quart, a little less than a liter. - see Ex. 29:40 – see Appendix J: Bible Weights and Measures 28:5c - beaten oil - i.e. - oil created by beating olives 28:9d - two tenth deals {that is tenth of an ephah} - 2 times 2.3 quarts - about 4.6 quarts or 4.4 liters – see Appendix J: Bible Weights and Measures	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(10) <i>This is</i> the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.</p> <p>(11) And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;</p> <p>(12) And three tenth deals of flour <i>for</i> a meat offering, mingled with oil, for one bullock; and two tenth deals of flour <i>for</i> a meat offering, mingled with oil, for one ram;</p> <p>(13) And a several tenth deal of flour mingled with oil <i>for</i> a meat offering unto one lamb; <i>for</i> a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.</p> <p>(14) And their drink offerings shall be half an hin of wine unto a bullock, and the third <i>part</i> of an hin unto a ram, and a fourth <i>part</i> of an hin unto a lamb: <i>this is</i> the burnt offering of every month throughout the months of the year.</p> <p>(15) And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.</p> <p>(16) And in the fourteenth day of the first month <i>is</i> the passover of the LORD.</p> <p>(17) And in the fifteenth day of this month <i>is</i> the feast: seven days shall unleavened bread be eaten.</p> <p>(18) In the first day <i>shall be</i> an holy convocation; ye shall do no manner of servile work <i>therein</i>:</p>	<p>(10) <i>This is</i> the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.</p> <p>(11) And in the beginnings of your months you shall offer a burnt offering to the LORD {Jehovah}; two young bulls, and one ram, seven lambs of the first year without spot;</p> <p>(12) And three tenth deals of flour {about 6.9 qts.; 6.6 L.} <i>for</i> a meat offering, mingled with oil, for one bull; and two tenth deals of flour {about 4.6 qts.; 4.4 L.} <i>for</i> a meat offering, mingled with oil, for one ram;</p> <p>(13) And an additional tenth deal of flour {about 2.3 qts.; 2.2 L.} mingled with oil <i>for</i> a meat offering to one lamb; <i>for</i> a burnt offering of a sweet aroma, a sacrifice made by fire to the LORD {Jehovah}.</p> <p>(14) And their drink offerings shall be half a hin of wine {about 2 qts.; 1.8 L.}^e to a bull, and the third <i>part</i> of a hin {about 1.3 qts.; 1.2 L.}^f to a ram, and a fourth <i>part</i> of a hin {about 1.0 qt.; 0.9 L.}^g to a lamb: <i>this is</i> the burnt offering of every month throughout the months of the year.</p> <p>(15) And one kid of the goats for a sin offering to the LORD {Jehovah} shall be offered, beside the continual burnt offering, and his drink offering.</p> <p>(16) And in the fourteenth day of the first month {Nisan [Mar.-Apr.]} <i>is</i> the Passover^h of the LORD {Jehovah}.</p> <p>(17) And in the fifteenth day of this month <i>is</i> the feast: seven days shall unleavened bread be eaten.</p> <p>(18) In the first day <i>shall be</i> a holy assembly; you shall do no manner of physical work <i>in it</i>:</p>
<p>28:14e - half a hin - about half a gallon - about two quarts; 1.8 liters 28:14f - third of a hin - about a third of a gallon - about 1.3 quarts; 1.2 liters 28:14g - fourth of a hin - about a quart; 0.9 liters – see Appendix J: Bible Weights and Measures 28:16h – Passover – see Lev. 23:5</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(19) But ye shall offer a sacrifice made by fire <i>for</i> a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:</p> <p>(20) And their meat offering <i>shall be of</i> flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;</p> <p>(21) A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:</p> <p>(22) And one goat <i>for</i> a sin offering, to make an atonement for you.</p> <p>(23) Ye shall offer these beside the burnt offering in the morning, which <i>is</i> for a continual burnt offering.</p> <p>(24) After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.</p> <p>(25) And on the seventh day ye shall have an holy convocation; ye shall do no servile work.</p> <p>(26) Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks <i>be out</i>, ye shall have an holy convocation; ye shall do no servile work:</p> <p>(27) But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;</p> <p>(28) And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,</p>	<p>(19) But you shall offer a sacrifice made by fire <i>for</i> a burnt offering to the LORD {Jehovah}; two young bulls, and one ram, and seven lambs of the first year: they shall be to you without blemish:</p> <p>(20) And their meat offering <i>shall be of</i> flour mingled with oil: three tenth deals {about 6.9 qts.; 6.6 L.} you shall offer for a bull and two tenth deals {about 4.6 qts.; 4.4 L.} for a ram;</p> <p>(21) An additional tenth deal {about 2.3 qts.; 2.2 L.} you shall offer for every lamb, throughout the seven lambs:</p> <p>(22) And one goat <i>for</i> a sin offering, to make an atonement for you.</p> <p>(23) You shall offer these besides the burnt offering in the morning, which <i>is</i> for a continual burnt offering.</p> <p>(24) After this manner you shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet aroma to the LORD {Jehovah}: it shall be offered besides the continual burnt offering, and its drink offering.</p> <p>(25) And on the seventh day you shall have a holy assembly; you shall do no physical work.</p> <p>(26) Also in the day of the first-fruits, when you bring a new meat offering to the LORD {Jehovah}, after your weeks <i>are completed</i> {Pentecost},ⁱ you shall have a holy assembly; you shall do no physical work:</p> <p>(27) But you shall offer the burnt offering for a sweet aroma to the LORD {Jehovah}; two young bulls, one ram, seven lambs of the first year;</p> <p>(28) And their meat offering of flour mingled with oil, three tenth deals {about 6.9 quarts; 6.6 L.} to one bull, two tenth deals {about 4.6 qts.; 4.4 L.} to one ram,</p>
28:26i – Lev. 23:16 - Pentecost	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(29) A several tenth deal unto one lamb, throughout the seven lambs;</p> <p>(30) <i>And</i> one kid of the goats, to make an atonement for you.</p> <p>(31) Ye shall offer <i>them</i> beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.</p> <p>Chapter 29</p> <p>(1) And in the seventh month, on the first <i>day</i> of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.</p> <p>(2) And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, <i>and</i> seven lambs of the first year without blemish:</p> <p>(3) And their meat offering <i>shall be of</i> flour mingled with oil, three tenth deals for a bullock, <i>and</i> two tenth deals for a ram,</p> <p>(4) And one tenth deal for one lamb, throughout the seven lambs:</p> <p>(5) And one kid of the goats <i>for</i> a sin offering, to make an atonement for you:</p> <p>(6) Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.</p> <p>(7) And ye shall have on the tenth <i>day</i> of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work <i>therein</i>:</p>	<p>(29) An additional tenth deal {about 2.3 qts.; 2.2 L.} to one lamb, throughout the seven lambs;</p> <p>(30) <i>And</i> one kid of the goats, to make an atonement for you.</p> <p>(31) You shall offer <i>them</i> besides the continual burnt offering, and its meat offering, (they shall be to you without blemish) and their drink offerings.</p> <p>Chapter 29</p> <p>(1) And in the seventh month {Tishri [Sept.-Oct.]}, on the first <i>day</i> of the month {Rosh Hashanah},^a you shall have a holy assembly; you shall do no physical work: it is a day of blowing the trumpets to you.</p> <p>(2) And you shall offer a burnt offering for a sweet aroma to the LORD {Jehovah}; one young bull, one ram, <i>and</i> seven lambs of the first year without blemish:</p> <p>(3) And their meat offering <i>shall be of</i> flour mingled with oil, three tenth deals {about 6.9 qts.; 6.6 L.} for a bull, <i>and</i> two tenth deals {about 4.6 qts.; 4.4 L.} for a ram,</p> <p>(4) And one tenth deal {about 2.3 qts.; 2.2 L.} for one lamb, throughout the seven lambs:</p> <p>(5) And one kid of the goats <i>for</i> a sin offering, to make an atonement for you:</p> <p>(6) Besides the burnt offering of the month, and its meat offering, and the daily burnt offering, and its meat offering, and their drink offerings, according to their manner, for a sweet aroma, a sacrifice made by fire to the LORD {Jehovah}.</p> <p>(7) And you shall have on the tenth <i>day</i> of this seventh month {Tishri [Sept.-Oct.]} a holy assembly {the Day of Atonement};^b and you shall afflict your souls: you shall not do any work <i>in it</i>:</p>
<p>29:1a – Lev. 23:24 – Feast of Trumpets 29:7b – Lev. 23:28 – Day of Atonement {Yom Kippur}</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(8) But ye shall offer a burnt offering unto the LORD <i>for</i> a sweet savour; one young bullock, one ram, <i>and</i> seven lambs of the first year; they shall be unto you without blemish:</p> <p>(9) And their meat offering <i>shall be of</i> flour mingled with oil, three tenth deals to a bullock, <i>and</i> two tenth deals to one ram,</p> <p>(10) A several tenth deal for one lamb, throughout the seven lambs:</p> <p>(11) One kid of the goats <i>for</i> a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.</p> <p>(12) And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:</p> <p>(13) And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, <i>and</i> fourteen lambs of the first year; they shall be without blemish:</p> <p>(14) And their meat offering <i>shall be of</i> flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,</p> <p>(15) And a several tenth deal to each lamb of the fourteen lambs:</p> <p>(16) And one kid of the goats <i>for</i> a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.</p> <p>(17) And on the second day <i>ye shall offer</i> twelve young bullocks, two rams, fourteen lambs of the first year without spot:</p>	<p>(8) But you shall offer a burnt offering to the LORD {Jehovah} <i>for</i> a sweet aroma; one young bull, one ram, <i>and</i> seven lambs of the first year; they shall be to you without blemish:</p> <p>(9) And their meat offering <i>shall be of</i> flour mingled with oil, three tenth deals {about 6.9 qts.; 6.6 L.} to a bull, <i>and</i> two tenth deals {about 4.6 qts.; 4.4 L.} to one ram,</p> <p>(10) An additional tenth deal {about 2.3 qts.; 2.2 L.} for one lamb, throughout the seven lambs:</p> <p>(11) One kid of the goats <i>for</i> a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.</p> <p>(12) And on the fifteenth day of the seventh month {Tishri [Sept.-Oct.]} you shall have a holy assembly {Feast of Tabernacles};^c you shall do no physical work, and you shall keep a feast to the LORD {Jehovah} seven days:</p> <p>(13) And you shall offer a burnt offering, a sacrifice made by fire, of a sweet aroma to the LORD {Jehovah}; thirteen young bulls, two rams, <i>and</i> fourteen lambs of the first year; they shall be without blemish:</p> <p>(14) And their meat offering <i>shall be of</i> flour mingled with oil, three tenth deals {about 6.9 qts.; 6.6 L.} to every bull of the thirteen bulls, two tenth deals {about 4.6 qts.; 4.4 L.} to each ram of the two rams,</p> <p>(15) And an additional tenth deal {about 2.3 qts.; 2.2 L.} to each lamb of the fourteen lambs:</p> <p>(16) And one kid of the goats <i>for</i> a sin offering; besides the continual burnt offering, its meat offering, and its drink offering.</p> <p>(17) And on the second day <i>you shall offer</i> twelve young bulls, two rams, fourteen lambs of the first year without spot:</p>
29:12c – Lev. 23:34 – Feast of Tabernacles	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(18) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, <i>shall be</i> according to their number, after the manner:</p> <p>(19) And one kid of the goats <i>for</i> a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.</p> <p>(20) And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;</p> <p>(21) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, <i>shall be</i> according to their number, after the manner:</p> <p>(22) And one goat <i>for</i> a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.</p> <p>(23) And on the fourth day ten bullocks, two rams, <i>and</i> fourteen lambs of the first year without blemish:</p> <p>(24) Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, <i>shall be</i> according to their number, after the manner:</p> <p>(25) And one kid of the goats <i>for</i> a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.</p> <p>(26) And on the fifth day nine bullocks, two rams, <i>and</i> fourteen lambs of the first year without spot:</p> <p>(27) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, <i>shall be</i> according to their number, after the manner:</p> <p>(28) And one goat <i>for</i> a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.</p>	<p>(18) And their meat offering and their drink offerings for the bulls, for the rams, and for the lambs, <i>shall be</i> according to their number, after the same manner:</p> <p>(19) And one kid of the goats <i>for</i> a sin offering; besides the continual burnt offering, and its meat offering, and their drink offerings.</p> <p>(20) And on the third day eleven bulls, two rams, fourteen lambs of the first year without blemish;</p> <p>(21) And their meat offering and their drink offerings for the bulls, for the rams, and for the lambs, <i>shall be</i> according to their number, after the same manner:</p> <p>(22) And one goat <i>for</i> a sin offering; besides the continual burnt offering, and its meat offering, and its drink offering.</p> <p>(23) And on the fourth day ten bulls, two rams, <i>and</i> fourteen lambs of the first year without blemish:</p> <p>(24) Their meat offering and their drink offerings for the bulls, for the rams, and for the lambs, <i>shall be</i> according to their number, after the same manner:</p> <p>(25) And one kid of the goats <i>for</i> a sin offering; besides the continual burnt offering, its meat offering, and its drink offering.</p> <p>(26) And on the fifth day nine bulls, two rams, <i>and</i> fourteen lambs of the first year without spot:</p> <p>(27) And their meat offerings and their drink offerings for the bulls, for the rams, and for the lambs, <i>shall be</i> according to their number, after the same manner:</p> <p>(28) And one goat <i>for</i> a sin offering; besides the continual burnt offering, and its meat offering, and its drink offering.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(29) And on the sixth day eight bullocks, two rams, <i>and</i> fourteen lambs of the first year without blemish:</p> <p>(30) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, <i>shall be</i> according to their number, after the manner:</p> <p>(31) And one goat <i>for</i> a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.</p> <p>(32) And on the seventh day seven bullocks, two rams, <i>and</i> fourteen lambs of the first year without blemish:</p> <p>(33) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, <i>shall be</i> according to their number, after the manner:</p> <p>(34) And one goat <i>for</i> a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.</p> <p>(35) On the eighth day ye shall have a solemn assembly: ye shall do no servile work <i>therein</i>:</p> <p>(36) But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:</p> <p>(37) Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, <i>shall be</i> according to their number, after the manner:</p> <p>(38) And one goat <i>for</i> a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.</p> <p>(39) These <i>things</i> ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.</p>	<p>(29) And on the sixth day eight bulls, two rams, <i>and</i> fourteen lambs of the first year without blemish:</p> <p>(30) And their meat offerings and their drink offerings for the bulls, for the rams, and for the lambs, <i>shall be</i> according to their number, after the same manner:</p> <p>(31) And one goat <i>for</i> a sin offering; besides the continual burnt offering, its meat offering, and its drink offering.</p> <p>(32) And on the seventh day seven bulls, two rams, <i>and</i> fourteen lambs of the first year without blemish:</p> <p>(33) And their meat offering and their drink offerings for the bulls, for the rams, and for the lambs, <i>shall be</i> according to their number, after the same manner:</p> <p>(34) And one goat <i>for</i> a sin offering; besides the continual burnt offering, its meat offering, and its drink offering.</p> <p>(35) On the eighth day you shall have a solemn assembly: you shall do no normal daily work <i>in it</i>:</p> <p>(36) But you shall offer a burnt offering, a sacrifice made by fire, of a sweet aroma to the LORD {Jehovah}: one bull, one ram, seven lambs of the first year without blemish:</p> <p>(37) Their meat offerings and their drink offerings for the bull, for the ram, and for the lambs, <i>shall be</i> according to their number, after the same manner:</p> <p>(38) And one goat <i>for</i> a sin offering; besides the continual burnt offering, and its meat offering, and its drink offering.</p> <p>(39) These <i>things</i> you shall do to the LORD {Jehovah} in your set feasts, besides your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(40) And Moses told the children of Israel according to all that the LORD commanded Moses.</p> <p>Chapter 30</p> <p>(1) And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.</p> <p>(2) If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.</p> <p>(3) If a woman also vow a vow unto the LORD, and bind herself by a bond, <i>being</i> in her father's house in her youth;</p> <p>(4) And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.</p> <p>(5) But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.</p> <p>(6) And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;</p> <p>(7) And her husband heard <i>it</i>, and held his peace at her in the day that he heard <i>it</i>: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.</p> <p>(8) But if her husband disallowed her on the day that he heard <i>it</i>; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.</p>	<p>(40) And Moses told the children of Israel according to all that the LORD {Jehovah} commanded Moses.</p> <p>Chapter 30</p> <p>(1) And Moses spoke to the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD {Jehovah} has commanded.</p> <p>(2) If a man vows a vow to the LORD {Jehovah}, or swears an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceeds out of his mouth.</p> <p>(3) If a woman also vows a vow to the LORD {Jehovah}, and binds herself by a bond, <i>being</i> in her father's house in her youth;</p> <p>(4) And her father hears her vow, and her bond with which she has bound her soul, and her father holds his peace at her: then all her vows shall stand, and every bond with which she has bound her soul shall stand.</p> <p>(5) But if her father disallows her in the day that he hears; not any of her vows, or of her bonds with which she has bound her soul, shall stand: and the LORD {Jehovah} shall forgive her, because her father disallowed her.</p> <p>(6) And if she had a husband, when she vowed, or spoke out of her lips, with which she bound her soul;</p> <p>(7) And her husband heard <i>it</i>, and held his peace at her in the day that he heard <i>it</i>: then her vows shall stand, and her bonds with which she bound her soul shall stand.</p> <p>(8) But if her husband disallowed her on the day that he heard <i>it</i>; then he shall make her vow which she vowed, and that which she spoke with her lips, with which she bound her soul, of no effect: and the LORD {Jehovah} shall forgive her.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(9) But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.</p> <p>(10) And if she vowed in her husband's house, or bound her soul by a bond with an oath;</p> <p>(11) And her husband heard <i>it</i>, and held his peace at her, <i>and</i> disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.</p> <p>(12) But if her husband hath utterly made them void on the day he heard <i>them</i>; <i>then</i> whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.</p> <p>(13) Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.</p> <p>(14) But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which <i>are</i> upon her: he confirmeth them, because he held his peace at her in the day that he heard <i>them</i>.</p> <p>(15) But if he shall any ways make them void after that he hath heard <i>them</i>; then he shall bear her iniquity.</p> <p>(16) These <i>are</i> the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, <i>being yet</i> in her youth in her father's house.</p>	<p>(9) But every vow of a widow, and of her who is divorced, with which they have bound their souls, shall stand against her.</p> <p>(10) And if she vowed in her husband's house, or bound her soul by a bond with an oath;</p> <p>(11) And her husband heard <i>it</i>, and held his peace at her, <i>and</i> did not disallow her: then all her vows shall stand, and every bond with which she bound her soul shall stand.</p> <p>(12) But if her husband has completely made them void on the day he heard <i>them</i>; <i>then</i> whatever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband has made them void; and the LORD {Jehovah} shall forgive her.</p> <p>(13) Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.</p> <p>(14) But if her husband altogether holds his peace at her from day to day; then he establishes all her vows, or all her bonds, which <i>are</i> upon her: he confirms them, because he held his peace at her in the day that he heard <i>them</i>.</p> <p>(15) But if he shall any way make them void after he has heard <i>them</i>; then he shall bear her sin.</p> <p>(16) These <i>are</i> the laws, which the LORD {Jehovah} commanded Moses, between a man and his wife, between the father and his daughter, <i>being yet</i> in her youth in her father's house.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
Chapter 31 (1) And the LORD spake unto Moses, saying, (2) Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. (3) And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. (4) Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. (5) So there were delivered out of the thousands of Israel, a thousand of <i>every</i> tribe, twelve thousand armed for war. (6) And Moses sent them to the war, a thousand of <i>every</i> tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. (7) And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males. (8) And they slew the kings of Midian, beside the rest of them that were slain; <i>namely</i> , Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. (9) And the children of Israel took <i>all</i> the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. (10) And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. (11) And they took all the spoil, and all the prey, <i>both</i> of men and of beasts.	Chapter 31 (1) And the LORD {Jehovah} spoke to Moses, saying, (2) <i>Avenge the children of Israel of the Midianites: afterward you shall be gathered to your people.</i> (3) And Moses spoke to the people, saying, Arm some of yourselves for war, and let them go against the Midianites, and avenge the LORD {Jehovah} of Midian. (4) Of every tribe a thousand, throughout all the tribes of Israel, you shall send to the war. (5) So there were delivered out of the thousands of Israel, a thousand of <i>every</i> tribe, twelve thousand armed for war. (6) And Moses sent them to the war, a thousand of <i>every</i> tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. (7) And they warred against the Midianites, as the LORD {Jehovah} commanded Moses; and they killed all the males. (8) And they killed the kings of Midian, beside the rest of those who were killed; <i>namely</i> , Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they killed with the sword. (9) And the children of Israel took <i>all</i> the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. (10) And they burnt all their cities in which they lived, and all their fancy castles, with fire. (11) And they took all the spoil, and all the prey, <i>both</i> of men and of beasts.

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(12) And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which <i>are</i> by Jordan <i>near</i> Jericho.</p> <p>(13) And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.</p> <p>(14) And Moses was wroth with the officers of the host, <i>with</i> the captains over thousands, and captains over hundreds, which came from the battle.</p> <p>(15) And Moses said unto them, Have ye saved all the women alive?</p> <p>(16) Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.</p> <p>(17) Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.</p> <p>(18) But all the women children, that have not known a man by lying with him, keep alive for yourselves.</p> <p>(19) And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify <i>both</i> yourselves and your captives on the third day, and on the seventh day.</p> <p>(20) And purify all <i>your</i> raiment, and all that is made of skins, and all work of goats' <i>hair</i>, and all things made of wood.</p> <p>(21) And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses;</p>	<p>(12) And they brought the captives, and the prey, and the spoil, to Moses, and Eleazar the priest, and to the congregation of the children of Israel, to the camp at the plains of Moab, which <i>are</i> by Jordan <i>near</i> Jericho.</p> <p>(13) And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them outside the camp.</p> <p>(14) And Moses was angry with the officers of the host {army; multitude}, <i>with</i> the captains over thousands, and captains over hundreds, who came from the battle.</p> <p>(15) And Moses said to them, Have you saved all the women alive?</p> <p>(16) Indeed, these caused the children of Israel, through the counsel of Balaam, to commit sin against the LORD {Jehovah} in the matter of Peor, and there was a plague among the congregation of the LORD {Jehovah}.^a</p> <p>(17) Now therefore kill every male among the little ones, and kill every woman that has known a man by lying with him.</p> <p>(18) But all the female children, who have not known a man by lying with him, keep alive for yourselves.</p> <p>(19) And you stay outside the camp seven days: whoever has killed any person, and whoever has touched any killed, purify <i>both</i> yourselves and your captives on the third day, and on the seventh day.</p> <p>(20) And purify all <i>your</i> clothes, and all that is made of skins, and all work of goats' <i>hair</i>, and all things made of wood.</p> <p>(21) And Eleazar the priest said to the men of war who went to the battle, This is the ordinance of the law which the LORD {Jehovah} commanded Moses;</p>
31:16a – Num. 25:1-18	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(22) Only the gold, and the silver, the brass, the iron, the tin, and the lead,</p> <p>(23) Every thing that may abide the fire, ye shall make <i>it</i> go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.</p> <p>(24) And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.</p> <p>(25) And the LORD spake unto Moses, saying,</p> <p>(26) Take the sum of the prey that was taken, <i>both</i> of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:</p> <p>(27) And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:</p> <p>(28) And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, <i>both</i> of the persons, and of the beeves, and of the asses, and of the sheep:</p> <p>(29) Take <i>it</i> of their half, and give it unto Eleazar the priest, <i>for</i> an heave offering of the LORD.</p> <p>(30) And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.</p> <p>(31) And Moses and Eleazar the priest did as the LORD commanded Moses.</p>	<p>(22) Only the gold, and the silver, the brass, the iron, the tin, and the lead,</p> <p>(23) Everything that may withstand the fire, you shall make <i>it</i> go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that does not withstand the fire you shall make go through the water.</p> <p>(24) And you shall wash your clothes on the seventh day, and you shall be clean, and afterward you shall come into the camp.</p> <p>(25) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(26) Take the sum of the prey that was taken, <i>both</i> of man and of beast, you, and Eleazar the priest, and the chief fathers of the congregation:</p> <p>(27) And divide the prey into two parts; between those who went to war, who went out to battle, and between all the congregation:</p> <p>(28) And levy a tax to the LORD {Jehovah} of the men of war who went out to battle: one soul of five hundred, <i>both</i> of the persons, and of the cattle, and of the donkeys, and of the sheep:</p> <p>(29) Take <i>it</i> of their half, and give it to Eleazar the priest, <i>for</i> a lifted-up offering of the LORD {Jehovah}.</p> <p>(30) And of the children of Israel's half, you shall take one portion of fifty, of the persons, of the cattle, of the donkeys, and of the flocks, of all manner of beasts, and give them to the Levites, who keep the charge of the tabernacle of the LORD {Jehovah}.</p> <p>(31) And Moses and Eleazar the priest did as the LORD {Jehovah} commanded Moses.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(32) And the booty, <i>being</i> the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,</p> <p>(33) And threescore and twelve thousand beeves,</p> <p>(34) And threescore and one thousand asses,</p> <p>(35) And thirty and two thousand persons in all, of women that had not known man by lying with him.</p> <p>(36) And the half, <i>which was</i> the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:</p> <p>(37) And the LORD'S tribute of the sheep was six hundred and threescore and fifteen.</p> <p>(38) And the beeves <i>were</i> thirty and six thousand; of which the LORD'S tribute <i>was</i> threescore and twelve.</p> <p>(39) And the asses <i>were</i> thirty thousand and five hundred; of which the LORD'S tribute <i>was</i> threescore and one.</p> <p>(40) And the persons <i>were</i> sixteen thousand; of which the LORD'S tribute <i>was</i> thirty and two persons.</p> <p>(41) And Moses gave the tribute, <i>which was</i> the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses.</p> <p>(42) And of the children of Israel's half, which Moses divided from the men that warred,</p> <p>(43) (Now the half <i>that pertained unto</i> the congregation was three hundred thousand and thirty thousand <i>and</i> seven thousand and five hundred sheep,</p> <p>(44) And thirty and six thousand beeves,</p> <p>(45) And thirty thousand asses and five hundred,</p>	<p>(32) And the booty, <i>being</i> the rest of the prey which the men of war had caught, was six hundred seventy-five thousand sheep,</p> <p>(33) And seventy-two thousand cattle,</p> <p>(34) And sixty-one thousand donkeys,</p> <p>(35) And thirty-two thousand persons in all, of women who had not known man by lying with him.</p> <p>(36) And the half, <i>which was</i> the portion of those who went out to war, was in number three hundred thirty-seven thousand five hundred sheep:</p> <p>(37) And the LORD's {Jehovah's} tribute of the sheep was six hundred seventy-five.</p> <p>(38) And the cattle <i>were</i> thirty-six thousand; of which the LORD's {Jehovah's} tribute <i>was</i> seventy-two.</p> <p>(39) And the donkeys <i>were</i> thirty thousand five hundred; of which the LORD's {Jehovah's} tribute <i>was</i> sixty-one.</p> <p>(40) And the persons <i>were</i> sixteen thousand; of which the LORD's {Jehovah's} tribute <i>was</i> thirty-two persons.</p> <p>(41) And Moses gave the tribute, <i>which was</i> the LORD's {Jehovah's} lifted-up offering, to Eleazar the priest, as the LORD {Jehovah} commanded Moses.</p> <p>(42) And of the children of Israel's half, which Moses divided from the men who fought the war,</p> <p>(43) (Now the half <i>that pertained to</i> the congregation was three hundred thirty-seven thousand five hundred sheep,</p> <p>(44) And thirty-six thousand cattle,</p> <p>(45) And thirty thousand five hundred donkeys,</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(46) And sixteen thousand persons;)</p> <p>(47) Even of the children of Israel's half, Moses took one portion of fifty, <i>both</i> of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.</p> <p>(48) And the officers which <i>were</i> over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:</p> <p>(49) And they said unto Moses, Thy servants have taken the sum of the men of war which <i>are</i> under our charge, and there lacketh not one man of us.</p> <p>(50) We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.</p> <p>(51) And Moses and Eleazar the priest took the gold of them, <i>even</i> all wrought jewels.</p> <p>(52) And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.</p> <p>(53) (<i>For</i> the men of war had taken spoil, every man for himself.)</p> <p>(54) And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, <i>for</i> a memorial for the children of Israel before the LORD.</p>	<p>(46) And sixteen thousand persons;)</p> <p>(47) Even of the children of Israel's half, Moses took one portion of fifty, <i>both</i> of man and of beast, and gave them to the Levites, who kept the charge of the tabernacle of the LORD {Jehovah}; as the LORD {Jehovah} commanded Moses.</p> <p>(48) And the officers who <i>were</i> over thousands of the host {army; multitude}, the captains of thousands, and captains of hundreds, came near to Moses:</p> <p>(49) And they said to Moses, Your servants have taken the sum of the men of war which <i>are</i> under our charge, and not one man of us lacks anything.</p> <p>(50) We have therefore brought an offering for the LORD {Jehovah}, what every man has obtained, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD {Jehovah}.</p> <p>(51) And Moses and Eleazar the priest took their gold, <i>even</i> all works of jewels.</p> <p>(52) And all the gold of the offering that they offered up to the LORD {Jehovah}, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred fifty shekels {about 418 lbs.; 190 kg.}.^a</p> <p>(53) (<i>Because</i> the men of war had taken spoil, each man for himself.)</p> <p>(54) And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, <i>for</i> a memorial for the children of Israel before the LORD {Jehovah}.</p>
<p>31:52a - a shekel is about .4 ounces or 11.4 grams in weight - 16,750 shekels is about 418 pounds or about 190 kg – see Appendix J: Bible Weights and Measures</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
Chapter 32 (1) Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place <i>was</i> a place for cattle; (2) The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, (3) Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, (4) <i>Even</i> the country which the LORD smote before the congregation of Israel, <i>is</i> a land for cattle, and thy servants have cattle: (5) Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, <i>and</i> bring us not over Jordan. (6) And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? (7) And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? (8) Thus did your fathers, when I sent them from Kadeshbarnea to see the land. (9) For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. (10) And the LORD'S anger was kindled the same time, and he sware, saying,	Chapter 32 (1) Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, the place <i>was</i> a place for cattle; (2) The children of Gad and the children of Reuben came and spoke to Moses, and to Eleazar the priest, and to the princes of the congregation, saying, (3) Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, (4) <i>Even</i> the country which the LORD {Jehovah} struck before the congregation of Israel, <i>is</i> a land for cattle, and your servants have cattle: (5) Therefore, they said, if we have found grace in your sight, let this land be given to your servants for a possession, <i>and</i> do not bring us over the Jordan River. (6) And Moses said to the children of Gad and to the children of Reuben, Shall your brothers go to war, and shall you sit here? (7) And why do you discourage the hearts of the children of Israel from going over into the land which the LORD {Jehovah} has given them? (8) This is what your fathers did, when I sent them from Kadeshbarnea ^a to see the land. (9) Because when they went up to the valley of Eshcol, and saw the land, they discouraged the hearts of the children of Israel, that they should not go into the land which the LORD {Jehovah} had given them. (10) And the LORD's {Jehovah's} anger was kindled the same time, and He swore, saying,
32:8a – Num. 13:1-33	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(11) Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:</p> <p>(12) Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.</p> <p>(13) And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.</p> <p>(14) And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.</p> <p>(15) For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.</p> <p>(16) And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:</p> <p>(17) But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.</p> <p>(18) We will not return unto our houses, until the children of Israel have inherited every man his inheritance.</p> <p>(19) For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.</p> <p>(20) And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,</p>	<p>(11) Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac, and to Jacob; because they have not wholly followed Me:</p> <p>(12) Except Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: because they have wholly followed the LORD {Jehovah}.</p> <p>(13) And the LORD's {Jehovah's} anger was kindled against Israel, and He caused them to wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD {Jehovah}, was consumed.</p> <p>(14) And, indeed, you have risen up in your fathers' place, an increase of sinful men, to increase yet the fierce anger of the LORD {Jehovah} towards Israel.</p> <p>(15) Because if you turn away from following Him, He will yet again leave them in the wilderness; and you shall destroy all this people.</p> <p>(16) And they came near to him, and said, We will build pens here for our cattle, and cities for our little ones:</p> <p>(17) But we ourselves will go ready armed before the children of Israel, until we have brought them to their place: and our little ones shall live in the fenced cities because of those who live in the land.</p> <p>(18) We will not return to our houses, until the children of Israel have all inherited his inheritance.</p> <p>(19) Because we will not inherit with them on the other side of Jordan, or forward; because our inheritance has fallen to us on this side Jordan eastward.</p> <p>(20) And Moses said to them, If you will do this thing, if you will go armed before the LORD {Jehovah} to war,</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(21) And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,</p> <p>(22) And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.</p> <p>(23) But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.</p> <p>(24) Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.</p> <p>(25) And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.</p> <p>(26) Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:</p> <p>(27) But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.</p> <p>(28) So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:</p> <p>(29) And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:</p> <p>(30) But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.</p>	<p>(21) And will go all of you armed over the Jordan River before the LORD {Jehovah}, until He has driven out His enemies from before Him,</p> <p>(22) And the land is subdued before the LORD {Jehovah}: then afterward you shall return, and be guiltless before the LORD {Jehovah}, and before Israel; and this land shall be your possession before the LORD {Jehovah}.</p> <p>(23) But if you will not do so, you have sinned against the LORD {Jehovah}: and be sure your sin will find you out.</p> <p>(24) Build cities for your little ones, and pens for your sheep; and do that which has proceeded out of your mouth.</p> <p>(25) And the children of Gad and the children of Reuben spoke to Moses, saying, Your servants will do as my lord commands.</p> <p>(26) Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:</p> <p>(27) But your servants will pass over, every man armed for war, before the LORD {Jehovah} to battle, as my lord says.</p> <p>(28) So Moses commanded concerning them Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:</p> <p>(29) And Moses said to them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD {Jehovah}, and the land shall be subdued before you; then you shall give them the land of Gilead for a possession:</p> <p>(30) But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(31) And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.</p> <p>(32) We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan <i>may be</i> ours.</p> <p>(33) And Moses gave unto them, <i>even</i> to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, <i>even</i> the cities of the country round about.</p> <p>(34) And the children of Gad built Dibon, and Ataroth, and Aroer,</p> <p>(35) And Atroth, Shophan, and Jaazer, and Jogbehah,</p> <p>(36) And Bethnimrah, and Bethharan, fenced cities: and folds for sheep.</p> <p>(37) And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,</p> <p>(38) And Nebo, and Baalmeon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.</p> <p>(39) And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which <i>was</i> in it.</p> <p>(40) And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.</p> <p>(41) And Jair the son of Manasseh went and took the small towns thereof, and called them Havothjair.</p> <p>(42) And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.</p>	<p>(31) And the children of Gad and the children of Reuben answered, saying, As the LORD {Jehovah} has said to your servants, so will we do.</p> <p>(32) We will pass over armed before the LORD {Jehovah} into the land of Canaan, that the possession of our inheritance on this side {east} of the Jordan River <i>may be</i> ours.</p> <p>(33) And Moses gave to them, <i>even</i> to the children of Gad, and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with their cities in the coasts, <i>even</i> the cities of the country all around.</p> <p>(34) And the children of Gad built Dibon, and Ataroth, and Aroer,</p> <p>(35) And Atroth, Shophan, and Jaazer, and Jogbehah,</p> <p>(36) And Bethnimrah, and Bethharan, fenced cities: and pens for sheep.</p> <p>(37) And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,</p> <p>(38) And Nebo, and Baalmeon, (their names being changed,) and Shibmah: and gave other names to the cities which they built.</p> <p>(39) And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which <i>was</i> in it.</p> <p>(40) And Moses gave Gilead to Machir the son of Manasseh; and he lived in it.</p> <p>(41) And Jair the son of Manasseh went and took its small towns, and called them Havothjair {villages of Jair}.^b</p> <p>(42) And Nobah went and took Kenath, and its villages, and called it Nobah, after his own name.</p>
32:41b - Havothjair {דֹּת יֵאִיר} - villages of Jair	

{04} Numbers	
King James 1769 Version	King James Paraphrase
Chapter 33 (1) These <i>are</i> the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. (2) And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these <i>are</i> their journeys according to their goings out. (3) And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. (4) For the Egyptians buried all <i>their</i> firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments. (5) And the children of Israel removed from Rameses, and pitched in Succoth. (6) And they departed from Succoth, and pitched in Etham, which <i>is</i> in the edge of the wilderness. (7) And they removed from Etham, and turned again unto Pihahiroth, which <i>is</i> before Baalzephon: and they pitched before Migdol. (8) And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. (9) And they removed from Marah, and came unto Elim: and in Elim <i>were</i> twelve fountains of water, and threescore and ten palm trees; and they pitched there. (10) And they removed from Elim, and encamped by the Red sea.	Chapter 33 (1) These <i>are</i> the journeys of the children of Israel, who went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. (2) And Moses wrote their travels according to their journeys by the commandment of the LORD {Jehovah}: and these <i>are</i> their journeys according to their travels. (3) And they departed from Rameses in the first month {Nisan [Mar.-Apr.]}, on the fifteenth day of the first month; on the morning after the Passover the children of Israel went out with a high hand in the sight of all the Egyptians. (4) Because the Egyptians buried all <i>their</i> firstborn, which the LORD {Jehovah} had stricken among them: the LORD {Jehovah} also executed judgments upon their gods. (5) And the children of Israel removed from Rameses, and pitched in Succoth. (6) And they departed from Succoth, and pitched in Etham, which <i>is</i> in the edge of the wilderness. (7) And they removed from Etham, and turned again to Pihahiroth, which <i>is</i> before Baalzephon: and they pitched before Migdol. (8) And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. (9) And they removed from Marah, and came to Elim {palm trees}: and in Elim there <i>were</i> twelve fountains of water, and seventy palm trees; and they pitched there. (10) And they removed from Elim, and encamped by the Red Sea.

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(11) And they removed from the Red sea, and encamped in the wilderness of Sin.</p> <p>(12) And they took their journey out of the wilderness of Sin, and encamped in Dophkah.</p> <p>(13) And they departed from Dophkah, and encamped in Alush.</p> <p>(14) And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.</p> <p>(15) And they departed from Rephidim, and pitched in the wilderness of Sinai.</p> <p>(16) And they removed from the desert of Sinai, and pitched at Kibrothhattaavah.</p> <p>(17) And they departed from Kibrothhattaavah, and encamped at Hazeroth.</p> <p>(18) And they departed from Hazeroth, and pitched in Rithmah.</p> <p>(19) And they departed from Rithmah, and pitched at Rimmonparez.</p> <p>(20) And they departed from Rimmonparez, and pitched in Libnah.</p> <p>(21) And they removed from Libnah, and pitched at Rissah.</p> <p>(22) And they journeyed from Rissah, and pitched in Kehelathah.</p> <p>(23) And they went from Kehelathah, and pitched in mount Shapher.</p> <p>(24) And they removed from mount Shapher, and encamped in Haradah.</p> <p>(25) And they removed from Haradah, and pitched in Makheloth.</p> <p>(26) And they removed from Makheloth, and encamped at Tahath.</p> <p>(27) And they departed from Tahath, and pitched at Tarah.</p> <p>(28) And they removed from Tarah, and pitched in Mithcah.</p> <p>(29) And they went from Mithcah, and pitched in Hashmonah.</p> <p>(30) And they departed from Hashmonah, and encamped at Moseroth.</p>	<p>(11) And they removed from the Red Sea, and encamped in the wilderness of Sin.</p> <p>(12) And they took their journey out of the wilderness of Sin, and encamped in Dophkah.</p> <p>(13) And they departed from Dophkah, and encamped in Alush.</p> <p>(14) And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.</p> <p>(15) And they departed from Rephidim, and pitched in the wilderness of Sinai.</p> <p>(16) And they removed from the desert of Sinai, and pitched at Kibrothhattaavah {graves of those who lusted}.^a</p> <p>(17) And they departed from Kibrothhattaavah, and encamped at Hazeroth.</p> <p>(18) And they departed from Hazeroth, and pitched in Rithmah.</p> <p>(19) And they departed from Rithmah, and pitched at Rimmonparez.</p> <p>(20) And they departed from Rimmonparez, and pitched in Libnah.</p> <p>(21) And they removed from Libnah, and pitched at Rissah.</p> <p>(22) And they journeyed from Rissah, and pitched in Kehelathah.</p> <p>(23) And they went from Kehelathah, and pitched in mount Shapher.</p> <p>(24) And they removed from mount Shapher, and encamped in Haradah.</p> <p>(25) And they removed from Haradah, and pitched in Makheloth.</p> <p>(26) And they removed from Makheloth, and encamped at Tahath.</p> <p>(27) And they departed from Tahath, and pitched at Tarah.</p> <p>(28) And they removed from Tarah, and pitched in Mithcah.</p> <p>(29) And they went from Mithcah, and pitched in Hashmonah.</p> <p>(30) And they departed from Hashmonah, and encamped at Moseroth.</p>
33:16a – Num. 11:34	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(31) And they departed from Moseroth, and pitched in Benejaakan.</p> <p>(32) And they removed from Benejaakan, and encamped at Horhagidgad.</p> <p>(33) And they went from Horhagidgad, and pitched in Jotbathah.</p> <p>(34) And they removed from Jotbathah, and encamped at Ebronah.</p> <p>(35) And they departed from Ebronah, and encamped at Eziongaber.</p> <p>(36) And they removed from Eziongaber, and pitched in the wilderness of Zin, which is Kadesh.</p> <p>(37) And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.</p> <p>(38) And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first <i>day</i> of the fifth month.</p> <p>(39) And Aaron <i>was</i> an hundred and twenty and three years old when he died in mount Hor.</p> <p>(40) And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.</p> <p>(41) And they departed from mount Hor, and pitched in Zalmonah.</p> <p>(42) And they departed from Zalmonah, and pitched in Punon.</p> <p>(43) And they departed from Punon, and pitched in Oboth.</p> <p>(44) And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab.</p> <p>(45) And they departed from Iim, and pitched in Dibongad.</p>	<p>(31) And they departed from Moseroth, and pitched in Benejaakan.</p> <p>(32) And they removed from Benejaakan, and encamped at Horhagidgad.</p> <p>(33) And they went from Horhagidgad, and pitched in Jotbathah.</p> <p>(34) And they removed from Jotbathah, and encamped at Ebronah.</p> <p>(35) And they departed from Ebronah, and encamped at Eziongaber.</p> <p>(36) And they removed from Eziongaber, and pitched in the wilderness of Zin, which is Kadesh.</p> <p>(37) And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.</p> <p>(38) And Aaron the priest went up into mount Hor at the commandment of the LORD {Jehovah}, and died there, in the fortieth year after the children of Israel had come out of the land of Egypt {2552 A.H./C-1490 B.C.};* in the first <i>day</i> of the fifth month {Ab [July-Aug.]}</p> <p>(39) And Aaron <i>was</i> one hundred and twenty-three years old when he died in mount Hor.</p> <p>(40) And king Arad the Canaanite, who lived in the south in the land of Canaan, heard of the coming of the children of Israel.</p> <p>(41) And they departed from mount Hor, and pitched in Zalmonah.</p> <p>(42) And they departed from Zalmonah, and pitched in Punon.</p> <p>(43) And they departed from Punon, and pitched in Oboth.</p> <p>(44) And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab.</p> <p>(45) And they departed from Iim, and pitched in Dibongad.</p>
<p>40th year after exodus from Egypt [* 2552 A.H./C-1490 B.C.]</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(46) And they removed from Dibongad, and encamped in Almondiblathaim.</p> <p>(47) And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo.</p> <p>(48) And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan <i>near</i> Jericho.</p> <p>(49) And they pitched by Jordan, from Bethjesimoth <i>even</i> unto Abelshittim in the plains of Moab.</p> <p>(50) And the LORD spake unto Moses in the plains of Moab by Jordan <i>near</i> Jericho, saying,</p> <p>(51) Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;</p> <p>(52) Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:</p> <p>(53) And ye shall dispossess <i>the inhabitants</i> of the land, and dwell therein: for I have given you the land to possess it.</p> <p>(54) And ye shall divide the land by lot for an inheritance among your families: <i>and</i> to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's <i>inheritance</i> shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.</p> <p>(55) But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them <i>shall be</i> pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.</p> <p>(56) Moreover it shall come to pass, <i>that</i> I shall do unto you, as I thought to do unto them.</p>	<p>(46) And they removed from Dibongad, and encamped in Almondiblathaim.</p> <p>(47) And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo.</p> <p>(48) And they departed from the mountains of Abarim, and pitched in the plains of Moab by the Jordan River <i>near</i> Jericho.</p> <p>(49) And they pitched by the Jordan River, from Bethjesimoth <i>even</i> to Abelshittim in the plains of Moab.</p> <p>(50) And the LORD {Jehovah} spoke to Moses in the plains of Moab by Jordan <i>near</i> Jericho, saying,</p> <p>(51) <i>Speak to the children of Israel, and say to them, When you have passed over the Jordan River into the land of Canaan;</i></p> <p>(52) <i>Then you shall drive out all those who live in the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:</i></p> <p>(53) <i>And you shall dispossess those who live in the land, and live there: because I have given you the land to possess it.</i></p> <p>(54) <i>And you shall divide the land by lot for an inheritance among your families: and to the more you shall give the more inheritance, and to the fewer you shall give the less inheritance: every man's inheritance shall be in the place where his lot falls; according to the tribes of your fathers you shall inherit.</i></p> <p>(55) <i>But if you will not drive out those who live in the land from before you; then it shall come to pass, that those which you let remain of them shall be pricks in your eyes, and thorns in your sides,^b and shall harass you in the land in which you live.</i></p> <p>(56) <i>Moreover it shall come to pass, that I shall do to you, as I thought to do to them.</i></p>
<p>33:55b – thorns in your sides – people who reject the Lord will be trouble for you - II Cor. 12:7</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
Chapter 34 (1) And the LORD spake unto Moses, saying, (2) Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, <i>even</i> the land of Canaan with the coasts thereof;) (3) Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: (4) And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon: (5) And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. (6) And <i>as for</i> the western border, ye shall even have the great sea for a border: this shall be your west border. (7) And this shall be your north border: from the great sea ye shall point out for you mount Hor: (8) From mount Hor ye shall point out <i>your border</i> unto the entrance of Hamath; and the goings forth of the border shall be to Zedad: (9) And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border. (10) And ye shall point out your east border from Hazarenan to Shepham: (11) And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:	Chapter 34 (1) And the LORD {Jehovah} spoke to Moses, saying, (2) <i>Command</i> the children of Israel, and say to them, When you come into the land of Canaan; (this is the land that shall fall to you for an inheritance, <i>even</i> the land of Canaan with its coasts:) (3) Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea {Dead Sea} eastward: (4) And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and its going forth shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon: (5) And the border shall encompass from Azmon to the river of Egypt, and the goings out of it shall be at the sea. (6) And <i>as for</i> the western border, you shall even have the great {Mediterranean} sea for a border: this shall be your west border. (7) And this shall be your north border: from the great {Mediterranean} sea you shall point out for you mount Hor: (8) From mount Hor you shall point out <i>your border</i> to the entrance of Hamath; and the goings forth of the border shall be to Zedad: (9) And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border. (10) And you shall point out your east border from Hazarenan to Shepham: (11) And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach to the side of the sea of Chinnereth {Sea of Galilee} eastward:

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(12) And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.</p> <p>(13) And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:</p> <p>(14) For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received <i>their inheritance</i>; and half the tribe of Manasseh have received their inheritance:</p> <p>(15) The two tribes and the half tribe have received their inheritance on this side Jordan <i>near</i> Jericho eastward, toward the sunrising.</p> <p>(16) And the LORD spake unto Moses, saying,</p> <p>(17) These <i>are</i> the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.</p> <p>(18) And ye shall take one prince of every tribe, to divide the land by inheritance.</p> <p>(19) And the names of the men <i>are</i> these: Of the tribe of Judah, Caleb the son of Jephunneh.</p> <p>(20) And of the tribe of the children of Simeon, Shemuel the son of Ammihud.</p> <p>(21) Of the tribe of Benjamin, Elidad the son of Chislon.</p> <p>(22) And the prince of the tribe of the children of Dan, Bukki the son of Jogli.</p> <p>(23) The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.</p> <p>(24) And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.</p>	<p>(12) And the border shall go down to the Jordan River, and the goings out of it shall be at the salt sea {Dead Sea}: this shall be your land with its coasts all around.</p> <p>(13) And Moses commanded the children of Israel, saying, This is the land which you shall inherit by lot, which the LORD {Jehovah} commanded to give to the nine tribes, and to the half tribe:</p> <p>(14) For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received <i>their inheritance</i>; and half the tribe of Manasseh have received their inheritance:</p> <p>(15) The two tribes and the half tribe have received their inheritance on this side Jordan <i>near</i> Jericho eastward, toward the sunrise.</p> <p>(16) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(17) These <i>are</i> the names of the men who shall divide the land to you: Eleazar the priest, and Joshua the son of Nun.</p> <p>(18) And you shall take one prince of every tribe, to divide the land by inheritance.</p> <p>(19) And the names of the men <i>are</i> these: Of the tribe of Judah, Caleb the son of Jephunneh.</p> <p>(20) And of the tribe of the children of Simeon, Shemuel the son of Ammihud.</p> <p>(21) Of the tribe of Benjamin, Elidad the son of Chislon.</p> <p>(22) And the prince of the tribe of the children of Dan, Bukki the son of Jogli.</p> <p>(23) The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.</p> <p>(24) And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(25) And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.</p> <p>(26) And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.</p> <p>(27) And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.</p> <p>(28) And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.</p> <p>(29) These <i>are they</i> whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.</p> <p>Chapter 35</p> <p>(1) And the LORD spake unto Moses in the plains of Moab by Jordan <i>near</i> Jericho, saying,</p> <p>(2) Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give <i>also</i> unto the Levites suburbs for the cities round about them.</p> <p>(3) And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.</p> <p>(4) And the suburbs of the cities, which ye shall give unto the Levites, <i>shall reach</i> from the wall of the city and outward a thousand cubits round about.</p>	<p>(25) And <i>the</i> prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.</p> <p>(26) And <i>the</i> prince of the tribe of the children of Issachar, Paltiel the son of Azzan.</p> <p>(27) And <i>the</i> prince of the tribe of the children of Asher, Ahihud the son of Shelomi.</p> <p>(28) And <i>the</i> prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.</p> <p>(29) These <i>are those</i> whom the LORD {Jehovah} commanded to divide the inheritance to the children of Israel in the land of Canaan.</p> <p>Chapter 35</p> <p>(1) And the LORD {Jehovah} spoke to Moses in the plains of Moab by Jordan <i>near</i> Jericho, saying,</p> <p>(2) <i>Command the children of Israel, that they give to the Levites of the inheritance of their possession cities to live in; and you shall give also to the Levites suburbs for the cities all around them.</i></p> <p>(3) <i>And the cities they shall have to live in; and their suburbs shall be for their cattle, and for their goods, and for all their beasts.</i></p> <p>(4) <i>And the suburbs of the cities, which you shall give to the Levites, shall reach from the wall of the city and outward a thousand cubits {about 1500 ft.; 0.28 miles; 0.45 km}^a all around.</i></p>
<p>35:4a – a thousand cubits - about 1500 ft.; 0.28 miles; 0.45 km – see Appendix J: Bible Weights and Measures</p>	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(6) And among the cities which you shall give to the Levites <i>there shall be</i> six cities for refuge,^b which you shall appoint for the one who kills someone, that he may flee there: and to them you shall add forty-two cities.</p> <p>(7) <i>So</i> all the cities which you shall give to the Levites <i>shall be</i> forty-eight cities: <i>you shall give</i> them with their suburbs.</p> <p>(8) And the cities which you shall give <i>shall be</i> of the possession of the children of Israel: from <i>those who have</i> many you shall give many; but from <i>those who have</i> few you shall give few: every one shall give of his cities to the Levites according to his inheritance which he inherits.</p> <p>(9) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(10) Speak to the children of Israel, and say to them, When you have come over Jordan into the land of Canaan;</p> <p>(11) Then you shall appoint you cities to be cities of refuge for you; that the killer may flee there, who kills any person unintentionally.</p> <p>(12) And they shall be to you cities for refuge from the avenger; that the killer not die, until he stands before the congregation in judgment.</p> <p>(13) And of these cities which ye shall give six cities shall ye have for refuge.</p>	<p>(5) And you shall measure from outside the city on the east side two thousand cubits {about 3000 ft.; 0.56 mi.; 0.9 km}, and on the south side two thousand cubits {about 3000 ft.; 0.56 mi.; 0.9 }, and on the west side two thousand km cubits {about 3000 ft.; 0.56 mi.; 0.9 km}, and on the north side two thousand cubits {about 3000 ft.; 0.56 mi.; 0.9 km}; and the city <i>shall be</i> in the midst: this shall be to them the suburbs of the cities.</p> <p>(6) And among the cities which you shall give to the Levites <i>there shall be</i> six cities for refuge,^b which you shall appoint for the one who kills someone, that he may flee there: and to them you shall add forty-two cities.</p> <p>(7) <i>So</i> all the cities which you shall give to the Levites <i>shall be</i> forty-eight cities: <i>you shall give</i> them with their suburbs.</p> <p>(8) And the cities which you shall give <i>shall be</i> of the possession of the children of Israel: from <i>those who have</i> many you shall give many; but from <i>those who have</i> few you shall give few: every one shall give of his cities to the Levites according to his inheritance which he inherits.</p> <p>(9) And the LORD {Jehovah} spoke to Moses, saying,</p> <p>(10) Speak to the children of Israel, and say to them, When you have come over Jordan into the land of Canaan;</p> <p>(11) Then you shall appoint you cities to be cities of refuge for you; that the killer may flee there, who kills any person unintentionally.</p> <p>(12) And they shall be to you cities for refuge from the avenger; that the killer not die, until he stands before the congregation in judgment.</p> <p>(13) And of these cities which you shall give six cities you shall have for refuge.</p>
35:6b – cities of refuge – Ex. 21:13; Deut. 4:42; 19:4; Josh. 20:1-9	

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(14) Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, <i>which</i> shall be cities of refuge.</p> <p>(15) These six cities shall be a refuge, <i>both</i> for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.</p> <p>(16) And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.</p> <p>(17) And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.</p> <p>(18) Or <i>if</i> he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.</p> <p>(19) The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.</p> <p>(20) But if he thrust him of hatred, or hurl at him by laying of wait, that he die;</p> <p>(21) Or in enmity smite him with his hand, that he die: he that smote <i>him</i> shall surely be put to death; <i>for</i> he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.</p> <p>(22) But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,</p> <p>(23) Or with any stone, wherewith a man may die, seeing <i>him</i> not, and cast <i>it</i> upon him, that he die, and <i>was</i> not his enemy, neither sought his harm:</p>	<p>(14) You shall give three cities on this {east} side of the Jordan River, and three cities you shall give in the land of Canaan, <i>which</i> shall be cities of refuge.</p> <p>(15) These six cities shall be a refuge, <i>both</i> for the children of Israel, and for the stranger, and for the one who lives among them: that everyone who kills any person unintentionally may flee there.</p> <p>(16) And if he strikes him with an instrument of iron, so that he dies, he is a murderer: the murderer shall surely be put to death.</p> <p>(17) And if he strikes him with throwing a stone, with which he may die, and he dies, he is a murderer: the murderer shall surely be put to death.</p> <p>(18) Or <i>if</i> he strikes him with a hand weapon of wood, with which he may die, and he dies, he is a murderer: the murderer shall surely be put to death.</p> <p>(19) The revenger of blood himself shall kill the murderer: when he meets him, he shall kill him.</p> <p>(20) But if he thrusts him {through} out of hatred, or hurls at him by laying in wait, that he dies;</p> <p>(21) Or in bad intentions strikes him with his hand, that he dies: he who struck <i>him</i> shall surely be put to death; <i>because</i> he is a murderer: the revenger of blood shall kill the murderer, when he meets him.</p> <p>(22) But if he thrust him {through} suddenly without bad intentions, or have cast upon him anything without laying of wait,</p> <p>(23) Or with any stone, with which a man may die, not seeing <i>him</i>, and cast <i>it</i> upon him, that he dies, and <i>was</i> not his enemy, neither sought his harm:</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(24) Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:</p> <p>(25) And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.</p> <p>(26) But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;</p> <p>(27) And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:</p> <p>(28) Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.</p> <p>(29) So these <i>things</i> shall be for a statute of judgment unto you throughout your generations in all your dwellings.</p> <p>(30) Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person <i>to cause him</i> to die.</p> <p>(31) Moreover ye shall take no satisfaction for the life of a murderer, which <i>is</i> guilty of death: but he shall be surely put to death.</p> <p>(32) And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.</p>	<p>(24) Then the congregation shall judge between the killer and the revenger of blood according to these judgments:</p> <p>(25) And the congregation shall deliver the killer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, where he had fled: and he shall live in it until the death of the high priest, who was anointed with the holy oil.</p> <p>(26) But if the killer shall at any time come outside the border of the city of his refuge, where he had fled;</p> <p>(27) And the revenger of blood finds him outside the borders of the city of his refuge, and the revenger of blood kills the killer; he shall not be guilty of blood:</p> <p>(28) Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the killer shall return into the land of his possession.</p> <p>(29) So these <i>things</i> shall be for a law of judgment to you throughout your generations in all your homes.</p> <p>(30) Whoever kills any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person <i>to cause him</i> to die.</p> <p>(31) Moreover you shall take no satisfaction for the life of a murderer, which <i>is</i> guilty of death: but he shall be surely put to death.</p> <p>(32) And you shall take no satisfaction for him who has fled to the city of his refuge, that he should come again to live in the land, until the death of the priest.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(33) So ye shall not pollute the land wherein ye <i>are</i>: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.</p> <p>(34) Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.</p> <p>Chapter 36</p> <p>(1) And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:</p> <p>(2) And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.</p> <p>(3) And if they be married to any of the sons of the <i>other</i> tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.</p> <p>(4) And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.</p> <p>(5) And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.</p>	<p>(33) So you shall not pollute the land in which you <i>are</i>: because blood defiles the land: and the land cannot be cleansed of the blood that is shed in it, but by the blood of him who shed it.</p> <p>(34) Therefore do not defile the land in which you shall live, in which I also live: because I the LORD {Jehovah} live among the children of Israel.</p> <p>Chapter 36</p> <p>(1) And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spoke before Moses, and before the princes, the chief fathers of the children of Israel:</p> <p>(2) And they said, The LORD {Jehovah} commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD {Jehovah} to give the inheritance of Zelophehad our brother to his daughters.</p> <p>(3) And if they are married to any of the sons of the <i>other</i> tribes of the children of Israel, then their inheritance shall be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe into which they are received: so shall it be taken from the lot of our inheritance.</p> <p>(4) And when the Jubilee of the children of Israel shall be, then shall their inheritance be put into the inheritance of the tribe into which they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.</p> <p>(5) And Moses commanded the children of Israel according to the word of the LORD {Jehovah}, saying, The tribe of the sons of Joseph have well said.</p>

{04} Numbers	
King James 1769 Version	King James Paraphrase
<p>(6) This <i>is</i> the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.</p> <p>(7) So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.</p> <p>(8) And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.</p> <p>(9) Neither shall the inheritance remove from <i>one</i> tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.</p> <p>(10) Even as the LORD commanded Moses, so did the daughters of Zelophehad:</p> <p>(11) For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:</p> <p>(12) <i>And</i> they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.</p> <p>(13) These <i>are</i> the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan <i>near</i> Jericho.</p>	<p>(6) This <i>is</i> the thing which the LORD {Jehovah} commands concerning the daughters of Zelophehad, saying, <i>Let them marry to whom they think best; but they shall only marry within the family of the tribe of their father.</i></p> <p>(7) So the inheritance of the children of Israel shall not remove from tribe to tribe: because everyone of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.</p> <p>(8) And every daughter, who possesses an inheritance in any tribe of the children of Israel, shall be wife to one of the family of the tribe of her father, that the children of Israel may enjoy the inheritance of his fathers.</p> <p>(9) Neither shall the inheritance remove from <i>one</i> tribe to another tribe; but everyone of the tribes of the children of Israel shall keep himself to his own inheritance.</p> <p>(10) Even as the LORD {Jehovah} commanded Moses, so the daughters of Zelophehad did:</p> <p>(11) Because Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married to their father's brothers' sons:</p> <p>(12) <i>And</i> they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.</p> <p>(13) These <i>are</i> the commandments and the judgments, which the LORD {Jehovah} commanded by the hand of Moses to the children of Israel in the plains of Moab by the Jordan River <i>near</i> Jericho.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) These <i>be</i> the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red <i>sea</i> , between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (2) (<i>There are</i> eleven days' <i>journey</i> from Horeb by the way of mount Seir unto Kadeshbarnea.) (3) And it came to pass in the fortieth year, in the eleventh month, on the first <i>day</i> of the month, <i>that</i> Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them; (4) After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei: (5) On this side Jordan, in the land of Moab, began Moses to declare this law, saying, (6) The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: (7) Turn you, and take your journey, and go to the mount of the Amorites, and unto all <i>the places</i> nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.	Chapter 1 (1) These <i>are</i> the words which Moses spoke to all Israel on this side {east} of the Jordan River in the wilderness, in the plain opposite the Red <i>Sea</i> , between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (2) (<i>There are</i> eleven days' <i>journey</i> from Horeb by the way of mount Seir to Kadeshbarnea.) (3) And it came to pass in the fortieth year {11/1/2552 A.H./C-1490 B.C.},* in the eleventh month {Shebat [Jan/Feb]}, ^a on the first <i>day</i> of the month, <i>that</i> Moses spoke to the children of Israel, according to all that the LORD {Jehovah} had given him in commandment to them; (4) After he had killed Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived at Astaroth in Edrei: (5) On this side {east} of the Jordan River, in the land of Moab, Moses began to declare this law, saying, (6) The LORD {Jehovah} our God spoke to us in Horeb, saying, <i>You have lived long enough at this mount:</i> (7) <i>Turn, and take your journey, and go to the mount of the Amorites, and to all the places near there, in the plain, in the hills, and in the valley, and in the south, and by the sea side, to the land of the Canaanites, and to Lebanon, to the great river, the river Euphrates.</i>
1:3a - eleventh month - Shebat {Jan/Feb} - See Appendix L: The Modern Jewish Calendar and Holy Days . See also The Jewish Calendar at www.TheWordNotes.com	
40th year after exodus from Egypt [* 2552 A.H./C-1490 B.C.] - see Appendix G: World Time Line of Biblical History	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(8) Behold, I have set the land before you: go in and possess the land which the LORD swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.</p> <p>(9) And I spake unto you at that time, saying, I am not able to bear you myself alone:</p> <p>(10) The LORD your God hath multiplied you, and, behold, ye <i>are</i> this day as the stars of heaven for multitude.</p> <p>(11) (The LORD God of your fathers make you a thousand times so many more as ye <i>are</i>, and bless you, as he hath promised you!)</p> <p>(12) How can I myself alone bear your cumbrance, and your burden, and your strife?</p> <p>(13) Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.</p> <p>(14) And ye answered me, and said, The thing which thou hast spoken <i>is good for us</i> to do.</p> <p>(15) So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.</p> <p>(16) And I charged your judges at that time, saying, Hear <i>the causes</i> between your brethren, and judge righteously between <i>every</i> man and his brother, and the stranger <i>that is</i> with him.</p>	<p>(8) Look, I have set the land before you: go in and possess the land which the LORD {Jehovah} swore to your fathers, Abraham, Isaac, and Jacob, to give to them and to their descendants after them.</p> <p>(9) And I spoke to you at that time, saying, I am not able to bear you myself alone:</p> <p>(10) The LORD {Jehovah} your God has multiplied you, and, look, you <i>are</i> this day as the stars of heaven in multitude.</p> <p>(11) (The LORD {Jehovah} God of your fathers make you a thousand times so many more as you <i>are</i>, and bless you, as He has promised you!)</p> <p>(12) How can I myself alone bear your trouble, and your burden, and your strife?</p> <p>(13) Take for yourselves wise and knowledgeable men, who are known among your tribes, and I will make them rulers over you.</p> <p>(14) And you answered me, and said, The thing which you have spoken <i>is good for us</i> to do.</p> <p>(15) So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.^b</p> <p>(16) And I charged your judges at that time, saying, Hear <i>the causes</i> between your brothers, and judge righteously between <i>every</i> man and his brother, and the stranger <i>that is</i> with him.</p>
1:15b – Ex. 18:15-27	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(17) Ye shall not respect persons in judgment; <i>but</i> ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring <i>it</i> unto me, and I will hear it.</p> <p>(18) And I commanded you at that time all the things which ye should do.</p> <p>(19) And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea.</p> <p>(20) And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.</p> <p>(21) Behold, the LORD thy God hath set the land before thee: go up <i>and</i> possess <i>it</i>, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.</p> <p>(22) And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.</p> <p>(23) And the saying pleased me well: and I took twelve men of you, one of a tribe:</p> <p>(24) And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.</p> <p>(25) And they took of the fruit of the land in their hands, and brought <i>it</i> down unto us, and brought us word again, and said, <i>It</i> is a good land which the LORD our God doth give us.</p> <p>(26) Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:</p>	<p>(17) You shall not show partiality in judgment; <i>but</i> you shall hear the small as well as the great; you shall not be afraid of the face of man; because the judgment is God's: and the cause that is too hard for you, bring <i>it</i> to me, and I will hear it.</p> <p>(18) And I commanded you at that time all the things which you should do.</p> <p>(19) And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the LORD {Jehovah} our God commanded us; and we came to Kadeshbarnea.</p> <p>(20) And I said to you, You have come to the mountain of the Amorites, which the LORD {Jehovah} our God gives to us.</p> <p>(21) Look, the LORD {Jehovah} your God has set the land before you: go up <i>and</i> possess <i>it</i>, as the LORD {Jehovah} God of your forefathers has said to you; do not be afraid, neither be discouraged.</p> <p>(22) And you came near me everyone of you, and said, We will send men before us, and they shall search out the land, and bring us word again by what way we must go up, and into what cities we shall come.</p> <p>(23) And the saying pleased me well: and I took twelve men of you, one from each tribe:</p> <p>(24) And they turned and went up into the mountain, and came to the valley of Eshcol, and searched it out.^c</p> <p>(25) And they took of the fruit of the land in their hands, and brought <i>it</i> down to us, and brought us word again, and said, <i>It</i> is a good land which the LORD {Jehovah} our God gives us.</p> <p>(26) Nevertheless you would not go up, but rebelled against the commandment of the LORD {Jehovah} your God:</p>
1:24c – Num. 13:17-28	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(27) And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.</p> <p>(28) Whither shall we go up? our brethren have discouraged our heart, saying, The people <i>is</i> greater and taller than we; the cities <i>are</i> great and walled up to heaven; and moreover we have seen the sons of the Anakims there.</p> <p>(29) Then I said unto you, Dread not, neither be afraid of them.</p> <p>(30) The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;</p> <p>(31) And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.</p> <p>(32) Yet in this thing ye did not believe the LORD your God,</p> <p>(33) Who went in the way before you, to search you out a place to pitch your tents <i>in</i>, in fire by night, to shew you by what way ye should go, and in a cloud by day.</p> <p>(34) And the LORD heard the voice of your words, and was wroth, and sware, saying,</p> <p>(35) Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,</p> <p>(36) Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.</p>	<p>(27) And you murmured in your tents, and said, Because the LORD {Jehovah} hated us, He has brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.^d</p> <p>(28) Where shall we go up? our brothers have discouraged our heart, saying, The people <i>are</i> stronger and taller than we; the cities <i>are</i> great and walled up to heaven; and moreover we have seen the sons of the Anakims {giants} there.</p> <p>(29) Then I said to you, Do not dread, nor be afraid of them.</p> <p>(30) The LORD {Jehovah} your God Who goes before you, He shall fight for you, according to all that He did for you in Egypt before your eyes;</p> <p>(31) And in the wilderness, where you have seen how the LORD {Jehovah} your God carried you, as a man carries his son, in all the places where you went, until you came into this place.</p> <p>(32) Yet in this thing you still did not believe the LORD {Jehovah} your God,</p> <p>(33) Who went in the way before you, to search out for you a place to pitch your tents <i>in</i>, in fire by night, to show you by what way you should go, and in a cloud by day.</p> <p>(34) And the LORD {Jehovah} heard the voice of your words, and was angry, and swore, saying,</p> <p>(35) Surely there shall not one of these men of this evil generation see that good land, which I swore to give to your forefathers,</p> <p>(36) Except Caleb the son of Jephunneh; he shall see it, and to him I will give the land that he has walked upon, and to his children,^e because he has wholly followed the LORD {Jehovah}.</p>
<p>1:27d – Num. 14:2 1:36e – Num. 14:24</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(37) Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.</p> <p>(38) <i>But</i> Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.</p> <p>(39) Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.</p> <p>(40) But <i>as for</i> you, turn you, and take your journey into the wilderness by the way of the Red sea.</p> <p>(41) Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.</p> <p>(42) And the LORD said unto me, Say unto them, Go not up, neither fight; for I <i>am</i> not among you; lest ye be smitten before your enemies.</p> <p>(43) So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.</p> <p>(44) And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, <i>even</i> unto Hormah.</p> <p>(45) And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.</p> <p>(46) So ye abode in Kadesh many days, according unto the days that ye abode <i>there</i>.</p>	<p>(37) Also the LORD {Jehovah} was angry with me^f for your sakes, saying, You also shall not go in there.</p> <p>(38) <i>But</i> Joshua the son of Nun, who stands before you, he shall go in there: encourage him: because he shall cause Israel to inherit it.</p> <p>(39) Furthermore your little ones, which you said should be a prey, and your children, who in that day had no knowledge between good and evil, they shall go in there, and to them I will give it, and they shall possess it.</p> <p>(40) But <i>as for</i> you, turn yourself around, and take your journey back into the wilderness by the way of the Red Sea.</p> <p>(41) Then you answered and said to me, We have sinned against the LORD {Jehovah}, we will go up and fight, according to all that the LORD {Jehovah} our God commanded us. And when every man of you had put on his weapons of war, you were ready to go up into the hill.</p> <p>(42) And the LORD {Jehovah} said to me, <i>Say to them, Do not go up, neither fight; because I am not among you; lest you be stricken before your enemies.</i>^g</p> <p>(43) So I spoke to you; but you would not listen, but rebelled against the commandment of the LORD {Jehovah}, and went presumptuously up into the hill.</p> <p>(44) And the Amorites, who lived in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, <i>even</i> to Hormah.</p> <p>(45) And you returned and wept before the LORD {Jehovah}; but the LORD {Jehovah} would not listen to your voice, nor give ear to you.</p> <p>(46) So you stayed in Kadesh many days, according to the days that you lived <i>there</i>.</p>
<p>1:37f – Ex. 17:7; Num. 20:11-12 1:42g – Num. 14:40-45</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
Chapter 2 (1) Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days. (2) And the LORD spake unto me, saying, (3) Ye have compassed this mountain long enough: turn you northward. (4) And command thou the people, saying, Ye <i>are</i> to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: (5) Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau <i>for</i> a possession. (6) Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. (7) For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God <i>hath been</i> with thee; thou hast lacked nothing. (8) And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab. (9) And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land <i>for</i> a possession; because I have given Ar unto the children of Lot <i>for</i> a possession.	Chapter 2 (1) Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the LORD {Jehovah} spoke to me: and we circled mount Seir many days. (2) And the LORD {Jehovah} spoke to me, saying, (3) You have circled this mountain long enough: turn yourself northward. (4) And command the people, saying, You <i>are</i> to pass through the coast of your brothers the children of Esau, who live in Seir; and they shall be afraid of you: take good heed to yourselves therefore: (5) Do not meddle with them; because I will not give you of their land, no, not so much as a foot's width; because I have given mount Seir to Esau <i>for</i> a possession. (6) You shall buy meat from them for money, that you may eat; and you shall also buy water from them for money, that you may drink. (7) Because the LORD {Jehovah} your God has blessed you in all the works of your hand: He knows your walking through this great wilderness: these forty years the LORD {Jehovah} your God <i>has been</i> with you; you have lacked nothing. (8) And when we passed by from our brothers the children of Esau, who lived in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab. (9) And the LORD {Jehovah} said to me, Do not distress the Moabites, neither contend with them in battle: because I will not give you of their land <i>for</i> a possession; because I have given Ar to the children of Lot ^a <i>for</i> a possession.
2:9a – children of Moab and Ammon are descendants of Lot – Gen. 19:37-38	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(10) The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;</p> <p>(11) Which also were accounted giants, as the Anakims; but the Moabites call them Emims.</p> <p>(12) The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.</p> <p>(13) Now rise up, <i>said I</i>, and get you over the brook Zered. And we went over the brook Zered.</p> <p>(14) And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, <i>was</i> thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD swore unto them.</p> <p>(15) For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.</p> <p>(16) So it came to pass, when all the men of war were consumed and dead from among the people,</p> <p>(17) That the LORD spake unto me, saying,</p> <p>(18) Thou art to pass over through Ar, the coast of Moab, this day:</p> <p>(19) And <i>when</i> thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon <i>any</i> possession; because I have given it unto the children of Lot <i>for</i> a possession.</p>	<p>(10) The Emims {terrors}^b lived there in times past, a people strong, and many, and tall, as the Anakims {giants};</p> <p>(11) Which also were accounted giants, as the Anakims; but the Moabites call them Emims {terrors}.</p> <p>(12) The Horims also lived in Seir in earlier times; but the children of Esau succeeded them, when they had destroyed them from before them, and lived in their place; as Israel did to the land of his possession, which the LORD {Jehovah} gave to them.</p> <p>(13) Now rise up, <i>I said</i>, and get yourselves over the brook Zered. And we went over the brook Zered.</p> <p>(14) And the space in which we came from Kadeshbarnea, until we had come over the brook Zered, <i>was</i> thirty-eight years; until all the generation of the men of war had died out from among the host {army; multitude}, as the LORD {Jehovah} swore to them.</p> <p>(15) Because indeed the hand of the LORD {Jehovah} was against them, to destroy them from among the host {army; multitude}, until they were consumed.</p> <p>(16) So it came to pass, when all the men of war were consumed and dead from among the people,</p> <p>(17) That the LORD {Jehovah} spoke to me, saying,</p> <p>(18) <i>You are to pass over through Ar, the coast of Moab, today:</i></p> <p>(19) <i>And when you come near opposite the children of Ammon, do not distress them, nor meddle with them: because I will not give you of the land of the children of Ammon any possession; because I have given it to the children of Lot^c for a possession.</i></p>
<p>2:10b – Emims {אֱמִימִים} – terrors – giants – Deut. 2:11</p> <p>2:18-19c – children of Moab and Ammon are descendants of Lot – Gen. 19:37-38</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(20) (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;</p> <p>(21) A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:</p> <p>(22) As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:</p> <p>(23) And the Avims which dwelt in Hazerim, <i>even</i> unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)</p> <p>(24) Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess <i>it</i>, and contend with him in battle.</p> <p>(25) This day will I begin to put the dread of thee and the fear of thee upon the nations <i>that are</i> under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.</p> <p>(26) And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,</p> <p>(27) Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.</p> <p>(28) Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;</p> <p>(29) (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.</p>	<p>(20) (That was also accounted a land of giants: giants lived there in old times; and the Ammonites call them Zamzummims {intriguing; giants};^d</p> <p>(21) A people strong, and many, and tall, as the Anakims {giants}; but the LORD {Jehovah} destroyed them before them; and they succeeded them, and lived in their place:</p> <p>(22) As He did to the children of Esau, who lived in Seir, when He destroyed the Horims from before them; and they succeeded them, and lived in their place even to this day:</p> <p>(23) And the Avims who lived in Hazerim, <i>even</i> to Azzah, the Caphtorims, who came forth out of Caphtor, destroyed them, and lived in their place.)</p> <p>(24) <i>Rise up, take your journey, and pass over the river Arnon: look, I have given into your hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle.</i></p> <p>(25) <i>This very day I will begin to put the dread of you and the fear of you upon the nations that are under the whole heaven, who shall hear report of you, and shall tremble, and be in anguish because of you.</i></p> <p>(26) And I sent messengers out of the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying,</p> <p>(27) Let me pass through your land: I will go along by the high way, I will neither turn to the right hand nor to the left.</p> <p>(28) You shall sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;</p> <p>(29) (As the children of Esau who live in Seir, and the Moabites who live in Ar, did to me;) until I shall pass over the Jordan River into the land which the LORD {Jehovah} our God gives us.</p>
2:20d – Zamzummims {זַמְזֻמִּים} – intriguing – giants – Deut. 2:21	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(30) But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as <i>appeareth</i> this day.</p> <p>(31) And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.</p> <p>(32) Then Sihon came out against us, he and all his people, to fight at Jahaz.</p> <p>(33) And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.</p> <p>(34) And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:</p> <p>(35) Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.</p> <p>(36) From Aroer, which <i>is</i> by the brink of the river of Arnon, and <i>from</i> the city that <i>is</i> by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:</p> <p>(37) Only unto the land of the children of Ammon thou camest not, <i>nor</i> unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.</p> <p>Chapter 3</p> <p>(1) Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.</p>	<p>(30) But Sihon king of Heshbon would not let us pass by him: because the LORD {Jehovah} your God hardened his spirit, and made his heart stubborn, that he might deliver him into your hand, as <i>appears</i> this day.</p> <p>(31) And the LORD {Jehovah} said to me, Look, I have begun to give Sihon and his land before you: begin to possess, that you may inherit his land.</p> <p>(32) Then Sihon came out against us, he and all his people, to fight at Jahaz.</p> <p>(33) And the LORD {Jehovah} our God delivered him before us; and we struck him, and his sons, and all his people.</p> <p>(34) And we took all his cities at that time, and completely destroyed the men, and the women, and the little ones, of every city, we left no one to remain:</p> <p>(35) We took only the cattle for ourselves, and the spoil of the cities which we took.</p> <p>(36) From Aroer, which <i>is</i> by the bank of the river of Arnon, and <i>from</i> the city that <i>is</i> by the river, even to Gilead, there was not one city too strong for us: the LORD {Jehovah} our God delivered all to us:</p> <p>(37) Only to the land of the children of Ammon you did not come, <i>nor</i> to any place of the river Jabbok,^e nor to the cities in the mountains, nor to whatever the LORD {Jehovah} our God had forbidden us.</p> <p>Chapter 3</p> <p>(1) Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.</p>
2:37e - Gen. 32:22	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(2) And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.</p> <p>(3) So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.</p> <p>(4) And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.</p> <p>(5) All these cities <i>were</i> fenced with high walls, gates, and bars; beside unwall'd towns a great many.</p> <p>(6) And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.</p> <p>(7) But all the cattle, and the spoil of the cities, we took for a prey to ourselves.</p> <p>(8) And we took at that time out of the hand of the two kings of the Amorites the land that <i>was</i> on this side Jordan, from the river of Arnon unto mount Hermon;</p> <p>(9) (<i>Which</i> Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)</p> <p>(10) All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.</p> <p>(11) For only Og king of Bashan remained of the remnant of giants; behold, his bedstead <i>was</i> a bedstead of iron; <i>is</i> it not in Rabbath of the children of Ammon? nine cubits <i>was</i> the length thereof, and four cubits the breadth of it, after the cubit of a man.</p>	<p>(2) And the LORD {Jehovah} said to me, Do not be afraid of him: because I will deliver him, and all his people, and his land, into your hand; and you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon.</p> <p>(3) So the LORD {Jehovah} our God delivered into our hands Og also, the king of Bashan, and all his people: and we struck him until no one was left remaining to him.</p> <p>(4) And we took all his cities at that time, there was not a city which we did not take from them, sixty cities, all the region of Argob, the kingdom of Og in Bashan.</p> <p>(5) All these cities <i>were</i> fenced with high walls, gates, and bars; besides a great many un-walled towns.</p> <p>(6) And we completely destroyed them, as we did to Sihon king of Heshbon, completely destroying the men, women, and children, of every city.</p> <p>(7) But all the cattle, and the spoil of the cities, we took for ourselves.</p> <p>(8) And we took at that time out of the hand of the two kings of the Amorites the land that <i>was</i> on this side {east} of the Jordan River, from the river of Arnon to mount Hermon;</p> <p>(9) (<i>Which</i> Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)</p> <p>(10) All the cities of the plain, and all Gilead, and all Bashan, to Salchah and Edrei, cities of the kingdom of Og in Bashan.</p> <p>(11) Because only Og king of Bashan remained of the remnant of giants; remember, his bedstead <i>was</i> a bedstead of iron; <i>is</i> it not in Rabbath of the children of Ammon? nine cubits <i>was</i> its length {about 12 ft.; 3.67 m.};^a and four cubits its width {about 6 ft.; 1.8 m.};^b after the cubit {measurement} of a man.</p>
<p>3:11a - nine cubits - about twelve feet or 3.67 meters 3:11b - six cubits - about nine feet or 1.8 meters - see Appendix J: Bible Weights and Measures</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(12) And this land, <i>which</i> we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.</p> <p>(13) And the rest of Gilead, and all Bashan, <i>being</i> the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.</p> <p>(14) Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashanhavothjair, unto this day.</p> <p>(15) And I gave Gilead unto Machir.</p> <p>(16) And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, <i>which</i> is the border of the children of Ammon;</p> <p>(17) The plain also, and Jordan, and the coast <i>thereof</i>, from Chinnereth even unto the sea of the plain, <i>even</i> the salt sea, under Ashdothpisgah eastward.</p> <p>(18) And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all <i>that are</i> meet for the war.</p> <p>(19) But your wives, and your little ones, and your cattle, (<i>for</i> I know that ye have much cattle,) shall abide in your cities which I have given you;</p>	<p>(12) And this land, <i>which</i> we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and its cities, I gave to the Reubenites and to the Gadites.</p> <p>(13) And the rest of Gilead, and all Bashan, <i>which</i> is the kingdom of Og, I gave to the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.</p> <p>(14) Jair the son of Manasseh took all the country of Argob to the coasts of Geshuri and Maachathi; and called them after his own name, Bashanhavothjair {Bashan cities of Jair},^c to this day.</p> <p>(15) And I gave Gilead to Machir.</p> <p>(16) And to the Reubenites and to the Gadites I gave from Gilead even to the river Arnon half the valley, and the border even to the river Jabbok,^d <i>which</i> is the border of the children of Ammon;</p> <p>(17) The plain also, the Jordan River, and its coast, from Chinnereth {Sea of Galilee} even to the sea of the plain, <i>even</i> the salt sea {Dead Sea}, under Ashdothpisgah eastward.</p> <p>(18) And I commanded you at that time, saying, The LORD {Jehovah} your God has given you this land to possess it: you shall pass over with weapons in front of your brothers the children of Israel, all who <i>are</i> able to go to the war.</p> <p>(19) But your wives, and your little ones, and your cattle, (<i>because</i> I know that you have much cattle,) shall remain in your cities which I have given you;</p>
<p>3:14c - Bashanhavothjair {הַבְּשָׁן חֶתַי יֵאֵרִי} - the Bashan cities of Jair</p> <p>3:16d – Jabbok – Gen. 32:22</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(20) Until the LORD have given rest unto your brethren, as well as unto you, and <i>until</i> they also possess the land which the LORD your God hath given them beyond Jordan: and <i>then</i> shall ye return every man unto his possession, which I have given you.</p> <p>(21) And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.</p> <p>(22) Ye shall not fear them: for the LORD your God he shall fight for you.</p> <p>(23) And I besought the LORD at that time, saying,</p> <p>(24) O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God <i>is there</i> in heaven or in earth, that can do according to thy works, and according to thy might?</p> <p>(25) I pray thee, let me go over, and see the good land that <i>is</i> beyond Jordan, that goodly mountain, and Lebanon.</p> <p>(26) But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.</p> <p>(27) Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold <i>it</i> with thine eyes: for thou shalt not go over this Jordan.</p> <p>(28) But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.</p> <p>(29) So we abode in the valley over against Bethpeor.</p>	<p>(20) Until the LORD {Jehovah} has given rest to your brothers, as well as to you, and <i>until</i> they also possess the land which the LORD {Jehovah} your God has given them beyond {west of} the Jordan River: and <i>then</i> all of you shall return to his possession, which I have given you.</p> <p>(21) And I commanded Joshua at that time, saying, Your eyes have seen all that the LORD {Jehovah} your God has done to these two kings: so shall the LORD {Jehovah} do to all the kingdoms where you go.</p> <p>(22) You shall not be afraid of them: because the LORD {Jehovah} your God He shall fight for you.</p> <p>(23) And I asked the LORD {Jehovah} at that time, saying,</p> <p>(24) O Lord GOD {Jehovah}, You have begun to show Your servant Your greatness, and Your mighty hand: because what God <i>is there</i> in heaven or in earth, that can do according to Your works, and according to Your might?</p> <p>(25) I ask You, let me go over, and see the good land that <i>is</i> beyond {west of} the Jordan River, that good mountain, and Lebanon.</p> <p>(26) But the LORD {Jehovah} was angry with me for your sakes, and would not listen to me: and the LORD {Jehovah} said to me, <i>Let it be sufficient for you; do not speak to Me any more about this matter.</i></p> <p>(27) <i>Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and see it with your eyes: because you shall not go over this Jordan River.</i></p> <p>(28) <i>But charge Joshua, and encourage him, and strengthen him: because he shall go over before this people, and he shall cause them to inherit the land which you shall see.</i></p> <p>(29) So we stayed in the valley opposite Bethpeor.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
Chapter 4 (1) Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do <i>them</i> , that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. (2) Ye shall not add unto the word which I command you, neither shall ye diminish <i>ought</i> from it, that ye may keep the commandments of the LORD your God which I command you. (3) Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you. (4) But ye that did cleave unto the LORD your God <i>are</i> alive every one of you this day. (5) Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. (6) Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. (7) For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? (8) And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?	Chapter 4 (1) Now therefore listen, O Israel, to the laws and to the judgments, which I teach you, in order that you do <i>them</i> , that you may live, and go in and possess the land which the LORD {Jehovah} God of your fathers gives you. (2) You shall not add to the word which I command you, neither shall you diminish <i>anything</i> from it, that you may keep the commandments of the LORD {Jehovah} your God which I command you. (3) Your eyes have seen what the LORD {Jehovah} did because of Baalpeor: ^a because all the men who followed Baalpeor, the LORD {Jehovah} your God has destroyed from among you. (4) But you who clung to the LORD {Jehovah} your God <i>are</i> alive everyone of you this day. (5) See, I have taught you laws and judgments, even as the LORD {Jehovah} my God commanded me, that you should do so in the land where you go to possess it. (6) Therefore keep and do <i>them</i> ; because this <i>is</i> your wisdom and your understanding in the sight of the nations, which shall hear all these laws, and say, Surely this great nation <i>is</i> a wise and understanding people. (7) Because what nation <i>is there</i> so great, who <i>has</i> God so near to them, as the LORD {Jehovah} our God <i>is</i> in all <i>things that</i> we call upon Him <i>for</i> ? (8) And what nation <i>is there</i> so great, that has laws and judgments <i>so</i> righteous as all this law, which I set before you this day?
4:3a – Baalpeor – Num. 25:1f	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(9) Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;</p> <p>(10) <i>Specially</i> the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and <i>that</i> they may teach their children.</p> <p>(11) And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.</p> <p>(12) And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only <i>ye heard</i> a voice.</p> <p>(13) And he declared unto you his covenant, which he commanded you to perform, <i>even</i> ten commandments; and he wrote them upon two tables of stone.</p> <p>(14) And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.</p> <p>(15) Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day <i>that</i> the LORD spake unto you in Horeb out of the midst of the fire:</p> <p>(16) Lest ye corrupt <i>yourselves</i>, and make you a graven image, the similitude of any figure, the likeness of male or female,</p>	<p>(9) Only take heed to yourself, and diligently keep your soul, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life: but teach them to your sons, and your sons' sons;</p> <p>(10) <i>Especially</i> the day that you stood before the LORD {Jehovah} your God in Horeb, when the LORD {Jehovah} said to me, <i>Gather the people together to Me, and I will cause them hear My words, that they may learn to fear {revere}</i>^b <i>Me all the days that they shall live upon the earth, and that they may teach their children.</i></p> <p>(11) And you came near and stood under the mountain; and the mountain burned with fire up to the midst of heaven, with darkness, clouds, and thick darkness.</p> <p>(12) And the LORD {Jehovah} spoke to you out of the midst of the fire: you heard the voice of the words, but you did not see any form; but <i>you only heard</i> a voice.</p> <p>(13) And He declared to you His covenant, which He commanded you to perform, <i>even</i> ten commandments; and He wrote them upon two tablets of stone.</p> <p>(14) And the LORD {Jehovah} commanded me at that time to teach you laws and judgments, that you might do them in the land where you go over to possess it.</p> <p>(15) Therefore take good heed to yourselves; because you saw no manner of form on the day <i>that</i> the LORD {Jehovah} spoke to you in Horeb out of the midst of the fire:</p> <p>(16) Lest you corrupt <i>yourselves</i>, and make for yourselves a graven image, the form of any figure, the likeness of male or female,</p>
4:10b – fear – revere -reverence – hold in highest honor and respect – Lev. 19:2	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(17) The likeness of any beast that <i>is</i> on the earth, the likeness of any winged fowl that flieth in the air,</p> <p>(18) The likeness of any thing that creepeth on the ground, the likeness of any fish that <i>is</i> in the waters beneath the earth:</p> <p>(19) And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, <i>even</i> all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.</p> <p>(20) But the LORD hath taken you, and brought you forth out of the iron furnace, <i>even</i> out of Egypt, to be unto him a people of inheritance, as <i>ye are</i> this day.</p> <p>(21) Furthermore the LORD was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee <i>for</i> an inheritance:</p> <p>(22) But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. (23) Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, <i>or</i> the likeness of any <i>thing</i>, which the LORD thy God hath forbidden thee.</p> <p>(24) For the LORD thy God <i>is</i> a consuming fire, <i>even</i> a jealous God.</p> <p>(25) When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt <i>yourselves</i>, and make a graven image, <i>or</i> the likeness of any <i>thing</i>, and shall do evil in the sight of the LORD thy God, to provoke him to anger:</p>	<p>(17) The likeness of any beast that <i>is</i> on the earth, the likeness of any winged bird that flies in the air,</p> <p>(18) The likeness of anything that crawls on the ground, the likeness of any fish that <i>is</i> in the waters beneath the earth:</p> <p>(19) And lest you lift up your eyes to heaven, and when you see the sun, and the moon, and the stars, <i>even</i> all the host {multitude} of heaven, should be driven to worship them, and serve them, which the LORD {Jehovah} your God has divided to all nations under the whole heaven.</p> <p>(20) But the LORD {Jehovah} has taken you, and brought you forth out of the iron furnace, <i>even</i> out of Egypt, to be to Him a people of inheritance, as <i>you are</i> this day.</p> <p>(21) Furthermore the LORD {Jehovah} was angry with me for your sakes, and swore that I should not go over the Jordan River, and that I should not go into that good land, which the LORD {Jehovah} your God gives you <i>for</i> an inheritance:</p> <p>(22) But I must die in this land, I must not go over the Jordan River: but you shall go over, and possess that good land.</p> <p>(23) Take heed to yourselves, lest you forget the covenant of the LORD {Jehovah} your God, which He made with you, and make for yourselves a graven image, <i>or</i> the likeness of <i>anything</i>, which the LORD {Jehovah} Your God has forbidden you.</p> <p>(24) Because the LORD {Jehovah} your God <i>is</i> a consuming fire, <i>even</i> a jealous God.</p> <p>(25) When you shall father children, and children's children, and you shall have remained long in the land, and shall corrupt <i>yourselves</i>, and make a graven image, <i>or</i> the likeness of <i>anything</i>, and shall do evil in the sight of the LORD {Jehovah} your God, to provoke Him to anger:</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(26) I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong <i>your</i> days upon it, but shall utterly be destroyed.</p> <p>(27) And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.</p> <p>(28) And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.</p> <p>(29) But if from thence thou shalt seek the LORD thy God, thou shalt find <i>him</i>, if thou seek him with all thy heart and with all thy soul.</p> <p>(30) When thou art in tribulation, and all these things are come upon thee, <i>even</i> in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;</p> <p>(31) (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.</p> <p>(32) For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and <i>ask</i> from the one side of heaven unto the other, whether there hath been <i>any such thing</i> as this great thing <i>is</i>, or hath been heard like it?</p> <p>(33) Did <i>ever</i> people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?</p>	<p>(26) I call heaven and earth to witness against you this day, that you shall soon completely perish from off the land where you go over the Jordan River to possess it; you shall not prolong <i>your</i> days upon it, but shall be completely destroyed.</p> <p>(27) And the LORD {Jehovah} shall scatter you among the nations, and you shall be left few in number among the heathen {ungodly nations}, where the LORD {Jehovah} shall lead you.</p> <p>(28) And there you shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.</p> <p>(29) But if from there you shall seek the LORD {Jehovah} your God, you shall find <i>Him</i>, if you seek Him with all your heart and with all your soul. (30) When you are in tribulation, and all these things are come upon you, <i>even</i> in the latter days, if you turn to the LORD {Jehovah} your God, and shall be obedient to His voice;</p> <p>(31) (Because the LORD {Jehovah} your God is a merciful God;) He will not forsake you, nor destroy you, nor forget the covenant of your forefathers which He swore to them.</p> <p>(32) Therefore ask now of the days that are past, which were before you, since the day that God created man upon the earth, and <i>ask</i> from the one side of heaven to the other, whether there has been <i>any such thing</i> as this great thing <i>is</i>, or has been heard like it?</p> <p>(33) Did <i>ever</i> people hear the voice of God speaking out of the midst of the fire, as you have heard, and live?</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(34) Or hath God assayed to go <i>and</i> take him a nation from the midst of <i>another</i> nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?</p> <p>(35) Unto thee it was shewed, that thou mightest know that the LORD he is God; <i>there is</i> none else beside him. (36) Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.</p> <p>(37) And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;</p> <p>(38) To drive out nations from before thee greater and mightier than thou <i>art</i>, to bring thee in, to give thee their land <i>for</i> an inheritance, as <i>it is</i> this day.</p> <p>(39) Know therefore this day, and consider <i>it</i> in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: <i>there is</i> none else.</p> <p>(40) Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong <i>thy</i> days upon the earth, which the LORD thy God giveth thee, for ever.</p> <p>(41) Then Moses severed three cities on this side Jordan toward the sunrising;</p>	<p>(34) Or has God attempted to go <i>and</i> take to Himself a nation from the midst of <i>another</i> nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD {Jehovah} your God did for you in Egypt before your eyes?</p> <p>(35) To you it was shown, that you might know that the LORD {Jehovah} He is God; <i>there is</i> no one else besides Him.</p> <p>(36) He caused you to hear His voice out of heaven, that He might instruct you: and upon earth He showed you His great fire; and you heard His words out of the midst of the fire.</p> <p>(37) And because He loved your fathers, therefore He chose their offspring after them, and brought you out in His sight with His mighty power out of Egypt;</p> <p>(38) To drive out nations from before you greater and mightier than you <i>are</i>, to bring you in, to give you their land <i>for</i> an inheritance, as <i>it is</i> this day.</p> <p>(39) Know therefore this day, and consider <i>it</i> in your heart, that the LORD {Jehovah} He is God in heaven above, and upon the earth beneath: <i>there is</i> no one else.</p> <p>(40) Therefore you shall keep His laws, and His commandments, which I command you this day, that it may go well with you, and with your children after you, and that you may prolong <i>your</i> days upon the earth, which the LORD {Jehovah} your God gives you, forever.</p> <p>(41) Then Moses separated three cities on the east side of the Jordan River;</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(42) That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:</p> <p>(43) <i>Namely</i>, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.</p> <p>(44) And this is the law which Moses set before the children of Israel:</p> <p>(45) These <i>are</i> the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,</p> <p>(46) On this side Jordan, in the valley over against Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:</p> <p>(47) And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which <i>were</i> on this side Jordan toward the sunrising;</p> <p>(48) From Aroer, which <i>is</i> by the bank of the river Arnon, even unto mount Sion, which <i>is</i> Hermon,</p> <p>(49) And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.</p> <p>Chapter 5</p> <p>(1) And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.</p>	<p>(42) That anyone who killed his neighbor unintentionally might flee there, and who did not hate him {his neighbor} in times past; and that fleeing to one of these cities he might live:^c</p> <p>(43) <i>Namely</i>, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.</p> <p>(44) And this is the law which Moses set before the children of Israel:</p> <p>(45) These <i>are</i> the testimonies, and the laws, and the judgments, which Moses spoke to the children of Israel, after they came forth out of Egypt,</p> <p>(46) On this side {east} of the Jordan River, in the valley over opposite Bethpeor, in the land of Sihon king of the Amorites, who lived at Heshbon, whom Moses and the children of Israel struck, after they had come forth out of Egypt:</p> <p>(47) And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which <i>were</i> on this side {east} of the Jordan River towards the sunrise;</p> <p>(48) From Aroer, which <i>is</i> by the bank of the river Arnon, even to mount Sion, which <i>is</i> Hermon,</p> <p>(49) And all the plain on this side of Jordan eastward, even to the sea of the plain {Dead Sea}, under the springs of Pisgah.^d</p> <p>Chapter 5</p> <p>(1) And Moses called all Israel, and said to them, Hear, O Israel, the laws and judgments which I speak in your ears this day, that you may learn them, and keep, and do them.</p>
<p>4:42c - The Lord had instructed Moses to set up cities of refuge in order that anyone who killed someone accidentally could flee to one of those cities for protection against revenge seeking relatives of the victim. These cities were specifically designated as cities for the Levites as cities of refuge - see Ex. 21:13; Numbers 35:5f; Deut. 19:4; Josh. 20:1-9</p> <p>4:49d – Deut. 3:17</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(2) The LORD our God made a covenant with us in Horeb.</p> <p>(3) The LORD made not this covenant with our fathers, but with us, <i>even</i> us, who <i>are</i> all of us here alive this day.</p> <p>(4) The LORD talked with you face to face in the mount out of the midst of the fire,</p> <p>(5) (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,</p> <p>(6) I <i>am</i> the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.</p> <p>(7) Thou shalt have none other gods before me.</p> <p>(8) Thou shalt not make thee <i>any</i> graven image, <i>or</i> any likeness <i>of any thing</i> that is in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the waters beneath the earth:</p> <p>(9) Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God <i>am</i> a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth <i>generation</i> of them that hate me,</p> <p>(10) And shewing mercy unto thousands of them that love me and keep my commandments.</p> <p>(11) Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold <i>him</i> guiltless that taketh his name in vain.</p> <p>(12) Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.</p> <p>(13) Six days thou shalt labour, and do all thy work:</p>	<p>(2) The LORD {Jehovah} our God made a covenant with us in Horeb.</p> <p>(3) The LORD {Jehovah} did not make this covenant with our forefathers, but with us, <i>even</i> us, who <i>are</i> all of us here alive this day.</p> <p>(4) The LORD {Jehovah} talked with you face to face in the mount out of the midst of the fire,</p> <p>(5) (I stood between the LORD {Jehovah} and you at that time, to show you the word of the LORD {Jehovah}: because you were afraid because of the fire, and did not go up into the mount;) saying,</p> <p>(6) I <i>am</i> the LORD {Jehovah} your God, Who brought you out of the land of Egypt, from the house of bondage.</p> <p>(7) You shall have no other gods before Me.^a</p> <p>(8) You shall not make for yourselves <i>any</i> graven image, <i>or</i> any likeness <i>of anything</i> that <i>is</i> in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the waters beneath the earth:</p> <p>(9) You shall not bow down yourself to them, nor serve them: because I the LORD {Jehovah} your God <i>am</i> a jealous God, visiting the sin of the fathers upon the children to the third and fourth <i>generation</i> of them those who hate Me,</p> <p>(10) And showing mercy to thousands of those who love Me and keep My commandments.</p> <p>(11) You shall not take the Name of the LORD {Jehovah} your God in vain: because the LORD {Jehovah} will not hold <i>him</i> guiltless who takes His Name in vain.</p> <p>(12) Keep the sabbath day {Saturday; day of rest} to sanctify it, as the LORD {Jehovah} your God has commanded you.</p> <p>(13) Six days you shall labor, and do all your work:</p>
5:7a – Ten Commandments – Ex. 20:3f	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(14) But the seventh day <i>is</i> the sabbath of the LORD thy God: <i>in it</i> thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that <i>is</i> within thy gates; that thy manservant and thy maidservant may rest as well as thou.</p> <p>(15) And remember that thou wast a servant in the land of Egypt, and <i>that</i> the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.</p> <p>(16) Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.</p> <p>(17) Thou shalt not kill.</p> <p>(18) Neither shalt thou commit adultery.</p> <p>(19) Neither shalt thou steal.</p> <p>(20) Neither shalt thou bear false witness against thy neighbour.</p> <p>(21) Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any <i>thing</i> that <i>is</i> thy neighbour's.</p> <p>(22) These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.</p>	<p>(14) But the seventh day {Saturday} <i>is</i> the sabbath of the LORD {Jehovah} your God: <i>in it</i> you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who <i>is</i> within your gates; that your manservant and your maidservant may rest as well as you.</p> <p>(15) And remember that you were a servant in the land of Egypt, and <i>that</i> the LORD {Jehovah} your God brought you out from there with a mighty hand and by a stretched out arm: therefore the LORD {Jehovah} your God commanded you to keep the sabbath day {Saturday; day of rest}.</p> <p>(16) Honor your father and your mother, as the LORD {Jehovah} your God has commanded you; that your days may be prolonged, and that it may go well with you, in the land which the LORD {Jehovah} your God gives to you.^b</p> <p>(17) You shall not kill {murder}.^c</p> <p>(18) Neither shall you commit adultery.^d</p> <p>(19) Neither shall you steal.</p> <p>(20) Neither shall you bear false witness against your neighbor.</p> <p>(21) Neither shall you desire your neighbor's wife, neither shall you covet^e your neighbor's house, his field, or his manservant, or his maidservant, his ox, or his donkey, or <i>anything</i> that <i>is</i> your neighbor's.</p> <p>(22) These words the LORD {Jehovah} spoke to all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tablets of stone, and delivered them to me.</p>
<p>5:16b – honor father and mother - 1st commandment with a promise – Ex. 20:12 - see Mat. 15:4-6; Eph. 6:2</p> <p>5:17c – not kill – see Mat. 5:21-22</p> <p>5:18d – not commit adultery – see Mat. 5:27-28</p> <p>5:21e – covet - to want something that belongs to someone else</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(23) And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, <i>even</i> all the heads of your tribes, and your elders;</p> <p>(24) And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.</p> <p>(25) Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.</p> <p>(26) For who <i>is there of</i> all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we <i>have</i>, and lived?</p> <p>(27) Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear <i>it</i>, and do <i>it</i>.</p> <p>(28) And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.</p> <p>(29) O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!</p> <p>(30) Go say to them, Get you into your tents again.</p> <p>(31) But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do <i>them</i> in the land which I give them to possess it.</p>	<p>(23) And it came to pass, when you heard the voice out of the midst of the darkness, (because the mountain burned with fire,) that you came near to me, <i>even</i> all the heads of your tribes, and your elders;</p> <p>(24) And you said, Indeed, the LORD {Jehovah} our God has shown us His glory and His greatness, and we have heard His voice out of the midst of the fire: we have seen this day that God talks with man, and He lives.</p> <p>(25) Now therefore why should we die? because this great fire will consume us: if we hear the voice of the LORD {Jehovah} our God any more, then we shall die.</p> <p>(26) Because who <i>is there of</i> all flesh, that has heard the voice of the living God speaking out of the midst of the fire, as we <i>have</i>, and lived?</p> <p>(27) You go near, and hear all that the LORD {Jehovah} our God shall say: and you speak to us all that the LORD {Jehovah} our God shall speak to you; and we will hear <i>it</i>, and do <i>it</i>.</p> <p>(28) And the LORD {Jehovah} heard the voice of your words, when you spoke to me; and the LORD {Jehovah} said to me, <i>I have heard the voice of the words of this people, which they have spoken to you: they have well said all that they have spoken.</i></p> <p>(29) O that there were such a heart in them, that they would fear {revere} Me, and keep all My commandments always, that it might be well with them, and with their children forever!</p> <p>(30) Go say to them, Get yourselves into <i>your tents again.</i></p> <p>(31) <i>But as for you, you stand here by Me, and I will speak to you all the commandments, and the laws, and the judgments, which you shall teach them, that they may do them in the land which I give them to possess it.</i></p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(32) Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.</p> <p>(33) Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and <i>that it may be</i> well with you, and <i>that</i> ye may prolong <i>your</i> days in the land which ye shall possess.</p> <p>Chapter 6</p> <p>(1) Now these <i>are</i> the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do <i>them</i> in the land whither ye go to possess it:</p> <p>(2) That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.</p> <p>(3) Hear therefore, O Israel, and observe to do <i>it</i>; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.</p> <p>(4) Hear, O Israel: The LORD our God <i>is</i> one LORD:</p> <p>(5) And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.</p> <p>(6) And these words, which I command thee this day, shall be in thine heart:</p> <p>(7) And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.</p>	<p>(32) You shall observe to do therefore as the LORD {Jehovah} your God has commanded you: you shall not turn aside to the right hand or to the left.</p> <p>(33) You shall walk in all the ways which the LORD {Jehovah} your God has commanded you, that you may live, and <i>that it may be</i> well with you, and <i>that</i> you may prolong <i>your</i> days in the land which you shall possess.</p> <p>Chapter 6</p> <p>(1) Now these <i>are</i> the commandments, the laws, and the judgments, which the LORD {Jehovah} your God commanded to teach you, that you might do <i>them</i> in the land where you go to possess it:</p> <p>(2) That you might fear the LORD {Jehovah} your God, to keep all His laws and His commandments, which I command you, you, and your son, and your son's son, all the days of your life; and that your days may be prolonged.</p> <p>(3) Hear therefore, O Israel, and observe to do <i>it</i>; that it may be well with you, and that you may increase mightily, as the LORD {Jehovah} God of your fathers has promised you, in the land that flows with milk and honey.</p> <p>(4) Hear, O Israel: The LORD {Jehovah} our God <i>is</i> one LORD {Jehovah}:</p> <p>(5) And you shall love the LORD {Jehovah} your God with all your heart, and with all your soul, and with all your might.^a</p> <p>(6) And these words, which I command you this day, shall be in your heart:</p> <p>(7) And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.</p>
6:5a – Mat. 22:37	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(8) And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. (9) And thou shalt write them upon the posts of thy house, and on thy gates.</p> <p>(10) And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,</p> <p>(11) And houses full of all good <i>things</i>, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;</p> <p>(12) <i>Then</i> beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.</p> <p>(13) Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.</p> <p>(14) Ye shall not go after other gods, of the gods of the people which <i>are</i> round about you;</p> <p>(15) (For the LORD thy God <i>is</i> a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.</p> <p>(16) Ye shall not tempt the LORD your God, as ye tempted <i>him</i> in Massah.</p> <p>(17) Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.</p>	<p>(8) And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes.</p> <p>(9) And you shall write them upon the posts of your house, and on your gates.</p> <p>(10) And it shall be, when the LORD {Jehovah} your God has brought you into the land which He swore to your forefathers, to Abraham, to Isaac, and to Jacob, to give you large and wonderful cities, which you did not build,</p> <p>(11) And houses full of all good <i>things</i>, which you did not fill, and wells dug, which you did not dig, vineyards and olive trees, which you did not plant; when you shall have eaten and are full;</p> <p>(12) <i>Then</i> beware lest you forget the LORD {Jehovah}, Who brought you forth out of the land of Egypt, from the house of bondage.</p> <p>(13) You shall fear {revere} the LORD {Jehovah} your God, and serve Him, and shall swear by His Name.</p> <p>(14) You shall not go after other gods, of the gods of the people who <i>are</i> all around you;</p> <p>(15) (Because the LORD {Jehovah} your God <i>is</i> a jealous God among you) lest the anger of the LORD {Jehovah} your God be kindled against you, and destroy you from off the face of the earth.</p> <p>(16) You shall not tempt the LORD {Jehovah} your God, as you tempted <i>Him</i> in Massah.^b</p> <p>(17) You shall diligently keep the commandments of the LORD {Jehovah} your God, and His testimonies, and His laws, which He has commanded you.</p>
6:16b – Massah – Ex. 17:3-7; Mat. 4:7; Lk. 4:12	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(18) And thou shalt do <i>that which is</i> right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,</p> <p>(19) To cast out all thine enemies from before thee, as the LORD hath spoken.</p> <p>(20) <i>And</i> when thy son asketh thee in time to come, saying, What <i>mean</i> the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?</p> <p>(21) Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:</p> <p>(22) And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:</p> <p>(23) And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.</p> <p>(24) And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as <i>it is</i> at this day.</p> <p>(25) And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.</p> <p>Chapter 7</p> <p>(1) When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;</p>	<p>(18) And you shall do <i>that which is</i> right and good in the sight of the LORD {Jehovah}: that it may be well with you, and that you may go in and possess the good land which the LORD {Jehovah} swore to your forefathers,</p> <p>(19) To cast out all your enemies from before you, as the LORD {Jehovah} has spoken.</p> <p>(20) <i>And</i> when your son asks you in time to come, saying, What do the testimonies, the laws, and the judgments mean, which the LORD {Jehovah} our God has commanded you?</p> <p>(21) Then you shall say to your son, We were Pharaoh's slaves in Egypt; and the LORD {Jehovah} brought us out of Egypt with a mighty hand:</p> <p>(22) And the LORD {Jehovah} showed signs and wonders, great and mighty, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:</p> <p>(23) And He brought us out from there, that He might bring us in, to give us the land which He swore to our forefathers.</p> <p>(24) And the LORD {Jehovah} commanded us to do all these laws, to fear {revere} the LORD {Jehovah} our God, for our own good always, that He might preserve us alive, as <i>it is</i> at this day.</p> <p>(25) And it shall be our righteousness, if we observe to do all these commandments before the LORD {Jehovah} our God, as He has commanded us.</p> <p>Chapter 7</p> <p>(1) When the LORD {Jehovah} your God shall bring you into the land where you go to possess it, and has cast out many nations before you, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than you;</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(2) And when the LORD thy God shall deliver them before thee; thou shalt smite them, <i>and</i> utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:</p> <p>(3) Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.</p> <p>(4) For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.</p> <p>(5) But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.</p> <p>(6) For thou <i>art</i> an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that <i>are</i> upon the face of the earth.</p> <p>(7) The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye <i>were</i> the fewest of all people:</p> <p>(8) But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.</p> <p>(9) Know therefore that the LORD thy God, he <i>is</i> God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;</p>	<p>(2) And when the LORD {Jehovah} your God shall deliver them before you; you shall strike them, <i>and</i> completely destroy them; you shall make no covenant with them, nor show mercy to them:</p> <p>(3) Neither shall you make marriages with them; your daughter you shall not give to his son, nor his daughter shall you take to your son.</p> <p>(4) Because they will turn away your son from following Me, that they may serve other gods: so the anger of the LORD {Jehovah} will be kindled against you, and destroy you suddenly.</p> <p>(5) But this is how you shall deal with them; you shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.</p> <p>(6) Because you <i>are</i> a holy people to the LORD {Jehovah} your God: the LORD {Jehovah} your God has chosen you to be a special people to Himself, above all people who <i>are</i> upon the face of the earth.</p> <p>(7) The LORD {Jehovah} did not set His love upon you, nor choose you, because you were more in number than any people; because you <i>were</i> the fewest of all people:</p> <p>(8) But because the LORD {Jehovah} loved you, and because He would keep the oath which He had sworn to your forefathers, the LORD {Jehovah} has brought you out with a mighty hand, and redeemed you out of the house of slavery, from the hand of Pharaoh king of Egypt.</p> <p>(9) Know therefore that the LORD {Jehovah} your God, He <i>is</i> God, the faithful God, Who keeps covenant and mercy with those who love Him and keep His commandments to a thousand generations;</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(10) And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.</p> <p>(11) Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.</p> <p>(12) Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:</p> <p>(13) And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.</p> <p>(14) Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.</p> <p>(15) And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all <i>them</i> that hate thee.</p> <p>(16) And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that <i>will be</i> a snare unto thee.</p> <p>(17) If thou shalt say in thine heart, These nations <i>are</i> more than I; how can I dispossess them?</p> <p>(18) Thou shalt not be afraid of them: <i>but</i> shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;</p>	<p>(10) And repays those who hate Him to their face, to destroy them: He will not be slack towards one who hates Him, He will repay him to his face.</p> <p>(11) You shall therefore keep the commandments, and the laws, and the judgments, which I command you this day, to do them.</p> <p>(12) Therefore it shall come to pass, if you listen to these judgments, and keep, and do them, that the LORD {Jehovah} your God will keep the covenant with you and the mercy which He swore to your forefathers:</p> <p>(13) And He will love you, and bless you, and multiply you: He will also bless the fruit of your womb, and the fruit of your land, your corn, and your wine, and your oil, the increase of your cattle, and the flocks of your sheep, in the land which He swore to your forefathers to give to you.</p> <p>(14) You shall be blessed above all people: there shall not be male or female barren among you, or among your cattle.</p> <p>(15) And the LORD {Jehovah} will take away from you all sickness, and will put none of the evil diseases of Egypt, which you know, upon you; but will lay them upon all <i>those who</i> hate you.</p> <p>(16) And you shall consume all the people which the LORD {Jehovah} your God shall deliver to you; your eye shall have no pity upon them: neither shall you serve their gods; because that <i>will be</i> a snare to you.</p> <p>(17) If you shall say in your heart, These nations <i>are</i> more than I; how can I take their land and possessions?</p> <p>(18) You shall not be afraid of them: <i>but</i> shall well remember what the LORD {Jehovah} your God did to Pharaoh, and to all Egypt;</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(19) The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.</p> <p>(20) Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.</p> <p>(21) Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.</p> <p>(22) And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.</p> <p>(23) But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.</p> <p>(24) And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.</p> <p>(25) The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold <i>that is</i> on them, nor take <i>it</i> unto thee, lest thou be snared therein: for <i>it is</i> an abomination to the LORD thy God.</p> <p>(26) Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: <i>but</i> thou shalt utterly detest it, and thou shalt utterly abhor it; for <i>it is</i> a cursed thing.</p>	<p>(19) The great temptations which your eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, with which the LORD {Jehovah} your God brought you out: so shall the LORD {Jehovah} your God do to all the people of whom you are afraid.</p> <p>(20) Furthermore the LORD {Jehovah} your God will send the hornet among them, until those who are left, and hide themselves from you, are destroyed.</p> <p>(21) You shall not be afraid of them: because the LORD {Jehovah} your God is among you, a mighty God and terrible.</p> <p>(22) And the LORD {Jehovah} your God will put out those nations before you little by little: you may not consume them at once, lest the beasts of the field increase upon you.</p> <p>(23) But the LORD {Jehovah} your God shall deliver them to you, and shall destroy them with a mighty destruction, until they are destroyed.</p> <p>(24) And He shall deliver their kings into your hand, and you shall destroy their name from under heaven: there shall no man be able to stand before you, until you have destroyed them.</p> <p>(25) The graven images of their gods you shall burn with fire: you shall not desire the silver or gold <i>that is</i> on them, nor take <i>it</i> to yourself, lest you be snared by it: because <i>it is</i> an abomination to the LORD {Jehovah} your God.</p> <p>(26) Neither shall you bring an abomination into your house, lest you be a cursed thing like it: <i>but</i> you shall completely despise it, and you shall completely hate it; because <i>it is</i> a cursed thing.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
Chapter 8 (1) All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers. (2) And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, <i>and</i> to prove thee, to know what <i>was</i> in thine heart, whether thou wouldest keep his commandments, or no. (3) And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every <i>word</i> that proceedeth out of the mouth of the LORD doth man live. (4) Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. (5) Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee. (6) Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. (7) For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; (8) A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;	Chapter 8 (1) All the commandments which I command you this day you shall observe to do, that you may live, and multiply, and go in and possess the land which the LORD {Jehovah} swore to your forefathers. (2) And you shall remember all the way which the LORD {Jehovah} your God led you these forty years in the wilderness, to humble you, <i>and</i> to prove you, to know what <i>was</i> in your heart, whether you would keep His commandments, or not. (3) And He humbled you, and allowed you to hunger, and fed you with manna, ^a which you did not know, neither did your forefathers know; that He might cause you to know that man does not live by bread alone, but man lives by every <i>word</i> that proceeds out of the mouth of the LORD {Jehovah}. ^b (4) Your clothing did not grow old upon you, neither did your foot swell, these forty years. (5) You shall also consider in your heart, that, as a man disciplines his son, so the LORD {Jehovah} your God disciplines you. (6) Therefore you shall keep the commandments of the LORD {Jehovah} your God, to walk in His ways, and to fear Him. (7) Because the LORD {Jehovah} your God brings you into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; (8) A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey;
8:3a – manna – Ex. 16:15 8:3b – Mat. 4:4; Lk. 4:4	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(9) A land wherein thou shalt eat bread without scarceness, thou shalt not lack any <i>thing</i> in it; a land whose stones <i>are</i> iron, and out of whose hills thou mayest dig brass.</p> <p>(10) When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.</p> <p>(11) Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:</p> <p>(12) Lest <i>when</i> thou hast eaten and art full, and hast built goodly houses, and dwelt <i>therein</i>;</p> <p>(13) And <i>when</i> thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;</p> <p>(14) Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;</p> <p>(15) Who led thee through that great and terrible wilderness, <i>wherein were</i> fiery serpents, and scorpions, and drought, where <i>there was</i> no water; who brought thee forth water out of the rock of flint;</p> <p>(16) Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;</p> <p>(17) And thou say in thine heart, My power and the might of <i>mine</i> hand hath gotten me this wealth.</p>	<p>(9) A land in which you shall eat bread without scarceness, you shall not lack <i>anything</i> in it; a land whose stones <i>are</i> iron, and out of whose hills you may dig brass.</p> <p>(10) When you have eaten and are full, then you shall bless the LORD {Jehovah} your God for the good land which He has given you.</p> <p>(11) Beware that you not forget the LORD {Jehovah} your God, in not keeping His commandments, and His judgments, and His laws, which I command you this day:</p> <p>(12) Lest <i>when</i> you have eaten and are full, and have built nice houses, and lived in them;</p> <p>(13) And <i>when</i> your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied;</p> <p>(14) Then your heart will be lifted up, and you will forget the LORD {Jehovah} your God, Who brought you forth out of the land of Egypt, from the house of bondage;</p> <p>(15) Who led you through that great and terrible wilderness, <i>in which were</i> fiery snakes, and scorpions, and drought, where <i>there was</i> no water; Who brought you forth water out of the rock of flint;</p> <p>(16) Who fed you in the wilderness with manna, which your forefathers never knew, that He might humble you, and that He might prove you, to do you good at your latter end;</p> <p>(17) And you say in your heart, My power and the might of <i>my</i> hand has caused me to obtain this wealth.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(18) But thou shalt remember the LORD thy God: for <i>it</i> is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as <i>it</i> is this day.</p> <p>(19) And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.</p> <p>(20) As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.</p> <p>Chapter 9</p> <p>(1) Hear, O Israel: Thou <i>art</i> to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,</p> <p>(2) A people great and tall, the children of the Anakims, whom thou knowest, and <i>of whom</i> thou hast heard <i>say</i>, Who can stand before the children of Anak!</p> <p>(3) Understand therefore this day, that the LORD thy God <i>is</i> he which goeth over before thee; <i>as</i> a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.</p> <p>(4) Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.</p>	<p>(18) But you shall remember the LORD {Jehovah} your God: because <i>it</i> is He Who gives you power to obtain wealth, that He may establish His covenant which He swore to your forefathers, as <i>it</i> is this day.</p> <p>(19) And it shall be, if you do at all forget the LORD {Jehovah} your God, and walk after other gods, and serve them, and worship them, I testify against you this day that you shall surely perish.</p> <p>(20) As the nations which the LORD {Jehovah} destroyed before your face, so shall you perish; because you would not be obedient to the voice of the LORD {Jehovah} your God.</p> <p>Chapter 9</p> <p>(1) Hear, O Israel: You <i>are</i> to pass over the Jordan River this day, to go in to possess nations greater and mightier than yourself, cities great and fenced up to heaven,</p> <p>(2) A people great and tall, the children of the Anakims {giants},^a whom you know, and <i>of whom</i> you have heard <i>say</i>, Who can stand before the children of Anak {giants}!</p> <p>(3) Understand therefore this day, that the LORD {Jehovah} your God <i>is</i> He Who goes over before you; <i>as</i> a consuming fire He shall destroy them, and He shall bring them down before your face: so shall you drive them out, and destroy them quickly, as the LORD {Jehovah} has said to you.</p> <p>(4) Do not speak in your heart, after the LORD {Jehovah} your God has cast them out from before you, saying, It is because of my righteousness that the LORD {Jehovah} has brought me in to possess this land: but because of the wickedness of these nations the LORD {Jehovah} drives them out from before you.</p>
9:2a - Anakims, children of Anak - giants	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(5) Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.</p> <p>(6) Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou <i>art</i> a stiffnecked people.</p> <p>(7) Remember, <i>and</i> forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.</p> <p>(8) Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.</p> <p>(9) When I was gone up into the mount to receive the tables of stone, <i>even</i> the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:</p> <p>(10) And the LORD delivered unto me two tables of stone written with the finger of God; and on them <i>was written</i> according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.</p> <p>(11) And it came to pass at the end of forty days and forty nights, <i>that</i> the LORD gave me the two tables of stone, <i>even</i> the tables of the covenant.</p>	<p>(5) You do not go into possess their land because of your righteousness, or because of the uprightness of your heart: but because of the wickedness of these nations the LORD {Jehovah} your God drives them out from before you, and that He may perform the word which the LORD {Jehovah} swore to your forefathers, Abraham, Isaac, and Jacob.</p> <p>(6) Understand therefore, that the LORD {Jehovah} your God does not give you this good land to possess it because of your righteousness; because you <i>are</i> a stubborn people.</p> <p>(7) Remember, <i>and</i> do not forget, how you provoked the LORD {Jehovah} your God to anger in the wilderness: from the day that you departed out of the land of Egypt, until you came to this place, you have been rebellious against the LORD {Jehovah}.</p> <p>(8) Also in Horeb you provoked the LORD {Jehovah} to anger, so that the LORD {Jehovah} was angry enough with you to have destroyed you.</p> <p>(9) When I had gone up into the mount to receive the tablets of stone, <i>even</i> the tablets of the covenant which the LORD {Jehovah} made with you, then I stayed in the mount forty days and forty nights, I neither ate bread nor drank water:</p> <p>(10) And the LORD {Jehovah} delivered to me two tablets of stone written with the finger of God; and on them <i>was written</i> according to all the words, which the LORD {Jehovah} spoke with you in the mount out of the midst of the fire in the day of the assembly.</p> <p>(11) And it came to pass at the end of forty days and forty nights, <i>that</i> the LORD {Jehovah} gave me the two tablets of stone, <i>even</i> the tablets of the covenant.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(12) And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted <i>themselves</i>; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.</p> <p>(13) Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people:</p> <p>(14) Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.</p> <p>(15) So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant <i>were</i> in my two hands.</p> <p>(16) And I looked, and, behold, ye had sinned against the LORD your God, <i>and</i> had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.</p> <p>(17) And I took the two tables, and cast them out of my two hands, and brake them before your eyes.</p> <p>(18) And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.</p> <p>(19) For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.</p>	<p>(12) And the LORD {Jehovah} said to me, <i>Arise, get yourself down quickly from here; because your people which you have brought forth out of Egypt have corrupted themselves^b; they have quickly turned aside out of the way which I commanded them; they have made for themselves a molten image.</i></p> <p>(13) Furthermore the LORD {Jehovah} spoke to me, saying, <i>I have seen this people, and, indeed, it is a stubborn people:</i></p> <p>(14) <i>Let Me alone, that I may destroy them, and blot out their name from under heaven: and I will make of you a nation mightier and greater than they.</i></p> <p>(15) So I turned and came down from the mount, and the mount burned with fire: and the two tablets of the covenant <i>were</i> in my two hands.</p> <p>(16) And I looked, and, indeed, you had sinned against the LORD {Jehovah} your God, <i>and</i> had made for yourselves a molten calf: you had turned aside quickly out of the way which the LORD {Jehovah} had commanded you.</p> <p>(17) And I took the two tablets, and cast them out of my two hands, and broke them before your eyes.^c</p> <p>(18) And I fell down before the LORD {Jehovah}, as at the first, forty days and forty nights: I neither ate bread, nor drank water, because of all your sins which you sinned, in doing wickedly in the sight of the LORD {Jehovah}, to provoke Him to anger.</p> <p>(19) Because I was afraid of the anger and hot displeasure, with which the LORD {Jehovah} was angry against you to destroy you. But the LORD {Jehovah} listened to me at that time also.</p>
<p>9:12b – Ex. 32:7 9:17c – Ex. 32:19</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(20) And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.</p> <p>(21) And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, <i>and</i> ground <i>it</i> very small, <i>even</i> until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.</p> <p>(22) And at Taberah, and at Massah, and at Kibrothhattaavah, ye provoked the LORD to wrath.</p> <p>(23) Likewise when the LORD sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.</p> <p>(24) Ye have been rebellious against the LORD from the day that I knew you.</p> <p>(25) Thus I fell down before the LORD forty days and forty nights, as I fell down <i>at the first</i>; because the LORD had said he would destroy you.</p> <p>(26) I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.</p> <p>(27) Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:</p> <p>(28) Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.</p>	<p>(20) And the LORD {Jehovah} was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.</p> <p>(21) And I took your sin, the calf which you had made, and burnt it with fire, and stamped it, <i>and</i> ground <i>it</i> very small, <i>even</i> until it was as small as dust: and I cast its dust into the brook that descended out of the mount.</p> <p>(22) And at Taberah, and at Massah,^d and at Kibrothhattaavah, you provoked the LORD {Jehovah} to anger.</p> <p>(23) Likewise when the LORD {Jehovah} sent you from Kadeshbarnea,^e saying, Go up and possess the land which I have given you; then you rebelled against the commandment of the LORD {Jehovah} your God, and you did not believe Him, nor listen to His voice.</p> <p>(24) You have been rebellious against the LORD {Jehovah} from the day that I knew you.</p> <p>(25) So I fell down before the LORD {Jehovah} forty days and forty nights, as I fell down <i>at the first</i>; because the LORD {Jehovah} had said He would destroy you.</p> <p>(26) Therefore I prayed to the LORD {Jehovah}, and said, O Lord GOD {Jehovah}, do not destroy Your people and Your inheritance, which You have redeemed through Your greatness, which You have brought forth out of Egypt with a mighty hand.</p> <p>(27) Remember your servants, Abraham, Isaac, and Jacob; do not look to the stubbornness of this people, nor to their wickedness, nor to their sin:</p> <p>(28) Lest the land where You brought us out say, Because the LORD {Jehovah} was not able to bring them into the land which He promised them, and because He hated them, He has brought them out to kill them in the wilderness.</p>
<p>9:22d – Ex. 17:3-7 9:23e – Num. 14:2-21</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(29) Yet they <i>are</i> thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.</p> <p>Chapter 10</p> <p>(1) At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.</p> <p>(2) And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.</p> <p>(3) And I made an ark <i>of</i> shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.</p> <p>(4) And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.</p> <p>(5) And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.</p> <p>(6) And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.</p> <p>(7) From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.</p>	<p>(29) Yet they <i>are</i> Your people and Your inheritance, which You brought out by Your mighty power and by Your stretched out arm.</p> <p>Chapter 10</p> <p>(1) At that time the LORD {Jehovah} said to me, Cut for yourself two tablets of stone like the first,^a and come up to Me into the mount, and make for yourself an ark of wood.</p> <p>(2) And I will write on the tablets the words that were in the first tablets which you broke, and you shall put them in the ark.</p> <p>(3) And I made an ark <i>of</i> shittim wood, and cut two tablets of stone like the first, and went up into the mount, having the two tablets in my hand.</p> <p>(4) And He wrote on the tablets, according to the first writing, the ten commandments, which the LORD {Jehovah} spoke to you in the mount out of the midst of the fire in the day of the assembly: and the LORD {Jehovah} gave them to me.</p> <p>(5) And I turned myself and came down from the mount, and put the tablets in the ark which I had made; and there they are, as the LORD {Jehovah} commanded me.</p> <p>(6) And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his place.</p> <p>(7) From there they journeyed to Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.</p>
10:1a – Ex. 34:1	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(8) At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.</p> <p>(9) Wherefore Levi hath no part nor inheritance with his brethren; the LORD <i>is</i> his inheritance, according as the LORD thy God promised him.</p> <p>(10) And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, <i>and</i> the LORD would not destroy thee.</p> <p>(11) And the LORD said unto me, Arise, take <i>thy</i> journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.</p> <p>(12) And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,</p> <p>(13) To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?</p> <p>(14) Behold, the heaven and the heaven of heavens <i>is</i> the LORD'S thy God, the earth <i>also</i>, with all that therein <i>is</i>.</p> <p>(15) Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, <i>even</i> you above all people, as <i>it is</i> this day.</p> <p>(16) Circumcise therefore the foreskin of your heart, and be no more stiffnecked.</p>	<p>(8) At that time the LORD {Jehovah} separated the tribe of Levi, to carry the ark of the covenant of the LORD {Jehovah}, to stand before the LORD {Jehovah} to minister to Him, and to bless in His Name, to this day.</p> <p>(9) Therefore Levi has no part nor inheritance with his brothers; the LORD {Jehovah} <i>is</i> his inheritance, accordingly as the LORD {Jehovah} your God promised him.</p> <p>(10) And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD {Jehovah} listened to me at that time also, <i>and</i> the LORD {Jehovah} would not destroy you.</p> <p>(11) And the LORD {Jehovah} said to me, <i>Arise, take your journey before the people, that they may go in and possess the land, which I swore to their forefathers to give to them.</i></p> <p>(12) And now, Israel, what does the LORD {Jehovah} your God require of you, but to fear {revere} the LORD {Jehovah} your God, to walk in all His ways, and to love Him, and to serve the LORD {Jehovah} your God with all your heart and with all your soul,</p> <p>(13) To keep the commandments of the LORD {Jehovah}, and His laws, which I command you this day for your own good?</p> <p>(14) Look, the heaven and the heaven of heavens <i>is</i> the LORD's {Jehovah's} your God, the earth <i>also</i>, with all that is in it.</p> <p>(15) Only the LORD {Jehovah} had a delight in your forefathers to love them, and He chose their offspring after them, <i>even</i> you above all people, as <i>it is</i> this day.</p> <p>(16) Therefore circumcise the foreskin of your heart, and be stubborn no more.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(17) For the LORD your God <i>is</i> God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:</p> <p>(18) He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.</p> <p>(19) Love ye therefore the stranger: for ye were strangers in the land of Egypt.</p> <p>(20) Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.</p> <p>(21) He <i>is</i> thy praise, and he <i>is</i> thy God, that hath done for thee these great and terrible things, which thine eyes have seen.</p> <p>(22) Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.</p> <p>Chapter 11</p> <p>(1) Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.</p> <p>(2) And know ye this day: for <i>I speak</i> not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,</p> <p>(3) And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;</p>	<p>(17) Because the LORD {Jehovah} your God <i>is</i> God of gods, and Lord of lords, a great God, a mighty, and a terrible, Who does not show partiality to persons, nor takes reward {bribe}:</p> <p>(18) He executes the judgment of the fatherless and widow, and loves the stranger, in giving him food and clothing.</p> <p>(19) Therefore love the stranger: because you were strangers in the land of Egypt.</p> <p>(20) You shall fear {revere} the LORD {Jehovah} your God; you shall serve Him, and to Him you shall cling, and swear by His Name.</p> <p>(21) He <i>is</i> your praise, and He <i>is</i> your God, Who has done for you these great and terrible things, which your eyes have seen.</p> <p>(22) Your forefathers went down into Egypt with threescore and ten {seventy} persons;^b and now the LORD {Jehovah} your God has made you as the stars of heaven for multitude.</p> <p>Chapter 11</p> <p>(1) Therefore you shall love the LORD {Jehovah} your God, and keep His charge, and His laws, and His judgments, and His commandments, always.</p> <p>(2) And know this day: because <i>I do not speak</i> with your children who have not known, and who have not seen the discipline of the LORD {Jehovah} your God, His greatness, His mighty hand, and His stretched out arm,</p> <p>(3) And His miracles, and His acts, which He did in the midst of Egypt to Pharaoh the king of Egypt, and to all his land;</p>
10:22b – seventy persons – see note on Gen. 46:26-27	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(4) And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and <i>how</i> the LORD hath destroyed them unto this day;</p> <p>(5) And what he did unto you in the wilderness, until ye came into this place;</p> <p>(6) And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that <i>was</i> in their possession, in the midst of all Israel:</p> <p>(7) But your eyes have seen all the great acts of the LORD which he did.</p> <p>(8) Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;</p> <p>(9) And that ye may prolong <i>your</i> days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.</p> <p>(10) For the land, whither thou goest in to possess it, <i>is</i> not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst <i>it</i> with thy foot, as a garden of herbs:</p> <p>(11) But the land, whither ye go to possess it, <i>is</i> a land of hills and valleys, <i>and</i> drinketh water of the rain of heaven:</p>	<p>(4) And what He did to the army of Egypt, to their horses, and to their chariots; how He caused the water of the Red Sea to overflow them as they pursued after you, and <i>how</i> the LORD {Jehovah} has destroyed them to this day;</p> <p>(5) And what He did to you in the wilderness, until you came into this place;</p> <p>(6) And what he did to Dathan^a and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that <i>was</i> in their possession, in the midst of all Israel:</p> <p>(7) But your eyes have seen all the great acts of the LORD {Jehovah} which He did.</p> <p>(8) Therefore you shall keep all the commandments which I command you this day, that you may be strong, and go in and possess the land, where you go to possess it;</p> <p>(9) And that you may prolong <i>your</i> days in the land, which the LORD {Jehovah} swore to your forefathers to give to them and to their descendants, a land that flows with milk and honey.</p> <p>(10) Because the land, where you go in to possess it, <i>is</i> not as the land of Egypt, from where you came out, where you sowed your seed, and watered <i>it</i> with your foot, as a garden of herbs:</p> <p>(11) But the land, where you go to possess it, <i>is</i> a land of hills and valleys, <i>and</i> drinks water of the rain of heaven:</p>
11:6a – Num. 16:1-32	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(12) A land which the LORD thy God careth for: the eyes of the LORD thy God <i>are</i> always upon it, from the beginning of the year even unto the end of the year.</p> <p>(13) And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,</p> <p>(14) That I will give <i>you</i> the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.</p> <p>(15) And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.</p> <p>(16) Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;</p> <p>(17) And <i>then</i> the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and <i>lest</i> ye perish quickly from off the good land which the LORD giveth you.</p> <p>(18) Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.</p> <p>(19) And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.</p> <p>(20) And thou shalt write them upon the door posts of thine house, and upon thy gates:</p>	<p>(12) A land which the LORD {Jehovah} your God cares for: the eyes of the LORD {Jehovah} your God <i>are</i> always upon it, from the beginning of the year even to the end of the year.</p> <p>(13) And it shall come to pass, if you shall listen diligently to my commandments which I command you this day, to love the LORD {Jehovah} your God, and to serve Him with all your heart and with all your soul,</p> <p>(14) That I will give <i>you</i> the rain of your land in its due season, the first rain and the latter rain, that you may gather in your corn, and your wine, and your oil.</p> <p>(15) And I will send grass in your fields for your cattle, that you may eat and be full.</p> <p>(16) Take heed to yourselves, that your heart be not deceived, and you turn aside, and serve other gods, and worship them;</p> <p>(17) And <i>then</i> the LORD's {Jehovah's} anger is kindled against you, and He shuts up the heaven, that there be no rain, and that the land not yield her fruit; and <i>lest</i> you perish quickly from off the good land which the LORD {Jehovah} gives you.</p> <p>(18) Therefore you shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.</p> <p>(19) And you shall teach them to your children, speaking of them when you sit in your house, and when you walk by the way, when you lie down, and when you rise up.</p> <p>(20) And you shall write them upon the door posts of your house, and upon your gates:</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(21) That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.</p> <p>(22) For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;</p> <p>(23) Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.</p> <p>(24) Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.</p> <p>(25) There shall no man be able to stand before you: <i>for</i> the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.</p> <p>(26) Behold, I set before you this day a blessing and a curse;</p> <p>(27) A blessing, if ye obey the commandments of the LORD your God, which I command you this day:</p> <p>(28) And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.</p> <p>(29) And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.</p>	<p>(21) That your days may be multiplied, and the days of your children, in the land which the LORD {Jehovah} swore to your forefathers to give them, as the days of heaven upon the earth.</p> <p>(22) Because if you shall diligently keep all these commandments which I command you, to do them, to love the LORD {Jehovah} your God, to walk in all His ways, and to cling to Him;</p> <p>(23) Then the LORD {Jehovah} will drive out all these nations from before you, and you shall possess greater and mightier nations than yourselves.</p> <p>(24) Every place on which the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even to the farthermost sea {Mediterranean Sea} shall your coast be.</p> <p>(25) There shall no man be able to stand before you: <i>because</i> the LORD {Jehovah} your God shall lay the fear of you and the dread of you upon all the land that you shall tread upon, as He has said to you.</p> <p>(26) Look, I set before you this day a blessing and a curse;</p> <p>(27) A blessing, if you obey the commandments of the LORD {Jehovah} your God, which I command you this day:</p> <p>(28) And a curse, if you will not obey the commandments of the LORD {Jehovah} your God, but turn aside out of the way which I command you this day, to go after other gods, which you have not known.</p> <p>(29) And it shall come to pass, when the LORD {Jehovah} your God has brought you in to the land where you go to possess it, that you shall put the blessing upon mount Gerizim, and the curse upon mount Ebal.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(30) <i>Are</i> they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?</p> <p>(31) For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.</p> <p>(32) And ye shall observe to do all the statutes and judgments which I set before you this day.</p> <p>Chapter 12</p> <p>(1) These <i>are</i> the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.</p> <p>(2) Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:</p> <p>(3) And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.</p> <p>(4) Ye shall not do so unto the LORD your God.</p> <p>(5) But unto the place which the LORD your God shall choose out of all your tribes to put his name there, <i>even</i> unto his habitation shall ye seek, and thither thou shalt come:</p> <p>(6) And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:</p>	<p>(30) <i>Are</i> they not on the other side {west} of the Jordan River, by the way where the sun goes down, in the land of the Canaanites, who live in the plain opposite Gilgal, beside the plains of Moreh?</p> <p>(31) Because you shall pass over the Jordan River to go in to possess the land which the LORD {Jehovah} your God gives you, and you shall possess it, and live in it.</p> <p>(32) And you shall observe to do all the laws and judgments which I set before you this day.</p> <p>Chapter 12</p> <p>(1) These <i>are</i> the laws and judgments, which you shall observe to do in the land, which the LORD {Jehovah} God of your forefathers gives you to possess it, all the days that you live upon the earth.</p> <p>(2) You shall completely destroy all the places, in which the nations which you shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:</p> <p>(3) And you shall throw down their altars, and break their pillars, and burn their groves with fire;^a and you shall cut down the graven images of their gods, and destroy their names out of that place.</p> <p>(4) You shall not do so {set up idols or groves} to the LORD {Jehovah} your God.</p> <p>(5) But to the place which the LORD {Jehovah} your God shall choose out of all your tribes to put His Name there, <i>even</i> to His home you shall seek, and there you shall come:^b</p> <p>(6) And there you shall bring your burnt offerings, and your sacrifices, and your tithes, and lifted-up offerings of your hand, and your vows, and your freewill offerings, and the first born of your herds and of your flocks:</p>
<p>12:3a – groves - where they worship their pagan gods 12:5b – God chooses the place for people to come to worship, not man. – see Deut. 12:13-14</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(7) And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.</p> <p>(8) Ye shall not do after all <i>the things</i> that we do here this day, every man whatsoever is right in his own eyes.</p> <p>(9) For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.</p> <p>(10) But <i>when</i> ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and <i>when</i> he giveth you rest from all your enemies round about, so that ye dwell in safety;</p> <p>(11) Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:</p> <p>(12) And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that <i>is</i> within your gates; forasmuch as he hath no part nor inheritance with you.</p> <p>(13) Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:</p> <p>(14) But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.</p>	<p>(7) And there you shall eat before the LORD {Jehovah} your God, and you shall rejoice in all that you put your hand to, you and your households, in which the LORD {Jehovah} your God has blessed you.</p> <p>(8) You shall not do after all <i>the things</i> that we do here this day, every man whatever is right in his own eyes.</p> <p>(9) Because you have not as yet come to the rest and to the inheritance, which the LORD {Jehovah} your God gives you.</p> <p>(10) But <i>when</i> you go over the Jordan River, and live in the land which the LORD {Jehovah} your God gives you to inherit, and <i>when</i> He gives you rest from all your enemies all around, so that you live in safety;</p> <p>(11) Then there shall be a place which the LORD {Jehovah} your God shall choose to cause His Name to live there; there you shall bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the lifted-up offering of your hand, and all your choice vows which you vow to the LORD {Jehovah}:</p> <p>(12) And you shall rejoice before the LORD {Jehovah} your God, you, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite who <i>is</i> within your gates; since he has no part nor inheritance with you.</p> <p>(13) Take heed to yourself that you do not offer your burnt offerings in every place that you see:</p> <p>(14) But only in the place which the LORD {Jehovah} shall choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(15) Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.</p> <p>(16) Only ye shall not eat the blood; ye shall pour it upon the earth as water.</p> <p>(17) Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:</p> <p>(18) But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.</p> <p>(19) Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.</p> <p>(20) When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.</p> <p>(21) If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.</p>	<p>(15) Nevertheless you may kill and eat meat in all your gates, whatever your soul desires, according to the blessing of the LORD {Jehovah} your God which He has given you: the unclean {person} and the clean {person} may eat of it,^c as of the gazelle, and of the deer.</p> <p>(16) Only you shall not eat the blood; you shall pour it upon the earth as water.</p> <p>(17) You may not eat within your gates the tithe of your corn, or of your wine, or of your oil, or the first born of your herds or of your flock, nor any of your vows which you vow, nor your freewill offerings, or lifted-up offering of your hand:</p> <p>(18) But you must eat them before the LORD {Jehovah} your God in the place which the LORD {Jehovah} your God shall choose, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite who is within your gates: and you shall rejoice before the LORD {Jehovah} your God in all that you put your hands to.</p> <p>(19) Take heed to yourself that you not forsake the Levite as long as you live upon the earth.</p> <p>(20) When the LORD {Jehovah} your God shall enlarge your border, as He has promised you, and you shall say, I will eat meat, because your soul longs to eat meat; you may eat meat, whatever your soul desires.</p> <p>(21) If the place which the LORD {Jehovah} your God has chosen to put His Name there is too far from you, then you shall kill of your herd and of your flock, which the LORD {Jehovah} has given you, as I have commanded you, and you shall eat in your gates whatever your soul desires.</p>
<p>12:15c - clean and unclean may eat - even if a person is unclean for some reason such as having touched a dead body, or having a sickness, or a woman in her period, etc. - that person may still eat meat anywhere they choose. However, if it is an offering to the Lord, it must be taken to the place He designates. - see Deut. 15:22</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(22) Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat <i>of</i> them alike.</p> <p>(23) Only be sure that thou eat not the blood: for the blood <i>is</i> the life; and thou mayest not eat the life with the flesh.</p> <p>(24) Thou shalt not eat it; thou shalt pour it upon the earth as water.</p> <p>(25) Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do <i>that which is</i> right in the sight of the LORD.</p> <p>(26) Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:</p> <p>(27) And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.</p> <p>(28) Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest <i>that which is</i> good and right in the sight of the LORD thy God.</p> <p>(29) When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;</p> <p>(30) Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.</p>	<p>(22) Even as the gazelle and the deer is eaten, so you shall eat them: the unclean {person} and the clean {person} shall eat <i>of</i> them alike.</p> <p>(23) Only be sure that you not eat the blood: because the blood <i>is</i> the life; and you may not eat the life with the meat.</p> <p>(24) You shall not eat it; you shall pour it upon the earth as water.</p> <p>(25) You shall not eat it; that it may go well with you, and with your children after you, when you shall do <i>that which is</i> right in the sight of the LORD {Jehovah}.</p> <p>(26) Only your holy things which you have, and your vows, you shall take, and go to the place which the LORD {Jehovah} shall choose:</p> <p>(27) And you shall offer your burnt offerings, the flesh and the blood, upon the altar of the LORD {Jehovah} your God: and the blood of your sacrifices shall be poured out upon the altar of the LORD {Jehovah} your God, and you shall eat the meat.</p> <p>(28) Observe and hear all these words which I command you, that it may go well with you, and with your children after you forever, when you do <i>that which is</i> good and right in the sight of the LORD {Jehovah} your God.</p> <p>(29) When the LORD {Jehovah} your God shall cut off the nations from before you, where you go to possess them, and you succeed them, and live in their land;</p> <p>(30) Take heed to yourself that you not be snared by following them, after they have been destroyed from before you; and that you not inquire after their gods, saying, How did these nations serve their gods? even so I will do likewise.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(31) Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.</p> <p>(32) What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.</p> <p>Chapter 13</p> <p>(1) If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,</p> <p>(2) And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;</p> <p>(3) Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.</p> <p>(4) Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.</p> <p>(5) And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn <i>you</i> away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.</p>	<p>(31) You shall not do so to the LORD {Jehovah} your God: because every abomination to the LORD {Jehovah}, which He hates, they have done to their gods; because even their sons and their daughters they have burnt in the fire to their gods.</p> <p>(32) The things I command you, observe to do it: you shall not add to it, nor diminish from it.</p> <p>Chapter 13</p> <p>(1) If there arises among you a prophet, or a dreamer of dreams, and gives you a sign or a wonder,</p> <p>(2) And the sign or the wonder comes to pass, of which he spoke to you, saying, Let us go after other gods, which you have not known, and let us serve them;</p> <p>(3) You shall not listen to the words of that prophet, or that dreamer of dreams: because the LORD {Jehovah} your God is testing you, to know whether you love the LORD {Jehovah} your God with all your heart and with all your soul.</p> <p>(4) You shall walk after the LORD {Jehovah} your God, and fear {revere} Him, and keep His commandments, and obey His voice, and you shall serve Him, and cling to Him.</p> <p>(5) And that prophet, or that dreamer of dreams, shall be put to death; because he has spoken to turn <i>you</i> away from the LORD {Jehovah} your God, Who brought you out of the land of Egypt, and redeemed you out of the house of slavery, to thrust you out of the way which the LORD {Jehovah} your God commanded you to walk in. So you shall put the evil away from the midst of you.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(6) If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which <i>is</i> as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;</p> <p>(7) <i>Namely</i>, of the gods of the people which <i>are</i> round about you, nigh unto thee, or far off from thee, from the <i>one</i> end of the earth even unto the <i>other</i> end of the earth;</p> <p>(8) Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:</p> <p>(9) But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.</p> <p>(10) And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.</p> <p>(11) And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.</p> <p>(12) If thou shalt hear <i>say</i> in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,</p> <p>(13) <i>Certain</i> men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;</p> <p>(14) Then shalt thou enquire, and make search, and ask diligently; and, behold, <i>if it be</i> truth, <i>and</i> the thing certain, <i>that</i> such abomination is wrought among you;</p> <p>(15) Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.</p>	<p>(6) If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend, which <i>is</i> as your own soul, entices you secretly, saying, Let us go and serve other gods, which you have not known, you, nor your forefathers;</p> <p>(7) <i>Namely</i>, of the gods of the people who <i>are</i> all around you, near to you, or far off from you, from the <i>one</i> end of the earth even to the <i>other</i> end of the earth;</p> <p>(8) You shall not consent to him, nor listen to him; neither shall your eye pity him, neither shall you spare, neither shall you conceal him:</p> <p>(9) But you shall surely kill him; your hand shall be first upon him to put him to death, and afterward the hands of all the people.</p> <p>(10) And you shall stone him with stones, that he die; because he has sought to thrust you away from the LORD {Jehovah} your God, Who brought you out of the land of Egypt, from the house of slavery.</p> <p>(11) And all Israel shall hear, and fear, and shall no more do any such wickedness as this is among you.</p> <p>(12) If you shall hear it <i>said</i> in one of your cities, which the LORD {Jehovah} your God has given you to live there, saying,</p> <p>(13) <i>Certain</i> men, the children of Belial {wickedness}, have gone out from among you, and have withdrawn those who live in their city, saying, Let us go and serve other gods, which you have not known;</p> <p>(14) Then you shall inquire, and make search, and ask diligently; and, <i>if it is</i> true, <i>and</i> the thing certain, <i>that</i> such abomination is done among you;</p> <p>(15) You shall surely strike those who live in that city with the edge of the sword, destroying it completely, and all that <i>is</i> in it, and its cattle, with the edge of the sword.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(16) And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.</p> <p>(17) And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;</p> <p>(18) When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do <i>that which is</i> right in the eyes of the LORD thy God.</p> <p>Chapter 14</p> <p>(1) Ye <i>are</i> the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.</p> <p>(2) For thou <i>art</i> an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that <i>are</i> upon the earth.</p> <p>(3) Thou shalt not eat any abominable thing.</p> <p>(4) These <i>are</i> the beasts which ye shall eat: the ox, the sheep, and the goat,</p> <p>(5) The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.</p> <p>(6) And every beast that parteth the hoof, and cleaveth the cleft into two claws, <i>and</i> cheweth the cud among the beasts, that ye shall eat.</p>	<p>(16) And you shall gather all its spoil into the midst of its street, and shall burn with fire the city, and every bit of its spoil, for the LORD {Jehovah} your God: and it shall be a pile of rubble forever; it shall not be rebuilt.</p> <p>(17) And you shall hold onto none of the cursed things: that the LORD {Jehovah} may turn from the fierceness of His anger, and show you mercy, and have compassion upon you, and multiply you, as He has sworn to your forefathers;</p> <p>(18) When you shall listen to the voice of the LORD {Jehovah} your God, to keep all His commandments which I command you this day, to do <i>that which is</i> right in the eyes of the LORD {Jehovah} your God.</p> <p>Chapter 14</p> <p>(1) You <i>are</i> the children of the LORD {Jehovah} your God: you shall not cut yourselves,^a nor make any baldness between your eyes for the dead.</p> <p>(2) Because you <i>are</i> a holy people to the LORD {Jehovah} your God, and the LORD {Jehovah} has chosen you to be a peculiar people to Himself, above all the nations that <i>are</i> upon the earth.</p> <p>(3) You shall not eat any abominable thing.</p> <p>(4) These <i>are</i> the beasts which you shall eat: the ox, the sheep, and the goat,</p> <p>(5) The male deer, and the female deer, and the wild deer, and the wild goat, and the antelope, and the wild ox, and the gazelle.</p> <p>(6) And every beast that parts the hoof, and splits {the hoof} into two claws, <i>and</i> chews the cud among the beasts, that you shall eat.</p>
14:1a – not cut yourselves – Lev. 19:28; I Ki. 18:28	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(7) Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; <i>as</i> the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; <i>therefore</i> they <i>are</i> unclean unto you.</p> <p>(8) And the swine, because it divideth the hoof, yet cheweth not the cud, it <i>is</i> unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.</p> <p>(9) These ye shall eat of all that <i>are</i> in the waters: all that have fins and scales shall ye eat:</p> <p>(10) And whatsoever hath not fins and scales ye may not eat; it <i>is</i> unclean unto you.</p> <p>(11) <i>Of</i> all clean birds ye shall eat.</p> <p>(12) But these <i>are they</i> of which ye shall not eat: the eagle, and the ossifrage, and the ospray,</p> <p>(13) And the glade, and the kite, and the vulture after his kind,</p> <p>(14) And every raven after his kind,</p> <p>(15) And the owl, and the night hawk, and the cuckow, and the hawk after his kind,</p> <p>(16) The little owl, and the great owl, and the swan,</p> <p>(17) And the pelican, and the gier eagle, and the cormorant,</p> <p>(18) And the stork, and the heron after her kind, and the lapwing, and the bat.</p> <p>(19) And every creeping thing that flieth <i>is</i> unclean unto you: they shall not be eaten.</p> <p>(20) <i>But of</i> all clean fowls ye may eat.</p> <p>(21) Ye shall not eat <i>of</i> any thing that dieth of itself: thou shalt give it unto the stranger that <i>is</i> in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou <i>art</i> an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.</p>	<p>(7) Nevertheless you shall not eat of those which chew the cud, of those that do not divide the hoof; <i>as</i> the camel, and the hare, and the badger: because they chew the cud, but do not have a divided hoof; <i>therefore</i> they <i>are</i> unclean to you.</p> <p>(8) And the swine, because it divides the hoof, yet does not chew the cud, it <i>is</i> unclean to you: you shall not eat of their flesh, nor touch their dead body.</p> <p>(9) These you shall eat of all that <i>are</i> in the waters: all that have fins and scales you shall eat:</p> <p>(10) And whatever does not have fins and scales you may not eat; it <i>is</i> unclean to you.</p> <p>(11) <i>Of</i> all clean birds you shall eat.</p> <p>(12) But these <i>are those</i> which you shall not eat:^b the eagle, and the ossifrage {a kind of eagle}, and the ospray {sea eagle},</p> <p>(13) And the hawk, and the falcon, and the vulture after its kind,</p> <p>(14) And every raven after its kind,</p> <p>(15) And the owl, and the night hawk, and the sea gull, and the hawk after its kind,</p> <p>(16) The little owl, and the great owl, and the swan,</p> <p>(17) And the pelican, and the gier eagle {a kind of vulture}, and the cormorant {a sea bird},</p> <p>(18) And the stork, and the heron after its kind, and the lapwing, and the bat.</p> <p>(19) And every crawling thing that flies <i>is</i> unclean to you: they shall not be eaten.</p> <p>(20) <i>But of</i> all clean birds you may eat.</p> <p>(21) You shall not eat <i>of</i> anything that dies of itself: you shall give it to the stranger that <i>is</i> in your gates, that he may eat it; or you may sell it to an alien: because you <i>are</i> a holy people to the LORD {Jehovah} your God. You shall not boil a kid {young goat} in its mother's milk.</p>
<p>14:12b - some of these species may be extinct, some are unclear to us today exactly what they are.</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(22) Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.</p> <p>(23) And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.</p> <p>(24) And if the way be too long for thee, so that thou art not able to carry it; <i>or</i> if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:</p> <p>(25) Then shalt thou turn <i>it</i> into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:</p> <p>(26) And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,</p> <p>(27) And the Levite that <i>is</i> within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.</p> <p>(28) At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay <i>it</i> up within thy gates:</p>	<p>(22) You shall truly tithe all the increase of your seed, that the field brings forth year by year.</p> <p>(23) And you shall eat before the LORD {Jehovah} your God, in the place which He shall choose to place His Name there, the tithe of your corn, of your wine, and of your oil, and the first born of your herds and of your flocks; that you may learn to fear {revere} the LORD {Jehovah} your God always.</p> <p>(24) And if the way is too far for you, so that you are not able to carry it; <i>or</i> if the place is too far from you, which the LORD {Jehovah} your God shall choose to set His Name there, when the LORD {Jehovah} your God has blessed you:</p> <p>(25) Then you shall <i>sell it for</i> money, and bind up the money in your hand, and shall go to the place which the LORD {Jehovah} your God shall choose:</p> <p>(26) And you shall give that money for whatever your soul desires, for oxen, or for sheep, or for wine, or for strong drink, or for whatever your soul desires; and you shall eat there before the LORD {Jehovah} your God, and you shall rejoice, you, and your household,^c</p> <p>(27) And you shall not forsake the Levite who <i>is</i> within your gates; because he has no part nor inheritance with you.</p> <p>(28) At the end of three years you shall bring forth all the tithe of your increase the same year, and shall lay <i>it</i> up within your gates:</p>
<p>14:26c – The Lord designates where tithes and offerings are to be made {Jerusalem}. If the place is too far to take the tithes or offerings of animals or grain, etc.; the tithes or offerings of the animals or grain, etc. are to be sold and the money brought to the designated place {Jerusalem} and the money used to purchase animals or grain, etc. for the sacrifice.</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(29) And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which <i>are</i> within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.</p> <p>Chapter 15 (1) At the end of <i>every</i> seven years thou shalt make a release. (2) And this <i>is</i> the manner of the release: Every creditor that lendeth <i>ought</i> unto his neighbour shall release <i>it</i>; he shall not exact <i>it</i> of his neighbour, or of his brother; because it is called the LORD'S release. (3) Of a foreigner thou mayest exact <i>it again</i>: but <i>that</i> which is thine with thy brother thine hand shall release; (4) Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee <i>for</i> an inheritance to possess it: (5) Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day. (6) For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. (7) If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:</p>	<p>(29) And the Levite, (because he has no part nor inheritance with you,) and the stranger, and the fatherless, and the widow, who <i>are</i> within your gates, shall come, and shall eat and be satisfied; that the LORD {Jehovah} your God may bless you in all the work of your hand which you do.^d</p> <p>Chapter 15 (1) At the end of <i>every</i> seven years you shall make a release.^a (2) And this <i>is</i> the manner of the release: Every creditor who lends <i>anything</i> to his neighbor shall release the <i>debt</i>; he shall not exact <i>it</i> of his neighbor, or of his brother; because it is called the LORD's {Jehovah's} release. (3) Of a foreigner you may require <i>it again</i>: but <i>that</i> which is yours with your brother your hand shall release; (4) Except when there is no poor among you; because the LORD {Jehovah} shall greatly bless you in the land which the LORD {Jehovah} your God gives you <i>for</i> an inheritance to possess it: (5) Only if you carefully listen to the voice of the LORD {Jehovah} your God, to observe to do all these commandments which I command you this day. (6) Because the LORD {Jehovah} your God blesses you, as He promised you: and you shall lend to many nations, but you shall not borrow; and you shall reign over many nations, but they shall not reign over you. (7) If there is among you a poor man of one of your brothers within any of your gates in your land which the LORD {Jehovah} your God gives you, you shall not harden your heart, nor close your hand from your poor brother:</p>
<p>14:29d – at the end of every 3 years, the tithe for that year goes to the local Levites to provide for them, widows, orphans, and strangers in need. 15:1a – release – Lev. 25:1-55</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(8) But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, <i>in that</i> which he wanteth.</p> <p>(9) Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.</p> <p>(10) Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.</p> <p>(11) For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.</p> <p>(12) <i>And</i> if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.</p> <p>(13) And when thou sendest him out free from thee, thou shalt not let him go away empty:</p> <p>(14) Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: <i>of that</i> wherewith the LORD thy God hath blessed thee thou shalt give unto him.</p> <p>(15) And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.</p>	<p>(8) But you shall open your hand wide to him, and shall surely lend him sufficient for his need, <i>in that</i> which he wants.</p> <p>(9) Beware that there not be a thought in your wicked heart, saying, The seventh year, the year of release, is at hand; and your eye is evil against your poor brother, and you give him nothing; and he cries to the LORD {Jehovah} against you, and it is sin to you.</p> <p>(10) You shall surely give to him, and your heart shall not be grieved when you give to him: because for this the LORD {Jehovah} your God shall bless you in all your works, and in all that you put your hand to do.</p> <p>(11) Because the poor shall never cease out of the land: therefore I command you, saying, You shall open your hand wide to your brother, to your poor, and to your needy, in your land.</p> <p>(12) <i>And</i> if your brother, a Hebrew man, or a Hebrew woman, is sold to you, and serves you six years; then in the seventh year you shall let him go free from you.</p> <p>(13) And when you send him out free from you, you shall not let him go away empty:</p> <p>(14) You shall furnish him liberally out of your flock, and out of your {threshing} floor, and out of your wine press: <i>of that</i> with which the LORD {Jehovah} your God has blessed you, you shall give to him.</p> <p>(15) And you shall remember that you were a slave in the land of Egypt, and the LORD {Jehovah} your God redeemed you: therefore I command you this thing today.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(16) And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;</p> <p>(17) Then thou shalt take an aul, and thrust <i>it</i> through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.</p> <p>(18) It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant <i>to thee</i>, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.</p> <p>(19) All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.</p> <p>(20) Thou shalt eat <i>it</i> before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.</p> <p>(21) And if there be <i>any</i> blemish therein, <i>as if it be</i> lame, or blind, <i>or have</i> any ill blemish, thou shalt not sacrifice it unto the LORD thy God.</p> <p>(22) Thou shalt eat it within thy gates: the unclean and the clean <i>person shall eat it</i> alike, as the roebuck, and as the hart.</p> <p>(23) Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.</p>	<p>(16) And it shall be, if he says to you, I will not go away from you; because he loves you and your house, because he is well with you;</p> <p>(17) Then you shall take an awl, and thrust <i>it</i> through his ear to the door, and he shall be your servant forever.^b And also to your maidservant you shall do likewise.</p> <p>(18) It shall not seem hard to you, when you send him away free from you; because he has been worth a double hired servant <i>to you</i>, in serving you six years: and the LORD {Jehovah} your God shall bless you in all that you do.</p> <p>(19) All the first born males that come of your herd and of your flock you shall sanctify to the LORD {Jehovah} your God: you shall do no work with the first born of your bull, nor shear the first born of your sheep.</p> <p>(20) You shall eat <i>it</i> before the LORD {Jehovah} your God year by year in the place which the LORD {Jehovah} shall choose, you and your household.</p> <p>(21) And if there is <i>any</i> blemish in it, <i>as if it is</i> lame, or blind, <i>or has</i> any bad blemish, you shall not sacrifice it to the LORD {Jehovah} your God.</p> <p>(22) You shall eat it within your gates: the unclean {person} and the clean <i>person shall eat it</i> alike, as the gazelle, and as the deer.</p> <p>(23) Only you shall not eat its blood; you shall pour it upon the ground as water.</p>
15:17b – Ex. 21:26	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
Chapter 16 (1) Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. (2) Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. (3) Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, <i>even</i> the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. (4) And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there <i>any thing</i> of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. (5) Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: (6) But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. (7) And thou shalt roast and eat <i>it</i> in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. (8) Six days thou shalt eat unleavened bread: and on the seventh day <i>shall be</i> a solemn assembly to the LORD thy God: thou shalt do no work <i>therein</i> .	Chapter 16 (1) Observe the month of Abib {Abib - Nisan [March-April]}, ^a and keep the Passover ^b to the LORD {Jehovah} your God: because in the month of Abib {Nisan [March-April]} the LORD {Jehovah} your God brought you forth out of Egypt by night. (2) You shall therefore sacrifice the passover to the LORD {Jehovah} your God, of the flock and the herd, in the place where the LORD {Jehovah} shall choose to place His Name. (3) You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, <i>even</i> the bread of affliction; because you came forth out of the land of Egypt in haste: that you may remember the day when you came forth out of the land of Egypt all the days of your life. (4) And there shall be no leavened bread seen with you in all your coast seven days; neither shall there <i>any</i> of the meat, which you sacrificed the first day at evening, remain all night until the morning. (5) You may not sacrifice the passover within any of your gates, which the LORD {Jehovah} your God gives you: (6) But at the place which the LORD {Jehovah} your God shall choose to place His Name in, there you shall sacrifice the passover at evening, at sun down, at the season that you came forth out of Egypt. (7) And you shall roast and eat <i>it</i> in the place which the LORD {Jehovah} your God shall choose: and you shall return in the morning, and go to your tents. (8) Six days you shall eat unleavened bread: and on the seventh day <i>shall be</i> a solemn assembly to the LORD {Jehovah} your God: you shall do no work <i>in it</i> .
16:1a - month of Abib - modern Nisan {March-April} – Ex. 12:2 16:1b – Passover – Lev. 23:5	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(9) Seven weeks shalt thou number unto thee: begin to number the seven weeks from <i>such time as</i> thou beginnest to put the sickle to the corn.</p> <p>(10) And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give <i>unto the LORD thy God</i>, according as the LORD thy God hath blessed thee:</p> <p>(11) And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that <i>is</i> within thy gates, and the stranger, and the fatherless, and the widow, that <i>are</i> among you, in the place which the LORD thy God hath chosen to place his name there.</p> <p>(12) And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.</p> <p>(13) Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:</p> <p>(14) And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that <i>are</i> within thy gates.</p> <p>(15) Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.</p>	<p>(9) Seven weeks you shall count to yourself: begin to number the seven weeks from the <i>time that</i> you begin to put the sickle to the corn.</p> <p>(10) And you shall keep the Feast of Weeks {Pentecost}^c to the LORD {Jehovah} your God with a tribute of a freewill offering of your hand, which you shall give <i>to the LORD {Jehovah} your God</i>, as the LORD {Jehovah} your God has blessed you:</p> <p>(11) And you shall rejoice before the LORD {Jehovah} your God, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite who <i>is</i> within your gates, and the stranger, and the fatherless, and the widow, who <i>are</i> among you, in the place which the LORD {Jehovah} your God has chosen to place His Name there.</p> <p>(12) And you shall remember that you were a slave in Egypt: and you shall observe and do these laws.</p> <p>(13) You shall observe the Feast of Tabernacles^d seven days, after you have gathered in your corn and your wine:</p> <p>(14) And you shall rejoice in your feast, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, the stranger, and the fatherless, and the widow, who <i>are</i> within your gates.</p> <p>(15) Seven days you shall keep a solemn feast to the LORD {Jehovah} your God in the place where the LORD {Jehovah} shall choose: because the LORD {Jehovah} your God shall bless you in all your increase, and in all the works of your hands, therefore you shall surely rejoice.</p>
<p>16:10c – Feast of Weeks – Pentecost - Lev. 23:15-16 16:13d – Feast of Tabernacles – Lev. 23:34</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(16) Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:</p> <p>(17) Every man <i>shall give</i> as he is able, according to the blessing of the LORD thy God which he hath given thee.</p> <p>(18) Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.</p> <p>(19) Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.</p> <p>(20) That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.</p> <p>(21) Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.</p> <p>(22) Neither shalt thou set thee up <i>any</i> image; which the LORD thy God hateth.</p> <p>Chapter 17</p> <p>(1) Thou shalt not sacrifice unto the LORD thy God <i>any</i> bullock, or sheep, wherein is blemish, <i>or</i> any evilfavouredness: for that is an abomination unto the LORD thy God.</p>	<p>(16) Three times in a year shall all your males appear before the LORD {Jehovah} your God in the place which He shall choose; in the Feast of Unleavened Bread {Passover}, and in the Feast of Weeks {Pentecost}, and in the Feast of Tabernacles: and they shall not appear before the LORD {Jehovah} empty:</p> <p>(17) Every man <i>shall give</i> as he is able, according to the blessing of the LORD {Jehovah} your God which He has given you.</p> <p>(18) You shall make for yourselves judges and officers in all your gates, which the LORD {Jehovah} your God gives you, throughout your tribes: and they shall judge the people with just judgment.</p> <p>(19) You shall not pervert judgment; you shall not show partiality, neither take a gift: because a gift blinds the eyes of the wise, and perverts the words of the righteous.</p> <p>(20) That which is altogether just you shall follow, that you may live, and inherit the land which the LORD {Jehovah} your God gives you.</p> <p>(21) You shall not plant for yourself a grove of any trees near to the altar of the LORD {Jehovah} your God, which you shall make for yourself.</p> <p>(22) Neither shall you set up for yourself <i>any</i> image; which the LORD {Jehovah} your God hates.</p> <p>Chapter 17</p> <p>(1) You shall not sacrifice to the LORD {Jehovah} your God <i>any</i> bull, or sheep, in which there is a blemish, <i>or</i> any defect: because that is an abomination to the LORD {Jehovah} your God.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(2) If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,</p> <p>(3) And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;</p> <p>(4) And it be told thee, and thou hast heard <i>of it</i>, and enquired diligently, and, behold, <i>it be true, and</i> the thing certain, <i>that</i> such abomination is wrought in Israel:</p> <p>(5) Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, <i>even</i> that man or that woman, and shalt stone them with stones, till they die.</p> <p>(6) At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; <i>but</i> at the mouth of one witness he shall not be put to death.</p> <p>(7) The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.</p> <p>(8) If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, <i>being</i> matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;</p> <p>(9) And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:</p>	<p>(2) If there is found among you, within any of your gates which the LORD {Jehovah} your God gives you, man or woman, who has done wickedness in the sight of the LORD {Jehovah} your God, in sinning against His covenant,</p> <p>(3) And has gone and served other gods, and worshiped them, either the sun, or moon, or any of the host {multitude} of heaven, which I have not commanded;</p> <p>(4) And it is told to you, and you have heard <i>of it</i>, and inquired diligently, and, indeed, <i>it is true, and</i> the thing certain, <i>that</i> such abomination has been done in Israel:</p> <p>(5) Then you shall bring forth that man or that woman, who has committed that wicked thing, to your gates, <i>even</i> that man or that woman, and shall stone them with stones, until they die.</p> <p>(6) At the mouth of two witnesses, or three witnesses, he who is worthy of death shall be put to death; <i>but</i> at the mouth of one witness he shall not be put to death.</p> <p>(7) The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So you shall put the evil away from among you.</p> <p>(8) If there arises a matter too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, <i>being</i> matters of controversy within your gates: then you shall arise, and go up into the place which the LORD {Jehovah} your God shall choose;</p> <p>(9) And you shall come to the priests the Levites, and to the judge who shall be in those days, and inquire; and they shall show you the sentence of judgment:</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(10) And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:</p> <p>(11) According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, <i>to the right hand, nor to the left.</i></p> <p>(12) And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.</p> <p>(13) And all the people shall hear, and fear, and do no more presumptuously.</p> <p>(14) When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that <i>are</i> about me;</p> <p>(15) Thou shalt in any wise set <i>him</i> king over thee, whom the LORD thy God shall choose: <i>one</i> from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which <i>is</i> not thy brother.</p> <p>(16) But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.</p> <p>(17) Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.</p>	<p>(10) And you shall do according to the sentence, which those of that place which the LORD {Jehovah} shall choose shall show you; and you shall observe to do according to all that they inform you:</p> <p>(11) According to the sentence of the law which they shall teach you, and according to the judgment which they shall tell you, you shall do: you shall not decline from the sentence which they shall show you, <i>to the right hand, nor to the left.</i></p> <p>(12) And the man who will do presumptuously, and will not listen to the priest who stands to minister there before the LORD {Jehovah} your God, or to the judge, even that man shall die: and you shall put away the evil from Israel.</p> <p>(13) And all the people shall hear, and fear, and no more act presumptuously.</p> <p>(14) When you have come into the land which the LORD {Jehovah} your God gives you, and shall possess it, and shall live in it, and shall say, I will set a king over me, like all the nations who <i>are</i> all around me;^a</p> <p>(15) You shall in any wise set <i>him</i> king over you, whom the LORD {Jehovah} your God shall choose: <i>one</i> from among your brothers you shall set as a king over you: you may not set a stranger over you, who <i>is</i> not your brother.</p> <p>(16) But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: inasmuch as the LORD {Jehovah} has said to you, You shall from this time forth never return that way.</p> <p>(17) Neither shall he multiply wives to himself, that his heart not turn away: neither shall he greatly multiply to himself silver and gold.</p>
17:14a – I Sam. 8:5	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(18) And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of <i>that which</i> is before the priests the Levites:</p> <p>(19) And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:</p> <p>(20) That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, <i>to</i> the right hand, or <i>to</i> the left: to the end that he may prolong <i>his</i> days in his kingdom, he, and his children, in the midst of Israel.</p> <p>Chapter 18</p> <p>(1) The priests the Levites, <i>and</i> all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.</p> <p>(2) Therefore shall they have no inheritance among their brethren: the LORD <i>is</i> their inheritance, as he hath said unto them.</p> <p>(3) And this shall be the priest's due from the people, from them that offer a sacrifice, whether <i>it be</i> ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.</p> <p>(4) The firstfruit <i>also</i> of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.</p> <p>(5) For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.</p>	<p>(18) And it shall be, when he sits upon the throne of his kingdom, that he shall write for himself a copy of this law in a book out of <i>that which</i> is before the priests the Levites:</p> <p>(19) And it shall be with him, and he shall read in it all the days of his life: that he may learn to fear {revere} the LORD {Jehovah} his God, to keep all the words of this law and these laws, to do them:</p> <p>(20) That his heart not be lifted up above his brothers, and that he not turn aside from the commandment, <i>to</i> the right hand, or <i>to</i> the left: to the end that he may prolong <i>his</i> days in his kingdom, he, and his children, in the midst of Israel.</p> <p>Chapter 18</p> <p>(1) The priests the Levites, <i>and</i> all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD {Jehovah} made by fire, and His inheritance.</p> <p>(2) Therefore they shall have no inheritance among their brothers: the LORD {Jehovah} <i>is</i> their inheritance, as He has said to them.</p> <p>(3) And this shall be the priest's due from the people, from those who offer a sacrifice, whether <i>it is</i> ox or sheep; and they shall give to the priest the shoulder, and the two cheeks, and the stomach.</p> <p>(4) The first fruit <i>also</i> of your corn, of your wine, and of your oil, and the first of the fleece of your sheep, you shall give him.</p> <p>(5) Because the LORD {Jehovah} your God has chosen him out of all your tribes, to stand to minister in the Name of the LORD {Jehovah}, him and his sons forever.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(6) And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;</p> <p>(7) Then he shall minister in the name of the LORD his God, as all his brethren the Levites <i>do</i>, which stand there before the LORD.</p> <p>(8) They shall have like portions to eat, beside that which cometh of the sale of his patrimony.</p> <p>(9) When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.</p> <p>(10) There shall not be found among you <i>any one</i> that maketh his son or his daughter to pass through the fire, <i>or</i> that useth divination, <i>or</i> an observer of times, <i>or</i> an enchanter, <i>or</i> a witch,</p> <p>(11) <i>Or</i> a charmer, <i>or</i> a consulter with familiar spirits, <i>or</i> a wizard, <i>or</i> a necromancer.</p> <p>(12) For all that do these things <i>are</i> an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.</p> <p>(13) Thou shalt be perfect with the LORD thy God.</p> <p>(14) For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so <i>to do</i>.</p> <p>(15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;</p>	<p>(6) And if a Levite comes from any of your gates out of all Israel, where he lives, and comes with all the desire of his mind to the place which the LORD {Jehovah} shall choose;</p> <p>(7) Then he shall minister in the Name of the LORD {Jehovah} his God, as all his brothers the Levites <i>do</i>, who stand there before the LORD {Jehovah}.</p> <p>(8) They shall have the same portions to eat, besides that which comes of the sale of his inheritance from his father.</p> <p>(9) When you have come into the land which the LORD {Jehovah} your God gives you, you shall not learn to do after the abominations of those nations.</p> <p>(10) There shall not be found among you <i>any one</i> who causes his son or his daughter to pass through the fire, <i>or</i> who uses divination, <i>or</i> an observer of times,^a <i>or</i> an enchanter, <i>or</i> a witch,</p> <p>(11) <i>Or</i> a charmer, <i>or</i> one who consults with familiar spirits, <i>or</i> a wizard, <i>or</i> one who calls to the dead.^b</p> <p>(12) Because all who do these things <i>are</i> an abomination to the LORD {Jehovah}; and because of these abominations the LORD {Jehovah} your God drives them out from before you.</p> <p>(13) You shall be perfect with the LORD {Jehovah} your God.</p> <p>(14) Because these nations, which you shall possess, listened to observers of times, and to diviners: but as for you, the LORD {Jehovah} your God has not allowed you <i>to do so</i>.</p> <p>(15) The LORD {Jehovah} your God will raise up to you a Prophet from the midst of you, of your brothers, like me; to Him you shall listen;^c</p>
<p>18:10a - observer of the times – astrology; horoscopes – divination – palm readers, tea leaf readers, etc.</p> <p>18:11b – all occult practices are forbidden to God's children</p> <p>18:15c – Acts 3:22; 7:37</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.</p> <p>(17) And the LORD said unto me, They have well <i>spoken that</i> which they have spoken.</p> <p>(18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.</p> <p>(19) And it shall come to pass, <i>that</i> whosoever will not hearken unto my words which he shall speak in my name, I will require <i>it</i> of him.</p> <p>(20) But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.</p> <p>(21) And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?</p> <p>(22) When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that <i>is</i> the thing which the LORD hath not spoken, <i>but</i> the prophet hath spoken it presumptuously: thou shalt not be afraid of him.</p> <p>Chapter 19</p> <p>(1) When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;</p> <p>(2) Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.</p>	<p>(16) According to all that you desire of the LORD {Jehovah} your God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD {Jehovah} my God, neither let me see this great fire any more, that I may not die.^d</p> <p>(17) And the LORD {Jehovah} said to me, <i>They have well spoken that which they have spoken.</i></p> <p>(18) I will raise them up a Prophet from among their brothers, like you, and will put My words in His mouth; and He shall speak to them all that I shall command Him.</p> <p>(19) And it shall come to pass, <i>that</i> whoever will not listen to My words which He shall speak in My Name, I will require <i>it</i> of him.</p> <p>(20) But the prophet, who shall presume to speak a word in My Name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.</p> <p>(21) And if you say in your heart, How shall we know the word which the LORD {Jehovah} has not spoken?</p> <p>(22) When a prophet speaks in the Name of the LORD {Jehovah}, if the thing does not happen, nor come to pass, that <i>is</i> the thing which the LORD {Jehovah} has not spoken, <i>but</i> the prophet has spoken it presumptuously: you shall not be afraid of him.</p> <p>Chapter 19</p> <p>(1) When the LORD {Jehovah} your God has cut off the nations, whose land the LORD {Jehovah} your God gives you, and you succeed them, and live in their cities, and in their houses;</p> <p>(2) You shall separate three cities for yourselves in the midst of your land, which the LORD {Jehovah} your God gives you to possess.</p>
18:16d – Ex. 20:19	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(3) Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.</p> <p>(4) And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;</p> <p>(5) As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:</p> <p>(6) Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he <i>was</i> not worthy of death, inasmuch as he hated him not in time past.</p> <p>(7) Wherefore I command thee, saying, Thou shalt separate three cities for thee.</p> <p>(8) And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;</p> <p>(9) If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:</p> <p>(10) That innocent blood be not shed in thy land, which the LORD thy God giveth thee <i>for</i> an inheritance, and <i>so</i> blood be upon thee.</p>	<p>(3) You shall prepare for yourself a road, and divide the coasts of your land, which the LORD {Jehovah} your God gives you to inherit, into three parts, that every killer may flee there.</p> <p>(4) And this is the case of the killer, who shall flee there, that he may live: Whoever kills his neighbor unintentionally, whom he did not hate in time past;^a</p> <p>(5) As when a man goes into the woods with his neighbor to cut wood, and his hand fetches a stroke with the ax to cut down the tree, and the head slips from the handle, and hits his neighbor, that he dies; he shall flee to one of those cities, and live:</p> <p>(6) Lest the avenger of the blood pursue the killer, while his heart is hot, and overtake him, because the way is long, and kill him; whereas he <i>was</i> not worthy of death, since he did not hate him in time past.</p> <p>(7) Therefore I command you, saying, You shall separate three cities for yourselves.</p> <p>(8) And if the LORD {Jehovah} your God enlarges your coast, as He has sworn to your fathers, and gives you all the land which He promised to give to your forefathers;</p> <p>(9) If you shall keep all these commandments to do them, which I command you this day, to love the LORD {Jehovah} your God, and to always walk in His ways; then you shall add three cities more for yourselves, besides these three:</p> <p>(10) That innocent blood not be shed in your land, which the LORD {Jehovah} your God gives you <i>for</i> an inheritance, and <i>so</i> blood shall be upon you.</p>
19:4a – cities of refuge – Ex. 21:13; Num. 35:6-32; Deut. 4:42; Josh. 20:1-9	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(11) But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:</p> <p>(12) Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.</p> <p>(13) Thine eye shall not pity him, but thou shalt put away <i>the guilt of</i> innocent blood from Israel, that it may go well with thee.</p> <p>(14) Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.</p> <p>(15) One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.</p> <p>(16) If a false witness rise up against any man to testify against him <i>that which is</i> wrong;</p> <p>(17) Then both the men, between whom the controversy <i>is</i>, shall stand before the LORD, before the priests and the judges, which shall be in those days;</p> <p>(18) And the judges shall make diligent inquisition: and, behold, <i>if</i> the witness <i>be</i> a false witness, <i>and</i> hath testified falsely against his brother;</p> <p>(19) Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.</p> <p>(20) And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.</p> <p>(21) And thine eye shall not pity; <i>but</i> life <i>shall go</i> for life, eye for eye, tooth for tooth, hand for hand, foot for foot.</p>	<p>(11) But if any man hates his neighbor, and lies in wait for him, and rises up against him, and strikes him mortally so that he dies, and flees into one of these cities:</p> <p>(12) Then the elders of his city shall send and fetch him from there, and deliver him into the hand of the avenger of blood, that he may die.</p> <p>(13) Your eye shall not pity him, but you shall put away <i>the guilt of</i> innocent blood from Israel, that it may go well with you.</p> <p>(14) You shall not remove your neighbor's landmark,^b which those of old time have set in your inheritance, which you shall inherit in the land that the LORD {Jehovah} your God gives you to possess it.</p> <p>(15) One witness shall not rise up against a man for any evil deed, or for any sin, in any sin that he sins: at the mouth of two witnesses, or at the mouth of three witnesses, the matter shall be established.</p> <p>(16) If a false witness rises up against any man to testify against him <i>that which is</i> wrong;</p> <p>(17) Then both the men, between whom the controversy <i>is</i>, shall stand before the LORD {Jehovah}, before the priests and the judges, who shall be in those days;</p> <p>(18) And the judges shall make diligent inquisition: and, indeed, <i>if</i> the witness <i>are</i> a false witness, <i>and</i> have testified falsely against his brother;</p> <p>(19) Then you shall do to him, as he had thought to have done to his brother: so shall you put the evil away from among you.</p> <p>(20) And those who remain shall hear, and fear, and shall not from this time forth commit any such evil among you.</p> <p>(21) And your eye shall not pity; <i>but</i> life <i>shall go</i> for life, eye for eye, tooth for tooth, hand for hand, foot for foot.^c</p>
<p>19:14b - neighbor's landmark - a stone or other method of marking the boundaries of a person's property - moving such a landmark is stealing property from your neighbor.</p> <p>19:21c - punishment equal to the sin - this is the standard for the judges to use - Ex. 21:24; Lev. 24:20; - see Mat. 5:38</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
Chapter 20 (1) When thou goest out to battle against thine enemies, and seest horses, and chariots, <i>and</i> a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt. (2) And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, (3) And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; (4) For the LORD your God <i>is</i> he that goeth with you, to fight for you against your enemies, to save you. (5) And the officers shall speak unto the people, saying, What man <i>is there</i> that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. (6) And what man <i>is he</i> that hath planted a vineyard, and hath not <i>yet</i> eaten of it? let him <i>also</i> go and return unto his house, lest he die in the battle, and another man eat of it. (7) And what man <i>is there</i> that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. (8) And the officers shall speak further unto the people, and they shall say, What man <i>is there that is</i> fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.	Chapter 20 (1) When you go out to battle against your enemies, and see horses, and chariots, <i>and</i> a people more than you, do not be afraid of them: because the LORD {Jehovah} your God <i>is</i> with you, Who brought you up out of the land of Egypt. (2) And it shall be, when you have come near to the battle, that the priest shall approach and speak to the people, (3) And shall say to them, Hear, O Israel, you approach this day to battle against your enemies: do not let your hearts faint, do not be afraid, and do not tremble, nor be terrified because of them; (4) Because the LORD {Jehovah} your God <i>is</i> He Who goes with you, to fight for you against your enemies, to save you. (5) And the officers shall speak to the people, saying, What man <i>is there</i> who has built a new house, and has not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. (6) And what man <i>is he</i> who has planted a vineyard, and has not <i>yet</i> eaten of it? let him <i>also</i> go and return to his house, lest he die in the battle, and another man eat of it. (7) And what man <i>is there</i> who has married a wife, and has not taken her? let him go and return to his house, lest he die in the battle, and another man take her. (8) And the officers shall speak further to the people, and they shall say, What man <i>is there that is</i> afraid and fainthearted? let him go and return to his house, lest his brother's heart faint as well as his heart.

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(9) And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.</p> <p>(10) When thou comest nigh unto a city to fight against it, then proclaim peace unto it.</p> <p>(11) And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, <i>that</i> all the people <i>that is</i> found therein shall be tributaries unto thee, and they shall serve thee.</p> <p>(12) And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:</p> <p>(13) And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:</p> <p>(14) But the women, and the little ones, and the cattle, and all that is in the city, <i>even</i> all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.</p> <p>(15) Thus shalt thou do unto all the cities <i>which are</i> very far off from thee, which <i>are</i> not of the cities of these nations.</p> <p>(16) But of the cities of these people, which the LORD thy God doth give thee <i>for</i> an inheritance, thou shalt save alive nothing that breatheth:</p> <p>(17) But thou shalt utterly destroy them; <i>namely</i>, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:</p> <p>(18) That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.</p>	<p>(9) And it shall be, when the officers have made an end of speaking to the people, that they shall make captains of the armies to lead the people.</p> <p>(10) When you come near to a city to fight against it, then proclaim peace to it.</p> <p>(11) And it shall be, if it gives you answer of peace, and opens to you, then it shall be, <i>that</i> all the people <i>who are</i> found in it shall be laborers for you, and they shall serve you.</p> <p>(12) And if it will make no peace with you, but will make war against you, then you shall besiege it:</p> <p>(13) And when the LORD {Jehovah} your God has delivered it into your hands, you shall strike every male of it with the edge of the sword:</p> <p>(14) But the women, and the little ones, and the cattle, and all that is in the city, <i>even</i> all its spoil, you shall take to yourself; and you shall eat the spoil of your enemies, which the LORD {Jehovah} your God has given you.</p> <p>(15) So shall you do to all the cities <i>which are</i> very far off from you, which <i>are</i> not of the cities of these nations.</p> <p>(16) But of the cities of these people, which the LORD {Jehovah} your God gives you <i>for</i> an inheritance, you shall save alive nothing that breathes:</p> <p>(17) But you shall completely destroy them; <i>namely</i>, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD {Jehovah} your God has commanded you:</p> <p>(18) That they not teach you to do after all their abominations, which they have done to their gods; so you should sin against the LORD {Jehovah} your God.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(19) When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's <i>life</i>) to employ <i>them</i> in the siege:</p> <p>(20) Only the trees which thou knowest that they <i>be</i> not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.</p> <p>Chapter 21</p> <p>(1) If <i>one</i> be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, <i>and</i> it be not known who hath slain him:</p> <p>(2) Then thy elders and thy judges shall come forth, and they shall measure unto the cities which <i>are</i> round about him that is slain:</p> <p>(3) And it shall be, <i>that</i> the city <i>which</i> is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, <i>and</i> which hath not drawn in the yoke;</p> <p>(4) And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:</p> <p>(5) And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be <i>tried</i>:</p>	<p>(19) When you shall besiege a city a long time, in making war against it to take it, you shall not destroy its trees by forcing an ax against them: because you may eat of them, and you shall not cut them down (because the tree of the field is man's life) to employ them in the siege:</p> <p>(20) Only the trees which you know that they do not bear fruit, you shall destroy and cut them down; and you shall build bulwarks against the city that makes war with you, until it is subdued.</p> <p>Chapter 21</p> <p>(1) If one is found killed in the land which the LORD {Jehovah} your God gives you to possess it, lying in the field, and it is not known who has killed him:</p> <p>(2) Then your elders and your judges shall come forth, and they shall measure to the cities which are all around him who is killed:</p> <p>(3) And it shall be, that the city which is nearest the killed man, even the elders of that city shall take a heifer, which has not been used for work, and which has not drawn in the yoke;</p> <p>(4) And the elders of that city shall bring down the heifer to a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:</p> <p>(5) And the priests the sons of Levi shall come near; because the LORD {Jehovah} your God has chosen them to minister to Him, and to bless in the Name of the LORD {Jehovah}; and by their word shall every controversy and every stroke be tried:</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(6) And all the elders of that city, <i>that are</i> next unto the slain <i>man</i>, shall wash their hands over the heifer that is beheaded in the valley:</p> <p>(7) And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen <i>it</i>.</p> <p>(8) Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.</p> <p>(9) So shalt thou put away the <i>guilt of</i> innocent blood from among you, when thou shalt do <i>that which is</i> right in the sight of the LORD.</p> <p>(10) When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,</p> <p>(11) And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;</p> <p>(12) Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;</p> <p>(13) And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.</p> <p>(14) And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.</p>	<p>(6) And all the elders of that city, that are nearest to the killed man, shall wash their hands over the heifer that is beheaded in the valley:</p> <p>(7) And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen <i>it</i>.</p> <p>(8) Be merciful, O LORD {Jehovah}, to your people Israel, whom You have redeemed, and do not lay innocent blood to Your people of Israel's charge. And the blood shall be forgiven them.</p> <p>(9) So shall you put away the <i>guilt of</i> innocent blood from among you, when you shall do <i>that which is</i> right in the sight of the LORD {Jehovah}.</p> <p>(10) When you go forth to war against your enemies, and the LORD {Jehovah} your God has delivered them into your hands, and you have taken them captive,</p> <p>(11) And see among the captives a beautiful woman, and have a desire for her, that you would have her to be your wife;</p> <p>(12) Then you shall bring her home to your house; and she shall shave her head, and trim her nails;</p> <p>(13) And she shall take off the clothing of her captivity, and shall remain in your house, and mourn her father and her mother a full month: and after that you shall go in to her, and be her husband, and she shall be your wife.</p> <p>(14) And it shall be, if you have no delight in her, then you shall let her go where she wills; but you shall not sell her at all for money, you shall not make merchandise of her, because you have humbled her.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(15) If a man have two wives, one beloved, and another hated, and they have born him children, <i>both</i> the beloved and the hated; and <i>if</i> the firstborn son be hers that was hated:</p> <p>(16) Then it shall be, when he maketh his sons to inherit <i>that</i> which he hath, <i>that</i> he may not make the son of the beloved firstborn before the son of the hated, <i>which is indeed</i> the firstborn:</p> <p>(17) But he shall acknowledge the son of the hated <i>for</i> the firstborn, by giving him a double portion of all that he hath: for he <i>is</i> the beginning of his strength; the right of the firstborn <i>is</i> his.</p> <p>(18) If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and <i>that</i>, when they have chastened him, will not hearken unto them:</p> <p>(19) Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;</p> <p>(20) And they shall say unto the elders of his city, This our son <i>is</i> stubborn and rebellious, he will not obey our voice; <i>he is</i> a glutton, and a drunkard.</p> <p>(21) And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.</p> <p>(22) And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:</p> <p>(23) His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee <i>for</i> an inheritance.</p>	<p>(15) If a man has two wives, one beloved, and another hated, and they have born him children, <i>both</i> the beloved and the hated; and <i>if</i> the firstborn son is hers who was hated:</p> <p>(16) Then it shall be, when he makes his sons to inherit <i>that</i> which he has, <i>that</i> he may not make the son of the beloved firstborn before the son of the hated, <i>who is indeed</i> the firstborn:</p> <p>(17) But he shall acknowledge the son of the hated <i>for</i> the firstborn, by giving him a double portion of all that he has: because he <i>is</i> the beginning of his strength; the right of the firstborn <i>is</i> his.</p> <p>(18) If a man has a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and who, when they have disciplined him, will not listen to them:</p> <p>(19) Then his father and his mother shall lay hold on him, and bring him out to the elders of his city, and to the gate of his place;</p> <p>(20) And they shall say to the elders of his city, This our son <i>is</i> stubborn and rebellious, he will not obey our voice; <i>he is</i> a glutton, and a drunkard.</p> <p>(21) And all the men of his city shall stone him with stones, so that he dies: so you shall put evil away from among you; and all Israel shall hear, and fear.</p> <p>(22) And if a man has committed a sin worthy of death, and he is to be put to death, and you hang him on a tree:</p> <p>(23) His body shall not remain all night upon the tree, but you shall bury him that day; (because he who is hanged is accursed of God;) that your land not be defiled, which the LORD {Jehovah} your God gives you <i>for</i> an inheritance.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
Chapter 22 (1) Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. (2) And if thy brother <i>be</i> not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. (3) In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. (4) Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift <i>them</i> up again. (5) The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so <i>are</i> abomination unto the LORD thy God. (6) If a bird's nest chance to be before thee in the way in any tree, or on the ground, <i>whether they be</i> young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: (7) <i>But</i> thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and <i>that</i> thou mayest prolong <i>thy</i> days. (8) When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.	Chapter 22 (1) You shall not see your brother's ox or his sheep go astray, and hide yourself from them: you shall in every case bring them again to your brother. (2) And if your brother <i>is</i> not near to you, or if you do not know him, then you shall bring it to your own house, and it shall be with you until your brother seeks after it, and you shall restore it to him again. (3) In like manner you shall do with his donkey; and so shall you do with his clothing; and with all lost thing of your brother's, which he has lost, and you have found, you shall do the same: you may not hide yourself. (4) You shall not see your brother's donkey or his ox fall down by the way, and hide yourself from them: you shall surely help him to lift <i>them</i> up again. (5) The woman shall not wear mans' clothing, neither shall a man put on a woman's clothes: because all who do so <i>are</i> an abomination to the LORD {Jehovah} your God. (6) If a bird's nest happens to be before you in the way in any tree, or on the ground, <i>whether there are</i> young ones, or eggs, and the female sitting upon the young, or upon the eggs, you shall not take the female with the young: (7) <i>But</i> you shall in every case let the female go, and take the young to yourself; that it may be well with you, and <i>that</i> you may prolong <i>your</i> days. (8) When you build a new house, then you shall make a guard rail for your roof, that you not bring blood upon your house, if any man falls from there.

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(9) Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.</p> <p>(10) Thou shalt not plow with an ox and an ass together.</p> <p>(11) Thou shalt not wear a garment of divers sorts, <i>as</i> of woollen and linen together.</p> <p>(12) Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest <i>thyself</i>.</p> <p>(13) If any man take a wife, and go in unto her, and hate her,</p> <p>(14) And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:</p> <p>(15) Then shall the father of the damsel, and her mother, take and bring forth <i>the tokens of</i> the damsel's virginity unto the elders of the city in the gate:</p> <p>(16) And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;</p> <p>(17) And, lo, he hath given occasions of speech <i>against her</i>, saying, I found not thy daughter a maid; and yet these <i>are the tokens of</i> my daughter's virginity. And they shall spread the cloth before the elders of the city.</p> <p>(18) And the elders of that city shall take that man and chastise him;</p> <p>(19) And they shall amerce him in an hundred <i>shekels</i> of silver, and give <i>them</i> unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.</p>	<p>(9) You shall not sow your vineyard with different kinds of seeds: lest the fruit of your seed which you have sown, and the fruit of your vineyard, be defiled.</p> <p>(10) You shall not plow with an ox and a donkey together.</p> <p>(11) You shall not wear clothes of different fibers, such <i>as</i> of wool and linen together.</p> <p>(12) You shall make for yourselves fringes upon the four quarters of your robe, with which you cover <i>yourself</i>.</p> <p>(13) If any man takes a wife, and goes in to her, and hates her,</p> <p>(14) And give occasions of speech against her, and brings up an evil name upon her, and says, I took this woman, and when I came to her, I found her not to be a virgin:</p> <p>(15) Then the father of the young woman, and her mother shall, take and bring forth <i>the tokens of</i> the young girl's virginity to the elders of the city in the gate:</p> <p>(16) And the young girl's father shall say to the elders, I gave my daughter to this man to be his wife, and he hates her;</p> <p>(17) And, look, he has given occasions of speech <i>against her</i>, saying, I did not find your daughter a virgin; and yet these <i>are the tokens of</i> my daughter's virginity. And they shall spread the cloth before the elders of the city.</p> <p>(18) And the elders of that city shall take that man and discipline him;</p> <p>(19) And they shall fine him in one hundred <i>shekels</i> of silver {about 40 oz.; 2.5 lbs.; 1.14 kg.}^a, and give <i>them</i> to the father of the young girl, because he has brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.</p>
22:19a – shekel – 0.4 ounces; 11.4 grams – see Appendix J: Bible Weights and Measures	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(20) But if this thing be true, <i>and the tokens of virginity</i> be not found for the damsel:</p> <p>(21) Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.</p> <p>(22) If a man be found lying with a woman married to an husband, then they shall both of them die, <i>both</i> the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.</p> <p>(23) If a damsel <i>that is</i> a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;</p> <p>(24) Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, <i>being</i> in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.</p> <p>(25) But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die:</p> <p>(26) But unto the damsel thou shalt do nothing; <i>there is</i> in the damsel no sin <i>worthy</i> of death: for as when a man riseth against his neighbour, and slayeth him, even so <i>is</i> this matter:</p> <p>(27) For he found her in the field, <i>and</i> the betrothed damsel cried, and <i>there was</i> none to save her.</p> <p>(28) If a man find a damsel <i>that is</i> a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;</p>	<p>(20) But if it is true, <i>and the tokens of virginity</i> are not found for the young girl:</p> <p>(21) Then they shall bring out the young girl to the door of her father's house, and the men of her city shall stone her with stones that she die: because she has done folly in Israel, to play the prostitute in her father's house: so you shall put evil away from among you.</p> <p>(22) If a man is found lying with a woman married to a husband, then they shall both of them die, <i>both</i> the man who lay with the woman, and the woman: so you shall put away evil from Israel.^b</p> <p>(23) If a young girl <i>who is</i> a virgin {young woman} is engaged to a husband, and a man finds her in the city, and lies with her;</p> <p>(24) Then you shall bring them both out to the gate of that city, and you shall stone them with stones so that they die; the young woman, because she did not cry out, <i>being</i> in the city; and the man, because he has humbled his neighbor's wife: so you shall put away evil from among you.</p> <p>(25) But if a man finds a married young woman in the field, and the man forces her, and lies with her: then the man only who lay with her shall die:</p> <p>(26) But to the young woman you shall do nothing; <i>there is</i> in the young woman no sin <i>worthy</i> of death: because as when a man rises against his neighbor, and kills him, even so <i>is</i> this matter:</p> <p>(27) Because he found her in the field, <i>and</i> the married young woman cried out, but <i>there was</i> no one to save her.</p> <p>(28) If a man finds a young woman <i>that is</i> a virgin, who is not married, and lays hold on her, and lies with her, and they are found;</p>
<p>22:22b – Jn. 8:3-5</p> <p>22:23c – See Appendix H: Does Isaiah 7:14 refer to a virgin? – Yes!</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(29) Then the man that lay with her shall give unto the damsel's father fifty <i>shekels</i> of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.</p> <p>(30) A man shall not take his father's wife, nor discover his father's skirt.</p> <p>Chapter 23</p> <p>(1) He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.</p> <p>(2) A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.</p> <p>(3) An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:</p> <p>(4) Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.</p> <p>(5) Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.</p> <p>(6) Thou shalt not seek their peace nor their prosperity all thy days for ever.</p> <p>(7) Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.</p>	<p>(29) Then the man who lay with her shall give to the young woman's father fifty <i>shekels</i> of silver {about 20 oz.; 1.2 lbs.; 570 gm.}, and she shall be his wife; because he has humbled her, he may not put her away all his days.</p> <p>(30) A man shall not take his father's wife, nor uncover his father's skirt.</p> <p>Chapter 23</p> <p>(1) He who is wounded in the stones, or has his private member cut off, shall not enter into the congregation of the LORD {Jehovah}.^a</p> <p>(2) A bastard {a child born out of wedlock}^b shall not enter into the congregation of the LORD {Jehovah}; even to his tenth generation he shall not enter into the congregation of the LORD {Jehovah}.</p> <p>(3) An Ammonite or Moabite shall not enter into the congregation of the LORD {Jehovah}; even to their tenth generation they shall not enter into the congregation of the LORD {Jehovah} forever:</p> <p>(4) Because they did not meet you with bread and with water in the way, when you came forth out of Egypt; and because they hired against you Balaam^c the son of Beor of Pethor of Mesopotamia, to curse you.</p> <p>(5) Nevertheless the LORD {Jehovah} your God would not listen to Balaam; but the LORD {Jehovah} your God turned the curse into a blessing for you, because the LORD {Jehovah} your God loved you.</p> <p>(6) You shall not seek their peace nor their prosperity all your days forever.</p> <p>(7) You shall not hate an Edomite; because he is your brother: you shall not hate an Egyptian; because you were a stranger in his land.</p>
<p>23:1a – Acts 8:27 23:2b – bastard – child born out of wedlock 23:4c – hired Balaam – Num. 22 – 24</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(8) The children that are begotten of them shall enter into the congregation of the LORD in their third generation.</p> <p>(9) When the host goeth forth against thine enemies, then keep thee from every wicked thing.</p> <p>(10) If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:</p> <p>(11) But it shall be, when evening cometh on, he shall wash <i>himself</i> with water: and when the sun is down, he shall come into the camp <i>again</i>.</p> <p>(12) Thou shalt have a place also without the camp, whither thou shalt go forth abroad:</p> <p>(13) And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:</p> <p>(14) For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.</p> <p>(15) Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:</p> <p>(16) He shall dwell with thee, <i>even</i> among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.</p> <p>(17) There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.</p>	<p>(8) The children who are fathered by them shall enter into the congregation of the LORD {Jehovah} in their third generation.</p> <p>(9) When the host {army} goes forth against your enemies, then keep yourself from every wicked thing.</p> <p>(10) If there is among you any man, who is not clean because of uncleanness that happens to him by night, then he shall go outside of the camp, he shall not come within the camp:</p> <p>(11) But it shall be, when evening comes on, he shall wash <i>himself</i> with water: and when the sun is down, he shall come into the camp <i>again</i>.</p> <p>(12) You shall have a place also outside the camp, where you shall go forth abroad {to relieve yourself}:</p> <p>(13) And you shall have a paddle {shovel} upon your weapon; and it shall be, when you relieve yourself abroad, you shall dig with it, and shall turn back and cover that which comes out from you:</p> <p>(14) Because the LORD {Jehovah} your God walks in the midst of your camp, to deliver you, and to give up your enemies before you; therefore shall your camp be holy: that He sees no unclean thing in you, and turns away from you.</p> <p>(15) A servant who has escaped from his master to you: You shall not deliver to his master.</p> <p>(16) He shall live with you, <i>even</i> among you, in that place which he shall choose in one of your gates, where it pleases him best: you shall not oppress him.</p> <p>(17) There shall be no prostitute of the daughters of Israel, nor a sodomite of the sons of Israel.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(18) Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these <i>are</i> abomination unto the LORD thy God.</p> <p>(19) Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:</p> <p>(20) Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.</p> <p>(21) When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.</p> <p>(22) But if thou shalt forbear to vow, it shall be no sin in thee.</p> <p>(23) That which is gone out of thy lips thou shalt keep and perform; <i>even</i> a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.</p> <p>(24) When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put <i>any</i> in thy vessel.</p> <p>(25) When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.</p>	<p>(18) You shall not bring the hire of a prostitute, or the price of a dog {sodomite}, into the house of the LORD {Jehovah} your God for any vow: because even both these <i>are</i> an abomination to the LORD {Jehovah} your God.</p> <p>(19) You shall not lend upon interest to your brother; interest of money, interest of food, interest of anything that is lent upon interest:^d</p> <p>(20) To a stranger you may lend upon interest; but to your brother you shall not lend upon interest: that the LORD {Jehovah} your God may bless you in all that you set your hand to in the land where you go to possess it.</p> <p>(21) When you shall vow a vow to the LORD {Jehovah} your God, you shall not be slack to pay it: because the LORD {Jehovah} your God will surely require it of you; and it would be sin in you.</p> <p>(22) But if you shall refrain from making vows, it shall not be sin in you.</p> <p>(23) That which has gone out of your lips you shall keep and perform; <i>even</i> a freewill offering, as you have vowed to the LORD {Jehovah} your God, which you have promised with your mouth.</p> <p>(24) When you come into your neighbor's vineyard, then you may eat grapes to your fill at your own pleasure; but you shall not put <i>any</i> in your vessel.^e</p> <p>(25) When you come into the standing corn of your neighbor, then you may pluck the ears with your hand; but you shall not move a sickle to your neighbor's standing corn.</p>
<p>23:19d – usury – interest – even 1% is too much – see Neh. 5:7,11</p> <p>23:24e – Mat. 12:1 – if you are hungry you may eat as much as you like but you may not harvest another person's crop.</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
Chapter 24 (1) When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give <i>it</i> in her hand, and send her out of his house. (2) And when she is departed out of his house, she may go and be another man's <i>wife</i> . (3) And <i>if</i> the latter husband hate her, and write her a bill of divorcement, and giveth <i>it</i> in her hand, and sendeth her out of his house; or if the latter husband die, which took her <i>to be</i> his wife; (4) Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that <i>is</i> abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee <i>for</i> an inheritance. (5) When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: <i>but</i> he shall be free at home one year, and shall cheer up his wife which he hath taken. (6) No man shall take the nether or the upper millstone to pledge: for he taketh <i>a man's</i> life to pledge. (7) If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.	Chapter 24 (1) When a man has taken a wife, and married her, and it comes to pass that she finds no favor in his eyes, because he has found some uncleanness in her: then let him write her a bill of divorcement, and give <i>it</i> to her, and send her out of his house. (2) And when she has departed out of his house, she may go and become another man's <i>wife</i> . ^a (3) And <i>if</i> the latter husband hates her, and writes her a bill of divorcement, and gives <i>it</i> in her hand, and sends her out of his house; or if the latter husband dies, which took her <i>to be</i> his wife; (4) Her former husband, who sent her away, may not take her again to be his wife, after she is defiled; because that is abomination before the LORD {Jehovah}: and you shall not cause the land to sin, which the LORD {Jehovah} your God gives you for an inheritance. (5) When a man has taken a new wife, he shall not go out to war, neither shall he be charged with any business: <i>but</i> he shall be free at home one year, and shall cheer up his wife which he has taken. (6) No man shall take the bottom or the upper millstone to pledge: ^b because he takes <i>a man's</i> life to pledge. (7) If a man is found stealing any of his brothers of the children of Israel, and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you. ^c
24:2a – the purpose of the bill of divorcement was for the woman's benefit so she could re-marry because she had no means of support – divorce means a person is free to re-marry – see note on I Cor. 7:15 24:6b – upper or lower mill stone – the mill stone was used to grind grain for a person's livelihood – you cannot take a person's means of supporting himself and his family 24:7c – i.e. If anyone steals and sells a fellow Hebrew as a slave that person must be executed	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(8) Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.</p> <p>(9) Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.</p> <p>(10) When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.</p> <p>(11) Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.</p> <p>(12) And if the man <i>be</i> poor, thou shalt not sleep with his pledge:</p> <p>(13) In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.</p> <p>(14) Thou shalt not oppress an hired servant <i>that is</i> poor and needy, <i>whether he be</i> of thy brethren, or of thy strangers that <i>are</i> in thy land within thy gates:</p> <p>(15) At his day thou shalt give <i>him</i> his hire, neither shall the sun go down upon it; for he <i>is</i> poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.</p> <p>(16) The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.</p> <p>(17) Thou shalt not pervert the judgment of the stranger, <i>nor</i> of the fatherless; nor take a widow's raiment to pledge:</p> <p>(18) But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.</p>	<p>(8) Take heed in the plague of leprosy, that you observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so you shall observe to do.^d</p> <p>(9) Remember what the LORD {Jehovah} your God did to Miriam by the way,^e after you had come forth out of Egypt.</p> <p>(10) When you lend to your brother anything, you shall not go into his house to fetch his pledge.</p> <p>(11) You shall stand abroad, and the man to whom you lend shall bring out the pledge abroad to you.</p> <p>(12) And if the man <i>is</i> poor, you shall not sleep with his pledge:</p> <p>(13) In any case you shall return to him the pledge when the sun goes down, that he may sleep in his own clothing, and bless you: and it shall be righteousness to you before the LORD {Jehovah} your God.</p> <p>(14) You shall not oppress a hired servant who <i>is</i> poor and needy, <i>whether he is</i> of your brothers, or of your strangers who <i>are</i> in your land within your gates:</p> <p>(15) At his day you shall give <i>him</i> his hire, neither shall the sun go down upon it; because he <i>is</i> poor, and sets his heart upon it: lest he cry against you to the LORD {Jehovah}, and it is sin to you.</p> <p>(16) The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.</p> <p>(17) You shall not pervert the judgment of the stranger, <i>nor</i> of the fatherless; nor take a widow's clothing to pledge:</p> <p>(18) But you shall remember that you were a slave in Egypt, and the LORD {Jehovah} your God redeemed you from there: therefore I command you to do this thing.</p>
<p>24:8d – laws concerning leprosy – Lev. 13:1-15 24:9e – Num. 12:10</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(19) When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.</p> <p>(20) When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.</p> <p>(21) When thou gatherest the grapes of thy vineyard, thou shalt not glean <i>it</i> afterward: it shall be for the stranger, for the fatherless, and for the widow.</p> <p>(22) And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.</p> <p>Chapter 25</p> <p>(1) If there be a controversy between men, and they come unto judgment, that <i>the judges</i> may judge them; then they shall justify the righteous, and condemn the wicked.</p> <p>(2) And it shall be, if the wicked man <i>be</i> worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.</p> <p>(3) Forty stripes he may give him, <i>and</i> not exceed: lest, <i>if</i> he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.</p> <p>(4) Thou shalt not muzzle the ox when he treadeth out <i>the corn</i>.</p> <p>(5) If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.</p>	<p>(19) When you cut down your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD {Jehovah} your God may bless you in all the work of your hands.^f</p> <p>(20) When you beat your olive tree, you shall not go over the branches again: it shall be for the stranger, for the fatherless, and for the widow.</p> <p>(21) When you gather the grapes of your vineyard, you shall not glean <i>it</i> afterward: it shall be for the stranger, for the fatherless, and for the widow.</p> <p>(22) And you shall remember that you were a slave in the land of Egypt: therefore I command you to do this thing.</p> <p>Chapter 25</p> <p>(1) If there is a controversy between men, and they come to judgment, that <i>the judges</i> may judge them; then they shall justify the righteous, and condemn the wicked.</p> <p>(2) And it shall be, if the wicked man <i>is</i> worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.</p> <p>(3) Forty stripes he may give him, <i>and</i> not exceed: lest, <i>if</i> he should exceed, and beat him above these with many stripes, then your brother should seem vile to you.</p> <p>(4) You shall not muzzle the ox when he treads out <i>the corn</i>.^a</p> <p>(5) If brothers live together, and one of them dies, and has no child, the wife of the dead shall not marry to a stranger outside: her husband's brother shall go in to her, and take her to himself to be his wife, and perform the duty of a husband's brother to her.^b</p>
<p>24:19f – see Ruth 2:2</p> <p>25:4a – not muzzle the ox – if an animal is doing work – let it eat all it wants - see I Cor, 9:9 and I Tim. 5:18</p> <p>25:5b – Mat. 22:24f</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(6) And it shall be, <i>that</i> the firstborn which she beareth shall succeed in the name of his brother <i>which is</i> dead, that his name be not put out of Israel.</p> <p>(7) And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.</p> <p>(8) Then the elders of his city shall call him, and speak unto him: and <i>if</i> he stand <i>to it</i>, and say, I like not to take her;</p> <p>(9) Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.</p> <p>(10) And his name shall be called in Israel, The house of him that hath his shoe loosed.</p> <p>(11) When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:</p> <p>(12) Then thou shalt cut off her hand, thine eye shall not pity <i>her</i>.</p> <p>(13) Thou shalt not have in thy bag divers weights, a great and a small.</p> <p>(14) Thou shalt not have in thine house divers measures, a great and a small.</p> <p>(15) <i>But</i> thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.</p>	<p>(6) And it shall be, <i>that</i> the firstborn which she bears shall succeed in the name of his brother <i>who is</i> dead, that his name not be put out of Israel.</p> <p>(7) And if the man does not like to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, My husband's brother refuses to raise up to his brother a name in Israel, he will not perform the duty of my husband's brother.</p> <p>(8) Then the elders of his city shall call him, and speak to him: and <i>if</i> he sticks <i>to it</i>, and says, I do not want to take her;</p> <p>(9) Then his brother's wife shall come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done to that man who will not build up his brother's house.</p> <p>(10) And his name shall be called in Israel, The house of him who has his shoe loosed.</p> <p>(11) When men strive together one with another, and the wife of the one draws near to deliver her husband out of the hand of him who strikes him, and puts forth her hand, and takes him by the private parts:</p> <p>(12) Then you shall cut off her hand, your eye shall not pity her.</p> <p>(13) You shall not have in your bag different weights, a great and a small.^c</p> <p>(14) You shall not have in your house different measures, a great and a small.</p> <p>(15) But you shall have a perfect and just weight, a perfect and just measure you shall have: that your days may be lengthened in the land which the LORD {Jehovah} your God gives you.</p>
25:13c - different weights or different measures which are intended to cheat someone of a just price for whatever you sell or buy	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(16) For all that do such things, <i>and</i> all that do unrighteously, <i>are</i> an abomination unto the LORD thy God.</p> <p>(17) Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;</p> <p>(18) How he met thee by the way, and smote the hindmost of thee, <i>even</i> all <i>that were</i> feeble behind thee, when thou <i>wast</i> faint and weary; and he feared not God.</p> <p>(19) Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee <i>for</i> an inheritance to possess it, <i>that</i> thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget <i>it</i>.</p> <p>Chapter 26</p> <p>(1) And it shall be, when thou <i>art</i> come in unto the land which the LORD thy God giveth thee <i>for</i> an inheritance, and possessest it, and dwellest therein;</p> <p>(2) That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put <i>it</i> in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.</p> <p>(3) And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.</p>	<p>(16) Because all who do such things, <i>and</i> all who do unrighteously, <i>are</i> an abomination to the LORD {Jehovah} your God.</p> <p>(17) Remember what Amalek did to you by the way, when you came forth out of Egypt;</p> <p>(18) How he met you by the way, and struck your rear, <i>even</i> all who <i>were</i> feeble behind you, when you <i>were</i> faint and weary; and he did not fear God.</p> <p>(19) Therefore it shall be, when the LORD {Jehovah} your God has given you rest from all your enemies all around, in the land which the LORD {Jehovah} your God gives you <i>for</i> an inheritance to possess it, <i>that</i> you shall blot out the remembrance of Amalek from under heaven; you shall not forget <i>it</i>.</p> <p>Chapter 26</p> <p>(1) And it shall be, when you <i>have</i> come in to the land which the LORD {Jehovah} your God gives you <i>for</i> an inheritance, and possess it, and live in it;</p> <p>(2) That you shall take of the first of all the fruit of the earth, which you shall bring of your land that the LORD {Jehovah} your God gives you, and shall put <i>it</i> in a basket, and shall go to the place which the LORD {Jehovah} your God shall choose to place His Name there.^a</p> <p>(3) And you shall go to the priest who shall be in those days, and say to him, I profess this day to the LORD {Jehovah} your God, that I have come to the country which the LORD {Jehovah} swore to our forefathers to give to us.</p>
<p>26:2a – first fruits offering – offerings are to be taken to the place of worship that God designates – man does not choose where to worship God. See note on Deut. 12:5</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(4) And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.</p> <p>(5) And thou shalt speak and say before the LORD thy God, A Syrian ready to perish <i>was</i> my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:</p> <p>(6) And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:</p> <p>(7) And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:</p> <p>(8) And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:</p> <p>(9) And he hath brought us into this place, and hath given us this land, <i>even</i> a land that floweth with milk and honey.</p> <p>(10) And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:</p> <p>(11) And thou shalt rejoice in every good <i>thing</i> which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that <i>is</i> among you.</p>	<p>(4) And the priest shall take the basket out of your hand, and set it down before the altar of the LORD {Jehovah} your God.</p> <p>(5) And you shall speak and say before the LORD {Jehovah} your God, My father was a Syrian ready to perish, and he went down into Egypt, and lived there with a few, and became there a nation, great, mighty, and populous:</p> <p>(6) And the Egyptians treated us badly, and afflicted us, and laid upon us hard bondage:</p> <p>(7) And when we cried to the LORD {Jehovah} God of our fathers, the LORD {Jehovah} heard our voice, and looked on our affliction, and our labor, and our oppression:</p> <p>(8) And the LORD {Jehovah} brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:</p> <p>(9) And He has brought us into this place, and has given us this land, <i>even</i> a land that flows with milk and honey.</p> <p>(10) And now, look, I have brought the first fruits of the land, which You, O LORD {Jehovah}, have given me. And you shall set it before the LORD {Jehovah} your God, and worship before the LORD {Jehovah} your God:</p> <p>(11) And you shall rejoice in every good <i>thing</i> which the LORD {Jehovah} your God has given to you, and to your house, you, and the Levite, and the stranger who <i>is</i> among you.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(12) When thou hast made an end of tithing all the tithes of thine increase the third year, <i>which is</i> the year of tithing, and hast given <i>it</i> unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;</p> <p>(13) Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of <i>mine</i> house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten <i>them</i>:</p> <p>(14) I have not eaten thereof in my mourning, neither have I taken away <i>ought</i> thereof for <i>any</i> unclean <i>use</i>, nor given <i>ought</i> thereof for the dead: <i>but</i> I have hearkened to the voice of the LORD my God, <i>and</i> have done according to all that thou hast commanded me.</p> <p>(15) Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.</p> <p>(16) This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.</p> <p>(17) Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:</p>	<p>(12) When you have made an end of tithing all the tithes of your increase the third year, <i>which is</i> the year of tithing, and have given <i>it</i> to the Levite, the stranger, the fatherless, and the widow, that they may eat within your gates, and be filled;^b</p> <p>(13) Then you shall say before the LORD {Jehovah} your God, I have brought away the holy things out of <i>my</i> house, and also have given them to the Levite, and to the stranger, to the fatherless, and to the widow, according to all Your commandments which You have commanded me: I have not sinned against Your commandments, neither have I forgotten <i>them</i>:</p> <p>(14) I have not eaten of it in my mourning, neither have I taken away <i>anything</i> from it for <i>any</i> unclean <i>use</i>, nor given <i>any of it</i> for the dead: <i>but</i> I have listened to the voice of the LORD {Jehovah} my God, <i>and</i> have done according to all that You have commanded me.</p> <p>(15) Look down from Your holy home, from heaven, and bless Your people Israel, and the land which You have given us, as You swore to our forefathers, a land that flows with milk and honey.</p> <p>(16) This day the LORD {Jehovah} your God has commanded you to do these laws and judgments: you shall therefore keep and do them with all your heart, and with all your soul.</p> <p>(17) You have acknowledged the LORD {Jehovah} this day to be your God, and to walk in His ways, and to keep His laws, and His commandments, and His judgments, and to listen to His voice:</p>
26:12b – see Deut. 14:27	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(18) And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that <i>thou</i> shouldest keep all his commandments;</p> <p>(19) And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.</p> <p>Chapter 27</p> <p>(1) And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.</p> <p>(2) And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:</p> <p>(3) And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.</p> <p>(4) Therefore it shall be when ye be gone over Jordan, <i>that</i> ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.</p> <p>(5) And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up <i>any</i> iron <i>tool</i> upon them.</p> <p>(6) Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:</p>	<p>(18) And the LORD {Jehovah} has acknowledged you this day to be His peculiar people, as He has promised you, and that <i>you</i> should keep all His commandments;</p> <p>(19) And to make you high above all nations which He has made, in praise, and in name, and in honor; and that you may be a holy people to the LORD {Jehovah} your God, as He has spoken.</p> <p>Chapter 27</p> <p>(1) And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.</p> <p>(2) And it shall be on the day when you shall pass over the Jordan River to the land which the LORD {Jehovah} your God gives you, that you shall set up for yourself great stones, and plaster them with plaster:^a</p> <p>(3) And you shall write upon them all the words of this law, when you have passed over, that you may go in to the land which the LORD {Jehovah} your God gives you, a land that flows with milk and honey; as the LORD {Jehovah} God of your forefathers has promised you.</p> <p>(4) Therefore it shall be when you have gone over the Jordan River, <i>that</i> you shall set up these stones, which I command you this day, in mount Ebal, and you shall plaster them with plaster.</p> <p>(5) And there you shall build an altar to the LORD {Jehovah} your God, an altar of stones: you shall not lift up <i>any</i> iron <i>tool</i> upon them.</p> <p>(6) You shall build the altar of the LORD {Jehovah} your God of whole stones: and you shall offer burnt offerings upon it to the LORD {Jehovah} your God:</p>
27:2a – Josh. 4	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(7) And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.</p> <p>(8) And thou shalt write upon the stones all the words of this law very plainly.</p> <p>(9) And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.</p> <p>(10) Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.</p> <p>(11) And Moses charged the people the same day, saying,</p> <p>(12) These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:</p> <p>(13) And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.</p> <p>(14) And the Levites shall speak, and say unto all the men of Israel with a loud voice,</p> <p>(15) Cursed <i>be</i> the man that maketh <i>any</i> graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth <i>it</i> in <i>a</i> secret <i>place</i>. And all the people shall answer and say, Amen.</p> <p>(16) Cursed <i>be</i> he that setteth light by his father or his mother. And all the people shall say, Amen.</p> <p>(17) Cursed <i>be</i> he that removeth his neighbour's landmark. And all the people shall say, Amen.</p> <p>(18) Cursed <i>be</i> he that maketh the blind to wander out of the way. And all the people shall say, Amen.</p>	<p>(7) And you shall offer peace offerings, and shall eat there, and rejoice before the LORD {Jehovah} your God.</p> <p>(8) And you shall write upon the stones all the words of this law very plainly.</p> <p>(9) And Moses and the priests the Levites spoke to all Israel, saying, Take heed, and listen, O Israel; this day you have become the people of the LORD {Jehovah} your God.</p> <p>(10) You shall therefore obey the voice of the LORD {Jehovah} your God, and do His commandments and His laws, which I command you this day.</p> <p>(11) And Moses charged the people the same day, saying,</p> <p>(12) These shall stand upon mount Gerizim to bless the people, when you have come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:</p> <p>(13) And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.</p> <p>(14) And the Levites shall speak, and say to all the men of Israel with a loud voice,</p> <p>(15) Cursed <i>is</i> the man who makes <i>any</i> graven or molten image, an abomination to the LORD {Jehovah}, the work of the hands of the craftsman, and puts <i>it</i> in <i>a</i> secret <i>place</i>. And all the people shall answer and say, Amen {let it be}.</p> <p>(16) Cursed <i>is</i> he who does not provide for his father or his mother. And all the people shall say, Amen {let it be}.</p> <p>(17) Cursed <i>is</i> he who removes his neighbor's landmark. And all the people shall say, Amen {let it be}.</p> <p>(18) Cursed <i>is</i> he who makes the blind to wander out of the way. And all the people shall say, Amen {let it be}.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(19) Cursed <i>be</i> he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.</p> <p>(20) Cursed <i>be</i> he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.</p> <p>(21) Cursed <i>be</i> he that lieth with any manner of beast. And all the people shall say, Amen.</p> <p>(22) Cursed <i>be</i> he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.</p> <p>(23) Cursed <i>be</i> he that lieth with his mother in law. And all the people shall say, Amen.</p> <p>(24) Cursed <i>be</i> he that smiteth his neighbour secretly. And all the people shall say, Amen.</p> <p>(25) Cursed <i>be</i> he that taketh reward to slay an innocent person. And all the people shall say, Amen.</p> <p>(26) Cursed <i>be</i> he that confirmeth not <i>all</i> the words of this law to do them. And all the people shall say, Amen.</p> <p>Chapter 28</p> <p>(1) And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe <i>and</i> to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:</p> <p>(2) And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.</p>	<p>(19) Cursed <i>is</i> he who perverts the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen {let it be}.</p> <p>(20) Cursed <i>is</i> he who lies with his father's wife; because he uncovers his father's skirt. And all the people shall say, Amen {let it be}.</p> <p>(21) Cursed <i>is</i> he who lies with any manner of beast. And all the people shall say, Amen {let it be}.</p> <p>(22) Cursed <i>is</i> he who lies with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen {let it be}.</p> <p>(23) Cursed <i>is</i> he who lies with his mother-in-law. And all the people shall say, Amen {let it be}.</p> <p>(24) Cursed <i>is</i> he who strikes his neighbor secretly. And all the people shall say, Amen {let it be}.</p> <p>(25) Cursed <i>is</i> he who takes reward to kill an innocent person. And all the people shall say, Amen {let it be}.</p> <p>(26) Cursed <i>is</i> he who does not confirm <i>all</i> the words of this law to do them. And all the people shall say, Amen {let it be}.</p> <p>Chapter 28</p> <p>(1) And it shall come to pass, if you shall listen diligently to the voice of the LORD {Jehovah} your God, to observe <i>and</i> to do all His commandments which I command you this day, that the LORD {Jehovah} your God will set you on high above all nations of the earth:</p> <p>(2) And all these blessings shall come on you, and overtake you, if you shall listen to the voice of the LORD {Jehovah} your God.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(3) Blessed <i>shalt thou be</i> in the city, and blessed <i>shalt thou be</i> in the field.</p> <p>(4) Blessed <i>shall be</i> the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.</p> <p>(5) Blessed <i>shall be</i> thy basket and thy store.</p> <p>(6) Blessed <i>shalt thou be</i> when thou comest in, and blessed <i>shalt thou be</i> when thou goest out.</p> <p>(7) The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.</p> <p>(8) The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.</p> <p>(9) The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.</p> <p>(10) And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.</p> <p>(11) And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.</p> <p>(12) The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.</p>	<p>(3) You <i>shall be</i> blessed in the city, and you <i>shall be</i> blessed in the field.</p> <p>(4) The fruit of your body <i>shall be</i> blessed and the fruit of your ground, and the fruit of your cattle, the increase of your cattle, and the flocks of your sheep.</p> <p>(5) Your basket and your store <i>shall be</i> blessed.</p> <p>(6) You <i>shall be</i> blessed when you come in, and you <i>shall be</i> blessed when you go out.</p> <p>(7) The LORD {Jehovah} shall cause your enemies who rise up against you to be stricken before your face: they shall come out against you one way, and flee before you seven ways.</p> <p>(8) The LORD {Jehovah} shall command the blessing upon you in your storehouses, and in all that you set your hand to; and He shall bless you in the land which the LORD {Jehovah} your God gives you.</p> <p>(9) The LORD {Jehovah} shall establish you as a holy people to Himself, as He has sworn to you, if you shall keep the commandments of the LORD {Jehovah} your God, and walk in His ways.</p> <p>(10) And all people of the earth shall see that you are called by the Name of the LORD {Jehovah}; and they shall be afraid of you.</p> <p>(11) And the LORD {Jehovah} shall cause you to abound in goods, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, in the land which the LORD {Jehovah} swore to your forefathers to give to you.</p> <p>(12) The LORD {Jehovah} shall open to you His good treasure, the heaven to give the rain to your land in its season, and to bless all the work of your hand: and you shall lend to many nations, and you shall not borrow.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(13) And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do <i>them</i>:</p> <p>(14) And thou shalt not go aside from any of the words which I command thee this day, <i>to</i> the right hand, or <i>to</i> the left, to go after other gods to serve them.</p> <p>(15) But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:</p> <p>(16) Cursed <i>shalt thou be</i> in the city, and cursed <i>shalt thou be</i> in the field.</p> <p>(17) Cursed <i>shall be</i> thy basket and thy store.</p> <p>(18) Cursed <i>shall be</i> the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.</p> <p>(19) Cursed <i>shalt thou be</i> when thou comest in, and cursed <i>shalt thou be</i> when thou goest out.</p> <p>(20) The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.</p> <p>(21) The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.</p>	<p>(13) And the LORD {Jehovah} shall make you the head, and not the tail; and you shall be above only, and you shall not be beneath; if you listen to the commandments of the LORD {Jehovah} your God, which I command you this day, to observe and to do <i>them</i>:</p> <p>(14) And you shall not go aside from any of the words which I command you this day, <i>to</i> the right hand, or <i>to</i> the left, to go after other gods to serve them.</p> <p>(15) But it shall come to pass, if you will not listen to the voice of the LORD {Jehovah} your God, to observe to do all His commandments and His laws which I command you this day; that all these curses shall come upon you, and overtake you:</p> <p>(16) You <i>shall be</i> cursed in the city, and you <i>shall be</i> cursed in the field.</p> <p>(17) Your basket and your store <i>shall be</i> cursed.</p> <p>(18) The fruit of your body <i>shall be</i> cursed, and the fruit of your land, the increase of your cattle, and the flocks of your sheep.</p> <p>(19) You <i>shall be</i> cursed when you come in, and you <i>shall be</i> cursed when you go out.</p> <p>(20) The LORD {Jehovah} shall send upon you cursing, trouble, and rebuke, in all that you set your hand to do, until you are destroyed, and until you perish quickly; because of the wickedness of your deeds, by which you have forsaken Me.</p> <p>(21) The LORD {Jehovah} shall make the pestilence cling to you, until He has consumed you from off the land, where you go to possess it.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(22) The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.</p> <p>(23) And thy heaven that <i>is</i> over thy head shall be brass, and the earth that is under thee <i>shall be</i> iron.</p> <p>(24) The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.</p> <p>(25) The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.</p> <p>(26) And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray <i>them</i> away.</p> <p>(27) The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.</p> <p>(28) The LORD shall smite thee with madness, and blindness, and astonishment of heart:</p> <p>(29) And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save <i>thee</i>.</p> <p>(30) Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.</p>	<p>(22) The LORD {Jehovah} shall strike you with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting {hot wind; judgment}, and with mildew; and they shall pursue you until you perish.</p> <p>(23) And your heaven that <i>is</i> over your head shall be brass, and the earth that is under you <i>shall be</i> iron.</p> <p>(24) The LORD {Jehovah} shall make the rain of your land powder and dust: from heaven it shall come down upon you, until you are destroyed.</p> <p>(25) The LORD {Jehovah} shall cause you to be stricken before your enemies: you shall go out one way against them, and flee seven ways before them: and shall be removed into all the kingdoms of the earth.</p> <p>(26) And your dead body shall be meat to all birds of the air, and to the beasts of the earth, and no man shall frighten <i>them</i> away.</p> <p>(27) The LORD {Jehovah} will strike you with the boils of Egypt, and with the hemorrhoids, and with the scab, and with the itch, of which you cannot be healed.</p> <p>(28) The LORD {Jehovah} shall strike you with madness, and blindness, and astonishment of heart:</p> <p>(29) And you shall grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways: and you shall only be oppressed and spoiled forever, and no man shall save <i>you</i>.</p> <p>(30) You shall marry a wife, and another man shall lie with her: you shall build a house, and you shall not live in it: you shall plant a vineyard, and shall not gather its grapes.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(31) Thine ox <i>shall be</i> slain before thine eyes, and thou shalt not eat thereof: thine ass <i>shall be</i> violently taken away from before thy face, and shall not be restored to thee: thy sheep <i>shall be</i> given unto thine enemies, and thou shalt have none to rescue <i>them</i>.</p> <p>(32) Thy sons and thy daughters <i>shall be</i> given unto another people, and thine eyes shall look, and fail <i>with longing</i> for them all the day long: and <i>there shall be</i> no might in thine hand.</p> <p>(33) The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:</p> <p>(34) So that thou shalt be mad for the sight of thine eyes which thou shalt see.</p> <p>(35) The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.</p> <p>(36) The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.</p> <p>(37) And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.</p> <p>(38) Thou shalt carry much seed out into the field, and shalt gather <i>but</i> little in; for the locust shall consume it.</p> <p>(39) Thou shalt plant vineyards, and dress <i>them</i>, but shalt neither drink <i>of</i> the wine, nor gather <i>the grapes</i>; for the worms shall eat them.</p> <p>(40) Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint <i>thyself</i> with the oil; for thine olive shall cast <i>his fruit</i>.</p>	<p>(31) Your ox <i>shall be</i> killed before your eyes, and you shall not eat of it: your donkey <i>shall be</i> violently taken away from before your face, and shall not be restored to you: your sheep <i>shall be</i> given to your enemies, and you shall have no one to rescue <i>them</i>.</p> <p>(32) Your sons and your daughters <i>shall be</i> given to another people, and your eyes shall look, and fail <i>with longing</i> for them all the day long: and <i>there shall be</i> no strength in your hand.</p> <p>(33) The fruit of your land, and all your labours, a nation which you do not know shall eat up; and you shall be only oppressed and crushed always:</p> <p>(34) So that you shall be mad for the sight of your eyes which you shall see.</p> <p>(35) The LORD {Jehovah} shall strike you in the knees, and in the legs, with a sore boil that cannot be healed, from the sole of your foot to the top of your head.</p> <p>(36) The LORD {Jehovah} shall bring you, and your king which you shall set over you, to a nation which neither you nor your forefathers have known; and there you shall serve other gods, wood and stone.</p> <p>(37) And you shall become an astonishment, a proverb, and a byword, among all nations where the LORD {Jehovah} shall lead you.</p> <p>(38) You shall carry much seed out into the field, and shall gather <i>but</i> little in; because the locust shall consume it.</p> <p>(39) You shall plant vineyards, and dress <i>them</i>, but shall neither drink <i>of</i> the wine, nor gather <i>the grapes</i>; because the worms shall eat them.</p> <p>(40) You shall have olive trees throughout all your coasts, but you shall not anoint <i>yourself</i> with the oil; because your olive shall cast off its <i>fruit</i>.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(41) Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.</p> <p>(42) All thy trees and fruit of thy land shall the locust consume.</p> <p>(43) The stranger that <i>is</i> within thee shall get up above thee very high; and thou shalt come down very low.</p> <p>(44) He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.</p> <p>(45) Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:</p> <p>(46) And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.</p> <p>(47) Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all <i>things</i>;</p> <p>(48) Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all <i>things</i>: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.</p> <p>(49) The LORD shall bring a nation against thee from far, from the end of the earth, <i>as swift</i> as the eagle flieth; a nation whose tongue thou shalt not understand;</p> <p>(50) A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:</p>	<p>(41) You shall father sons and daughters, but you shall not enjoy them; because they shall go into captivity.</p> <p>(42) All your trees and fruit of your land shall the locust consume.</p> <p>(43) The stranger that <i>is</i> within you shall get up above you very high; and you shall come down very low.</p> <p>(44) He shall lend to you, and you shall not lend to him: he shall be the head, and you shall be the tail.</p> <p>(45) Furthermore all these curses shall come upon you, and shall pursue you, and overtake you, until you are destroyed; because you did not listen to the voice of the LORD {Jehovah} your God, to keep His commandments and His laws which He commanded you:</p> <p>(46) And they shall be upon you for a sign and for a wonder, and upon your descendants forever.</p> <p>(47) Because you did not serve the LORD {Jehovah} your God with joyfulness, and with gladness of heart, for the abundance of all <i>things</i>;</p> <p>(48) Therefore you shall serve your enemies which the LORD shall send against you, in hunger, and in thirst, and in nakedness, and in want of all <i>things</i>: and He shall put a yoke of iron upon your neck, until He has destroyed you.</p> <p>(49) The LORD {Jehovah} shall bring a nation against you from far away, from the ends of the earth, <i>as swift</i> as the eagle flies; a nation whose tongue {language} you shall not understand;</p> <p>(50) A nation of fierce countenance {appearance}, which shall not regard the person of the old, nor show favor to the young:</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(51) And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which <i>also</i> shall not leave thee <i>either</i> corn, wine, or oil, <i>or</i> the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.</p> <p>(52) And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.</p> <p>(53) And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:</p> <p>(54) <i>So that</i> the man <i>that is</i> tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:</p> <p>(55) So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.</p> <p>(56) The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,</p>	<p>(51) And he shall eat the fruit of your cattle, and the fruit of your land, until you are destroyed: which <i>also</i> shall not leave you <i>either</i> corn, wine, or oil, <i>or</i> the increase of your cattle, or flocks of your sheep, until he has destroyed you.</p> <p>(52) And he shall besiege you in all your gates, until your high and fenced walls come down, in which you trusted, throughout all your land: and he shall besiege you in all your gates throughout all your land, which the LORD {Jehovah} your God has given you.</p> <p>(53) And you shall eat the fruit of your own body, the flesh of your sons and of your daughters, which the LORD {Jehovah} your God has given you, in the siege, and in the distress, with which your enemies shall distress you:</p> <p>(54) <i>So that</i> the man <i>that is</i> tender among you, and very delicate, his eye shall be evil towards his brother, and towards the wife of his bosom, and towards the remnant of his children which he shall leave:</p> <p>(55) So that he will not give to any of them of the flesh of his children whom he shall eat: because he has nothing left in the siege, and in the distress, with which your enemies shall distress you in all your gates.</p> <p>(56) The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground because of her delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter,</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(57) And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all <i>things</i> secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.</p> <p>(58) If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;</p> <p>(59) Then the LORD will make thy plagues wonderful, and the plagues of thy seed, <i>even</i> great plagues, and of long continuance, and sore sicknesses, and of long continuance.</p> <p>(60) Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.</p> <p>(61) Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.</p> <p>(62) And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the LORD thy God.</p> <p>(63) And it shall come to pass, <i>that</i> as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.</p> <p>(64) And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, <i>even</i> wood and stone.</p>	<p>(57) And towards her young one who comes out from between her feet, and towards her children which she shall give birth to: because she shall eat them for lack of all <i>things</i> secretly in the siege and distress, with which your enemy shall distress you in your gates.</p> <p>(58) If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful Name, THE LORD {Jehovah} YOUR GOD;</p> <p>(59) Then the LORD {Jehovah} will make your plagues terrible, and the plagues of your descendants, <i>even</i> great and long lasting plagues, and terrible and long lasting sicknesses.</p> <p>(60) Furthermore He will bring upon you all the diseases of Egypt, which you were afraid of; and they shall cling to you.</p> <p>(61) Also every sickness, and every plague, which is not written in the book of this law, even them the LORD {Jehovah} will bring upon you, until you are destroyed.</p> <p>(62) And you shall be left few in number, whereas you were as the stars of heaven for multitude; because you would not obey the voice of the LORD {Jehovah} your God.</p> <p>(63) And it shall come to pass, <i>that</i> as the LORD {Jehovah} rejoiced over you to do you good, and to multiply you; so the LORD {Jehovah} will rejoice over you to destroy you, and to bring you to nothing; and you shall be plucked from off the land where you go to possess it.</p> <p>(64) And the LORD {Jehovah} shall scatter you among all people, from the one end of the earth even to the other; and there you shall serve other gods, which neither you nor your forefathers have known, <i>even</i> wood and stone.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(65) And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:</p> <p>(66) And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:</p> <p>(67) In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.</p> <p>(68) And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy <i>you</i>.</p> <p>Chapter 29</p> <p>(1) These <i>are</i> the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.</p> <p>(2) And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;</p> <p>(3) The great temptations which thine eyes have seen, the signs, and those great miracles:</p> <p>(4) Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.</p>	<p>(65) And among these nations you shall find no ease, neither shall the sole of your foot have rest: but the LORD {Jehovah} shall give you there a trembling heart, and failing of eyes, and sorrow of mind:</p> <p>(66) And your life shall hang in doubt before you; and you shall fear day and night, and shall have no assurance of your life:</p> <p>(67) In the morning you shall say, Would God it were evening! and at evening you shall say, Would God it were morning! because the fear of your heart with which you shall fear, and for the sight of your eyes which you shall see.</p> <p>(68) And the LORD {Jehovah} shall bring you into Egypt again with ships, by the way of which I spoke to you, You shall see it no more again: and there you shall be sold to your enemies for slave men and slave women, and no man shall buy <i>you</i>.</p> <p>Chapter 29</p> <p>(1) These <i>are</i> the words of the covenant, which the LORD {Jehovah} commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb.</p> <p>(2) And Moses called to all Israel, and said to them, You have seen all that the LORD {Jehovah} did before your eyes in the land of Egypt to Pharaoh, and to all his servants, and to all his land;</p> <p>(3) The great temptations which your eyes have seen, the signs, and those great miracles:</p> <p>(4) Yet the LORD {Jehovah} has not given you a heart to perceive, and eyes to see, and ears to hear, to this day.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(5) And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.</p> <p>(6) Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I <i>am</i> the LORD your God.</p> <p>(7) And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:</p> <p>(8) And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.</p> <p>(9) Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.</p> <p>(10) Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, <i>with</i> all the men of Israel,</p> <p>(11) Your little ones, your wives, and thy stranger that <i>is</i> in thy camp, from the hewer of thy wood unto the drawer of thy water:</p> <p>(12) That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:</p> <p>(13) That he may establish thee to day for a people unto himself, and <i>that</i> he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.</p> <p>(14) Neither with you only do I make this covenant and this oath;</p>	<p>(5) <i>And I have led you forty years in the wilderness: your clothes have not grown old upon you, and your shoe has not grown old upon your foot.</i></p> <p>(6) <i>You have not eaten bread, neither have you drunk wine or strong drink: that you might know that I <i>am</i> the LORD {Jehovah} your God.</i></p> <p>(7) And when you came to this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle, and we struck them:</p> <p>(8) And we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half tribe of Manasseh.</p> <p>(9) Therefore keep the words of this covenant, and do them, that you may prosper in all that you do.</p> <p>(10) You stand this day all of you before the LORD {Jehovah} your God; your captains of your tribes, your elders, and your officers, <i>with</i> all the men of Israel,</p> <p>(11) Your little ones, your wives, and your stranger that <i>is</i> in your camp, from the one who cuts your wood to the one who draws your water:</p> <p>(12) That you should enter into covenant with the LORD {Jehovah} your God, and into His oath, which the LORD {Jehovah} your God makes with you this day:</p> <p>(13) That He may establish you today for a people to Himself, and <i>that</i> He may be to you a God, as He has said to you, and as He has sworn to your forefathers, to Abraham, to Isaac, and to Jacob.</p> <p>(14) Neither do I make this covenant and this oath with you only;</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(15) But with <i>him</i> that standeth here with us this day before the LORD our God, and also with <i>him</i> that <i>is</i> not here with us this day:</p> <p>(16) (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;</p> <p>(17) And ye have seen their abominations, and their idols, wood and stone, silver and gold, which <i>were</i> among them:)</p> <p>(18) Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go <i>and</i> serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;</p> <p>(19) And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:</p> <p>(20) The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.</p> <p>(21) And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:</p> <p>(22) So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;</p>	<p>(15) But with <i>him</i> who stands here with us this day before the LORD {Jehovah} our God, and also with <i>him</i> who <i>is</i> not here with us this day:</p> <p>(16) (Because you know how we have lived in the land of Egypt; and how we came through the nations which you passed by;</p> <p>(17) And you have seen their abominations, and their idols, wood and stone, silver and gold, which <i>were</i> among them:)</p> <p>(18) Lest there should be among you man, or woman, or family, or tribe, whose heart turns away this day from the LORD {Jehovah} our God, to go <i>and</i> serve the gods of these nations; lest there should be among you a root that bears gall and wormwood;</p> <p>(19) And it comes to pass, when he hears the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst:</p> <p>(20) The LORD {Jehovah} will not spare him, but then the anger of the LORD {Jehovah} and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD {Jehovah} shall blot out his name from under heaven.</p> <p>(21) And the LORD {Jehovah} shall separate from Himself the evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:</p> <p>(22) So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD {Jehovah} has laid upon it;</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(23) <i>And that</i> the whole land thereof is brimstone, and salt, <i>and</i> burning, <i>that</i> it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:</p> <p>(24) Even all nations shall say, Wherefore hath the LORD done thus unto this land? what <i>meaneth</i> the heat of this great anger?</p> <p>(25) Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:</p> <p>(26) For they went and served other gods, and worshipped them, gods whom they knew not, and <i>whom</i> he had not given unto them:</p> <p>(27) And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:</p> <p>(28) And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as <i>it is</i> this day.</p> <p>(29) The secret <i>things belong</i> unto the LORD our God: but those <i>things which are revealed belong</i> unto us and to our children for ever, that <i>we</i> may do all the words of this law.</p> <p>Chapter 30</p> <p>(1) And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call <i>them</i> to mind among all the nations, whither the LORD thy God hath driven thee,</p>	<p>(23) <i>And that</i> its whole land is brimstone {sulfur}, and salt, <i>and</i> burning, <i>that</i> it is not sown, nor bears, nor any grass grows in it, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD {Jehovah} overthrew in His anger, and in His wrath {anger; judgment}:</p> <p>(24) Even all nations shall say, Why has the LORD {Jehovah} done this to this land? what does the heat of this great anger <i>mean</i>?</p> <p>(25) Then men shall say, Because they have forsaken the covenant of the LORD {Jehovah} God of their forefathers, which He made with them when He brought them forth out of the land of Egypt:</p> <p>(26) Because they went and served other gods, and worshiped them, gods whom they did not know, and <i>whom</i> He has not given to them:</p> <p>(27) And the anger of the LORD {Jehovah} was kindled against this land, to bring upon it all the curses that are written in this book:</p> <p>(28) And the LORD {Jehovah} rooted them out of their land in anger, and in wrath {anger; judgment}, and in great indignation, and cast them into another land, as <i>it is</i> this day.</p> <p>(29) The secret <i>things belong</i> to the LORD {Jehovah} our God: but those <i>things which are revealed belong</i> to us and to our children forever, that <i>we</i> may do all the words of this law.</p> <p>Chapter 30</p> <p>(1) And it shall come to pass, when all these things have come upon you, the blessing and the curse, which I have set before you, and you shall call <i>them</i> to mind among all the nations, where the LORD {Jehovah} your God has driven you,</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(2) And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;</p> <p>(3) That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.</p> <p>(4) If <i>any</i> of thine be driven out unto the outmost <i>parts</i> of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:</p> <p>(5) And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.</p> <p>(6) And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.</p> <p>(7) And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.</p> <p>(8) And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.</p> <p>(9) And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:</p>	<p>(2) And shall return to the LORD {Jehovah} your God, and shall obey His voice according to all that I command you this day, you and your children, with all your heart, and with all your soul;</p> <p>(3) That then the LORD {Jehovah} your God will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, where the LORD {Jehovah} your God has scattered you.</p> <p>(4) If <i>any</i> of yours are driven out to the farthest <i>parts</i> of heaven, from there the LORD {Jehovah} your God will gather you, and from there He will fetch you:</p> <p>(5) And the LORD {Jehovah} your God will bring you into the land which your forefathers possessed, and you shall possess it; and He will do you good, and multiply you above your forefathers.</p> <p>(6) And the LORD {Jehovah} your God will circumcise your heart, and the heart of your offspring, to love the LORD {Jehovah} your God with all your heart, and with all your soul, that you may live.</p> <p>(7) And the LORD {Jehovah} your God will put all these curses upon your enemies, and on those who hate you, who persecuted you.</p> <p>(8) And you shall return and obey the voice of the LORD {Jehovah}, and do all His commandments which I command you this day.</p> <p>(9) And the LORD {Jehovah} your God will cause you to prosper in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good: because the LORD {Jehovah} will again rejoice over you for good, as He rejoiced over your forefathers:</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(10) If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, <i>and</i> if thou turn unto the LORD thy God with all thine heart, and with all thy soul.</p> <p>(11) For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.</p> <p>(12) It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?</p> <p>(13) Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?</p> <p>(14) But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.</p> <p>(15) See, I have set before thee this day life and good, and death and evil;</p> <p>(16) In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.</p> <p>(17) But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;</p> <p>(18) I denounce unto you this day, that ye shall surely perish, <i>and that</i> ye shall not prolong <i>your</i> days upon the land, whither thou passest over Jordan to go to possess it.</p> <p>(19) I call heaven and earth to record this day against you, <i>that</i> I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:</p>	<p>(10) If you shall listen to the voice of the LORD {Jehovah} your God, to keep His commandments and His laws which are written in this book of the law, <i>and</i> if you turn to the LORD {Jehovah} your God with all your heart, and with all your soul.</p> <p>(11) Because this commandment which I command you this day, it is not hidden from you, neither is it far off.</p> <p>(12) It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it?</p> <p>(13) Neither is it beyond the sea, that you should say, Who will go over the sea for us, and bring it to us, that we may hear it, and do it?</p> <p>(14) But the word is very near to you, in your mouth, and in your heart, that you may do it.</p> <p>(15) See, I have set before you this day life and good, and death and evil;</p> <p>(16) In that I command you this day to love the LORD {Jehovah} your God, to walk in His ways, and to keep His commandments and His laws and His judgments, that you may live and multiply: and the LORD {Jehovah} your God shall bless you in the land where you go to possess it.</p> <p>(17) But if your heart turns away, so that you will not hear, but shall be drawn away, and worship other gods, and serve them;</p> <p>(18) I denounce to you this day, that you shall surely perish, <i>and that</i> you shall not prolong <i>your</i> days upon the land, where you pass over Jordan to go to possess it.</p> <p>(19) I call heaven and earth to record {witness} this day against you, <i>that</i> I have set before you life and death, blessing and cursing: therefore choose life, that both you and your descendants may live:</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(7) And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.</p> <p>(8) And the LORD, he <i>it is</i> that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.</p> <p>(9) And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.</p> <p>(10) And Moses commanded them, saying, At the end of <i>every</i> seven years, in the solemnity of the year of release, in the feast of tabernacles,</p> <p>(11) When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.</p> <p>(12) Gather the people together, men, and women, and children, and thy stranger that <i>is</i> within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:</p> <p>(13) And <i>that</i> their children, which have not known <i>any thing</i>, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.</p> <p>(14) And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.</p>	<p>(7) And Moses called to Joshua, and said to him in the sight of all Israel, Be strong and of a good courage: because you must go with this people to the land which the LORD {Jehovah} has sworn to their forefathers to give them; and you shall cause them to inherit it.</p> <p>(8) And the LORD {Jehovah}, is He Who goes before you; He will be with you, He will not fail you, nor forsake you: do not be afraid, nor be dismayed.</p> <p>(9) And Moses wrote this law, and delivered it to the priests the sons of Levi, who carry the ark of the covenant of the LORD {Jehovah}, and to all the elders of Israel.</p> <p>(10) And Moses commanded them, saying, At the end of <i>every</i> seven years, in the solemnity of the year of release, in the Feast of Tabernacles,</p> <p>(11) When all Israel has come to appear before the LORD {Jehovah} your God in the place which He shall choose, you shall read this law before all Israel in their hearing.</p> <p>(12) Gather the people together, men, and women, and children, and your stranger that <i>is</i> within your gates, that they may hear, and that they may learn, and fear {revere} the LORD {Jehovah} your God, and observe to do all the words of this law:</p> <p>(13) And <i>that</i> their children, which have not known <i>anything</i>, may hear, and learn to fear the LORD {Jehovah} your God, as long as you live in the land where you go over the Jordan River to possess it.</p> <p>(14) And the LORD {Jehovah} said to Moses, <i>Look, your days approach that you must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge.</i> And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(15) And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.</p> <p>(16) And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go <i>to be</i> among them, and will forsake me, and break my covenant which I have made with them.</p> <p>(17) Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?</p> <p>(18) And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.</p> <p>(19) Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.</p> <p>(20) For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.</p>	<p>(15) And the LORD {Jehovah} appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.</p> <p>(16) And the LORD {Jehovah} said to Moses, Look, you shall sleep with your fathers; and this people will rise up, and go prostituting after the gods of the strangers of the land, where they go <i>to be</i> among them, and will forsake Me, and break My covenant which I have made with them.</p> <p>(17) Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day, Have not these evils come upon us, because our God <i>is not</i> among us?</p> <p>(18) And I will surely hide My face in that day because of all the evils which they have done, in that they are turned to other gods.</p> <p>(19) Now therefore write this song for you, and teach it to the children of Israel: put it in their mouths, that this song may be a witness for Me against the children of Israel.</p> <p>(20) Because when I shall have brought them into the land which I swore to their forefathers, that flows with milk and honey; and they shall have eaten and filled themselves, and grown fat; then they will turn to other gods, and serve them, and provoke Me, and break My covenant.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(21) And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.</p> <p>(22) Moses therefore wrote this song the same day, and taught it the children of Israel.</p> <p>(23) And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.</p> <p>(24) And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,</p> <p>(25) That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,</p> <p>(26) Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.</p> <p>(27) For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?</p> <p>(28) Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.</p> <p>(29) For I know that after my death ye will utterly corrupt <i>yourselves</i>, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.</p>	<p>(21) And it shall come to pass, when many evils and troubles have come upon them, that this song shall testify against them as a witness; because it shall not be forgotten out of the mouths of their descendants: because I know their imagination which they go about, even now, before I have brought them into the land which I swore.</p> <p>(22) Moses therefore wrote this song the same day, and taught it the children of Israel.</p> <p>(23) And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: because you shall bring the children of Israel into the land which I swore to them: and I will be with you.^b</p> <p>(24) And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,</p> <p>(25) That Moses commanded the Levites, who carried the ark of the covenant of the LORD {Jehovah}, saying,</p> <p>(26) Take this book of the law, and put it in the side of the ark of the covenant of the LORD {Jehovah} your God, that it may be there for a witness against you.</p> <p>(27) Because I know your rebellion, and your stubbornness: indeed while I am yet alive with you this day, you have been rebellious against the LORD {Jehovah}; and how much more after my death?</p> <p>(28) Gather to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record {witness} against them.</p> <p>(29) Because I know that after my death you will completely corrupt <i>yourselves</i>, and turn aside from the way which I have commanded you; and evil will come upon you in the latter days; because you will do evil in the sight of the LORD {Jehovah}, to provoke Him to anger through the work of your hands.</p>
31:23b – The Lord’s charge to Joshua – see Deut. 31:14	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(30) And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.</p> <p>Chapter 32</p> <p>(1) Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.</p> <p>(2) My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:</p> <p>(3) Because I will publish the name of the LORD: ascribe ye greatness unto our God.</p> <p>(4) <i>He</i> is the Rock, his work is perfect: for all his ways <i>are</i> judgment: a God of truth and without iniquity, just and right is he.</p> <p>(5) They have corrupted themselves, their spot is not <i>the spot</i> of his children: <i>they are</i> a perverse and crooked generation.</p> <p>(6) Do ye thus requite the LORD, O foolish people and unwise? <i>is</i> not he thy father <i>that</i> hath bought thee? hath he not made thee, and established thee?</p> <p>(7) Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. (8) When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.</p> <p>(9) For the LORD'S portion <i>is</i> his people; Jacob <i>is</i> the lot of his inheritance.</p> <p>(10) He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.</p>	<p>(30) And Moses spoke in the ears of all the congregation of Israel the words of this song, until they were ended.</p> <p>Chapter 32</p> <p>(1) Listen, O you heavens, and I will speak; and hear, O earth, the words of my mouth.</p> <p>(2) My teaching shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:</p> <p>(3) Because I will publish the Name of the LORD {Jehovah}: ascribe greatness to our God.</p> <p>(4) <i>He</i> is the Rock, His work <i>is</i> perfect: because all His ways <i>are</i> just: a God of truth and without sin, just and right is He.</p> <p>(5) They have corrupted themselves, their spot is not <i>the spot</i> of His children: <i>they are</i> a perverse and crooked generation.</p> <p>(6) Do you in this way appease the LORD {Jehovah}, O foolish people and unwise? <i>Is</i> not He your Father <i>Who</i> has bought you? has He not made you, and established you?</p> <p>(7) Remember the days of old, consider the years of many generations: ask your father, and he will show you; your elders, and they will tell you.</p> <p>(8) When the most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel.</p> <p>(9) Because the LORD's {Jehovah's} portion <i>is</i> His people; Jacob <i>is</i> the lot of His inheritance.</p> <p>(10) He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(11) As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:</p> <p>(12) <i>So</i> the LORD alone did lead him, and <i>there was</i> no strange god with him.</p> <p>(13) He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;</p> <p>(14) Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.</p> <p>(15) But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered <i>with fatness</i>; then he forsook God <i>which</i> made him, and lightly esteemed the Rock of his salvation.</p> <p>(16) They provoked him to jealousy with strange <i>gods</i>, with abominations provoked they him to anger.</p> <p>(17) They sacrificed unto devils, not to God; to gods whom they knew not, to new <i>gods that</i> came newly up, whom your fathers feared not.</p> <p>(18) Of the Rock <i>that</i> begat thee thou art unmindful, and hast forgotten God that formed thee.</p>	<p>(11) As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them, bears them on her wings:</p> <p>(12) <i>So</i> the LORD {Jehovah} alone lead him, and <i>there was</i> no strange god with him.</p> <p>(13) He caused him to ride on the high places of the earth, that he might eat the increase of the fields; and He caused him to suck honey out of the rock, and oil out of the flinty rock;</p> <p>(14) Butter of cattle, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and you drank the pure blood of the grape.</p> <p>(15) But Jeshurun {upright; righteous one [a reference to Israel]}^a grew fat, and kicked: you have grown fat, you have grown thick, you are covered <i>with fatness</i>; then he forsook God <i>Who</i> made him, and lightly esteemed the Rock of his salvation.</p> <p>(16) They provoked Him to jealousy with strange <i>gods</i>, with abominations they provoked Him to anger.</p> <p>(17) They sacrificed to demons, not to God; to gods whom they did not know, to new <i>gods that</i> came newly up, whom your forefathers did not fear.</p> <p>(18) Of the Rock <i>Who</i> fathered you, you do not remember, and have forgotten God <i>Who</i> formed you.</p>
<p>32:15a - Jeshurun {יֵשׁוּרֻן}— upright; righteous one - a reference to Israel – Deut. 33:5, 26; Is. 44:2</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(19) And when the LORD saw <i>it</i>, he abhorred <i>them</i>, because of the provoking of his sons, and of his daughters.</p> <p>(20) And he said, I will hide my face from them, I will see what their end <i>shall be</i>: for they <i>are</i> a very froward generation, children in whom <i>is</i> no faith.</p> <p>(21) They have moved me to jealousy with <i>that which</i> is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with <i>those which</i> <i>are</i> not a people; I will provoke them to anger with a foolish nation.</p> <p>(22) For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.</p> <p>(23) I will heap mischiefs upon them; I will spend mine arrows upon them.</p> <p>(24) <i>They shall be</i> burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. (25) The sword without, and terror within, shall destroy both the young man and the virgin, the suckling <i>also</i> with the man of gray hairs.</p> <p>(26) I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:</p> <p>(27) Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, <i>and</i> lest they should say, Our hand <i>is</i> high, and the LORD hath not done all this.</p>	<p>(19) And when the LORD {Jehovah} saw <i>it</i>, He hated <i>them</i>, because of the provoking by His sons, and of His daughters.</p> <p>(20) And He said, I will hide My face from them, I will see what their end <i>shall be</i>: because they <i>are</i> a very perverse generation, children in whom <i>is</i> no faith.</p> <p>(21) They have moved Me to jealousy with <i>that which</i> is not God; they have provoked Me to anger with their vanities: and I will move them to jealousy with <i>those who</i> <i>are</i> not a people; I will provoke them to anger with a foolish nation.</p> <p>(22) Because a fire is kindled in My anger, and shall burn to the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.</p> <p>(23) I will heap mischief upon them; I will spend My arrows upon them.</p> <p>(24) <i>They shall be</i> burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of snakes of the dust.</p> <p>(25) The sword outside, and terror inside, shall destroy both the young man and the virgin, the nursing child <i>also</i> with the man of gray hair.</p> <p>(26) I said, I would scatter them into corners, I would make the memory of them to cease from among men:</p> <p>(27) Had it not been that I feared the wrath {anger} of the enemy, lest their adversaries should behave themselves strangely, <i>and</i> lest they should say, Our hand <i>is</i> high, and the LORD {Jehovah} has not done all this.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(28) For they <i>are</i> a nation void of counsel, neither <i>is there any</i> understanding in them.</p> <p>(29) O that they were wise, <i>that</i> they understood this, <i>that</i> they would consider their latter end!</p> <p>(30) How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?</p> <p>(31) For their rock <i>is</i> not as our Rock, even our enemies themselves <i>being</i> judges.</p> <p>(32) For their vine <i>is</i> of the vine of Sodom, and of the fields of Gomorrah: their grapes <i>are</i> grapes of gall, their clusters <i>are</i> bitter:</p> <p>(33) Their wine <i>is</i> the poison of dragons, and the cruel venom of asps. (34) <i>Is</i> not this laid up in store with me, <i>and</i> sealed up among my treasures?</p> <p>(35) To me <i>belongeth</i> vengeance, and recompence; their foot shall slide in <i>due</i> time: for the day of their calamity <i>is</i> at hand, and the things that shall come upon them make haste.</p> <p>(36) For the LORD shall judge his people, and repent himself for his servants, when he seeth that <i>their</i> power is gone, and <i>there is</i> none shut up, or left.</p> <p>(37) And he shall say, Where <i>are</i> their gods, <i>their</i> rock in whom they trusted,</p> <p>(38) Which did eat the fat of their sacrifices, <i>and</i> drank the wine of their drink offerings? let them rise up and help you, <i>and</i> be your protection.</p>	<p>(28) Because they <i>are</i> a nation void of counsel, neither <i>is there any</i> understanding in them.</p> <p>(29) O that they were wise, <i>that</i> they understood this, <i>that</i> they would consider their latter end!</p> <p>(30) How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD {Jehovah} had shut them up?</p> <p>(31) Because their rock <i>is</i> not as our Rock, even our enemies themselves <i>being</i> judges.</p> <p>(32) Because their vine <i>is</i> of the vine of Sodom, and of the fields of Gomorrah: their grapes <i>are</i> grapes of gall, their clusters <i>are</i> bitter:</p> <p>(33) Their wine <i>is</i> the poison of dragons, and the cruel venom of snakes.</p> <p>(34) <i>Is this not laid up in store with Me, and sealed up among My treasures?</i></p> <p>(35) <i>To Me belongs vengeance, and reward; their foot shall slide in due time: because the day of their calamity is at hand, and the things that shall come upon them come quickly.</i></p> <p>(36) <i>Because the LORD {Jehovah} shall judge His people, and He Himself shall repent for His servants, when He sees that their power is gone, and there is no one shut up, or left.</i></p> <p>(37) <i>And He shall say, Where are their gods, their rock in whom they trusted,</i></p> <p>(38) <i>Which ate the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.</i></p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(39) See now that I, <i>even</i> I, <i>am</i> he, and <i>there</i> is no god with me: I kill, and I make alive; I wound, and I heal: neither <i>is there any</i> that can deliver out of my hand.</p> <p>(40) For I lift up my hand to heaven, and say, I live for ever.</p> <p>(41) If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.</p> <p>(42) I will make mine arrows drunk with blood, and my sword shall devour flesh; <i>and that</i> with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.</p> <p>(43) Rejoice, O ye nations, <i>with</i> his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, <i>and</i> to his people.</p> <p>(44) And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.</p> <p>(45) And Moses made an end of speaking all these words to all Israel:</p> <p>(46) And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.</p> <p>(47) For it <i>is</i> not a vain thing for you; because it <i>is</i> your life: and through this thing ye shall prolong <i>your</i> days in the land, whither ye go over Jordan to possess it.</p>	<p>(39) See now that I, <i>even</i> I, <i>am</i> He, and <i>there</i> is no god with Me: I kill, and I make alive; I wound, and I heal: neither <i>is there any</i> that can deliver out of My hand.</p> <p>(40) Because I lift up My hand to heaven, and say, I live forever.</p> <p>(41) If I sharpen My glittering sword, and My hand takes hold on judgment; I will render vengeance to My enemies, and will reward those who hate Me.</p> <p>(42) I will make My arrows drunk with blood, and My sword shall devour flesh; <i>and that</i> with the blood of the dead and of the captives, from the beginning of revenges upon the enemy.</p> <p>(43) Rejoice, O you nations, <i>with</i> His people: because He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful to His land, <i>and</i> to His people.</p> <p>(44) And Moses came and spoke all the words of this song in the ears of the people, he, and Hoshea {Joshua}^b the son of Nun.</p> <p>(45) And Moses made an end of speaking all these words to all Israel:</p> <p>(46) And he said to them, Set your hearts to all the words which I testify among you this day, which you shall command your children to observe to do, all the words of this law.</p> <p>(47) Because it <i>is</i> not a vain thing for you; because it <i>is</i> your life: and through this thing you shall prolong <i>your</i> days in the land, where you go over Jordan to possess it.</p>
32:44b - Hoshea - another spelling of Joshua	

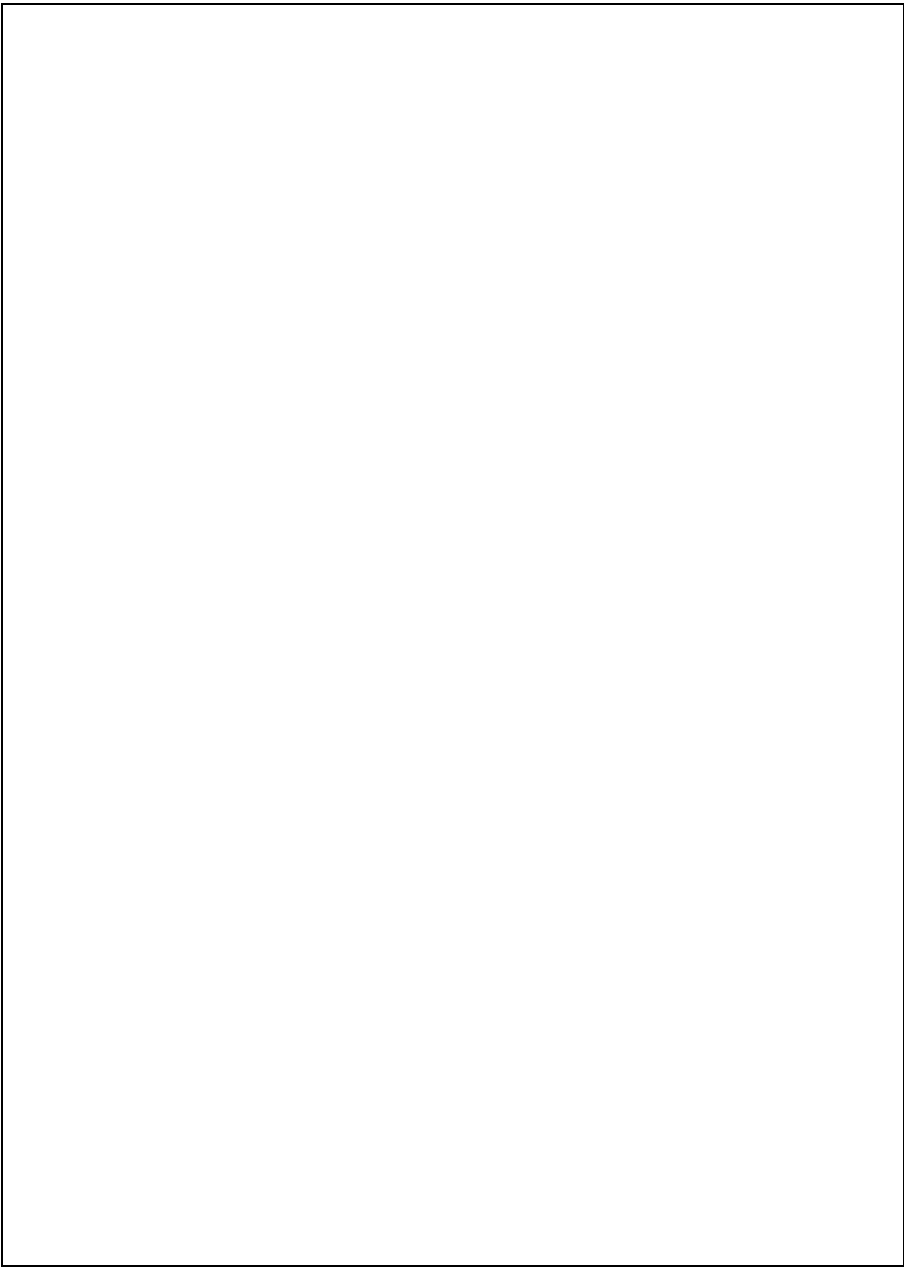
{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(48) And the LORD spake unto Moses that selfsame day, saying,</p> <p>(49) Get thee up into this mountain Abarim, <i>unto</i> mount Nebo, which <i>is</i> in the land of Moab, that <i>is</i> over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:</p> <p>(50) And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:</p> <p>(51) Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.</p> <p>(52) Yet thou shalt see the land before <i>thee</i>; but thou shalt not go thither unto the land which I give the children of Israel.</p> <p>Chapter 33</p> <p>(1) And this <i>is</i> the blessing, wherewith Moses the man of God blessed the children of Israel before his death.</p> <p>(2) And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand <i>went</i> a fiery law for them.</p> <p>(3) Yea, he loved the people; all his saints <i>are</i> in thy hand: and they sat down at thy feet; <i>every one</i> shall receive of thy words.</p> <p>(4) Moses commanded us a law, <i>even</i> the inheritance of the congregation of Jacob.</p> <p>(5) And he was king in Jeshurun, when the heads of the people <i>and</i> the tribes of Israel were gathered together.</p> <p>(6) Let Reuben live, and not die; and let <i>not</i> his men be few.</p>	<p>(48) And the LORD {Jehovah} spoke to Moses that very same day, saying,</p> <p>(49) <i>Get yourself up into this mountain Abarim, to mount Nebo, which is in the land of Moab, that is opposite Jericho; and see the land of Canaan, which I give to the children of Israel for a possession:</i></p> <p>(50) <i>And die in the mount where you go up, and be gathered to your people; as Aaron your brother died in mount Hor, and was gathered to his people:</i></p> <p>(51) <i>Because you sinned against Me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because you did not sanctify Me in the midst of the children of Israel.^c</i></p> <p>(52) <i>Yet you shall see the land before you; but you shall not go there to the land which I give the children of Israel.</i></p> <p>Chapter 33</p> <p>(1) And this <i>is</i> the blessing, with which Moses the man of God blessed the children of Israel before his death.</p> <p>(2) And he said, The LORD {Jehovah} came from Sinai, and rose up from Seir to them; He shone forth from mount Paran, and He came with ten thousands of saints: from His right hand <i>went</i> a fiery law for them.</p> <p>(3) Yes, He loved the people; all His saints <i>are</i> in your hand: and they sat down at your feet; <i>everyone</i> shall receive of your words.</p> <p>(4) Moses commanded us a law, <i>even</i> the inheritance of the congregation of Jacob.</p> <p>(5) And he was king in Jeshurun {upright; righteous one [a reference to Israel]}^a when the heads of the people <i>and</i> the tribes of Israel were gathered together.</p>
<p>32:51c – Ex. 17:7; Num. 20:11-12</p> <p>33:5a - Jeshurun {יֵשׁוּרֻן} – upright; righteous one - a reference to Israel – see note on Deut. 32:15; Is. 44:2</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(6) Let Reuben live, and not die; and let <i>not</i> his men be few.</p> <p>(7) And this <i>is the blessing</i> of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help <i>to him</i> from his enemies.</p> <p>(8) And of Levi he said, <i>Let</i> thy Thummim and thy Urim <i>be</i> with thy holy one, whom thou didst prove at Massah, <i>and with</i> whom thou didst strive at the waters of Meribah;</p> <p>(9) Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.</p> <p>(10) They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.</p> <p>(11) Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.</p> <p>(12) <i>And</i> of Benjamin he said, The beloved of the LORD shall dwell in safety by him; <i>and the LORD</i> shall cover him all the day long, and he shall dwell between his shoulders.</p> <p>(13) And of Joseph he said, Blessed of the LORD <i>be</i> his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,</p>	<p>(6) Let Reuben live, and not die; and let <i>not</i> his men be few.</p> <p>(7) And this <i>is the blessing</i> of Judah: and he said, Hear, LORD {Jehovah}, the voice of Judah, and bring him to his people: let his hands be sufficient for him; and You be a help <i>to him</i> from his enemies.</p> <p>(8) And of Levi he said, <i>Let</i> your Thummim and your Urim^b <i>be</i> with your holy one, whom you proved at Massah, <i>and with</i> whom you strove at the waters of Meribah;</p> <p>(9) Who said to his father and to his mother, I have not seen him; neither did he acknowledge his brothers, nor knew his own children: because they have observed Your word, and kept Your covenant.</p> <p>(10) They shall teach Jacob Your judgments, and Israel Your law: they shall put incense before You, and whole burnt sacrifice upon Your altar.</p> <p>(11) LORD {Jehovah}, bless his substance, and accept the work of his hands: strike through the thighs of those who rise against him, and of those who hate him, that they not rise again.</p> <p>(12) <i>And</i> of Benjamin he said, The beloved of the LORD {Jehovah} shall live in safety by him; <i>and the LORD</i> {Jehovah} shall cover him all the day long, and he shall live between His shoulders.</p> <p>(13) And of Joseph he said, may his land be blessed of the LORD {Jehovah}, because the precious things of heaven, for the dew, and for the deep that couches beneath,</p>
<p>33:8b - Urim {אֲרִי} - flame, or light; - Thummim {תַּמִּימִם} – perfections ; Ex. 28:30. The Urim and Thummin represented the perfect light or truth of God - We have no description in scripture as to what these pieces actually looked like. According to Jewish tradition these pieces to be added to Aaron's breastplate were given to Moses by God Himself. In Num. 27:21 and I Sam. 28:6 they represent God's answer to questions asked of Him. Some believe they were tossed like dice to receive an answer. Lots were often cast in scripture to determine God's will, but the Urim and Thummin are never mentioned in those scriptures. Josephus and other Jewish writers state they were the twelve stones on the high priest's breastplate.</p>	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(14) And for the precious fruits <i>brought forth</i> by the sun, and for the precious things put forth by the moon,</p> <p>(15) And for the chief things of the ancient mountains, and for the precious things of the lasting hills,</p> <p>(16) And for the precious things of the earth and fulness thereof, and <i>for</i> the good will of him that dwelt in the bush: let <i>the blessing</i> come upon the head of Joseph, and upon the top of the head of him <i>that was</i> separated from his brethren.</p> <p>(17) His glory <i>is like</i> the firstling of his bullock, and his horns <i>are like</i> the horns of unicorns: with them he shall push the people together to the ends of the earth: and they <i>are</i> the ten thousands of Ephraim, and they <i>are</i> the thousands of Manasseh.</p> <p>(18) And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.</p> <p>(19) They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck <i>of</i> the abundance of the seas, and <i>of</i> treasures hid in the sand.</p> <p>(20) And of Gad he said, Blessed <i>be</i> he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.</p> <p>(21) And he provided the first part for himself, because there, <i>in</i> a portion of the lawgiver, <i>was he</i> seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.</p>	<p>(14) And for the precious fruits <i>brought forth</i> by the sun, and for the precious things put forth by the moon,</p> <p>(15) And for the chief things of the ancient mountains, and for the precious things of the lasting hills,</p> <p>(16) And for the precious things of the earth and fullness of it, and <i>for</i> the good will of him who lives in the bush: let <i>the blessing</i> come upon the head of Joseph, and upon the top of his head <i>who was</i> separated from his brothers.</p> <p>(17) His glory <i>is like</i> the first born of his bull, and his horns <i>are like</i> the horns of unicorns: with them he shall push the people together to the ends of the earth: and they <i>are</i> the ten thousands of Ephraim, and they <i>are</i> the thousands of Manasseh.</p> <p>(18) And of Zebulun he said, Rejoice, Zebulun, in your going out; and, Issachar, in your tents.</p> <p>(19) They shall call the people to the mountain; there they shall offer sacrifices of righteousness: because they shall nurse <i>of</i> the abundance of the seas, and <i>of</i> treasures hid in the sand.</p> <p>(20) And of Gad he said, Blessed <i>is</i> he who enlarges Gad: he lives as a lion, and tears the arm with the crown of the head.</p> <p>(21) And he provided the first part for himself, because there, <i>in</i> a portion of the lawgiver, <i>he was</i> seated; and he came with the heads of the people, he executed the justice of the LORD {Jehovah}, and his judgments with Israel.</p>

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(22) And of Dan he said, Dan <i>is</i> a lion's whelp: he shall leap from Bashan.</p> <p>(23) And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.</p> <p>(24) And of Asher he said, <i>Let Asher be</i> blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.</p> <p>(25) Thy shoes <i>shall be</i> iron and brass; and as thy days, <i>so shall</i> thy strength <i>be</i>.</p> <p>(26) <i>There is</i> none like unto the God of Jeshurun, <i>who</i> rideth upon the heaven in thy help, and in his excellency on the sky.</p> <p>(27) The eternal God <i>is thy</i> refuge, and underneath <i>are</i> the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy <i>them</i>.</p> <p>(28) Israel then shall dwell in safety alone: the fountain of Jacob <i>shall be</i> upon a land of corn and wine; also his heavens shall drop down dew.</p> <p>(29) Happy <i>art</i> thou, O Israel: who <i>is</i> like unto thee, O people saved by the LORD, the shield of thy help, and who <i>is</i> the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.</p> <p>Chapter 34</p> <p>(1) And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that <i>is</i> over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,</p> <p>(2) And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,</p>	<p>(22) And of Dan he said, Dan <i>is</i> a lion's cub: he shall leap from Bashan.</p> <p>(23) And of Naphtali he said, O Naphtali, satisfied with favor, and full with the blessing of the LORD {Jehovah}: you possess the west and the south.</p> <p>(24) And of Asher he said, <i>Let Asher be</i> blessed with children; let him be acceptable to his brothers, and let him dip his foot in oil.</p> <p>(25) Your shoes <i>shall be</i> iron and brass; and as your days, <i>so shall</i> your strength <i>be</i>.</p> <p>(26) <i>There is</i> no one like the God of Jeshurun {upright; righteous one [Israel]},^c <i>who</i> rides upon the heaven in your help, and in His excellency on the sky.</p> <p>(27) The eternal God <i>is your</i> refuge, and underneath <i>are</i> the everlasting arms: and He shall thrust out the enemy from before you; and shall say, <i>Destroy them</i>.</p> <p>(28) Israel then shall live in safety alone: the fountain of Jacob <i>shall be</i> upon a land of corn and wine; also His heavens shall drop down dew.</p> <p>(29) Happy <i>are</i> you, O Israel: who <i>is</i> like you, O people saved by the LORD {Jehovah}, the shield of your help, and Who <i>is</i> the sword of your excellency! and your enemies shall be found liars to you; and you shall tread upon their high places.</p> <p>Chapter 34</p> <p>(1) And Moses went up from the plains of Moab to the mountain of Nebo, to the top of Pisgah, that <i>is</i> opposite Jericho. And the LORD {Jehovah} showed him all the land of Gilead, to Dan,</p> <p>(2) And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, to the farthest sea {Mediterranean Sea},</p>
33:26c - Jeshurun – upright; righteous one - Israel – see Deut. 32:15; Is. 44:2	

{05} Deuteronomy	
King James 1769 Version	King James Paraphrase
<p>(3) And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.</p> <p>(4) And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see <i>it</i> with thine eyes, but thou shalt not go over thither.</p> <p>(5) So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.</p> <p>(6) And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.</p> <p>(7) And Moses <i>was</i> an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.</p> <p>(8) And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping <i>and</i> mourning for Moses were ended.</p> <p>(9) And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.</p> <p>(10) And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,</p> <p>(11) In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,</p> <p>(12) And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.</p>	<p>(3) And the south, and the plain of the valley of Jericho, the city of palm trees, to Zoar.</p> <p>(4) And the LORD {Jehovah} said to him, This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, I will give it to your descendants: I have caused you to see <i>it</i> with your own eyes, but you shall not go over there.</p> <p>(5) So Moses the servant of the LORD {Jehovah} died there in the land of Moab, according to the word of the LORD {Jehovah}.</p> <p>(6) And He buried him in a valley in the land of Moab, opposite Bethpeor: but no man knows of his tomb to this day.</p> <p>(7) And Moses <i>was</i> one hundred twenty years old when he died {2552 A.H./C-1490 B.C.}: his eye was not dim, nor his natural strength abated.</p> <p>(8) And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping <i>and</i> mourning for Moses were ended.</p> <p>(9) And Joshua the son of Nun was full of the spirit of wisdom; because Moses had laid his hands upon him: and the children of Israel listened to him, and did as the LORD {Jehovah} commanded Moses.</p> <p>(10) And there has not arisen a prophet since in Israel like Moses, whom the LORD {Jehovah} knew face to face,</p> <p>(11) In all the signs and the wonders, which the LORD {Jehovah} sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,</p> <p>(12) And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.</p>



{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,</p> <p>(2) Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, <i>even</i> to the children of Israel.</p> <p>(3) Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.</p> <p>(4) From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.</p> <p>(5) There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.</p> <p>(6) Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.</p> <p>(7) Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it <i>to</i> the right hand or <i>to</i> the left, that thou mayest prosper whithersoever thou goest.</p>	<p>Chapter 1</p> <p>(1) Now after the death of Moses the servant of the LORD {Jehovah} {2553 A.H./C- 1489 B.C.} it came to pass, that the LORD {Jehovah} spoke to Joshua {Jehovah saves} the son of Nun,* Moses' minister, saying,</p> <p>(2) <i>Moses My servant is dead; now therefore arise, go over this Jordan River, you, and all this people, to the land which I give to them, even to the children of Israel.</i></p> <p>(3) Every place that the sole of your foot shall tread upon, that I have given to you, as I said to Moses.</p> <p>(4) From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the great {Mediterranean} sea towards the going down of the sun, shall be your coast.</p> <p>(5) No man will be able to stand before you all the days of your life: as I was with Moses, so I will be with you: I will not fail you, nor forsake you.</p> <p>(6) Be strong and of a good courage: because to this people you shall divide the land for an inheritance, which I swore to their forefathers to give them.</p> <p>(7) Only be strong and very courageous, that you may observe to do according to all the law, which Moses My servant commanded you: do not turn from it <i>to</i> the right hand or <i>to</i> the left, that you may prosper wherever you go.</p>
<p>1:1a - Joshua {יהושע} - Jehovah saves – see note on Mat. 1:21 - 41 years after exodus from Egypt - See: Appendix G: World Time Line of Biblical History</p> <p>41 years after exodus from Egypt - See: Appendix G: World Time Line of Biblical History [* 2553 A.H./C- 1489 B.C.]</p>	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(8) This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.</p> <p>(9) Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.</p> <p>(10) Then Joshua commanded the officers of the people, saying,</p> <p>(11) Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.</p> <p>(12) And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,</p> <p>(13) Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.</p> <p>(14) Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;</p>	<p>(8) This book of the law shall not depart out of your mouth; but you shall meditate on it day and night, that you may observe to do according to all that is written in it: because then you shall make your way prosperous, and then you shall have good success.</p> <p>(9) Have I not commanded you? Be strong and of a good courage; do not be afraid, neither be dismayed: because the LORD {Jehovah} your God is with you wherever you go.</p> <p>(10) Then Joshua commanded the officers of the people, saying,</p> <p>(11) Pass through the host {multitude}, and command the people, saying, Prepare for yourselves food; because within three days you shall pass over this Jordan River, to go in to possess the land, which the LORD {Jehovah} your God gives you to possess.</p> <p>(12) And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, Joshua spoke, saying,</p> <p>(13) Remember the word which Moses the servant of the LORD {Jehovah} commanded you, saying, The LORD {Jehovah} your God has given you rest, and has given you this land {east of the Jordan River}.</p> <p>(14) Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side {east} of the Jordan River; but you shall pass before your brothers armed, all the mighty men of valor, and help them;</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(15) Until the LORD have given your brethren rest, as <i>he hath given</i> you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan toward the sunrising.</p> <p>(16) And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.</p> <p>(17) According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.</p> <p>(18) Whosoever <i>he be</i> that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.</p> <p>Chapter 2</p> <p>(1) And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.</p> <p>(2) And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.</p> <p>(3) And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.</p>	<p>(15) Until the LORD {Jehovah} has given your brothers rest, as <i>He has given</i> you, and they also have possessed the land which the LORD {Jehovah} your God gives them: then you shall return to the land of your possession, and enjoy it, which Moses the LORD's {Jehovah's} servant gave you on this side {east} of the Jordan River towards the sunrise.</p> <p>(16) And they answered Joshua, saying, All that you have commanded us we will do, and wherever you send us, we will go.</p> <p>(17) Just as we listened to Moses in all things, so we will listen to you: only may the LORD {Jehovah} your God be with you, as He was with Moses.</p> <p>(18) Whoever <i>he may be</i> who rebels against your commandment, and will not listen to your words in all that you command him, he shall be put to death: only be strong and of a good courage.</p> <p>Chapter 2</p> <p>(1) And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into a prostitute's house, named Rahab, and lodged there.</p> <p>(2) And it was told to the king of Jericho, saying, There came men in here tonight of the children of Israel to search out the country.</p> <p>(3) And the king of Jericho sent to Rahab, saying, Bring forth the men who have come to you, who have entered into your house: because they have come to search out all the country.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(4) And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they <i>were</i>:</p> <p>(5) And it came to pass <i>about the time</i> of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.</p> <p>(6) But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.</p> <p>(7) And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.</p> <p>(8) And before they were laid down, she came up unto them upon the roof;</p> <p>(9) And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.</p> <p>(10) For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that <i>were</i> on the other side Jordan, Sihon and Og, whom ye utterly destroyed.</p> <p>(11) And as soon as we had heard <i>these things</i>, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he <i>is</i> God in heaven above, and in earth beneath.</p>	<p>(4) And the woman took the two men, and hid them, and said this, There came men to me, but I did not know where they <i>were from</i>:</p> <p>(5) And it came to pass <i>about the time</i> of shutting of the gate, when it was dark, that the men went out: where the men went I do not know: pursue after them quickly; because you shall overtake them.</p> <p>(6) But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.</p> <p>(7) And the men pursued after them all the way to the Jordan River to the fords: and as soon as those who pursued after them had left, they shut the gate.</p> <p>(8) And before they had laid down for the night, she came up to them upon the roof;</p> <p>(9) And she said to the men, I know that the LORD {Jehovah} has given you the land, and that your terror has fallen upon us, and that all those who live in the land faint because of you.</p> <p>(10) Because we have heard how the LORD {Jehovah} dried up the water of the Red Sea for you, when you came out of Egypt; and what you did to the two kings of the Amorites, that <i>were</i> on the other side {east} of the Jordan River, Sihon and Og, whom you completely destroyed.</p> <p>(11) And as soon as we had heard <i>these things</i>, our hearts melted, neither did there remain any more courage in any man, because of you: because the LORD {Jehovah} your God, He <i>is</i> God in heaven above, and in earth beneath.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(12) Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:</p> <p>(13) And <i>that</i> ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.</p> <p>(14) And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.</p> <p>(15) Then she let them down by a cord through the window: for her house <i>was</i> upon the town wall, and she dwelt upon the wall.</p> <p>(16) And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.</p> <p>(17) And the men said unto her, We <i>will be</i> blameless of this thine oath which thou hast made us swear.</p> <p>(18) Behold, <i>when</i> we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.</p> <p>(19) And it shall be, <i>that</i> whosoever shall go out of the doors of thy house into the street, his blood <i>shall be</i> upon his head, and we <i>will be</i> guiltless: and whosoever shall be with thee in the house, his blood <i>shall be</i> on our head, if <i>any</i> hand be upon him.</p>	<p>(12) Now therefore, I ask you, swear to me by the LORD {Jehovah}, since I have shown you kindness, that you will also show kindness to my father's house, and give me a true token:</p> <p>(13) And <i>that</i> you will save alive my father, and my mother, and my brothers, and my sisters, and all that they have, and deliver our lives from death.</p> <p>(14) And the men answered her, Our life for yours, if you do not tell our business. And it shall be, when the LORD {Jehovah} has given us the land, that we will deal kindly and truly with you.</p> <p>(15) Then she let them down by a rope through the window: because her house <i>was</i> upon the town wall, and she lived upon the wall.</p> <p>(16) And she said to them, Go to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers have returned: and afterward you may go your way.</p> <p>(17) And the men said to her, We <i>will be</i> blameless of this your oath which you have made us swear.</p> <p>(18) <i>When</i> we come into the land, you shall bind this line of scarlet thread in the window by which you let us down: and you shall bring your father, and your mother, and your brothers, and all your father's household, home to you.</p> <p>(19) And it shall be, <i>that</i> whoever shall go out of the doors of your house into the street, his blood <i>shall be</i> upon his head, and we <i>will be</i> guiltless: and whoever shall be with you in the house, his blood <i>shall be</i> on our head, if <i>any</i> hand is put upon him.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(20) And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.</p> <p>(21) And she said, According unto your words, so <i>be</i> it. And she sent them away, and they departed: and she bound the scarlet line in the window.</p> <p>(22) And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought <i>them</i> throughout all the way, but found <i>them</i> not.</p> <p>(23) So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all <i>things</i> that befell them:</p> <p>(24) And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.</p> <p>Chapter 3</p> <p>(1) And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.</p> <p>(2) And it came to pass after three days, that the officers went through the host;</p> <p>(3) And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.</p>	<p>(20) And if you tell this our business, then we will cancel your oath which you have made us swear.</p> <p>(21) And she said, Let it be according to your words. And she sent them away, and they departed: and she bound the scarlet line in the window.</p> <p>(22) And they went, and came to the mountain, and stayed there three days, until the pursuers had returned: and the pursuers sought <i>them</i> all along the road, but did not find <i>them</i>.</p> <p>(23) So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all <i>things</i> that happened to them:</p> <p>(24) And they said to Joshua, Truly the LORD {Jehovah} has delivered into our hands all the land; because even all those who live in the country are faint because of us.</p> <p>Chapter 3</p> <p>(1) And Joshua rose early in the morning; and they removed from Shittim, and came to the Jordan River, he and all the children of Israel, and lodged there before they passed over.</p> <p>(2) And it came to pass after three days, that the officers went through the host {multitude};</p> <p>(3) And they commanded the people, saying, When you see the ark of the covenant of the LORD {Jehovah} your God, and the priests the Levites carrying it, then you shall remove from your place, and follow after it.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(4) Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed <i>this</i> way heretofore.</p> <p>(5) And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.</p> <p>(6) And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.</p> <p>(7) And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.</p> <p>(8) And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.</p> <p>(9) And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.</p> <p>(10) And Joshua said, Hereby ye shall know that the living God <i>is</i> among you, and <i>that</i> he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.</p> <p>(11) Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.</p> <p>(12) Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.</p>	<p>(4) Yet there shall be a space between you and it, about two thousand cubits {about 3000 ft; 914 m.}^a by measure: do not come near it, that you may know the way by which you must go: because you have not passed <i>this</i> way before.</p> <p>(5) And Joshua said to the people, Sanctify {cleanse; make holy} yourselves: because tomorrow the LORD {Jehovah} will do wonders among you.</p> <p>(6) And Joshua spoke to the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.</p> <p>(7) And the LORD {Jehovah} said to Joshua, <i>This day I will begin to magnify you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you.</i></p> <p>(8) <i>And you shall command the priests who carry the ark of the covenant, saying, When you have come to the banks of the water of the Jordan River, you shall stand still in the Jordan River.</i></p> <p>(9) And Joshua said to the children of Israel, Come here, and hear the words of the LORD {Jehovah} your God.</p> <p>(10) And Joshua said, By this you shall know that the living God <i>is</i> among you, and <i>that</i> He will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.</p> <p>(11) See, the ark of the covenant of the Lord of all the earth passes over before you into the Jordan River.</p> <p>(12) Now therefore choose for yourselves twelve men out of the tribes of Israel, out of every tribe a man.</p>
3:4a – cubit – about 1.5 feet; 0.46 meters – see Appendix J: Bible Weights and Measures	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(13) And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, <i>that</i> the waters of Jordan shall be cut off <i>from</i> the waters that come down from above; and they shall stand upon an heap.</p> <p>(14) And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;</p> <p>(15) And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)</p> <p>(16) That the waters which came down from above stood <i>and</i> rose up upon an heap very far from the city Adam, <i>that is</i> beside Zaretan: and those that came down toward the sea of the plain, <i>even</i> the salt sea, failed, <i>and</i> were cut off: and the people passed over right against Jericho.</p> <p>(17) And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.</p> <p>Chapter 4</p> <p>(1) And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,</p> <p>(2) Take you twelve men out of the people, out of every tribe a man,</p>	<p>(13) And it shall come to pass, as soon as the soles of the feet of the priests who carry the ark of the LORD {Jehovah}, the Lord of all the earth, shall rest in the waters of the Jordan River, <i>that</i> the waters of the Jordan River shall be cut off <i>from</i> the waters that come down from above; and they shall stand up as a hill.</p> <p>(14) And it came to pass, when the people removed from their tents, to pass over the Jordan River, and the priests carrying the ark of the covenant before the people;</p> <p>(15) And as those who carried the ark had come to the Jordan River, and the feet of the priests who carried the ark were dipped in the edge of the water, (because the Jordan River overflows all its banks all the time of harvest,)^b</p> <p>(16) That the waters which came down from above stood <i>and</i> rose up as a hill very far from the city Adam, <i>that is</i> beside Zaretan: and those who came down towards the sea of the plain, <i>even</i> the salt sea {Dead Sea}, failed, <i>and</i> were cut off: and the people passed over opposite Jericho.</p> <p>(17) And the priests who carried the ark of the covenant of the LORD {Jehovah} stood firm on dry ground in the midst of the Jordan River, and all the Israelites passed over on dry ground, until all the people had completely passed over the Jordan.</p> <p>Chapter 4</p> <p>(1) And it came to pass, when all the people had completely passed over the Jordan River, that the LORD {Jehovah} spoke to Joshua, saying,</p> <p>(2) Choose for yourself twelve men out of the people, out of every tribe a man,</p>
<p>3:15b - spring harvest - month of Nisan [March-April] - month of the Passover - see Josh. 5:10</p>	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(3) And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.</p> <p>(4) Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:</p> <p>(5) And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:</p> <p>(6) That this may be a sign among you, <i>that</i> when your children ask <i>their fathers</i> in time to come, saying, What <i>mean</i> ye by these stones?</p> <p>(7) Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.</p> <p>(8) And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.</p> <p>(9) And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.</p>	<p>(3) And command them, saying, Take from out of the midst of the Jordan River, out of the place where the priests' feet stood firm, twelve stones,^a and you shall carry them over with you, and leave them in the place where you shall lodge for the night.</p> <p>(4) Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:</p> <p>(5) And Joshua said to them, Pass over before the ark of the LORD {Jehovah} your God into the midst of the Jordan River, and each of you take up a stone upon his shoulder, according to the number of the tribes of the children of Israel:</p> <p>(6) That this may be a sign among you, <i>that</i> when your children ask <i>their fathers</i> in time to come, saying, What do you <i>mean</i> by these stones?</p> <p>(7) Then you shall answer them, That the waters of the Jordan River were cut off before the ark of the covenant of the LORD {Jehovah}; when it passed over the Jordan River, the waters of the Jordan River were cut off: and these stones shall be for a memorial to the children of Israel forever.</p> <p>(8) And the children of Israel did as Joshua commanded, and took up twelve stones out of the midst of the Jordan River, as the LORD {Jehovah} had spoken to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there.</p> <p>(9) And Joshua set up twelve stones in the midst of the Jordan River, in the place where the feet of the priests who carried the ark of the covenant stood: and they are there to this day.</p>
4:3a – take up twelve stones - see Deut. 27:2f	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(10) For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.</p> <p>(11) And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.</p> <p>(12) And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:</p> <p>(13) About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.</p> <p>(14) On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.</p> <p>(15) And the LORD spake unto Joshua, saying,</p> <p>(16) Command the priests that bear the ark of the testimony, that they come up out of Jordan.</p> <p>(17) Joshua therefore commanded the priests, saying, Come ye up out of Jordan.</p> <p>(18) And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, <i>and</i> the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as <i>they did</i> before.</p>	<p>(10) Because the priests who carried the ark stood in the midst of the Jordan River, until everything was finished that the LORD {Jehovah} commanded Joshua to speak to the people, according to all that Moses commanded Joshua: and the people quickly passed over.</p> <p>(11) And it came to pass, when all the people had completely passed over, that the ark of the LORD {Jehovah} passed over, and the priests, in the presence of the people.</p> <p>(12) And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spoke to them:</p> <p>(13) About forty thousand prepared for war passed over before the LORD {Jehovah} to battle, to the plains of Jericho.</p> <p>(14) On that day the LORD {Jehovah} magnified Joshua in the sight of all Israel; and they feared {revered; honored} him, as they feared {revered; honored} Moses, all the days of his life.</p> <p>(15) And the LORD {Jehovah} spoke to Joshua, saying,</p> <p>(16) Command the priests who carry the ark of the testimony {covenant}, that they come up out of the Jordan River.</p> <p>(17) Joshua therefore commanded the priests, saying, Come up out of the Jordan River.</p> <p>(18) And it came to pass, when the priests who carried the ark of the covenant of the LORD {Jehovah} had come up out of the midst of the Jordan River, <i>and</i> the soles of the priests' feet were lifted up onto the dry land, that the waters of the Jordan River returned to their place, and flowed over all its banks, as <i>they did</i> before.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(19) And the people came up out of Jordan on the tenth <i>day</i> of the first month, and encamped in Gilgal, in the east border of Jericho.</p> <p>(20) And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.</p> <p>(21) And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What <i>mean</i> these stones?</p> <p>(22) Then ye shall let your children know, saying, Israel came over this Jordan on dry land.</p> <p>(23) For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:</p> <p>(24) That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.</p>	<p>(19) And the people came up out of the Jordan River on the tenth <i>day</i> of the first month {Nisan 10 [March-April]} {2553 A.H./C- 1489 B.C.},^{b*} and encamped in Gilgal {rolled away},^c in the east border of Jericho.</p> <p>(20) And those twelve stones, which they took out of the Jordan River, Joshua stacked up in Gilgal.</p> <p>(21) And he spoke to the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What do these stones <i>mean</i>?</p> <p>(22) Then you shall let your children know, saying, Israel came over this Jordan River on dry land.</p> <p>(23) Because the LORD {Jehovah} your God dried up the waters of the Jordan River from before you, until you were passed over, as the LORD {Jehovah} your God did to the Red Sea, which He dried up from before us, until we had passed over:</p> <p>(24) That all the people of the earth might know the hand of the LORD {Jehovah}, that it is mighty: that you might fear {revere; honor} the LORD {Jehovah} your God forever.</p>
<p>4:19b - tenth day of the first month Nisan [March-April] - See Josh. 5:10 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com; Ex, 12:2-3; See note on Jn. 12:12</p> <p>4:19c – Gilgal {גִּלְגָל} – rolled away – see Josh. 5:9</p>	
<p>41 years after exodus from Egypt [* 2553 A.H./C- 1489 B.C.]</p>	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>Chapter 5</p> <p>(1) And it came to pass, when all the kings of the Amorites, which <i>were</i> on the side of Jordan westward, and all the kings of the Canaanites, which <i>were</i> by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.</p> <p>(2) At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.</p> <p>(3) And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.</p> <p>(4) And this <i>is</i> the cause why Joshua did circumcise: All the people that came out of Egypt, <i>that were</i> males, <i>even</i> all the men of war, died in the wilderness by the way, after they came out of Egypt.</p> <p>(5) Now all the people that came out were circumcised: but all the people <i>that were</i> born in the wilderness by the way as they came forth out of Egypt, <i>them</i> they had not circumcised.</p> <p>(6) For the children of Israel walked forty years in the wilderness, till all the people <i>that were</i> men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.</p>	<p>Chapter 5</p> <p>(1) And it came to pass, when all the kings of the Amorites, who <i>were</i> on the west side of the Jordan River, and all the kings of the Canaanites, who <i>were</i> by the sea {Dead Sea}, heard that the LORD {Jehovah} had dried up the waters of the Jordan River from before the children of Israel, until we had passed over, that their hearts melted, neither was there spirit in them anymore, because of the children of Israel.</p> <p>(2) At that time the LORD {Jehovah} said to Joshua, Make for yourselves sharp knives, and circumcise again the children of Israel the second time.</p> <p>(3) And Joshua made for himself sharp knives, and circumcised the children of Israel at the hill of the foreskins.</p> <p>(4) And this <i>is</i> the reason why Joshua circumcised {all the males}: All the people who came out of Egypt, who <i>were</i> males, <i>even</i> all the men of war, died in the wilderness along the way, after they came out of Egypt.</p> <p>(5) Now all the people who came out were circumcised: but all the people who <i>were</i> born in the wilderness along the way as they came forth out of Egypt, <i>these</i> had not been circumcised.</p> <p>(6) Because the children of Israel walked forty years in the wilderness, until all the people who <i>were</i> men of war, who came out of Egypt, were consumed, because they did not obey the voice of the LORD {Jehovah}: to whom the LORD {Jehovah} swore that He would not show them the land, which the LORD {Jehovah} swore to their fathers that He would give us, a land that flows with milk and honey.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(7) And their children, <i>whom</i> he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.</p> <p>(8) And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.</p> <p>(9) And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.</p> <p>(10) And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.</p> <p>(11) And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched <i>corn</i> in the selfsame day.</p> <p>(12) And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.</p> <p>(13) And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, <i>Art</i> thou for us, or for our adversaries?</p>	<p>(7) And their children, <i>whom</i> He raised up in their place, these Joshua circumcised: because they were uncircumcised, because they had not circumcised them along the way.</p> <p>(8) And it came to pass, when they had finished circumcising all the people, that they stayed in their places in the camp, until they were healed.</p> <p>(9) And the LORD {Jehovah} said to Joshua, Today I have rolled away the reproach of Egypt from off you. Therefore the name of the place is called Gilgal {rolled away}^a to this day.</p> <p>(10) And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month {Nisan 14 [March-April]} {2553 A.H./C- 1489 B.C.} at evening,^b in the plains of Jericho.</p> <p>(11) And they ate of the old corn of the land on the morning after the Passover, unleavened cakes, and parched <i>corn</i> in the very same day.</p> <p>(12) And the manna ceased in the morning after they had eaten of the old corn of the land; neither did the children of Israel have manna anymore; but they ate of the fruit of the land of Canaan that year.</p> <p>(13) And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, he saw, there stood a Man opposite him with His sword drawn in His hand: and Joshua went to Him, and said to Him, <i>Are</i> you for us, or for our adversaries?</p>
<p>5:9a - Gilgal {גלגל} - rolled away</p> <p>5:10b - evening of the fourteenth day of the first month {Nisan [March-April]} is the Passover Lev. 23:5 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com See also Appendix K: What Day of The Week Was Jesus Crucified? And Appendix N: Fulfilled Holy Days</p>	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(14) And he said, Nay; but <i>as</i> captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?</p> <p>(15) And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.</p> <p>Chapter 6</p> <p>(1) Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.</p> <p>(2) And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, <i>and</i> the mighty men of valour.</p> <p>(3) And ye shall compass the city, all <i>ye</i> men of war, <i>and</i> go round about the city once. Thus shalt thou do six days.</p> <p>(4) And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.</p> <p>(5) And it shall come to pass, that when they make a long <i>blast</i> with the ram's horn, <i>and</i> when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.</p> <p>(6) And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.</p>	<p>(14) And He said, <i>Neither, but as captain of the host {army} of the LORD {Jehovah} I have now come.</i> And Joshua fell on his face to the earth, and worshiped, and said to Him, What does my Lord say to His servant?</p> <p>(15) And the captain of the LORD's {Jehovah's} host {army} said to Joshua, <i>Loosen your shoe from off your foot; because the place on which you stand is holy.</i> And Joshua did so.^c</p> <p>Chapter 6</p> <p>(1) Now Jericho was tightly shut up because of the children of Israel: no one went out, and no one came in.</p> <p>(2) And the LORD {Jehovah} said to Joshua, <i>See, I have given into your hand Jericho, and its king, and its mighty men of valor.</i></p> <p>(3) <i>And you shall go around the city, all your men of war, and go around the city once. This you shall do six days.</i></p> <p>(4) <i>And seven priests shall carry before the ark seven trumpets of rams' horns: and the seventh day you shall go around the city seven times, and the priests shall blow with the trumpets.</i></p> <p>(5) <i>And it shall come to pass, that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.</i></p> <p>(6) And Joshua the son of Nun called the priests, and said to them, Take up the ark of the covenant, and let seven priests carry seven trumpets of rams' horns before the ark of the LORD {Jehovah}.</p>
<p>5:14c – captain of the host – according to Stephen in Acts 7:38 this is Who appeared in the burning bush in Ex. 3:2</p> <p>5:15d – see Ex. 3:5</p>	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(7) And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.</p> <p>(8) And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.</p> <p>(9) And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, <i>the priests</i> going on, and blowing with the trumpets.</p> <p>(10) And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall <i>any</i> word proceed out of your mouth, until the day I bid you shout; then shall ye shout.</p> <p>(11) So the ark of the LORD compassed the city, going about <i>it</i> once: and they came into the camp, and lodged in the camp.</p> <p>(12) And Joshua rose early in the morning, and the priests took up the ark of the LORD.</p> <p>(13) And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, <i>the priests</i> going on, and blowing with the trumpets.</p> <p>(14) And the second day they compassed the city once, and returned into the camp: so they did six days.</p>	<p>(7) And he said to the people, Pass on, and go around the city, and let those who <i>are</i> armed pass on ahead of the ark of the LORD {Jehovah}.^a</p> <p>(8) And it came to pass, when Joshua had spoken to the people, that the seven priests carrying the seven trumpets of rams' horns passed on ahead of the LORD {Jehovah}, and blew with the trumpets: and the ark of the covenant of the LORD {Jehovah} followed them.</p> <p>(9) And the armed men went before the priests who blew with the trumpets, and the rear guard followed after the ark, <i>the priests</i> going on, and blowing with the trumpets.</p> <p>(10) And Joshua had commanded the people, saying, You shall not shout, nor make any noise with your voice, neither shall <i>any</i> word proceed out of your mouth, until the day that I tell you to shout; then you shall shout.</p> <p>(11) So the ark of the LORD {Jehovah} circled the city, going around <i>it</i> once: and they came into the camp, and lodged in the camp.</p> <p>(12) And Joshua rose early in the morning, and the priests took up the ark of the LORD {Jehovah}.</p> <p>(13) And seven priests bearing seven trumpets of rams' horns before the ark of the LORD {Jehovah} went on continually, and blew with the trumpets: and the armed men went before them; but the rear guard came after the ark of the LORD {Jehovah}, <i>the priests</i> going on, and blowing with the trumpets.</p> <p>(14) And the second day they circled the city once, and returned into the camp: they did so six days.</p>
6:7a – about 40,000 armed men – Josh. 4:13	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(15) And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.</p> <p>(16) And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.</p> <p>(17) And the city shall be accursed, <i>even</i> it, and all that <i>are</i> therein, to the LORD: only Rahab the harlot shall live, she and all that <i>are</i> with her in the house, because she hid the messengers that we sent.</p> <p>(18) And ye, in any wise keep <i>yourselves</i> from the accursed thing, lest ye make <i>yourselves</i> accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.</p> <p>(19) But all the silver, and gold, and vessels of brass and iron, <i>are</i> consecrated unto the LORD: they shall come into the treasury of the LORD.</p> <p>(20) So the people shouted when <i>the priests</i> blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.</p> <p>(21) And they utterly destroyed all that <i>was</i> in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.</p> <p>(22) But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.</p>	<p>(15) And it came to pass on the seventh day, that they rose early about the dawning of the day, and circled the city after the same manner seven times: only on that day they circled the city seven times.</p> <p>(16) And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said to the people, Shout; because the LORD {Jehovah} has given you the city.</p> <p>(17) And the city shall be accursed, <i>even</i> it, and all who <i>are</i> in it, to the LORD {Jehovah}: only Rahab the prostitute shall live, she and all who <i>are</i> with her in the house, because she hid the messengers that we sent.^b</p> <p>(18) And you, keep <i>yourselves</i> from the cursed things, lest you make <i>yourselves</i> cursed, when you take of the cursed things, and make the camp of Israel a curse, and trouble it.</p> <p>(19) But all the silver, and gold, and vessels of brass and iron, <i>are</i> consecrated {set apart as holy} to the LORD {Jehovah}: they shall come into the treasury of the LORD {Jehovah}.</p> <p>(20) So the people shouted when <i>the priests</i> blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.</p> <p>(21) And they completely destroyed all that <i>was</i> in the city, both man and woman, young and old, and ox, and sheep, and donkey, with the edge of the sword.</p> <p>(22) But Joshua had said to the two men who had spied out the country, Go into the prostitute's house, and bring out from there the woman, and all that she has, as you swore to her.</p>
6:17b – Josh. 2	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(23) And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.</p> <p>(24) And they burnt the city with fire, and all that <i>was</i> therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.</p> <p>(25) And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel <i>even</i> unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.</p> <p>(26) And Joshua adjured <i>them</i> at that time, saying, Cursed <i>be</i> the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest <i>son</i> shall he set up the gates of it.</p> <p>(27) So the LORD was with Joshua; and his fame was <i>noised</i> throughout all the country.</p> <p>Chapter 7</p> <p>(1) But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing; and the anger of the LORD was kindled against the children of Israel.</p>	<p>(23) And the young men who were spies went in, and brought out Rahab, and her father, and her mother, and her brothers, and all that she had; and they brought out all her relatives, and left them outside the camp of Israel.</p> <p>(24) And they burnt the city with fire, and all that <i>was</i> in it: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD {Jehovah}.</p> <p>(25) And Joshua saved Rahab the prostitute alive, and her father's household,^c and all that she had; and she lives in Israel <i>even</i> to this day; because she hid the messengers, which Joshua sent to spy out Jericho.</p> <p>(26) And Joshua prophesied to <i>them</i> at that time, saying, Cursed <i>is</i> the man before the LORD {Jehovah}, who rises up and builds this city Jericho: he shall lay its foundation at the cost of his firstborn, and at the cost of his youngest <i>son</i> he shall set up its gates.^d</p> <p>(27) So the LORD {Jehovah} was with Joshua; and his fame was <i>spoken of</i> throughout all the country.</p> <p>Chapter 7</p> <p>(1) But the children of Israel committed a sin in the cursed things: because Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the cursed things;^a and the anger of the LORD {Jehovah} was kindled against the children of Israel.</p>
<p>6:25c – Rahab – great grandmother of king David – Mat. 1:5-6</p> <p>6:26d – cost of his first born - fulfilled I Ki. 16:34</p> <p>7:1a – cursed thing – Achan took clothes, silver, and gold that the Lord had forbidden [Josh. 6:18-19] – see Josh. 7:20-21</p>	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(2) And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.</p> <p>(3) And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; <i>and</i> make not all the people to labour thither; for they <i>are but</i> few.</p> <p>(4) So there went up thither of the people about three thousand men: and they fled before the men of Ai.</p> <p>(5) And the men of Ai smote of them about thirty and six men: for they chased them <i>from</i> before the gate <i>even</i> unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.</p> <p>(6) And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.</p> <p>(7) And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!</p> <p>(8) O Lord, what shall I say, when Israel turneth their backs before their enemies!</p> <p>(9) For the Canaanites and all the inhabitants of the land shall hear <i>of it</i>, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?</p>	<p>(2) And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, and spoke to them, saying, Go up and view the country. And the men went up and viewed Ai.</p> <p>(3) And they returned to Joshua, and said to him, Do not send all the people; but let about two or three thousand men go up and strike Ai; <i>and</i> do not cause all the people to labor there; because they <i>are but</i> few in number.</p> <p>(4) So there went up to there of the people about three thousand men: and they fled before the men of Ai.</p> <p>(5) And the men of Ai struck of them about thirty-six men: because they chased them <i>from</i> before the gate <i>even</i> to Shebarim, and struck them in the going down: therefore the hearts of the people melted, and became as water.</p> <p>(6) And Joshua tore his clothes, and fell to the earth upon his face before the ark of the LORD {Jehovah} until the evening, he and the elders of Israel, and put dust upon their heads.</p> <p>(7) And Joshua said, Alas, O Lord GOD {Jehovah}, why have You brought this people over the Jordan River, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and lived on the other side {east} of the Jordan River!</p> <p>(8) O Lord, what shall I say, when Israel turns their backs before their enemies!</p> <p>(9) Because the Canaanites and all those who live in the land shall hear <i>of it</i>, and everyone all around us, and cut off our name from the earth: and what will You do to Your great Name?</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(10) And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?</p> <p>(11) Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put <i>it</i> even among their own stuff.</p> <p>(12) Therefore the children of Israel could not stand before their enemies, <i>but</i> turned <i>their</i> backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.</p> <p>(13) Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, <i>There</i> is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.</p> <p>(14) In the morning therefore ye shall be brought according to your tribes: and it shall be, <i>that</i> the tribe which the LORD taketh shall come according to the families <i>thereof</i>; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.</p> <p>(15) And it shall be, <i>that</i> he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.</p> <p>(16) So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:</p>	<p>(10) And the LORD {Jehovah} said to Joshua, Get yourself up; why do you lie down upon your face?</p> <p>(11) Israel has sinned, and they have also rebelled against My covenant which I commanded them: because they have even taken of the cursed things, and have also stolen, and deceived, and they have put <i>it</i> even among their own stuff.</p> <p>(12) Therefore the children of Israel could not stand before their enemies, <i>but</i> turned <i>their</i> backs before their enemies, because they were accursed: neither will I be with you any more, unless you destroy the cursed from among you.</p> <p>(13) Get up, sanctify the people {make the people holy}, and say, Sanctify yourselves {make yourselves holy} for tomorrow: because this is what the LORD {Jehovah} God of Israel says, <i>There</i> is a cursed thing in your midst, O Israel: you cannot stand before your enemies, until you take away the cursed thing from among you.</p> <p>(14) In the morning therefore you shall be brought according to your tribes: and it shall be, <i>that</i> the tribe which the LORD {Jehovah} selects shall come according to its families; and the family which the LORD {Jehovah} shall select shall come by households; and the household which the LORD {Jehovah} shall select shall come man by man.</p> <p>(15) And it shall be, <i>that</i> he who is found with the cursed thing shall be burnt with fire, he and all that he has: because he has rebelled against the covenant of the LORD {Jehovah}, and because he has committed folly in Israel.</p> <p>(16) So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was selected:</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(17) And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:</p> <p>(18) And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.</p> <p>(19) And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide <i>it</i> not from me.</p> <p>(20) And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:</p> <p>(21) When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they <i>are</i> hid in the earth in the midst of my tent, and the silver under it.</p> <p>(22) So Joshua sent messengers, and they ran unto the tent; and, behold, <i>it was</i> hid in his tent, and the silver under it.</p> <p>(23) And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.</p> <p>(24) And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.</p>	<p>(17) And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was selected:</p> <p>(18) And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was selected.</p> <p>(19) And Joshua said to Achan, I ask you my son, give, glory to the LORD {Jehovah} God of Israel, and make confession to Him; and tell me now what you have done; do not hide <i>it</i> from me.</p> <p>(20) And Achan answered Joshua, and said, Indeed I have sinned against the LORD {Jehovah} God of Israel, and this is what I have done:</p> <p>(21) When I saw among the spoils a beautiful Babylonian robe, and two hundred shekels of silver {about 5.0 lbs; 228 kg},^b and a wedge of gold of fifty shekels weight {about 1.25 lbs; 570 g.; 0.57 kg}, then I coveted them, and took them; and, indeed, they <i>are</i> hidden in the earth in the midst of my tent, and the silver under it.</p> <p>(22) So Joshua sent messengers, and they ran to the tent; and, indeed, <i>it was</i> hidden in his tent, and the silver under it.</p> <p>(23) And they took them out of the midst of the tent, and brought them to Joshua, and to all the children of Israel, and laid them out before the LORD {Jehovah}.</p> <p>(24) And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the robe, and the wedge of gold, and his sons, and his daughters, and his oxen, and his donkeys, and his sheep, and his tent, and all that he had: and they brought them to the valley of Achor.</p>
7:21b – shekel – 0.4 ounces; 11.4 grams – see Appendix J: Bible Weights and Measures	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(25) And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.</p> <p>(26) And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.</p> <p>Chapter 8</p> <p>(1) And the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:</p> <p>(2) And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.</p> <p>(3) So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.</p> <p>(4) And he commanded them, saying, Behold, ye shall lie in wait against the city, <i>even</i> behind the city: go not very far from the city, but be ye all ready:</p> <p>(5) And I, and all the people that <i>are</i> with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,</p>	<p>(25) And Joshua said, Why have you troubled us? the LORD {Jehovah} shall trouble you this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.</p> <p>(26) And they raised over him a great heap of stones to this day. So the LORD {Jehovah} turned from the fierceness of His anger. Therefore the name of that place was called, The valley of Achor {trouble},^c to this day.</p> <p>Chapter 8</p> <p>(1) And the LORD {Jehovah} said to Joshua, Do not be afraid, nor be dismayed: take all the people of war with you, and arise, go up to Ai: indeed, I have given into your hand the king of Ai, and his people, and his city, and his land:</p> <p>(2) And you shall do to Ai and her king as you did to Jericho and her king: only its spoil, and its cattle, you shall take for a prey to yourselves: lay an ambush for the city behind it.</p> <p>(3) So Joshua, and all the people of war arose, to go up against Ai: and Joshua chose out thirty thousand mighty men of valor, and sent them away by night.</p> <p>(4) And he commanded them, saying, You shall lie in wait {ambush} against the city, <i>even</i> behind the city: do not go very far from the city, but all of you be ready:</p> <p>(5) And I, and all the people who <i>are</i> with me, will approach the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,</p>
7:26c - Achor {עכור} - trouble	

{o6} Joshua	
King James 1769 Version	King James Paraphrase
<p>(6) (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.</p> <p>(7) Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.</p> <p>(8) And it shall be, when ye have taken the city, <i>that</i> ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.</p> <p>(9) Joshua therefore sent them forth: and they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people.</p> <p>(10) And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.</p> <p>(11) And all the people, <i>even the people</i> of war that <i>were</i> with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now <i>there was</i> a valley between them and Ai.</p> <p>(12) And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city.</p> <p>(13) And when they had set the people, <i>even</i> all the host that <i>was</i> on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.</p>	<p>(6) (Because they will come out after us) until we have drawn them from the city; because they will say, They flee before us, as at the first: therefore we will flee before them.</p> <p>(7) Then you shall rise up from the ambush, and seize upon the city: because the LORD {Jehovah} your God will deliver it into your hand.</p> <p>(8) And it shall be, when you have taken the city, <i>that</i> you shall set the city on fire: according to the commandment of the LORD {Jehovah} you shall do. See, I have commanded you.</p> <p>(9) Joshua therefore sent them forth: and they went to lie in ambush, and stayed between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people.</p> <p>(10) And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.</p> <p>(11) And all the people, <i>even the people</i> of war that <i>were</i> with him, went up, and drew near, and came before the city, and camped on the north side of Ai: now <i>there was</i> a valley between them and Ai.</p> <p>(12) And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city.</p> <p>(13) And when they had set the people, <i>even</i> all the host {army} that <i>was</i> on the north of the city, and those who lay in wait on the west of the city, Joshua went that night into the midst of the valley.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(14) And it came to pass, when the king of Ai saw <i>it</i>, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that <i>there were</i> liers in ambush against him behind the city.</p> <p>(15) And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.</p> <p>(16) And all the people that <i>were</i> in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.</p> <p>(17) And there was not a man left in Ai or Bethel, that went not out after Israel: and they left the city open, and pursued after Israel.</p> <p>(18) And the LORD said unto Joshua, Stretch out the spear that <i>is</i> in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that <i>he had</i> in his hand toward the city.</p> <p>(19) And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.</p> <p>(20) And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.</p> <p>(21) And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.</p>	<p>(14) And it came to pass, when the king of Ai saw <i>it</i>, that they went quickly and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he did not know that <i>there were</i> those who lay in ambush against him behind the city.</p> <p>(15) And Joshua and all Israel acted as if they were beaten before them, and fled by the way of the wilderness.</p> <p>(16) And all the people that <i>were</i> in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.</p> <p>(17) And there was not a man left in Ai or Bethel, who did not go out after Israel: and they left the city open, and pursued after Israel.</p> <p>(18) And the LORD {Jehovah} said to Joshua, Stretch out the spear that <i>is</i> in your hand toward Ai; because I will give it into your hand. And Joshua stretched out the spear that <i>he had</i> in his hand towards the city.</p> <p>(19) And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and went quickly and set the city on fire.</p> <p>(20) And when the men of Ai looked behind them, they saw, and, indeed, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people who fled to the wilderness turned back upon the pursuers.</p> <p>(21) And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and killed the men of Ai.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(22) And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.</p> <p>(23) And the king of Ai they took alive, and brought him to Joshua.</p> <p>(24) And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.</p> <p>(25) And so it was, <i>that</i> all that fell that day, both of men and women, <i>were</i> twelve thousand, <i>even</i> all the men of Ai.</p> <p>(26) For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.</p> <p>(27) Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.</p> <p>(28) And Joshua burnt Ai, and made it an heap for ever, <i>even</i> a desolation unto this day.</p> <p>(29) And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, <i>that remaineth</i> unto this day.</p> <p>(30) Then Joshua built an altar unto the LORD God of Israel in mount Ebal,</p>	<p>(22) And the others came out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they struck them, so that they let none of them remain or escape.</p> <p>(23) And the king of Ai they took alive, and brought him to Joshua.</p> <p>(24) And it came to pass, when Israel had made an end of killing all those who lived in Ai in the field, in the wilderness where they chased them, and when they had all fallen on the edge of the sword, until they were consumed, that all the Israelites returned to Ai, and struck it with the edge of the sword.</p> <p>(25) And so it was, <i>that</i> all who fell that day, both of men and women, <i>were</i> twelve thousand, <i>even</i> all the men of Ai.</p> <p>(26) Because Joshua did not draw his hand back, with which he stretched out the spear, until he had completely destroyed all those who lived in Ai.</p> <p>(27) Only the cattle and the spoil of that city Israel took for a prey to themselves, according to the word of the LORD {Jehovah} which He commanded Joshua.</p> <p>(28) And Joshua burnt Ai, and made it a pile of rubble forever, <i>even</i> a desolation to this day.</p> <p>(29) And he hung the king of Ai on a tree until evening: and as soon as the sun was down, Joshua commanded that they should take his dead body down from the tree, and cast it at the entrance of the gate of the city, and raise on it a great pile of stones, <i>that remains</i> to this day.</p> <p>(30) Then Joshua built an altar to the LORD {Jehovah} God of Israel in mount Ebal,</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(31) As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up <i>any</i> iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.</p> <p>(32) And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.</p> <p>(33) And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.</p> <p>(34) And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.</p> <p>(35) There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.</p> <p>Chapter 9</p> <p>(1) And it came to pass, when all the kings which <i>were</i> on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard <i>thereof</i>;</p>	<p>(31) As Moses the servant of the LORD {Jehovah} commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man has lifted up <i>any</i> iron: and they offered on it burnt offerings to the LORD {Jehovah}, and sacrificed peace offerings.</p> <p>(32) And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.</p> <p>(33) And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, who carried the ark of the covenant of the LORD {Jehovah}, as well the stranger, as he who was born among them; half of them opposite mount Gerizim, and half of them opposite mount Ebal; as Moses the servant of the LORD {Jehovah} had commanded before, that they should bless the people of Israel.</p> <p>(34) And afterward he read all the words of the law, the blessings and curses, according to all that is written in the book of the law.</p> <p>(35) There was not a word of all that Moses commanded, which Joshua did not read before all the congregation of Israel, with the women, and the little ones, and the strangers that were literate among them.</p> <p>Chapter 9</p> <p>(1) And it came to pass, when all the kings which <i>were</i> on this side {west} of the Jordan River, in the hills, and in the valleys, and in all the coasts of the great {Mediterranean} sea opposite Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard <i>of it</i>;</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(2) That they gathered themselves together, to fight with Joshua and with Israel, with one accord.</p> <p>(3) And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,</p> <p>(4) They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;</p> <p>(5) And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry <i>and</i> mouldy.</p> <p>(6) And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.</p> <p>(7) And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?</p> <p>(8) And they said unto Joshua, We <i>are</i> thy servants. And Joshua said unto them, Who <i>are</i> ye? and from whence come ye?</p> <p>(9) And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,</p> <p>(10) And all that he did to the two kings of the Amorites, that <i>were</i> beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which <i>was</i> at Ashtaroth.</p>	<p>(2) That they gathered themselves together, to fight with Joshua and with Israel, with one accord.</p> <p>(3) And when those who lived in Gibeon heard what Joshua had done to Jericho and to Ai,</p> <p>(4) They worked deceitfully, and went and acted as if they had been ambassadors, and took old sacks upon their donkeys, and wine bottles, old, and torn, and bound up;</p> <p>(5) And old shoes with patches on their feet, and old clothes upon them; and all the bread of their provision was dry <i>and</i> moldy.</p> <p>(6) And they went to Joshua to the camp at Gilgal, and said to him, and to the men of Israel, We have come from a far country: now therefore make a league {alliance} with us.</p> <p>(7) And the men of Israel said to the Hivites, Perhaps you live among us; and how shall we make a league {alliance} with you?</p> <p>(8) And they said to Joshua, We <i>are</i> your servants. And Joshua said to them, Who <i>are</i> you? and from where have you come?</p> <p>(9) And they said to him, From a very far country your servants have come because of the Name of the LORD {Jehovah} your God: because we have heard of His fame, and all that He did in Egypt,</p> <p>(10) And all that He did to the two kings of the Amorites, who <i>were</i> beyond the Jordan River, to Sihon king of Heshbon, and to Og king of Bashan, who <i>was</i> at Ashtaroth.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(11) Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We <i>are</i> your servants: therefore now make ye a league with us.</p> <p>(12) This our bread we took hot <i>for</i> our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:</p> <p>(13) And these bottles of wine, which we filled, <i>were</i> new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.</p> <p>(14) And the men took of their victuals, and asked not <i>counsel</i> at the mouth of the LORD.</p> <p>(15) And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.</p> <p>(16) And it came to pass at the end of three days after they had made a league with them, that they heard that they <i>were</i> their neighbours, and <i>that</i> they dwelt among them.</p> <p>(17) And the children of Israel journeyed, and came unto their cities on the third day. Now their cities <i>were</i> Gibeon, and Chephirah, and Beeroth, and Kirjathjearim.</p> <p>(18) And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.</p> <p>(19) But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.</p>	<p>(11) Therefore our elders and all those who live in our country spoke to us, saying, Take food with you for the journey, and go to meet them, and say to them, We <i>are</i> your servants: therefore now make a league {alliance} with us.</p> <p>(12) This our bread we took hot <i>for</i> our provision out of our houses on the day we came forth to come to you; but now, look, it is dry, and it is moldy:</p> <p>(13) And these bottles of wine, which we filled, <i>were</i> new; and, look, they are torn: and these our clothes and our shoes have become old because of the very long journey.</p> <p>(14) And the men took of their food, but did not ask <i>counsel</i> at the mouth of the LORD {Jehovah}.</p> <p>(15) And Joshua made peace with them, and made a league {alliance} with them, to let them live: and the princes of the congregation swore to them.</p> <p>(16) And it came to pass at the end of three days after they had made a league {alliance} with them, that they heard that they <i>were</i> their neighbors, and <i>that</i> they lived among them.</p> <p>(17) And the children of Israel journeyed, and came to their cities on the third day. Now their cities <i>were</i> Gibeon, and Chephirah, and Beeroth, and Kirjathjearim.</p> <p>(18) And the children of Israel did not strike, because the princes of the congregation had sworn to them by the LORD {Jehovah} God of Israel. And all the congregation murmured against the princes.</p> <p>(19) But all the princes said to all the congregation, We have sworn to them by the LORD {Jehovah} God of Israel: now therefore we may not touch them.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(20) This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.</p> <p>(21) And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.</p> <p>(22) And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We <i>are</i> very far from you; when ye dwell among us?</p> <p>(23) Now therefore ye <i>are</i> cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.</p> <p>(24) And they answered Joshua, and said, Because it was certainly told your servants, how the LORD {Jehovah} your God commanded His servant Moses to give you all the land, and to destroy all those who lived in the land from before you, therefore we were greatly afraid for our lives because of you, and have done this thing.</p> <p>(25) And now, behold, we <i>are</i> in thine hand: as it seemeth good and right unto thee to do unto us, do.</p> <p>(26) And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.</p> <p>(27) And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.</p>	<p>(20) This we will do to them; we will even let them live, lest wrath {anger; judgment} be upon us, because of the oath which we swore to them.</p> <p>(21) And the princes said to them, Let them live; but let them be wood cutters and water drawers to all the congregation; as the princes had promised them.</p> <p>(22) And Joshua called for them, and he spoke to them, saying, Why have you deceived us, saying, We <i>are</i> very far from you; when you live among us?</p> <p>(23) Now therefore you <i>are</i> cursed, and none of you shall be freed from being bondmen, and wood cutters and water drawers for the house of my God.</p> <p>(24) And they answered Joshua, and said, Because it was certainly told your servants, how the LORD {Jehovah} your God commanded His servant Moses to give you all the land, and to destroy all those who live in the land from before you, therefore we were greatly afraid for our lives because of you, and have done this thing.</p> <p>(25) And now, see, we <i>are</i> in your hand: do to us as it seems good and right to you.</p> <p>(26) And so he did to them, and delivered them out of the hand of the children of Israel, that they did not kill them.</p> <p>(27) And Joshua that day made them wood cutters and water drawers for the congregation, and for the altar of the LORD {Jehovah}, even to this day, in the place which He should choose.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>Chapter 10</p> <p>(1) Now it came to pass, when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;</p> <p>(2) That they feared greatly, because Gibeon <i>was</i> a great city, as one of the royal cities, and because it <i>was</i> greater than Ai, and all the men thereof <i>were</i> mighty.</p> <p>(3) Wherefore Adonizedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,</p> <p>(4) Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.</p> <p>(5) Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.</p> <p>(6) And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.</p> <p>(7) So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.</p>	<p>Chapter 10</p> <p>(1) Now it came to pass, when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had completely destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how those who lived in Gibeon had made peace with Israel, and were among them;</p> <p>(2) That they were greatly afraid, because Gibeon <i>was</i> a great city, as one of the royal cities, and because it <i>was</i> greater than Ai, and all its men <i>were</i> mighty.</p> <p>(3) Therefore Adonizedek king of Jerusalem sent to Hoham king of Hebron, and to Piram king of Jarmuth, and to Japhia king of Lachish, and to Debir king of Eglon, saying,</p> <p>(4) Come up to me, and help me, that we may strike Gibeon: because it has made peace with Joshua and with the children of Israel.</p> <p>(5) Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts {armies}, and encamped before Gibeon, and made war against it.</p> <p>(6) And the men of Gibeon sent to Joshua to the camp to Gilgal, saying, Do not withhold your hand from your servants; come up to us quickly, and save us, and help us: because all the kings of the Amorites who live in the mountains are gathered together against us.</p> <p>(7) So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(8) And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.</p> <p>(9) Joshua therefore came unto them suddenly, <i>and</i> went up from Gilgal all night.</p> <p>(10) And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah.</p> <p>(11) And it came to pass, as they fled from before Israel, <i>and</i> were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: <i>they were</i> more which died with hailstones than <i>they</i> whom the children of Israel slew with the sword.</p> <p>(12) Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.</p> <p>(13) And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. <i>Is</i> not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.</p> <p>(14) And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.</p> <p>(15) And Joshua returned, and all Israel with him, unto the camp to Gilgal.</p> <p>(16) But these five kings fled, and hid themselves in a cave at Makkedah.</p>	<p>(8) And the LORD {Jehovah} said to Joshua, Do not be afraid of them: because I have delivered them into your hand; there shall not a man of them stand before you.</p> <p>(9) Joshua therefore came to them suddenly, <i>and</i> went up from Gilgal all night.</p> <p>(10) And the LORD {Jehovah} destroyed them before Israel, and killed them with a great slaughter at Gibeon, and chased them along the way that goes up to Bethhoron, and struck them to Azekah, and to Makkedah.</p> <p>(11) And it came to pass, as they fled from before Israel, <i>and</i> were in the going down to Bethhoron, that the LORD {Jehovah} cast down great stones from heaven upon them to Azekah, and they died: <i>those who died from the</i> hailstones were more than <i>those</i> whom the children of Israel killed with the sword.</p> <p>(12) Then Joshua spoke to the LORD {Jehovah} in the day when the LORD {Jehovah} delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand still upon Gibeon; and you, Moon, in the valley of Ajalon.</p> <p>(13) And the sun stood still,^a and the moon stayed, until the people had avenged themselves upon their enemies. <i>Is</i> this not written in the book of Jasher?^b So the sun stood still in the midst of heaven, and did not hasten to go down about a whole day.</p> <p>(14) And there was no day like that before it or after it, that the LORD {Jehovah} listened to the voice of a man: because the LORD {Jehovah} fought for Israel.</p> <p>(15) And Joshua returned, and all Israel with him, to the camp to Gilgal.</p> <p>(16) But these five kings fled, and hid themselves in a cave at Makkedah.</p>
<p>10:13a – sun stands still 10:13b -book of Jasher – book unknown to us today</p>	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(17) And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.</p> <p>(18) And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:</p> <p>(19) And stay ye not, <i>but</i> pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.</p> <p>(20) And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest <i>which</i> remained of them entered into fenced cities.</p> <p>(21) And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.</p> <p>(22) Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.</p> <p>(23) And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, <i>and</i> the king of Eglon.</p> <p>(24) And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.</p> <p>(25) And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.</p>	<p>(17) And it was told Joshua, saying, The five kings have been found hidden in a cave at Makkedah.</p> <p>(18) And Joshua said, Roll great stones upon the mouth of the cave, and set men by it to keep them:</p> <p>(19) And do not stay, <i>but</i> pursue after your enemies, and strike their rear guard; do not allow them to enter into their cities: because the LORD {Jehovah} your God has delivered them into your hand.</p> <p>(20) And it came to pass, when Joshua and the children of Israel had made an end of killing them with a very great slaughter, until they were consumed, that the rest <i>who</i> remained of them entered into fenced cities.</p> <p>(21) And all the people returned to the camp to Joshua at Makkedah in peace: no one moved his tongue against any of the children of Israel.</p> <p>(22) Then Joshua said, Open the mouth of the cave, and bring out those five kings to me out of the cave.</p> <p>(23) And they did so, and brought forth those five kings to him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, <i>and</i> the king of Eglon.</p> <p>(24) And it came to pass, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the captains of the men of war who went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon their necks.</p> <p>(25) And Joshua said to them, Do not be afraid, nor be dismayed, be strong and of good courage: because this is what the LORD {Jehovah} shall do to all your enemies against whom you fight.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(26) And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.</p> <p>(27) And it came to pass at the time of the going down of the sun, <i>that</i> Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, <i>which remain</i> until this very day.</p> <p>(28) And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that <i>were</i> therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.</p> <p>(29) Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:</p> <p>(30) And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that <i>were</i> therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.</p> <p>(31) And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:</p> <p>(32) And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that <i>were</i> therein, according to all that he had done to Libnah.</p> <p>(33) Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.</p>	<p>(26) And afterward Joshua struck them, and killed them, and hung them on five trees: and they were hanging upon the trees until the evening.</p> <p>(27) And it came to pass at the time of the going down of the sun, <i>that</i> Joshua commanded, and they took them down off the trees, and cast them into the cave in which they had been hid, and laid great stones in the cave's mouth, <i>which remains</i> until this very day.</p> <p>(28) And that day Joshua took Makkedah, and struck it with the edge of the sword, and its king he completely destroyed, them, and all the souls who <i>were</i> in it; he let no one remain: and he did to the king of Makkedah as he did to the king of Jericho.</p> <p>(29) Then Joshua passed from Makkedah, and all Israel with him, to Libnah, and fought against Libnah:</p> <p>(30) And the LORD {Jehovah} delivered it also, and its king, into the hand of Israel; and he struck it with the edge of the sword, and all the souls who <i>were</i> in it; he let no one remain in it; but did to its king as he did to the king of Jericho.</p> <p>(31) And Joshua passed from Libnah, and all Israel with him, to Lachish, and encamped against it, and fought against it:</p> <p>(32) And the LORD {Jehovah} delivered Lachish into the hand of Israel, who took it on the second day, and struck it with the edge of the sword, and all the souls who <i>were</i> in it, according to all that he had done to Libnah.</p> <p>(33) Then Horam king of Gezer came up to help Lachish; and Joshua struck him and his people, until he had left him no one remaining.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(34) And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:</p> <p>(35) And they took it on that day, and smote it with the edge of the sword, and all the souls that <i>were</i> therein he utterly destroyed that day, according to all that he had done to Lachish.</p> <p>(36) And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:</p> <p>(37) And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that <i>were</i> therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that <i>were</i> therein.</p> <p>(38) And Joshua returned, and all Israel with him, to Debir; and fought against it:</p> <p>(39) And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that <i>were</i> therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.</p> <p>(40) So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.</p> <p>(41) And Joshua smote them from Kadeshbarnea even unto Gaza, and all the country of Goshen, even unto Gibeon.</p>	<p>(34) And from Lachish Joshua passed to Eglon, and all Israel with him; and they encamped against it, and fought against it:</p> <p>(35) And they took it on that day, and struck it with the edge of the sword, and all the souls who <i>were</i> in it he completely destroyed that day, according to all that he had done to Lachish.</p> <p>(36) And Joshua went up from Eglon, and all Israel with him, to Hebron; and they fought against it:</p> <p>(37) And they took it, and struck it with the edge of the sword, and its king, and all its cities, and all the souls who <i>were</i> in them; he left no one remaining, according to all that he had done to Eglon; but destroyed it completely, and all the souls who <i>were</i> in it.</p> <p>(38) And Joshua returned, and all Israel with him, to Debir; and fought against it:</p> <p>(39) And he took it, and its king, and all its cities; and they struck them with the edge of the sword, and completely destroyed all the souls who <i>were</i> in them; he left no one remaining: as he had done to Hebron, so he did to Debir, and to its king; as he had done also to Libnah, and to her king.</p> <p>(40) So Joshua struck all the country of the hills, and of the south, and of the valley, and of the springs, and all their kings: he left no one remaining, but completely destroyed all who breathed, as the LORD {Jehovah} God of Israel commanded.</p> <p>(41) And Joshua struck them from Kadeshbarnea even to Gaza, and all the country of Goshen, even to Gibeon.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(42) And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.</p> <p>(43) And Joshua returned, and all Israel with him, unto the camp to Gilgal.</p> <p>Chapter 11</p> <p>(1) And it came to pass, when Jabin king of Hazor had heard <i>those things</i>, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,</p> <p>(2) And to the kings that <i>were</i> on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,</p> <p>(3) <i>And to</i> the Canaanite on the east and on the west, and <i>to</i> the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and <i>to</i> the Hivite under Hermon in the land of Mizpeh.</p> <p>(4) And they went out, they and all their hosts with them, much people, even as the sand that <i>is</i> upon the sea shore in multitude, with horses and chariots very many.</p> <p>(5) And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.</p> <p>(6) And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.</p> <p>(7) So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.</p>	<p>(42) And all these kings and their land Joshua took at one time, because the LORD {Jehovah} God of Israel fought for Israel.</p> <p>(43) And Joshua returned, and all Israel with him, to the camp to Gilgal.</p> <p>Chapter 11</p> <p>(1) And it came to pass, when Jabin king of Hazor had heard <i>these things</i>, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,</p> <p>(2) And to the kings who <i>were</i> on the north of the mountains, and of the plains south of Chinneroth {Sea of Galilee}, and in the valley, and in the borders of Dor on the west,</p> <p>(3) <i>And to</i> the Canaanite on the east and on the west, and <i>to</i> the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and <i>to</i> the Hivite under Hermon in the land of Mizpeh.</p> <p>(4) And they went out, they and all their hosts {armies} with them, many people, even as the sand that <i>is</i> upon the sea shore in multitude, with horses and very many chariots.</p> <p>(5) And when all these kings had met together, they came and camped together at the waters of Merom, to fight against Israel.</p> <p>(6) And the LORD {Jehovah} said to Joshua, Do not be afraid because of them: because tomorrow about this time I will deliver them up all killed before Israel: you shall hamstring their horses, and burn their chariots with fire.</p> <p>(7) So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(8) And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.</p> <p>(9) And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.</p> <p>(10) And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.</p> <p>(11) And they smote all the souls that <i>were</i> therein with the edge of the sword, utterly destroying <i>them</i>: there was not any left to breathe: and he burnt Hazor with fire.</p> <p>(12) And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, <i>and</i> he utterly destroyed them, as Moses the servant of the LORD commanded.</p> <p>(13) But <i>as for</i> the cities that stood still in their strength, Israel burned none of them, save Hazor only; <i>that</i> did Joshua burn.</p> <p>(14) And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.</p> <p>(15) As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses.</p>	<p>(8) And the LORD {Jehovah} delivered them into the hand of Israel, who struck them, and chased them to great Zidon, and to Misrephothmaim, and to the valley of Mizpeh eastward; and they struck them, until they left them no one remaining.</p> <p>(9) And Joshua did to them as the LORD {Jehovah} commanded him: he hamstrung their horses, and burnt their chariots with fire.</p> <p>(10) And Joshua at that time turned back, and took Hazor, and struck its king with the sword: because Hazor was at one time the head of all those kingdoms.</p> <p>(11) And they struck all the souls who <i>were</i> in it with the edge of the sword, completely destroying <i>them</i>: there was not any left to breathe: and he burnt Hazor with fire.</p> <p>(12) And all the cities of those kings, and all their kings, Joshua took, and struck them with the edge of the sword, <i>and</i> he completely destroyed them, as Moses the servant of the LORD {Jehovah} commanded.</p> <p>(13) But <i>as for</i> the cities that stood still in their strength, Israel burned none of them, except Hazor only; <i>which</i> Joshua burned.</p> <p>(14) And all the spoil of these cities, and the cattle, the children of Israel took for a prey to themselves; but every man they struck with the edge of the sword, until they had destroyed them, neither did they leave any to breathe.</p> <p>(15) As the LORD {Jehovah} commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD {Jehovah} commanded Moses.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(16) So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;</p> <p>(17) <i>Even</i> from the mount Halak, that goeth up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.</p> <p>(18) Joshua made war a long time with all those kings.</p> <p>(19) There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all <i>other</i> they took in battle.</p> <p>(20) For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, <i>and</i> that they might have no favour, but that he might destroy them, as the LORD commanded Moses.</p> <p>(21) And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.</p> <p>(22) There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.</p> <p>(23) So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.</p>	<p>(16) So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and its valley;</p> <p>(17) <i>Even</i> from the mount Halak, that goes up to Seir, even to Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and struck them, and killed them.</p> <p>(18) Joshua made war a long time with all those kings.</p> <p>(19) There was not a city that made peace with the children of Israel, except the Hivites, those who lived in Gibeon: all <i>others</i> they took in battle.</p> <p>(20) Because it was of the LORD {Jehovah} to harden their hearts, that they should come against Israel in battle, that he might destroy them completely, <i>and</i> that they might have no favor, but that he might destroy them, as the LORD {Jehovah} commanded Moses.</p> <p>(21) And at that time Joshua came, and cut off the Anakims {giants} from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them completely with their cities.</p> <p>(22) There was no one of the Anakims {giants} left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.</p> <p>(23) So Joshua took the whole land, according to all that the LORD {Jehovah} said to Moses; and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. And the land rested from war.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>Chapter 12</p> <p>(1) Now these <i>are</i> the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:</p> <p>(2) Sihon king of the Amorites, who dwelt in Heshbon, <i>and</i> ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, <i>which</i> is the border of the children of Ammon;</p> <p>(3) And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, <i>even</i> the salt sea on the east, the way to Bethjeshimoth; and from the south, under Ashdothpisgah:</p> <p>(4) And the coast of Og king of Bashan, <i>which was</i> of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,</p> <p>(5) And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.</p> <p>(6) Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it <i>for</i> a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.</p> <p>(7) And these <i>are</i> the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baalgad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel <i>for</i> a possession according to their divisions;</p>	<p>Chapter 12</p> <p>(1) Now these <i>are</i> the kings of the land, which the children of Israel struck, and possessed their land on the other side {east} of the Jordan River toward the rising of the sun, from the river Arnon to mount Hermon, and all the plain on the east:</p> <p>(2) Sihon king of the Amorites, who lived in Heshbon, <i>and</i> ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even to the Jabbok River, <i>which</i> is the border of the children of Ammon;</p> <p>(3) And from the plain to the sea of Chinneroth {Sea of Galilee} on the east, and to the sea of the plain, <i>even</i> the salt sea {Dead Sea} on the east, the way to Bethjeshimoth; and from the south, under Ashdothpisgah:</p> <p>(4) And the coast of Og king of Bashan, <i>which was</i> of the remnant of the giants, who lived at Ashtaroth and at Edrei,</p> <p>(5) And reigned in mount Hermon, and in Salcah, and in all Bashan, to the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.</p> <p>(6) These Moses the servant of the LORD {Jehovah} and the children of Israel struck: and Moses the servant of the LORD {Jehovah} gave it <i>for</i> a possession to the Reubenites, and the Gadites, and the half tribe of Manasseh.</p> <p>(7) And these <i>are</i> the kings of the country which Joshua and the children of Israel struck on this side Jordan on the west, from Baalgad in the valley of Lebanon even to the mount Halak, that goes up to Seir; which Joshua gave to the tribes of Israel <i>for</i> a possession according to their divisions;</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(8) In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:</p> <p>(9) The king of Jericho, one; the king of Ai, which is beside Bethel, one;</p> <p>(10) The king of Jerusalem, one; the king of Hebron, one;</p> <p>(11) The king of Jarmuth, one; the king of Lachish, one;</p> <p>(12) The king of Eglon, one; the king of Gezer, one;</p> <p>(13) The king of Debir, one; the king of Geder, one;</p> <p>(14) The king of Hormah, one; the king of Arad, one;</p> <p>(15) The king of Libnah, one; the king of Adullam, one;</p> <p>(16) The king of Makkedah, one; the king of Bethel, one;</p> <p>(17) The king of Tappuah, one; the king of Hepher, one;</p> <p>(18) The king of Aphek, one; the king of Lasharon, one;</p> <p>(19) The king of Madon, one; the king of Hazor, one;</p> <p>(20) The king of Shimronmeron, one; the king of Achshaph, one;</p> <p>(21) The king of Taanach, one; the king of Megiddo, one;</p> <p>(22) The king of Kedesh, one; the king of Jokneam of Carmel, one;</p> <p>(23) The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;</p> <p>(24) The king of Tirzah, one: all the kings thirty and one.</p>	<p>(8) In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:</p> <p>(9) The king of Jericho, one; the king of Ai, which is beside Bethel, one;</p> <p>(10) The king of Jerusalem, one; the king of Hebron, one;</p> <p>(11) The king of Jarmuth, one; the king of Lachish, one;</p> <p>(12) The king of Eglon, one; the king of Gezer, one;</p> <p>(13) The king of Debir, one; the king of Geder, one;</p> <p>(14) The king of Hormah, one; the king of Arad, one;</p> <p>(15) The king of Libnah, one; the king of Adullam, one;</p> <p>(16) The king of Makkedah, one; the king of Bethel, one;</p> <p>(17) The king of Tappuah, one; the king of Hepher, one;</p> <p>(18) The king of Aphek, one; the king of Lasharon, one;</p> <p>(19) The king of Madon, one; the king of Hazor, one;</p> <p>(20) The king of Shimronmeron, one; the king of Achshaph, one;</p> <p>(21) The king of Taanach, one; the king of Megiddo, one;</p> <p>(22) The king of Kedesh, one; the king of Jokneam of Carmel, one;</p> <p>(23) The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;</p> <p>(24) The king of Tirzah, one: all the kings thirty-one in all.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>Chapter 13</p> <p>(1) Now Joshua was old <i>and</i> stricken in years; and the LORD said unto him, Thou art old <i>and</i> stricken in years, and there remaineth yet very much land to be possessed.</p> <p>(2) This <i>is</i> the land that yet remaineth: all the borders of the Philistines, and all Geshuri,</p> <p>(3) From Sihor, which <i>is</i> before Egypt, even unto the borders of Ekron northward, <i>which</i> is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:</p> <p>(4) From the south, all the land of the Canaanites, and Mearah that <i>is</i> beside the Sidonians, unto Aphek, to the borders of the Amorites:</p> <p>(5) And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon unto the entering into Hamath.</p> <p>(6) All the inhabitants of the hill country from Lebanon unto Misrephothmaim, <i>and</i> all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.</p> <p>(7) Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,</p> <p>(8) With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, <i>even</i> as Moses the servant of the LORD gave them;</p> <p>(9) From Aroer, that <i>is</i> upon the bank of the river Arnon, and the city that <i>is</i> in the midst of the river, and all the plain of Medeba unto Dibon;</p>	<p>Chapter 13</p> <p>(1) Now Joshua was old <i>and</i> feeble in years;^a and the LORD {Jehovah} said to him, You are old <i>and</i> feeble in years, and there remains yet very much land to be possessed.</p> <p>(2) This <i>is</i> the land that yet remains: all the borders of the Philistines, and all Geshuri,</p> <p>(3) From Sihor, which <i>is</i> before Egypt, even to the borders of Ekron northward, <i>which</i> is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:</p> <p>(4) From the south, all the land of the Canaanites, and Mearah that <i>is</i> beside the Sidonians, to Aphek, to the borders of the Amorites:</p> <p>(5) And the land of the Giblites, and all Lebanon, towards the sunrising {east}, from Baalgad under mount Hermon to the entering into Hamath.</p> <p>(6) All those who live in the hill country from Lebanon to Misrephothmaim, <i>and</i> all the Sidonians, I will drive them out from before the children of Israel: only you divide it by lot to the Israelites for an inheritance, as I have commanded you.</p> <p>(7) Now therefore divide this land for an inheritance to the nine tribes, and the half tribe of Manasseh,</p> <p>(8) With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, <i>even</i> as Moses the servant of the LORD {Jehovah} gave them;</p> <p>(9) From Aroer, that <i>is</i> upon the bank of the river Arnon, and the city that <i>is</i> in the midst of the river, and all the plain of Medeba to Dibon;</p>
<p>13:1a – Joshua was old and feeble – we are not told how old Joshua was but we know from Joshua 14:10 that he was older than Caleb. Since Joshua died at the age of 110 [Josh. 24:29] sometime after Caleb received his allotment of land, we can estimate that Joshua was somewhere between 11 years and 25 years older than Caleb who was 85 when he received his allotment [Josh. 14:7-10].</p>	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(10) And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;</p> <p>(11) And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;</p> <p>(12) All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.</p> <p>(13) Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.</p> <p>(14) Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire <i>are</i> their inheritance, as he said unto them.</p> <p>(15) And Moses gave unto the tribe of the children of Reuben <i>inheritance</i> according to their families.</p> <p>(16) And their coast was from Aroer, that is on the bank of the river Arnon, and the city that <i>is</i> in the midst of the river, and all the plain by Medeba;</p> <p>(17) Heshbon, and all her cities that <i>are</i> in the plain; Dibon, and Bamothbaal, and Bethbaalmeon,</p> <p>(18) And Jahazah, and Kedemoth, and Mephaath,</p> <p>(19) And Kirjathaim, and Sibmah, and Zarethshahar in the mount of the valley,</p> <p>(20) And Bethpeor, and Ashdothpishgah, and Bethjeshimoth,</p>	<p>(10) <i>And all the cities of Sihon king of the Amorites, who reigned in Heshbon, to the border of the children of Ammon;</i></p> <p>(11) <i>And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan to Salcah;</i></p> <p>(12) <i>All the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: because these Moses struck, and cast them out.</i></p> <p>(13) Nevertheless the children of Israel did not expell the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites live among the Israelites until this day.</p> <p>(14) Only to the tribe of Levi he gave no inheritance; the sacrifices of the LORD {Jehovah} God of Israel made by fire <i>are</i> their inheritance, as He said to them.</p> <p>(15) And Moses gave to the tribe of the children of Reuben <i>inheritance</i> according to their families.</p> <p>(16) And their coast was from Aroer, that <i>is</i> on the bank of the river Arnon, and the city that <i>is</i> in the midst of the river, and all the plain by Medeba;</p> <p>(17) Heshbon, and all her cities that <i>are</i> in the plain; Dibon, and Bamothbaal, and Bethbaalmeon,</p> <p>(18) And Jahazah, and Kedemoth, and Mephaath,</p> <p>(19) And Kirjathaim, and Sibmah, and Zarethshahar in the mount of the valley,</p> <p>(20) And Bethpeor, and Ashdothpishgah, and Bethjeshimoth,</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(21) And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, <i>which were</i> dukes of Sihon, dwelling in the country.</p> <p>(22) Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.</p> <p>(23) And the border of the children of Reuben was Jordan, and the border <i>thereof</i>. This <i>was</i> the inheritance of the children of Reuben after their families, the cities and the villages thereof.</p> <p>(24) And Moses gave <i>inheritance</i> unto the tribe of Gad, <i>even</i> unto the children of Gad according to their families.</p> <p>(25) And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that <i>is</i> before Rabbah;</p> <p>(26) And from Heshbon unto Ramathmizpeh, and Betonim; and from Mahanaim unto the border of Debir;</p> <p>(27) And in the valley, Betharam, and Bethnimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and <i>his</i> border, <i>even</i> unto the edge of the sea of Chinnereth on the other side Jordan eastward.</p> <p>(28) This <i>is</i> the inheritance of the children of Gad after their families, the cities, and their villages.</p> <p>(29) And Moses gave <i>inheritance</i> unto the half tribe of Manasseh: and <i>this was the possession</i> of the half tribe of the children of Manasseh by their families.</p>	<p>(21) And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses struck with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, <i>who were</i> dukes of Sihon, living in the country.</p> <p>(22) Balaam also the son of Beor, the soothsayer, the children of Israel killed with the sword among those who were killed by them.</p> <p>(23) And the border of the children of Reuben was the Jordan River, and its border. This <i>was</i> the inheritance of the children of Reuben after their families, the cities and its villages.</p> <p>(24) And Moses gave <i>inheritance</i> to the tribe of Gad, <i>even</i> to the children of Gad according to their families.</p> <p>(25) And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer that <i>is</i> before Rabbah;</p> <p>(26) And from Heshbon to Ramathmizpeh, and Betonim; and from Mahanaim to the border of Debir;</p> <p>(27) And in the valley, Betharam, and Bethnimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, the Jordan River and <i>its</i> border, <i>even</i> to the edge of the sea of Chinnereth {Sea of Galilee} on the other side of the Jordan River eastward.</p> <p>(28) This <i>is</i> the inheritance of the children of Gad after their families, the cities, and their villages.</p> <p>(29) And Moses gave <i>inheritance</i> to the half tribe of Manasseh: and <i>this was the possession</i> of the half tribe of the children of Manasseh by their families.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(30) And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which <i>are</i> in Bashan, threescore cities:</p> <p>(31) And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, <i>were pertaining</i> unto the children of Machir the son of Manasseh, <i>even</i> to the one half of the children of Machir by their families.</p> <p>(32) These <i>are the countries</i> which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.</p> <p>(33) But unto the tribe of Levi Moses gave not <i>any</i> inheritance: the LORD God of Israel <i>was</i> their inheritance, as he said unto them.</p> <p>Chapter 14</p> <p>(1) And these <i>are the countries</i> which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.</p> <p>(2) By lot <i>was</i> their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and <i>for</i> the half tribe.</p> <p>(3) For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.</p> <p>(4) For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell <i>in</i>, with their suburbs for their cattle and for their substance.</p>	<p>(30) And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which <i>are</i> in Bashan, sixty cities:</p> <p>(31) And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, <i>were belonging</i> to the children of Machir the son of Manasseh, <i>even</i> to the one half of the children of Machir by their families.</p> <p>(32) These <i>are the countries</i> which Moses distributed for inheritance in the plains of Moab, on the other side of the Jordan River, by Jericho, eastward.</p> <p>(33) But to the tribe of Levi Moses did not give <i>any</i> inheritance: the LORD {Jehovah} God of Israel <i>was</i> their inheritance, as He said to them.</p> <p>Chapter 14</p> <p>(1) And these <i>are the countries</i> which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.</p> <p>(2) Their inheritance <i>was</i> by lot, as the LORD {Jehovah} commanded by the hand of Moses, for the nine tribes, and <i>for</i> the half tribe.</p> <p>(3) Because Moses had given the inheritance of two tribes and a half tribe on the other side {east} of the Jordan River: but to the Levites he gave no inheritance among them.</p> <p>(4) Because the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part to the Levites in the land, except cities to live <i>in</i>, with their suburbs for their cattle and for their substance.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(5) As the LORD commanded Moses, so the children of Israel did, and they divided the land.</p> <p>(6) Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenazite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadeshbarnea.</p> <p>(7) Forty years old <i>was</i> I when Moses the servant of the LORD sent me from Kadeshbarnea to espy out the land; and I brought him word again as <i>it was</i> in mine heart.</p> <p>(8) Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.</p> <p>(9) And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.</p> <p>(10) And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while <i>the children of</i> Israel wandered in the wilderness: and now, lo, I <i>am</i> this day fourscore and five years old.</p> <p>(11) As yet I <i>am as</i> strong this day as <i>I was</i> in the day that Moses sent me: as my strength <i>was</i> then, even so <i>is</i> my strength now, for war, both to go out, and to come in.</p>	<p>(5) As the LORD {Jehovah} commanded Moses, so the children of Israel did, and they divided the land.</p> <p>(6) Then the children of Judah came to Joshua in Gilgal: and Caleb the son of Jephunneh the Kenazite said to him, You know what the LORD {Jehovah} said to Moses the man of God concerning me and you in Kadeshbarnea.^a</p> <p>(7) I was forty years old when Moses the servant of the LORD {Jehovah} sent me from Kadeshbarnea to spy out the land; and I brought him word again as <i>it was</i> in my heart.</p> <p>(8) Nevertheless my brothers who went up with me made the heart of the people melt: but I wholly followed the LORD {Jehovah} my God.</p> <p>(9) And Moses swore on that day, saying, Surely the land on which your feet have walked shall be your inheritance, and your children's forever, because you have wholly followed the LORD {Jehovah} my God.</p> <p>(10) And now, look, the LORD {Jehovah} has kept me alive, as He said, these forty-five years, even since the LORD {Jehovah} spoke this word to Moses, while <i>the children of</i> Israel wandered in the wilderness: and now, look, I <i>am</i> this day eighty-five years old {2559 A.H./C- 1483 B.C.}.^{b*}</p> <p>(11) As yet I <i>am as</i> strong this day as <i>I was</i> in the day that Moses sent me: as my strength <i>was</i> then, even so <i>is</i> my strength now, for war, both to go out, and to come in.</p>
<p>14:6a – Num. 14:24 14:10b – Caleb is 85 years old – 46 years after exodus from Egypt; 6 years after Joshua led Israel across the Jordan River</p> <p>46 years after exodus from Egypt; 6 years after Israel crossed the Jordan River [* 2559 A.H./C- 1483 B.C.]</p>	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(12) Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims <i>were</i> there, and <i>that</i> the cities <i>were</i> great <i>and</i> fenced: if so be the LORD <i>will be</i> with me, then I shall be able to drive them out, as the LORD said.</p> <p>(13) And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.</p> <p>(14) Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.</p> <p>(15) And the name of Hebron before <i>was</i> Kirjatharba; <i>which Arba was</i> a great man among the Anakims. And the land had rest from war.</p> <p>Chapter 15</p> <p>(1) <i>This</i> then was the lot of the tribe of the children of Judah by their families; <i>even</i> to the border of Edom the wilderness of Zin southward <i>was</i> the uttermost part of the south coast.</p> <p>(2) And their south border was from the shore of the salt sea, from the bay that looketh southward:</p> <p>(3) And it went out to the south side to Maalehacabbim, and passed along to Zin, and ascended up on the south side unto Kadeshbarnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:</p>	<p>(12) Now therefore give me this mountain, of which the LORD {Jehovah} spoke in that day; because you heard in that day how the Anakims {giants} <i>were</i> there, and <i>that</i> the cities <i>were</i> great <i>and</i> fenced: if it shall be that the LORD {Jehovah} <i>will be</i> with me, then I shall be able to drive them out, as the LORD {Jehovah} said.</p> <p>(13) And Joshua blessed him, and gave to Caleb the son of Jephunneh Hebron for an inheritance.</p> <p>(14) Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite to this day, because he wholly followed the LORD {Jehovah} God of Israel.</p> <p>(15) And the name of Hebron before <i>was</i> Kirjatharba;^c <i>which Arba was</i> a great man among the Anakims {giants}. And the land had rest from war.</p> <p>Chapter 15</p> <p>(1) <i>This</i> then was the lot of the tribe of the children of Judah by their families; <i>even</i> to the border of Edom the wilderness of Zin southward <i>was</i> the uttermost part of the south coast.</p> <p>(2) And their south border was from the shore of the salt sea {Dead Sea}, from the bay that faces southward:</p> <p>(3) And it went out to the south side to Maalehacabbim, and passed along to Zin, and ascended up on the south side to Kadeshbarnea, and passed along to Hezron, and went up to Adar, and turned towards Karkaa:</p>
<p>14:15c - Kirjatharba - Hebron - Gen. 23:2 - place where Sarah died - See Josh 20:7; 21:12. In Josh. 20:7 we are told that Hebron was a city of refuge, but the area surrounding Hebron was given to Caleb as we are told in Josh. 21:12.</p>	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(4) <i>From thence</i> it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.</p> <p>(5) And the east border <i>was</i> the salt sea, <i>even</i> unto the end of Jordan. And <i>their</i> border in the north quarter <i>was</i> from the bay of the sea at the uttermost part of Jordan:</p> <p>(6) And the border went up to Bethhogla, and passed along by the north of Betharabah; and the border went up to the stone of Bohan the son of Reuben:</p> <p>(7) And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that <i>is</i> before the going up to Adummim, which <i>is</i> on the south side of the river: and the border passed toward the waters of Enshemesh, and the goings out thereof were at Enrogel:</p> <p>(8) And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same <i>is</i> Jerusalem: and the border went up to the top of the mountain that <i>lieth</i> before the valley of Hinnom westward, which <i>is</i> at the end of the valley of the giants northward:</p> <p>(9) And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which <i>is</i> Kirjathjearim:</p>	<p>(4) <i>From there</i> it passed toward Azmon, and went out to the river of Egypt; and the boundaries of that coast were at the sea: this shall be your south coast.</p> <p>(5) And the east border <i>was</i> the salt sea {Dead Sea}, <i>even</i> to the end of the Jordan River. And <i>their</i> border in the north quarter <i>was</i> from the bay of the sea at the end of the Jordan River:</p> <p>(6) And the border went up to Bethhogla, and passed along by the north of Betharabah; and the border went up to the stone of Bohan the son of Reuben:</p> <p>(7) And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that <i>is</i> before the going up to Adummim, which <i>is</i> on the south side of the river: and the border passed toward the waters of Enshemesh, and its boundaries were at Enrogel:</p> <p>(8) And the border went up by the valley of the son of Hinnom to the south side of the Jebusite; the same <i>is</i> Jerusalem: and the border went up to the top of the mountain that <i>lies</i> before the valley of Hinnom westward, which <i>is</i> at the end of the valley of the giants northward:</p> <p>(9) And the border was drawn from the top of the hill to the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which <i>is</i> Kirjathjearim:</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(10) And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which <i>is</i> Chesalon, on the north side, and went down to Bethshemesh, and passed on to Timnah:</p> <p>(11) And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.</p> <p>(12) And the west border <i>was</i> to the great sea, and the coast <i>thereof</i>. This <i>is</i> the coast of the children of Judah round about according to their families.</p> <p>(13) And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, <i>even</i> the city of Arba the father of Anak, which <i>city is</i> Hebron.</p> <p>(14) And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.</p> <p>(15) And he went up thence to the inhabitants of Debir: and the name of Debir before <i>was</i> Kirjathsepher.</p> <p>(16) And Caleb said, He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.</p> <p>(17) And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.</p> <p>(18) And it came to pass, as she came <i>unto him</i>, that she moved him to ask of her father a field: and she lighted off <i>her</i> ass; and Caleb said unto her, What wouldest thou?</p>	<p>(10) And the border turned from Baalah westward to mount Seir, and passed along to the side of mount Jearim, which <i>is</i> Chesalon, on the north side, and went down to Bethshemesh, and passed on to Timnah:</p> <p>(11) And the border went out to the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out to Jabneel; and the boundaries of the border were at the sea.</p> <p>(12) And the west border <i>was</i> to the great {Mediterranean} sea, and its coast. This <i>is</i> the coast of the children of Judah all around according to their families.</p> <p>(13) And to Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD {Jehovah} to Joshua, <i>even</i> the city of Arba the father of Anak, which <i>city is</i> Hebron.</p> <p>(14) And Caleb drove from there the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.</p> <p>(15) And he went up from there to those who lived in Debir: and the name of Debir before <i>was</i> Kirjathsepher.</p> <p>(16) And Caleb said, He who strikes Kirjathsepher, and takes it, to him I will give Achsah my daughter to be his wife.</p> <p>(17) And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to be his wife.</p> <p>(18) And it came to pass, as she came <i>to him</i>, that she moved him to ask of her father a field: and she lighted off <i>her</i> donkey; and Caleb said to her, What is it you want?</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(19) Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.</p> <p>(20) This is the inheritance of the tribe of the children of Judah according to their families.</p> <p>(21) And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,</p> <p>(22) And Kinah, and Dimonah, and Adadah,</p> <p>(23) And Kedesh, and Hazor, and Ithnan,</p> <p>(24) Ziph, and Telem, and Bealoth,</p> <p>(25) And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,</p> <p>(26) Amam, and Shema, and Moladah,</p> <p>(27) And Hazargaddah, and Heshmon, and Bethpalet,</p> <p>(28) And Hazarshual, and Beersheba, and Bizjothjah,</p> <p>(29) Baalah, and Iim, and Azem,</p> <p>(30) And Eltolad, and Chesil, and Hormah,</p> <p>(31) And Ziklag, and Madmannah, and Sansannah,</p> <p>(32) And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities <i>are</i> twenty and nine, with their villages:</p> <p>(33) <i>And</i> in the valley, Eshtaol, and Zoreah, and Ashnah,</p> <p>(34) And Zanoah, and Engannim, Tappuah, and Enam,</p> <p>(35) Jarmuth, and Adullam, Socoh, and Azekah,</p> <p>(36) And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:</p> <p>(37) Zenan, and Hadashah, and Migdalgad,</p>	<p>(19) Who answered, Give me a blessing; because you have given me a south land; give me also springs of water. And he gave her the upper springs, and the lower springs.</p> <p>(20) This is the inheritance of the tribe of the children of Judah according to their families.</p> <p>(21) And the farthermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,</p> <p>(22) And Kinah, and Dimonah, and Adadah,</p> <p>(23) And Kedesh, and Hazor, and Ithnan,</p> <p>(24) Ziph, and Telem, and Bealoth,</p> <p>(25) And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,</p> <p>(26) Amam, and Shema, and Moladah,</p> <p>(27) And Hazargaddah, and Heshmon, and Bethpalet,</p> <p>(28) And Hazarshual, and Beersheba, and Bizjothjah,</p> <p>(29) Baalah, and Iim, and Azem,</p> <p>(30) And Eltolad, and Chesil, and Hormah,</p> <p>(31) And Ziklag, and Madmannah, and Sansannah,</p> <p>(32) And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities <i>are</i> twenty-nine, with their villages:</p> <p>(33) <i>And</i> in the valley, Eshtaol, and Zoreah, and Ashnah,</p> <p>(34) And Zanoah, and Engannim, Tappuah, and Enam,</p> <p>(35) Jarmuth, and Adullam, Socoh, and Azekah,</p> <p>(36) And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:</p> <p>(37) Zenan, and Hadashah, and Migdalgad,</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(38) And Dilean, and Mizpeh, and Joktheel,</p> <p>(39) Lachish, and Bozkath, and Eglon,</p> <p>(40) And Cabbon, and Lahmam, and Kithlish,</p> <p>(41) And Gederoth, Bethdagon, and Naamah, and Makkedah; sixteen cities with their villages:</p> <p>(42) Libnah, and Ether, and Ashan,</p> <p>(43) And Jiphtah, and Ashnah, and Nezib,</p> <p>(44) And Keilah, and Achzib, and Mareshah; nine cities with their villages:</p> <p>(45) Ekron, with her towns and her villages:</p> <p>(46) From Ekron even unto the sea, all that <i>lay</i> near Ashdod, with their villages:</p> <p>(47) Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border <i>thereof</i>:</p> <p>(48) And in the mountains, Shamir, and Jattir, and Socoh,</p> <p>(49) And Dannah, and Kirjathsannah, which is Debir,</p> <p>(50) And Anab, and Eshtemoh, and Anim,</p> <p>(51) And Goshen, and Holon, and Giloh; eleven cities with their villages:</p> <p>(52) Arab, and Dumah, and Eshean,</p> <p>(53) And Janum, and Bethtappuah, and Aphekah,</p> <p>(54) And Humtah, and Kirjatharba, which is Hebron, and Zior; nine cities with their villages:</p> <p>(55) Maon, Carmel, and Ziph, and Juttah,</p> <p>(56) And Jezreel, and Jokdeam, and Zanoah,</p> <p>(57) Cain, Gibeah, and Timnah; ten cities with their villages:</p> <p>(58) Halhul, Bethzur, and Gedor,</p>	<p>(38) And Dilean, and Mizpeh, and Joktheel,</p> <p>(39) Lachish, and Bozkath, and Eglon,</p> <p>(40) And Cabbon, and Lahmam, and Kithlish,</p> <p>(41) And Gederoth, Bethdagon, and Naamah, and Makkedah; sixteen cities with their villages:</p> <p>(42) Libnah, and Ether, and Ashan,</p> <p>(43) And Jiphtah, and Ashnah, and Nezib,</p> <p>(44) And Keilah, and Achzib, and Mareshah; nine cities with their villages:</p> <p>(45) Ekron, with her towns and her villages:</p> <p>(46) From Ekron even to the sea, all that <i>lay</i> near Ashdod, with their villages:</p> <p>(47) Ashdod with her towns and her villages, Gaza with her towns and her villages, to the river of Egypt, and the great {Mediterranean} sea, and <i>its</i> border:</p> <p>(48) And in the mountains, Shamir, and Jattir, and Socoh,</p> <p>(49) And Dannah, and Kirjathsannah, which is Debir,</p> <p>(50) And Anab, and Eshtemoh, and Anim,</p> <p>(51) And Goshen, and Holon, and Giloh; eleven cities with their villages:</p> <p>(52) Arab, and Dumah, and Eshean,</p> <p>(53) And Janum, and Bethtappuah, and Aphekah,</p> <p>(54) And Humtah, and Kirjatharba, which is Hebron, and Zior; nine cities with their villages:</p> <p>(55) Maon, Carmel, and Ziph, and Juttah,</p> <p>(56) And Jezreel, and Jokdeam, and Zanoah,</p> <p>(57) Cain, Gibeah, and Timnah; ten cities with their villages:</p> <p>(58) Halhul, Bethzur, and Gedor,</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(59) And Maarath, and Bethanoth, and Eltekon; six cities with their villages: (60) Kirjathbaal, which is Kirjathjearim, and Rabbah; two cities with their villages: (61) In the wilderness, Betharabah, Middin, and Secacah, (62) And Nibshan, and the city of Salt, and Engedi; six cities with their villages. (63) As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.</p> <p>Chapter 16 (1) And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel, (2) And goeth out from Bethel to Luz, and passeth along unto the borders of Archi to Ataroth, (3) And goeth down westward to the coast of Japhleti, unto the coast of Bethhoron the nether, and to Gezer: and the goings out thereof are at the sea. (4) So the children of Joseph, Manasseh and Ephraim, took their inheritance. (5) And the border of the children of Ephraim according to their families was <i>thus</i>: even the border of their inheritance on the east side was Atarothaddar, unto Bethhoron the upper; (6) And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanathshiloh, and passed by it on the east to Janohah;</p>	<p>(59) And Maarath, and Bethanoth, and Eltekon; six cities with their villages: (60) Kirjathbaal, which is Kirjathjearim, and Rabbah; two cities with their villages: (61) In the wilderness, Betharabah, Middin, and Secacah, (62) And Nibshan, and the city of Salt, and Engedi; six cities with their villages. (63) As for the Jebusites those who lived in Jerusalem, the children of Judah could not drive them out: but the Jebusites live with the children of Judah at Jerusalem to this day.</p> <p>Chapter 16 (1) And the lot of the children of Joseph fell from the Jordan River by Jericho, to the water of Jericho on the east, to the wilderness that goes up from Jericho throughout mount Bethel, (2) And goes out from Bethel to Luz, and passes along to the borders of Archi to Ataroth, (3) And goes down westward to the coast of Japhleti, to the coast of Bethhoron the lower, and to Gezer: and its boundaries are at the sea. (4) So the children of Joseph, Manasseh and Ephraim, took their inheritance. (5) And the border of the children of Ephraim according to their families was <i>this</i>: even the border of their inheritance on the east side was Atarothaddar, to Bethhoron the upper; (6) And the border went out towards the sea to Michmethah on the north side; and the border went around eastward to Taanathshiloh, and passed by it on the east to Janohah;</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(7) And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.</p> <p>(8) The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.</p> <p>(9) And the separate cities for the children of Ephraim <i>were</i> among the inheritance of the children of Manasseh, all the cities with their villages.</p> <p>(10) And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.</p> <p>Chapter 17</p> <p>(1) There was also a lot for the tribe of Manasseh; for he <i>was</i> the firstborn of Joseph; <i>to wit</i>, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.</p> <p>(2) There was also <i>a lot</i> for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these <i>were</i> the male children of Manasseh the son of Joseph by their families.</p> <p>(3) But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these <i>are</i> the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.</p>	<p>(7) And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at the Jordan River.</p> <p>(8) The border went out from Tappuah westward to the river Kanah; and its boundaries were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.</p> <p>(9) And the separate cities for the children of Ephraim <i>were</i> among the inheritance of the children of Manasseh, all the cities with their villages.</p> <p>(10) And they did not drive out the Canaanites who lived in Gezer: but the Canaanites live among the Ephraimites to this day, and serve under taxation.</p> <p>Chapter 17</p> <p>(1) There was also a lot for the tribe of Manasseh; because he <i>was</i> the firstborn of Joseph; <i>being</i>, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.</p> <p>(2) There was also <i>a lot</i> for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these <i>were</i> the male children of Manasseh the son of Joseph by their families.</p> <p>(3) But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these <i>are</i> the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(4) And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.</p> <p>(5) And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which <i>were</i> on the other side Jordan;</p> <p>(6) Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.</p> <p>(7) And the coast of Manasseh was from Asher to Michmethah, that <i>lieth</i> before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah.</p> <p>(8) <i>Now</i> Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh <i>belonged</i> to the children of Ephraim;</p> <p>(9) And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim <i>are</i> among the cities of Manasseh: the coast of Manasseh also <i>was</i> on the north side of the river, and the outgoings of it were at the sea:</p> <p>(10) Southward <i>it was</i> Ephraim's, and northward <i>it was</i> Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.</p>	<p>(4) And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD {Jehovah} commanded Moses to give us an inheritance among our brothers.^a Therefore according to the commandment of the LORD {Jehovah} he gave them an inheritance among the brothers of their father.</p> <p>(5) And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which <i>were</i> on the other side of the Jordan River;</p> <p>(6) Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.</p> <p>(7) And the coast of Manasseh was from Asher to Michmethah, that <i>lies</i> before Shechem; and the border went along on the right hand to those who lived in Entappuah.</p> <p>(8) <i>Now</i> Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh <i>belonged</i> to the children of Ephraim;</p> <p>(9) And the coast descended to the river Kanah, southward of the river: these cities of Ephraim <i>are</i> among the cities of Manasseh: the coast of Manasseh also <i>was</i> on the north side of the river, and its boundaries were at the sea:</p> <p>(10) Southward <i>it was</i> Ephraim's, and northward <i>it was</i> Manasseh's, and the sea is its border; and they met together in Asher on the north, and in Issachar on the east.</p>
17:4a - Num. 27:7	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(11) And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and those who lived in Dor and her towns, and those who lived in Endor and her towns, and those who lived in Taanach and her towns, and those who lived in Megiddo and her towns, <i>even</i> three countries.</p> <p>(12) Yet the children of Manasseh could not drive out <i>those who lived in</i> those cities; but the Canaanites would live in that land.</p> <p>(13) Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.</p> <p>(14) And the children of Joseph spake unto Joshua, saying, Why hast thou given me <i>but</i> one lot and one portion to inherit, seeing I <i>am</i> a great people, forasmuch as the LORD hath blessed me hitherto?</p> <p>(15) And Joshua answered them, If thou <i>be</i> a great people, <i>then</i> get thee up to the wood <i>country</i>, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.</p> <p>(16) And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, <i>both they</i> who <i>are</i> of Bethshean and her towns, and <i>they</i> who <i>are</i> of the valley of Jezreel.</p> <p>(17) And Joshua spake unto the house of Joseph, <i>even</i> to Ephraim and to Manasseh, saying, Thou <i>art</i> a great people, and hast great power: thou shalt not have one lot <i>only</i>:</p>	<p>(11) And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and those who lived in Dor and her towns, and those who lived in Endor and her towns, and those who lived in Taanach and her towns, and those who lived in Megiddo and her towns, <i>even</i> three countries.</p> <p>(12) Yet the children of Manasseh could not drive out <i>those who lived in</i> those cities; but the Canaanites would live in that land.</p> <p>(13) Yet it came to pass, when the children of Israel had grown strong, that they put the Canaanites under taxation; but did not completely drive them out.</p> <p>(14) And the children of Joseph spoke to Joshua, saying, Why have you given me <i>only</i> one lot and one portion to inherit, since I <i>am</i> a great people, inasmuch as the LORD {Jehovah} has blessed me until now?</p> <p>(15) And Joshua answered them, If you <i>are</i> a great people, <i>then</i> get yourself up to the wood <i>country</i>, and cut down for yourself there in the land of the Perizzites and of the giants, if mount Ephraim is too narrow for you.</p> <p>(16) And the children of Joseph said, The hill is not enough for us; and all the Canaanites who live in the land of the valley have chariots of iron, <i>both those who are</i> of Bethshean and her towns, and <i>those who are</i> of the valley of Jezreel.</p> <p>(17) And Joshua spoke to the house of Joseph, <i>even</i> to Ephraim and to Manasseh, saying, You <i>are</i> a great people, and have great power: you shall not have <i>only</i> one lot:</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(18) But the mountain shall be thine; for it <i>is</i> a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, <i>and</i> though they <i>be</i> strong.</p> <p>Chapter 18 (1) And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them. (2) And there remained among the children of Israel seven tribes, which had not yet received their inheritance. (3) And Joshua said unto the children of Israel, How long <i>are</i> ye slack to go to possess the land, which the LORD God of your fathers hath given you? (4) Give out from among you three men for <i>each</i> tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come <i>again</i> to me. (5) And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north. (6) Ye shall therefore describe the land <i>into</i> seven parts, and bring <i>the description</i> hither to me, that I may cast lots for you here before the LORD our God. (7) But the Levites have no part among you; for the priesthood of the LORD <i>is</i> their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.</p>	<p>(18) But the mountain shall be yours; because it <i>is</i> a woodland, and you shall cut it down: and its boundaries shall be yours: because you shall drive out the Canaanites, though they have iron chariots, <i>and</i> though they <i>are</i> strong.</p> <p>Chapter 18 (1) And the whole congregation of the children of Israel assembled together at Shiloh,^a and set up the tabernacle of the congregation there. And the land was subdued before them. (2) And there remained among the children of Israel seven tribes, which had not yet received their inheritance. (3) And Joshua said to the children of Israel, How long <i>are</i> you slack to go to possess the land, which the LORD {Jehovah} God of your fathers has given you? (4) Choose out from among you three men for <i>each</i> tribe: and I will send them, and they shall rise, and go through the land, and describe it according to their inheritance; and they shall come <i>again</i> to me. (5) And they shall divide it into seven parts: Judah shall remain in their coast on the south, and the house of Joseph shall remain in their coasts on the north. (6) You shall therefore divide the land <i>into</i> seven parts, and bring <i>the description</i> here to me, that I may cast lots for you here before the LORD {Jehovah} our God. (7) But the Levites have no part among you; because the priesthood of the LORD {Jehovah} <i>is</i> their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD {Jehovah} gave them.</p>
18:1a – Shiloh – First home of the tabernacle – Jg. 18:31; Jn. 4:20	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(8) And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.</p> <p>(9) And the men went and passed through the land, and described it by cities into seven parts in a book, and came <i>again</i> to Joshua to the host at Shiloh.</p> <p>(10) And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.</p> <p>(11) And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.</p> <p>(12) And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Bethaven.</p> <p>(13) And the border went over from thence toward Luz, to the side of Luz, which is Bethel, southward; and the border descended to Atarothadar, near the hill that <i>lieth</i> on the south side of the nether Bethhoron.</p> <p>(14) And the border was drawn <i>thence</i>, and compassed the corner of the sea southward, from the hill that <i>lieth</i> before Bethhoron southward; and the goings out thereof were at Kirjathbaal, which is Kirjathjearim, a city of the children of Judah: this <i>was</i> the west quarter.</p>	<p>(8) And the men arose, and went away: and Joshua charged those who went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD {Jehovah} in Shiloh.</p> <p>(9) And the men went and passed through the land, and divided it by cities into seven parts in a book, and came <i>again</i> to Joshua to the host {multitude} at Shiloh.</p> <p>(10) And Joshua cast lots for them in Shiloh before the LORD {Jehovah}: and there Joshua divided the land to the children of Israel according to their divisions.</p> <p>(11) And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.</p> <p>(12) And their border on the north side was from the Jordan River; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and its boundaries were at the wilderness of Bethaven.</p> <p>(13) And the border went over from there towards Luz, to the side of Luz, which is Bethel,^b southward; and the border descended to Atarothadar, near the hill that <i>lies</i> on the south side of the bottom of Bethhoron.</p> <p>(14) And the border was drawn <i>there</i>, and encircled the corner of the sea southward, from the hill that <i>lies</i> before Bethhoron southward; and its boundaries were at Kirjathbaal, which is Kirjathjearim, a city of the children of Judah: this <i>was</i> the west quarter.</p>
18:13b – Luz is Bethel – Gen. 28:19; Gen. 35:1,6	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(15) And the south quarter <i>was</i> from the end of Kirjathjearim, and the border went out on the west, and went out to the well of waters of Nephtoah:</p> <p>(16) And the border came down to the end of the mountain that <i>lieth</i> before the valley of the son of Hinnom, <i>and</i> which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel,</p> <p>(17) And was drawn from the north, and went forth to Enshemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,</p> <p>(18) And passed along toward the side over against Arabah northward, and went down unto Arabah:</p> <p>(19) And the border passed along to the side of Bethhoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this <i>was</i> the south coast.</p> <p>(20) And Jordan was the border of it on the east side. This <i>was</i> the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.</p> <p>(21) Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Bethhoglah, and the valley of Keziz,</p> <p>(22) And Betharabah, and Zemaraim, and Bethel,</p> <p>(23) And Avim, and Parah, and Ophrah,</p> <p>(24) And Chepharhaammonai, and Ophni, and Gaba; twelve cities with their villages:</p>	<p>(15) And the south quarter was from the end of Kirjathjearim, and the border went out on the west, and went out to the well of waters of Nephtoah:</p> <p>(16) And the border came down to the end of the mountain that lies before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel,</p> <p>(17) And was drawn from the north, and went forth to Enshemesh, and went forth towards Geliloth, which is opposite the going up of Adummim, and descended to the stone of Bohan the son of Reuben,</p> <p>(18) And passed along towards the side opposite Arabah northward, and went down to Arabah:</p> <p>(19) And the border passed along to the side of Bethhoglah northward: and the boundaries of the border were at the north bay of the salt sea {Dead Sea} at the south end of the Jordan River: this was the south coast.</p> <p>(20) And the Jordan River was its border on the east side. This was the inheritance of the children of Benjamin, by their coasts all around, according to their families.</p> <p>(21) Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Bethhoglah, and the valley of Keziz,</p> <p>(22) And Betharabah, and Zemaraim, and Bethel,</p> <p>(23) And Avim, and Parah, and Ophrah,</p> <p>(24) And Chepharhaammonai, and Ophni, and Gaba; twelve cities with their villages:</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(25) Gibeon, and Ramah, and Beeroth, (26) And Mizpeh, and Chephirah, and Mozah, (27) And Rekem, and Irpeel, and Taralah, (28) And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, <i>and</i> Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.</p> <p>Chapter 19 (1) And the second lot came forth to Simeon, <i>even</i> for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah. (2) And they had in their inheritance Beersheba, or Sheba, and Moladah, (3) And Hazarshual, and Balah, and Azem, (4) And Eltolad, and Bethul, and Hormah, (5) And Ziklag, and Bethmarcaboth, and Hazarsusah, (6) And Bethlebaoth, and Sharuhem; thirteen cities and their villages: (7) Ain, Remmon, and Ether, and Ashan; four cities and their villages: (8) And all the villages that <i>were</i> round about these cities to Baalathbeer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families. (9) Out of the portion of the children of Judah <i>was</i> the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.</p>	<p>(25) Gibeon, and Ramah, and Beeroth, (26) And Mizpeh, and Chephirah, and Mozah, (27) And Rekem, and Irpeel, and Taralah, (28) And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, <i>and</i> Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.</p> <p>Chapter 19 (1) And the second lot came forth to Simeon, <i>even</i> for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah. (2) And they had in their inheritance Beersheba, or Sheba, and Moladah, (3) And Hazarshual, and Balah, and Azem, (4) And Eltolad, and Bethul, and Hormah, (5) And Ziklag, and Bethmarcaboth, and Hazarsusah, (6) And Bethlebaoth, and Sharuhem; thirteen cities and their villages: (7) Ain, Remmon, and Ether, and Ashan; four cities and their villages: (8) And all the villages that <i>were</i> all around these cities to Baalathbeer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families. (9) Out of the portion of the children of Judah <i>was</i> the inheritance of the children of Simeon: because the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(10) And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:</p> <p>(11) And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that <i>is</i> before Jokneam;</p> <p>(12) And turned from Sarid eastward toward the sunrising unto the border of Chislothtabor, and then goeth out to Daberath, and goeth up to Japhia,</p> <p>(13) And from thence passeth on along on the east to Gittahhepher, to Ittahkazin, and goeth out to Remmonmethoar to Neah;</p> <p>(14) And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthahel:</p> <p>(15) And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages.</p> <p>(16) This is the inheritance of the children of Zebulun according to their families, these cities with their villages.</p> <p>(17) <i>And</i> the fourth lot came out to Issachar, for the children of Issachar according to their families.</p> <p>(18) And their border was toward Jezreel, and Chesulloth, and Shunem,</p> <p>(19) And Hapharaim, and Shion, and Anaharath,</p> <p>(20) And Rabbith, and Kishion, and Abez,</p> <p>(21) And Remeth, and Engannim, and Enhaddah, and Bethpazzez;</p> <p>(22) And the coast reacheth to Tabor, and Shahazimah, and Bethshemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.</p>	<p>(10) And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was to Sarid:</p> <p>(11) And their border went up towards the sea, and Maralah, and reached to Dabbasheth, and reached to the river that <i>is</i> before Jokneam;</p> <p>(12) And turned from Sarid eastward towards the sunrise {east} to the border of Chislothtabor, and then goes out to Daberath, and goes up to Japhia,</p> <p>(13) And from there passes on along on the east to Gittahhepher, to Ittahkazin, and goes out to Remmonmethoar to Neah;</p> <p>(14) And the border encircles it on the north side to Hannathon: and its boundaries are in the valley of Jiphthahel:</p> <p>(15) And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages.</p> <p>(16) This is the inheritance of the children of Zebulun according to their families, these cities with their villages.</p> <p>(17) <i>And</i> the fourth lot came out to Issachar, for the children of Issachar according to their families.</p> <p>(18) And their border was towards Jezreel, and Chesulloth, and Shunem,</p> <p>(19) And Hapharaim, and Shion, and Anaharath,</p> <p>(20) And Rabith, and Kishion, and Abez,</p> <p>(21) And Remeth, and Engannim, and Enhaddah, and Bethpazzez;</p> <p>(22) And the coast reaches to Tabor, and Shahazimah, and Bethshemesh; and the boundaries of their border were at the Jordan River: sixteen cities with their villages.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(23) This <i>is</i> the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.</p> <p>(24) And the fifth lot came out for the tribe of the children of Asher according to their families.</p> <p>(25) And their border was Helkath, and Hali, and Beten, and Achshaph,</p> <p>(26) And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihorlibnath;</p> <p>(27) And turneth toward the sunrising to Bethdagon, and reacheth to Zebulun, and to the valley of Jipthahel toward the north side of Bethemek, and Neiel, and goeth out to Cabul on the left hand,</p> <p>(28) And Hebron, and Rehob, and Hammon, and Kanah, <i>even</i> unto great Zidon;</p> <p>(29) And <i>then</i> the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:</p> <p>(30) Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.</p> <p>(31) This <i>is</i> the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.</p> <p>(32) The sixth lot came out to the children of Naphtali, <i>even</i> for the children of Naphtali according to their families.</p> <p>(33) And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:</p> <p>(34) And <i>then</i> the coast turneth westward to Aznohtabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.</p>	<p>(23) This <i>is</i> the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.</p> <p>(24) And the fifth lot came out for the tribe of the children of Asher according to their families.</p> <p>(25) And their border was Helkath, and Hali, and Beten, and Achshaph,</p> <p>(26) And Alammelech, and Amad, and Misheal; and reaches to Carmel westward, and to Shihorlibnath;</p> <p>(27) And turns toward the sunrise {east} to Bethdagon, and reaches to Zebulun, and to the valley of Jipthahel towards the north side of Bethemek, and Neiel, and goes out to Cabul on the left hand,</p> <p>(28) And Hebron, and Rehob, and Hammon, and Kanah, <i>even</i> to great Zidon;</p> <p>(29) And <i>then</i> the coast turns to Ramah, and to the strong city Tyre; and the coast turns to Hosah; and its boundaries are at the sea from the coast to Achzib:</p> <p>(30) Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.</p> <p>(31) This <i>is</i> the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.</p> <p>(32) The sixth lot came out to the children of Naphtali, <i>even</i> for the children of Naphtali according to their families.</p> <p>(33) And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, to Lakum; and its boundaries were at the Jordan River:</p> <p>(34) And <i>then</i> the coast turns westward to Aznohtabor, and goes out from there to Hukkok, and reaches to Zebulun on the south side, and reaches to Asher on the west side, and to Judah upon the Jordan River towards the sunrise {east}.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(35) And the fenced cities <i>are</i> Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,</p> <p>(36) And Adamah, and Ramah, and Hazor,</p> <p>(37) And Kedesh, and Edrei, and Enhazor,</p> <p>(38) And Iron, and Migdalel, Horem, and Bethanath, and Bethshemesh; nineteen cities with their villages.</p> <p>(39) This <i>is</i> the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.</p> <p>(40) <i>And</i> the seventh lot came out for the tribe of the children of Dan according to their families.</p> <p>(41) And the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh,</p> <p>(42) And Shaalabbin, and Ajalon, and Jethlah,</p> <p>(43) And Elon, and Thimnathah, and Ekron,</p> <p>(44) And Eltekeh, and Gibbethon, and Baalath,</p> <p>(45) And Jehud, and Beneberak, and Gathrimmon,</p> <p>(46) And Mejarkon, and Rakkon, with the border before Japho.</p> <p>(47) And the coast of the children of Dan went out <i>too little</i> for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.</p> <p>(48) This <i>is</i> the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.</p> <p>(49) When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:</p>	<p>(35) And the fenced cities <i>are</i> Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,</p> <p>(36) And Adamah, and Ramah, and Hazor,</p> <p>(37) And Kedesh, and Edrei, and Enhazor,</p> <p>(38) And Iron, and Migdalel, Horem, and Bethanath, and Bethshemesh; nineteen cities with their villages.</p> <p>(39) This <i>is</i> the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.</p> <p>(40) <i>And</i> the seventh lot came out for the tribe of the children of Dan according to their families.</p> <p>(41) And the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh,</p> <p>(42) And Shaalabbin, and Ajalon, and Jethlah,</p> <p>(43) And Elon, and Thimnathah, and Ekron,</p> <p>(44) And Eltekeh, and Gibbethon, and Baalath,</p> <p>(45) And Jehud, and Beneberak, and Gathrimmon,</p> <p>(46) And Mejarkon, and Rakkon, with the border before Japho.</p> <p>(47) And the coast of the children of Dan went out <i>too small</i> for them: therefore the children of Dan went up to fight against Leshem, and took it, and struck it with the edge of the sword, and possessed it, and lived there, and called Leshem, Dan, after the name of Dan their father.</p> <p>(48) This <i>is</i> the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.</p> <p>(49) When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(50) According to the word of the LORD they gave him the city which he asked, <i>even</i> Timnathserah in mount Ephraim: and he built the city, and dwelt therein.</p> <p>(51) These <i>are</i> the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.</p> <p>Chapter 20</p> <p>(1) The LORD also spake unto Joshua, saying,</p> <p>(2) Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:</p> <p>(3) That the slayer that killeth <i>any</i> person unawares <i>and</i> unwittingly may flee thither: and they shall be your refuge from the avenger of blood.</p> <p>(4) And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.</p> <p>(5) And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.</p>	<p>(50) According to the word of the LORD {Jehovah} they gave him the city which he asked, <i>even</i> Timnathserah in mount Ephraim: and he built the city, and lived in it.</p> <p>(51) These <i>are</i> the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD {Jehovah}, at the door of the tabernacle of the congregation. So they made an end of dividing the country.</p> <p>Chapter 20</p> <p>(1) The LORD {Jehovah} also spoke to Joshua, saying,</p> <p>(2) <i>Speak to the children of Israel, saying, Choose for yourselves cities of refuge, of which I spoke to you by the hand of Moses:</i></p> <p>(3) <i>That the killer who kills any person unknowingly and unintentionally may flee there: and they shall be your refuge from the avenger of blood.</i></p> <p>(4) <i>And when he who flees to one of those cities shall stand at the entrance of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city to themselves, and give him a place, that he may live among them.</i></p> <p>(5) <i>And if the avenger of blood pursues after him, then they shall not deliver the killer up into his hand; because he struck his neighbor unintentionally, and did not hate him previously.</i></p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(6) And he shall dwell in that city, until he stand before the congregation for judgment, <i>and</i> until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.</p> <p>(7) And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah.</p> <p>(8) And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.</p> <p>(9) These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth <i>any</i> person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.</p> <p>Chapter 21</p> <p>(1) Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;</p> <p>(2) And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.</p> <p>(3) And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.</p>	<p>(6) <i>And he shall live in that city, until he stands before the congregation for judgment, and until the death of the high priest who shall be in those days: then shall the killer return, and come to his own city, and to his own house, to the city from where he fled.</i></p> <p>(7) And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah.</p> <p>(8) And on the other side of the Jordan River by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.</p> <p>(9) These were the cities appointed for all the children of Israel, and for the stranger who lives among them, that whoever kills <i>any</i> person unknowingly might flee there, and not die by the hand of the avenger of blood, until he stands before the congregation.^a</p> <p>Chapter 21</p> <p>(1) Then the heads of the fathers of the Levites came near to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers of the tribes of the children of Israel;</p> <p>(2) And they spoke to them at Shiloh in the land of Canaan, saying, The LORD {Jehovah} commanded by the hand of Moses to give us cities to live in, with its suburbs for our cattle.</p> <p>(3) And the children of Israel gave to the Levites out of their inheritance, at the commandment of the LORD {Jehovah}, these cities and their suburbs.</p>
<p>20:9a - six cities of refuge where a person could flee if he killed someone accidentally (20:5) - see Ex. 21:13; Num. 35: 6-32; Deut. 4:41-42; 19:4</p>	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(4) And the lot came out for the families of the Kohathites: and the children of Aaron the priest, <i>which were</i> of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.</p> <p>(5) And the rest of the children of Kohath <i>had</i> by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.</p> <p>(6) And the children of Gershon <i>had</i> by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.</p> <p>(7) The children of Merari by their families <i>had</i> out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.</p> <p>(8) And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.</p> <p>(9) And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are <i>here</i> mentioned by name,</p> <p>(10) Which the children of Aaron, <i>being</i> of the families of the Kohathites, <i>who were</i> of the children of Levi, had: for theirs was the first lot.</p> <p>(11) And they gave them the city of Arba the father of Anak, which <i>city is</i> Hebron, in the hill <i>country</i> of Judah, with the suburbs thereof round about it.</p> <p>(12) But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.</p>	<p>(4) And the lot came out for the families of the Kohathites: and the children of Aaron the priest, <i>which were</i> of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.</p> <p>(5) And the rest of the children of Kohath <i>had</i> by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.</p> <p>(6) And the children of Gershon <i>had</i> by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.</p> <p>(7) The children of Merari by their families <i>had</i> out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.</p> <p>(8) And the children of Israel gave by lot to the Levites these cities with their suburbs, as the LORD {Jehovah} commanded by the hand of Moses.</p> <p>(9) And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are <i>here</i> mentioned by name,</p> <p>(10) Which the children of Aaron, <i>being</i> of the families of the Kohathites, <i>who were</i> of the children of Levi, had: because theirs was the first lot.</p> <p>(11) And they gave them the city of Arba the father of Anak, which <i>city is</i> Hebron, in the hill <i>country</i> of Judah, with its suburbs all around it.</p> <p>(12) But the fields of the city, and its villages, they gave to Caleb the son of Jephunneh for his possession.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(13) Thus they gave to the children of Aaron the priest Hebron with her suburbs, <i>to be</i> a city of refuge for the slayer; and Libnah with her suburbs,</p> <p>(14) And Jattir with her suburbs, and Eshtemoa with her suburbs,</p> <p>(15) And Holon with her suburbs, and Debir with her suburbs,</p> <p>(16) And Ain with her suburbs, and Juttah with her suburbs, <i>and</i> Bethshemesh with her suburbs; nine cities out of those two tribes.</p> <p>(17) And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,</p> <p>(18) Anathoth with her suburbs, and Almon with her suburbs; four cities.</p> <p>(19) All the cities of the children of Aaron, the priests, <i>were</i> thirteen cities with their suburbs.</p> <p>(20) And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.</p> <p>(21) For they gave them Shechem with her suburbs in mount Ephraim, <i>to be</i> a city of refuge for the slayer; and Gezer with her suburbs,</p> <p>(22) And Kibzaim with her suburbs, and Bethhoron with her suburbs; four cities.</p> <p>(23) And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,</p> <p>(24) Aijalon with her suburbs, Gathrimmon with her suburbs; four cities.</p> <p>(25) And out of the half tribe of Manasseh, Tanach with her suburbs, and Gathrimmon with her suburbs; two cities.</p>	<p>(13) So they gave to the children of Aaron the priest Hebron with its suburbs, <i>to be</i> a city of refuge for the killer; and Libnah with her suburbs,</p> <p>(14) And Jattir with her suburbs, and Eshtemoa with her suburbs,</p> <p>(15) And Holon with her suburbs, and Debir with her suburbs,</p> <p>(16) And Ain with her suburbs, and Juttah with her suburbs, <i>and</i> Bethshemesh with its suburbs; nine cities out of those two tribes.</p> <p>(17) And out of the tribe of Benjamin, Gibeon with its suburbs, Geba with her suburbs,</p> <p>(18) Anathoth with its suburbs, and Almon with its suburbs; four cities.</p> <p>(19) All the cities of the children of Aaron, the priests, <i>were</i> thirteen cities with their suburbs.</p> <p>(20) And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.</p> <p>(21) Because they gave them Shechem with its suburbs in mount Ephraim, <i>to be</i> a city of refuge for the killer; and Gezer with its suburbs,</p> <p>(22) And Kibzaim with its suburbs, and Bethhoron with its suburbs; four cities.</p> <p>(23) And out of the tribe of Dan, Eltekeh with its suburbs, Gibbethon with its suburbs,</p> <p>(24) Aijalon with its suburbs, Gathrimmon with its suburbs; four cities.</p> <p>(25) And out of the half tribe of Manasseh, Tanach with its suburbs, and Gathrimmon with its suburbs; two cities.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(26) All the cities <i>were</i> ten with their suburbs for the families of the children of Kohath that remained.</p> <p>(27) And unto the children of Gershon, of the families of the Levites, out of the <i>other</i> half tribe of Manasseh <i>they gave</i> Golan in Bashan with her suburbs, <i>to be</i> a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.</p> <p>(28) And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,</p> <p>(29) Jarmuth with her suburbs, Engannim with her suburbs; four cities.</p> <p>(30) And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,</p> <p>(31) Helkath with her suburbs, and Rehob with her suburbs; four cities.</p> <p>(32) And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, <i>to be</i> a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities.</p> <p>(33) All the cities of the Gershonites according to their families <i>were</i> thirteen cities with their suburbs.</p> <p>(34) And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,</p> <p>(35) Dimnah with her suburbs, Nahalal with her suburbs; four cities.</p> <p>(36) And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,</p> <p>(37) Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.</p> <p>(38) And out of the tribe of Gad, Ramoth in Gilead with her suburbs, <i>to be</i> a city of refuge for the slayer; and Mahanaim with her suburbs,</p>	<p>(26) All the cities <i>were</i> ten with their suburbs for the families of the children of Kohath who remained.</p> <p>(27) And to the children of Gershon, of the families of the Levites, out of the <i>other</i> half tribe of Manasseh <i>they gave</i> Golan in Bashan with its suburbs, <i>to be</i> a city of refuge for the killer; and Beeshterah with its suburbs; two cities.</p> <p>(28) And out of the tribe of Issachar, Kishon with its suburbs, Dabareh with its suburbs,</p> <p>(29) Jarmuth with its suburbs, Engannim with its suburbs; four cities.</p> <p>(30) And out of the tribe of Asher, Mishal with its suburbs, Abdon with its suburbs,</p> <p>(31) Helkath with its suburbs, and Rehob with its suburbs; four cities.</p> <p>(32) And out of the tribe of Naphtali, Kedesh in Galilee with its suburbs, <i>to be</i> a city of refuge for the killer; and Hammothdor with its suburbs, and Kartan with its suburbs; three cities.</p> <p>(33) All the cities of the Gershonites according to their families <i>were</i> thirteen cities with their suburbs.</p> <p>(34) And to the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with its suburbs, and Kartah with its suburbs,</p> <p>(35) Dimnah with its suburbs, Nahalal with its suburbs; four cities.</p> <p>(36) And out of the tribe of Reuben, Bezer with its suburbs, and Jahazah with its suburbs,</p> <p>(37) Kedemoth with its suburbs, and Mephaath with its suburbs; four cities.</p> <p>(38) And out of the tribe of Gad, Ramoth in Gilead with its suburbs, <i>to be</i> a city of refuge for the killer; and Mahanaim with its suburbs,</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(39) Heshbon with her suburbs, Jazer with her suburbs; four cities in all.</p> <p>(40) So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were <i>by</i> their lot twelve cities.</p> <p>(41) All the cities of the Levites within the possession of the children of Israel <i>were</i> forty and eight cities with their suburbs.</p> <p>(42) These cities were every one with their suburbs round about them: thus <i>were</i> all these cities.</p> <p>(43) And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.</p> <p>(44) And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.</p> <p>(45) There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.</p> <p>Chapter 22</p> <p>(1) Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,</p> <p>(2) And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:</p> <p>(3) Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.</p>	<p>(39) Heshbon with its suburbs, Jazer with its suburbs; four cities in all.</p> <p>(40) So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were <i>by</i> their lot twelve cities.</p> <p>(41) All the cities of the Levites within the possession of the children of Israel <i>were</i> forty-eight cities with their suburbs.</p> <p>(42) These cities were every one with their suburbs all around them: so <i>were</i> all these cities.</p> <p>(43) And the LORD {Jehovah} gave to Israel all the land which He swore to give to their forefathers; and they possessed it, and lived in it.</p> <p>(44) And the LORD {Jehovah} gave them rest all around, according to all that He swore to their forefathers: and there stood not a man of all their enemies before them; the LORD {Jehovah} delivered all their enemies into their hand.</p> <p>(45) Nothing failed of any good thing which the LORD {Jehovah} had spoken to the house of Israel; all came to pass.</p> <p>Chapter 22</p> <p>(1) Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,</p> <p>(2) And said to them, You have kept all that Moses the servant of the LORD {Jehovah} commanded you, and have obeyed my voice in all that I commanded you:</p> <p>(3) You have not left your brothers these many days to this day, but have kept the charge of the commandment of the LORD {Jehovah} your God.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(4) And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, <i>and</i> unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.</p> <p>(5) But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.</p> <p>(6) So Joshua blessed them, and sent them away: and they went unto their tents.</p> <p>(7) Now to the <i>one</i> half of the tribe of Manasseh Moses had given <i>possession</i> in Bashan: but unto the <i>other</i> half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,</p> <p>(8) And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.</p> <p>(9) And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which <i>is</i> in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.</p>	<p>(4) And now the LORD {Jehovah} your God has given rest to your brothers, as He promised them: therefore return now, and go to your own tents, <i>and</i> to the land of your possession, which Moses the servant of the LORD {Jehovah} gave you on the other side {east} of the Jordan River.</p> <p>(5) But take diligent heed to do the commandment and the law, which Moses the servant of the LORD {Jehovah} charged you, to love the LORD {Jehovah} your God, and to walk in all His ways, and to keep His commandments, and to cling to Him, and to serve Him with all your heart and with all your soul.</p> <p>(6) So Joshua blessed them, and sent them away: and they went to their tents.</p> <p>(7) Now to the <i>one</i> half of the tribe of Manasseh Moses had given <i>possession</i> in Bashan: but to the <i>other</i> half Joshua gave among their brothers on this side of the Jordan River westward. And when Joshua sent them away also to their tents, then he blessed them,</p> <p>(8) And he spoke to them, saying, Return with much riches to your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much clothing: divide the spoil of your enemies with your brothers.</p> <p>(9) And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which <i>is</i> in the land of Canaan, to go to the country of Gilead, to the land of their possession, of which they were given possession according to the word of the LORD {Jehovah} by the hand of Moses.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(10) And when they came unto the borders of Jordan, that <i>are</i> in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.</p> <p>(11) And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.</p> <p>(12) And when the children of Israel heard <i>of it</i>, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.</p> <p>(13) And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,</p> <p>(14) And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one <i>was</i> an head of the house of their fathers among the thousands of Israel.</p> <p>(15) And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,</p>	<p>(10) And when they came to the borders of the Jordan River, that <i>are</i> in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by the Jordan River, a great altar to look upon.</p> <p>(11) And the children of Israel heard saying, Look, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar opposite the land of Canaan, in the borders of the Jordan river, at the passage of the children of Israel.</p> <p>(12) And when the children of Israel heard <i>of it</i>, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.^a</p> <p>(13) And the children of Israel sent to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,</p> <p>(14) And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one <i>was</i> a head of the house of their fathers among the thousands of Israel.</p> <p>(15) And they came to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, to the land of Gilead, and they spoke with them, saying,</p>
<p>22:12a – go up to war against them – the Lord had specifically forbidden alters of sacrifice to be built anywhere except where He chose [Deut. 12:3-5]. The other tribes did not want to be punished for sin of these tribes as a repeat of what happened at Ai [Josh. 7] - see Josh. 22:20, 26</p>	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(16) Thus saith the whole congregation of the LORD, What trespass <i>is</i> this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?</p> <p>(17) <i>Is</i> the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,</p> <p>(18) But that ye must turn away this day from following the LORD? and it will be, <i>seeing</i> ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.</p> <p>(19) Notwithstanding, if the land of your possession <i>be</i> unclean, <i>then</i> pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.</p> <p>(20) Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.</p> <p>(21) Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,</p> <p>(22) The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if <i>it be</i> in rebellion, or if in transgression against the LORD, (save us not this day,)</p>	<p>(16) The whole congregation of the LORD {Jehovah} is asking, What sin <i>is</i> this that you have committed against the God of Israel, to turn away this day from following the LORD {Jehovah}, in that you have built for yourselves an altar, that you might rebel this day against the LORD {Jehovah}?</p> <p>(17) <i>Is</i> the sin of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD {Jehovah},</p> <p>(18) But that you must turn away this day from following the LORD {Jehovah}? and it will be, <i>since</i> you rebel today against the LORD {Jehovah}, that tomorrow He will be angry with the whole congregation of Israel.</p> <p>(19) Nevertheless, if the land of your possession <i>is</i> unclean, <i>then</i> pass over to the land of the possession of the LORD, in which the LORD's {Jehovah's} tabernacle stays, and take possession among us: but do not rebel against the LORD {Jehovah}, nor rebel against us, in building for yourselves an altar besides the altar of the LORD {Jehovah} our God.</p> <p>(20) Did not Achan the son of Zerah commit a sin in the cursed thing,^b and anger fell on all the congregation of Israel? and that man did not perish alone in his sin.</p> <p>(21) Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said to the heads of the thousands of Israel,</p> <p>(22) The LORD {Jehovah} God of gods, the LORD {Jehovah} God of gods, He knows, and Israel shall know; if <i>it is</i> in rebellion, or if in sin against the LORD {Jehovah}, (do not save us this day,)</p>
22:20b - Josh. 7:19f	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(23) That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require <i>it</i>;</p> <p>(24) And if we have not <i>rather</i> done it for fear of <i>this</i> thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?</p> <p>(25) For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.</p> <p>(26) Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:</p> <p>(27) But <i>that it may be</i> a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.</p> <p>(28) Therefore said we, that it shall be, when they should <i>so</i> say to us or to our generations in time to come, that we may say <i>again</i>, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it <i>is</i> a witness between us and you.</p>	<p>(23) That we have built us an altar to turn from following the LORD {Jehovah}, or if to offer on it burnt offering or meat offering, or if to offer peace offerings on it, let the LORD {Jehovah} Himself require <i>it</i>;</p> <p>(24) And if we have not <i>rather</i> done it for fear of <i>this</i> very thing, saying, In time to come your children might speak to our children, saying, What have you to do with the LORD {Jehovah} God of Israel?</p> <p>(25) Because the LORD {Jehovah} has made the Jordan River a border between us and you, you children of Reuben and children of Gad; you have no part in the LORD {Jehovah}: so shall your children cause our children to cease from fearing the LORD {Jehovah}.</p> <p>(26) Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:</p> <p>(27) But <i>that it may be</i> a witness between us, and you, and our generations after us, that we might do the service of the LORD {Jehovah} before Him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, You have no part in the LORD {Jehovah}.</p> <p>(28) Therefore we said, that it shall be, when they should <i>so</i> say to us or to our generations in time to come, that we may say <i>again</i>, Look the pattern of the altar of the LORD {Jehovah}, which our fathers made, not for burnt offerings, nor for sacrifices; but it <i>is</i> a witness between us and you.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(29) God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that <i>is</i> before his tabernacle.</p> <p>(30) And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which <i>were</i> with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.</p> <p>(31) And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD <i>is</i> among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.</p> <p>(32) And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.</p> <p>(33) And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.</p> <p>(34) And the children of Reuben and the children of Gad called the altar <i>Ed</i>: for it <i>shall be</i> a witness between us that the LORD <i>is</i> God.</p>	<p>(29) God forbid that we should rebel against the LORD {Jehovah}, and turn this day from following the LORD {Jehovah}, to build an altar for burnt offerings, for meat offerings, or for sacrifices, besides the altar of the LORD {Jehovah} our God that <i>is</i> before His tabernacle.</p> <p>(30) And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel who <i>were</i> with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke, it pleased them.</p> <p>(31) And Phinehas the son of Eleazar the priest said to the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD {Jehovah} <i>is</i> among us, because you have not committed this sin against the LORD {Jehovah}: now you have delivered the children of Israel out of the hand of the LORD {Jehovah}.</p> <p>(32) And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, to the land of Canaan, to the children of Israel, and brought them word again.</p> <p>(33) And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land in which the children of Reuben and Gad lived.</p> <p>(34) And the children of Reuben and the children of Gad called the altar <i>Ed</i> {a witness};^c because it <i>shall be</i> a witness between us that the LORD {Jehovah} <i>is</i> God.</p>
22:34c - Ed {𐤅} - a witness	

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>Chapter 23</p> <p>(1) And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old <i>and</i> stricken in age.</p> <p>(2) And Joshua called for all Israel, <i>and</i> for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old <i>and</i> stricken in age:</p> <p>(3) And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God <i>is</i> he that hath fought for you.</p> <p>(4) Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.</p> <p>(5) And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.</p> <p>(6) Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom <i>to</i> the right hand or <i>to</i> the left;</p> <p>(7) That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear <i>by them</i>, neither serve them, nor bow yourselves unto them:</p>	<p>Chapter 23</p> <p>(1) And it came to pass a long time after that the LORD {Jehovah} had given rest to Israel from all their enemies all around, that Joshua had grown old <i>and</i> feeble with age.</p> <p>(2) And Joshua called for all Israel, <i>and</i> for their elders, and for their heads, and for their judges, and for their officers, and said to them, I am old <i>and</i> feeble with age:</p> <p>(3) And you have seen all that the LORD {Jehovah} your God has done to all these nations because of you; because the LORD {Jehovah} your God <i>is</i> He Who has fought for you.</p> <p>(4) Indeed, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from the Jordan River, with all the nations that I have cut off, even to the great {Mediterranean} sea westward.</p> <p>(5) And the LORD {Jehovah} your God, He shall expel them from before you, and drive them from out of your sight; and you shall possess their land, as the LORD {Jehovah} your God has promised to you.</p> <p>(6) You therefore be very courageous to keep and to do all that is written in the book of the law of Moses, that you not turn aside from it <i>to</i> the right hand or <i>to</i> the left;</p> <p>(7) That you not come among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear <i>by them</i>, neither serve them, nor bow yourselves to them:</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(8) But cleave unto the LORD your God, as ye have done unto this day.</p> <p>(9) For the LORD hath driven out from before you great nations and strong: but <i>as for</i> you, no man hath been able to stand before you unto this day.</p> <p>(10) One man of you shall chase a thousand: for the LORD your God, he <i>it is</i> that fighteth for you, as he hath promised you.</p> <p>(11) Take good heed therefore unto yourselves, that ye love the LORD your God.</p> <p>(12) Else if ye do in any wise go back, and cleave unto the remnant of these nations, <i>even</i> these that remain among you, and shall make marriages with them, and go in unto them, and they to you:</p> <p>(13) Know for a certainty that the LORD your God will no more drive out <i>any of</i> these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.</p> <p>(14) And, behold, this day I <i>am</i> going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, <i>and</i> not one thing hath failed thereof.</p> <p>(15) Therefore it shall come to pass, <i>that</i> as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.</p>	<p>(8) But cling to the LORD {Jehovah} your God, as you have done to this day.</p> <p>(9) Because the LORD {Jehovah} has driven out from before you great and strong nations: but <i>as for</i> you, no man has been able to stand before you to this day.</p> <p>(10) One man of you shall chase a thousand: because the LORD {Jehovah} your God, He <i>it is</i> Who fights for you, as He has promised you.</p> <p>(11) Therefore take good heed to yourselves, that you love the LORD {Jehovah} your God.</p> <p>(12) Else if you do in any wise go back, and cling to the remnant of these nations, <i>even</i> these that remain among you, and shall make marriages with them, and go in to them, and they to you:</p> <p>(13) Know for certain that the LORD {Jehovah} your God will no more drive out <i>any of</i> these nations from before you; but they shall be snares and traps to you, and scourges in your sides, and thorns in your eyes, until you perish from off this good land which the LORD {Jehovah} your God has given you.</p> <p>(14) And, indeed, today I <i>am</i> going the way of all the earth: and you know in all your hearts and in all your souls, that not one thing has failed of all the good things which the LORD {Jehovah} your God spoke concerning you; all have come to pass to you, <i>and</i> not one thing has failed.</p> <p>(15) Therefore it shall come to pass, <i>that</i> as all good things come upon you, which the LORD {Jehovah} your God has promised you; so shall the LORD {Jehovah} bring upon you all evil things, until He has destroyed you from off this good land which the LORD {Jehovah} your God has given you.</p>

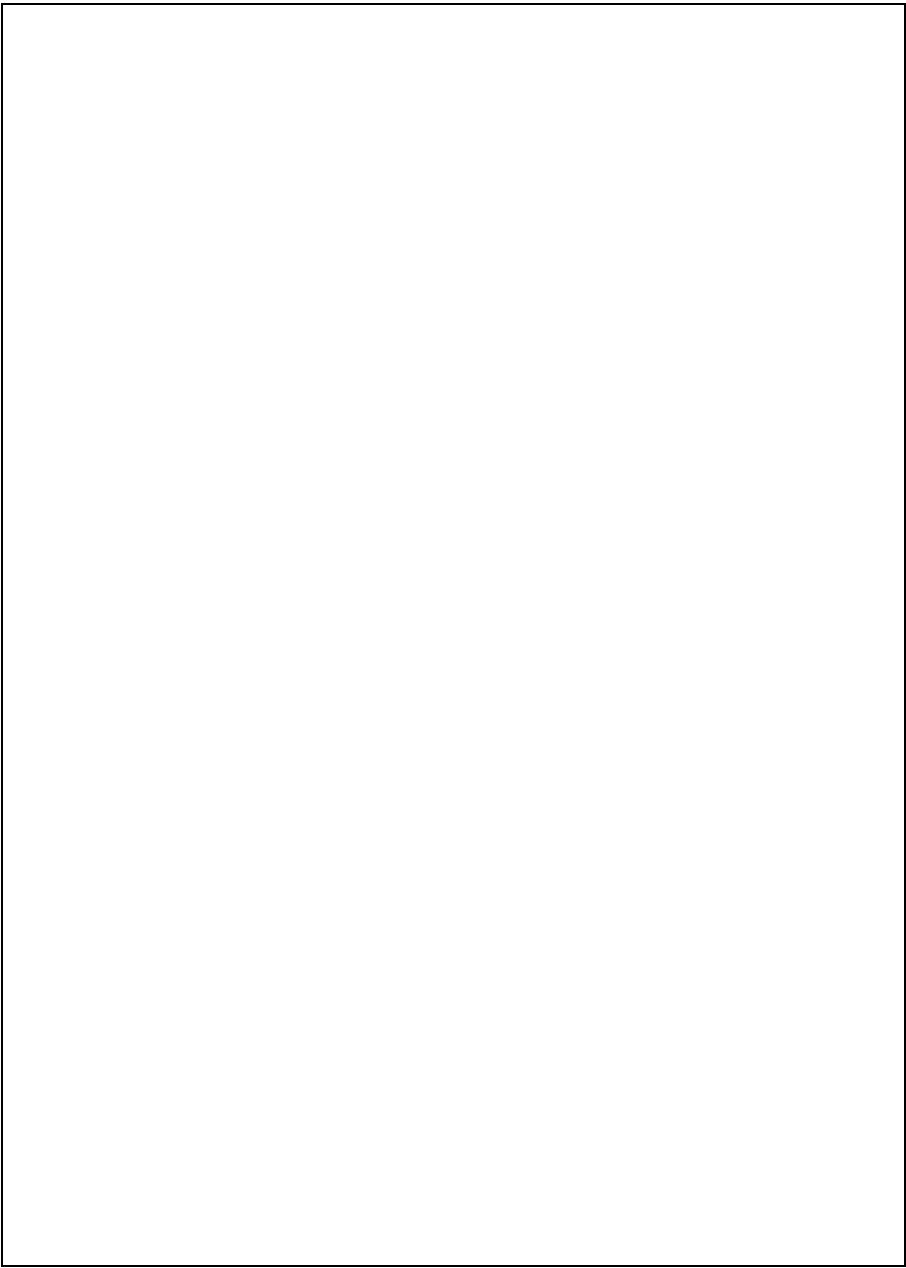
{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(16) When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.</p> <p>Chapter 24 (1) And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. (2) And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, <i>even</i> Terah, the father of Abraham, and the father of Nachor: and they served other gods. (3) And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. (4) And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. (5) I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. (6) And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.</p>	<p>(16) When you have sinned against the covenant of the LORD {Jehovah} your God, which He commanded you, and have gone and served other gods, and bowed yourselves to them; then the anger of the LORD {Jehovah} shall be kindled against you, and you shall perish quickly from off the good land which He has given to you.</p> <p>Chapter 24 (1) And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. (2) And Joshua said to all the people, This is what the LORD {Jehovah} God of Israel says, <i>Your forefathers lived after the flood in old times, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.</i> (3) <i>And I took your father Abraham from after the flood, and led him throughout all the land of Canaan, and multiplied his descendants, and gave him Isaac.</i> (4) <i>And I gave to Isaac Jacob and Esau: and I gave to Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.</i> (5) <i>I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.</i> (6) <i>And I brought your fathers out of Egypt: and you came to the {Red} Sea; and the Egyptians pursued after your forefathers with chariots and horsemen to the Red Sea.</i></p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(7) And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.</p> <p>(8) And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.</p> <p>(9) Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:</p> <p>(10) But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.</p> <p>(11) And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.</p> <p>(12) And I sent the hornet before you, which drave them out from before you, <i>even</i> the two kings of the Amorites; <i>but</i> not with thy sword, nor with thy bow.</p> <p>(13) And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.</p>	<p>(7) And when they cried to the LORD {Jehovah}, He put darkness between you and the Egyptians, and brought the {Red} Sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and you lived in the wilderness a long season.</p> <p>(8) And I brought you into the land of the Amorites, who lived on the other side {east} of the Jordan River; and they fought with you: and I gave them into your hand, that you might possess their land; and I destroyed them from before you.</p> <p>(9) Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:</p> <p>(10) But I would not listen to Balaam; therefore he blessed you still: so I delivered you out of his hand.</p> <p>(11) And you went over the Jordan River, and came to Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.</p> <p>(12) And I sent the hornet before you, which drove them out from before you, <i>even</i> the two kings of the Amorites; <i>but</i> not with your sword, nor with your bow.</p> <p>(13) And I have given you a land for which you did not labor, and cities which you did not build, and you live in them; you eat of the vineyards and olive groves which you did not plant.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(14) Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.</p> <p>(15) And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that <i>were</i> on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.</p> <p>(16) And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;</p> <p>(17) For the LORD our God, he <i>it is</i> that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:</p> <p>(18) And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: <i>therefore</i> will we also serve the LORD; for he <i>is</i> our God.</p> <p>(19) And Joshua said unto the people, Ye cannot serve the LORD: for he <i>is</i> an holy God; he <i>is</i> a jealous God; he will not forgive your transgressions nor your sins.</p> <p>(20) If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.</p>	<p>(14) Now therefore fear the LORD {Jehovah}, and serve Him in sincerity and in truth: and put away the gods which your forefathers served after the flood, and in Egypt; and serve the LORD {Jehovah}.</p> <p>(15) And if it seems evil to you to serve the LORD {Jehovah}, choose for yourselves this day whom you will serve; whether the gods which your forefathers served that <i>were</i> after the flood, or the gods of the Amorites, in whose land you live: but as for me and my house, we will serve the LORD {Jehovah}.</p> <p>(16) And the people answered and said, God forbid that we should forsake the LORD {Jehovah}, to serve other gods;</p> <p>(17) Because the LORD {Jehovah} our God, He <i>it is</i> Who brought us up and our forefathers out of the land of Egypt, from the house of bondage, and Who did those great signs in our sight, and preserved us in all the way in which we went, and among all the people through whom we passed:</p> <p>(18) And the LORD {Jehovah} drove out from before us all the people, even the Amorites who lived in the land: <i>therefore</i> we will also serve the LORD {Jehovah}; because He <i>is</i> our God.</p> <p>(19) And Joshua said to the people, You cannot serve the LORD {Jehovah}: because He <i>is</i> a holy God; He <i>is</i> a jealous God; He will not forgive your rebellious deeds nor your sins.</p> <p>(20) If you forsake the LORD {Jehovah}, and serve strange gods, then He will turn and do you hurt, and consume you, after He has done you good.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(21) And the people said unto Joshua, Nay; but we will serve the LORD.</p> <p>(22) And Joshua said unto the people, Ye <i>are</i> witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, <i>We are</i> witnesses.</p> <p>(23) Now therefore put away, <i>said he</i>, the strange gods which <i>are</i> among you, and incline your heart unto the LORD God of Israel.</p> <p>(24) And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.</p> <p>(25) So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.</p> <p>(26) And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that <i>was</i> by the sanctuary of the LORD.</p> <p>(27) And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.</p> <p>(28) So Joshua let the people depart, every man unto his inheritance.</p> <p>(29) And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, <i>being</i> an hundred and ten years old.</p> <p>(30) And they buried him in the border of his inheritance in Timnathserah, which <i>is</i> in mount Ephraim, on the north side of the hill of Gaash.</p>	<p>(21) And the people said to Joshua, No; but we will serve the LORD {Jehovah}.</p> <p>(22) And Joshua said to the people, You <i>are</i> witnesses against yourselves that you have chosen for yourselves the LORD {Jehovah}, to serve Him. And they said, <i>We are</i> witnesses.</p> <p>(23) <i>He said</i>, Now therefore put away the strange gods which <i>are</i> among you, and incline your heart to the LORD {Jehovah} God of Israel.</p> <p>(24) And the people said to Joshua, The LORD {Jehovah} our God we will serve, and His voice we will obey.</p> <p>(25) So Joshua made a covenant with the people that day, and set them a law and an ordinance in Shechem.</p> <p>(26) And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that <i>was</i> by the sanctuary of the LORD {Jehovah}.</p> <p>(27) And Joshua said to all the people, See, this stone shall be a witness to us; because it has heard all the words of the LORD {Jehovah} which He spoke to us: therefore it shall be a witness to you, lest you deny your God.</p> <p>(28) So Joshua let the people depart, every man to his inheritance.</p> <p>(29) And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD {Jehovah}, died, <i>being</i> one hundred ten years old.</p> <p>(30) And they buried him in the border of his inheritance in Timnathserah, which <i>is</i> in mount Ephraim, on the north side of the hill of Gaash.</p>

{06} Joshua	
King James 1769 Version	King James Paraphrase
<p>(31) And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.</p> <p>(32) And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.</p> <p>(33) And Eleazar the son of Aaron died; and they buried him in a hill <i>that pertained to</i> Phinehas his son, which was given him in mount Ephraim.</p>	<p>(31) And Israel served the LORD {Jehovah} all the days of Joshua, and all the days of the elders who out lived Joshua, and who had known all the works of the LORD {Jehovah}, that He had done for Israel.</p> <p>(32) And the bones of Joseph, which the children of Israel brought up out of Egypt, they buried in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for one hundred pieces of silver: and it became the inheritance of the children of Joseph.</p> <p>(33) And Eleazar the son of Aaron died; and they buried him in a hill <i>that belonged to</i> Phinehas his son, which was given him in mount Ephraim.</p>



{07} Judges	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?</p> <p>(2) And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.</p> <p>(3) And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.</p> <p>(4) And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.</p> <p>(5) And they found Adonibezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.</p> <p>(6) But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.</p> <p>(7) And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered <i>their meat</i> under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.</p> <p>(8) Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.</p> <p>(9) And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.</p>	<p>Chapter 1</p> <p>(1) Now after the death of Joshua it came to pass, that the children of Israel asked the LORD {Jehovah}, saying, Who shall go up for us against the Canaanites first, to fight against them?</p> <p>(2) And the LORD {Jehovah} said, Judah shall go up: Indeed, I have delivered the land into his hand.</p> <p>(3) And Judah said to Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with you into your lot. So Simeon went with him.</p> <p>(4) And Judah went up; and the LORD {Jehovah} delivered the Canaanites and the Perizzites into their hand: and they killed in Bezek ten thousand men.</p> <p>(5) And they found Adonibezek in Bezek: and they fought against him, and they killed the Canaanites and the Perizzites.</p> <p>(6) But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.</p> <p>(7) And Adonibezek said, Seventy kings, having their thumbs and their great toes cut off, gathered <i>their food</i> under my table: as I have done, so God has repaid me. And they brought him to Jerusalem, and there he died.</p> <p>(8) Now the children of Judah had fought against Jerusalem, and had taken it, and struck it with the edge of the sword, and set the city on fire.</p> <p>(9) And afterward the children of Judah went down to fight against the Canaanites, who lived in the mountain, and in the south, and in the valley.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(10) And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before <i>was</i> Kirjatharba:) and they slew Sheshai, and Ahiman, and Talmai.</p> <p>(11) And from thence he went against the inhabitants of Debir: and the name of Debir before <i>was</i> Kirjathsepher:</p> <p>(12) And Caleb said, He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.</p> <p>(13) And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.</p> <p>(14) And it came to pass, when she came <i>to him</i>, that she moved him to ask of her father a field: and she lighted from off <i>her</i> ass; and Caleb said unto her, What wilt thou?</p> <p>(15) And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.</p> <p>(16) And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which <i>lieth</i> in the south of Arad; and they went and dwelt among the people.</p> <p>(17) And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.</p> <p>(18) Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.</p> <p>(19) And the LORD {Jehovah} was with Judah; and he drove out <i>those who lived in</i> the mountain; but could not drive out those who lived in the valley, because they had chariots of iron.</p>	<p>(10) And Judah went against the Canaanites who lived in Hebron: (now the name of Hebron before <i>was</i> Kirjatharba:)^a and they killed Sheshai, and Ahiman, and Talmai.</p> <p>(11) And from there he went against those who lived in Debir: and the name of Debir before <i>was</i> Kirjathsepher:</p> <p>(12) And Caleb said, He who strikes Kirjathsepher, and takes it, to him will I give Achsah my daughter for a wife.</p> <p>(13) And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter for a wife.</p> <p>(14) And it came to pass, when she came <i>to him</i>, that she moved him to ask of her father a field: and she lighted from off <i>her</i> donkey; and Caleb said to her, What do you want?</p> <p>(15) And she said to him, Give me a blessing: because you have given me a south land; give me also springs of water. And Caleb gave her the upper springs and the lower springs.^b</p> <p>(16) And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which <i>lies</i> in the south of Arad; and they went and lived among the people.</p> <p>(17) And Judah went with Simeon his brother, and they killed the Canaanites who lived in Zephath, and completely destroyed it. And the name of the city was called Hormah.</p> <p>(18) Also Judah took Gaza with its coast, and Askelon with its coast, and Ekron with its coast.</p> <p>(19) And the LORD {Jehovah} was with Judah; and he drove out <i>those who lived in</i> the mountain; but could not drive out those who lived in the valley, because they had chariots of iron.</p>
<p>1:10a - Kirjatharba - Hebron - Gen. 23:2 - place where Sarah died - See Josh. 14:15; 20:7; 21:12. In Josh. 20:7 we are told that Hebron was a city of refuge</p> <p>1:12-15b - See Josh. 15:15-19</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(20) And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.</p> <p>(21) And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.</p> <p>(22) And the house of Joseph, they also went up against Bethel: and the LORD <i>was</i> with them.</p> <p>(23) And the house of Joseph sent to descry Bethel. (Now the name of the city before <i>was</i> Luz.)</p> <p>(24) And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.</p> <p>(25) And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.</p> <p>(26) And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which <i>is</i> the name thereof unto this day.</p> <p>(27) Neither did Manasseh drive out <i>the inhabitants of</i> Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.</p> <p>(28) And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.</p> <p>(29) Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.</p>	<p>(20) And they gave Hebron to Caleb, as Moses said: and he expelled from there the three sons of Anak.</p> <p>(21) And the children of Benjamin did not drive out the Jebusites who lived in Jerusalem; but the Jebusites live with the children of Benjamin in Jerusalem to this day.</p> <p>(22) And the house of Joseph, also went up against Bethel: and the LORD {Jehovah} <i>was</i> with them.</p> <p>(23) And the house of Joseph sent to spy out Bethel. (Now the name of the city before <i>was</i> Luz.)^c</p> <p>(24) And the spies saw a man come forth out of the city, and they said to him, We ask you to show us the entrance into the city, and we will show you mercy.</p> <p>(25) And when he showed them the entrance into the city, they struck the city with the edge of the sword; but they let the man and all his family go.</p> <p>(26) And the man went into the land of the Hittites, and built a city, and called its name Luz: which <i>is</i> its name to this day.</p> <p>(27) Neither did Manasseh drive out <i>those who lived in</i> Bethshean and her towns, nor Taanach and her towns, nor those who lived in Dor and her towns, nor those who lived in Ibleam and her towns, nor those who lived in Megiddo and her towns: but the Canaanites would live in that land.</p> <p>(28) And it came to pass, when Israel was strong, that they put taxes upon the Canaanites, and did not completely drive them out.</p> <p>(29) Neither did Ephraim drive out the Canaanites who lived in Gezer; but the Canaanites lived in Gezer among them.</p>
1:23c – Gen. 28:19	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(30) Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.</p> <p>(31) Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:</p> <p>(32) But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.</p> <p>(33) Neither did Naphtali drive out the inhabitants of Bethshemesh, nor the inhabitants of Bethanath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Bethshemesh and of Bethanath became tributaries unto them.</p> <p>(34) And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:</p> <p>(35) But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.</p> <p>(36) And the coast of the Amorites <i>was</i> from the going up to Akrabbim, from the rock, and upward.</p> <p>Chapter 2</p> <p>(1) And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.</p> <p>(2) And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?</p>	<p>(30) Neither did Zebulun drive out those who lived in Kitron, nor those who lived in Nahalol; but the Canaanites live among them, and became tax payers.</p> <p>(31) Neither did Asher drive out those who lived in Accho, nor those who lived in Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:</p> <p>(32) But the Asherites lived among the Canaanites, those who lived in the land: because they did not drive them out.</p> <p>(33) Neither did Naphtali drive out those who lived in Bethshemesh, nor those who lived in Bethanath; but he lived among the Canaanites, those who lived in the land: nevertheless those who lived in Bethshemesh and of Bethanath became tax payers to them.</p> <p>(34) And the Amorites forced the children of Dan into the mountain: because they would not allow them to come down to the valley:</p> <p>(35) But the Amorites would live in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tax payers.</p> <p>(36) And the coast of the Amorites <i>was</i> from the going up to Akrabbim, from the rock, and upward.</p> <p>Chapter 2</p> <p>(1) And an Angel of the LORD {Jehovah} came up from Gilgal {rolled away}^a to Bochim {weeping}, and said, I caused you to go up out of Egypt, and have brought you to the land which I swore to your forefathers; and I said, I will never break My covenant with you.</p> <p>(2) And you shall make no treaty with those who live in this land; you shall throw down their altars: but you have not obeyed My voice: why have you done this?</p>
2:1a – Gilgal {rolled away} – Josh. 5:9	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(3) Wherefore I also said, I will not drive them out from before you; but they shall be <i>as thorns</i> in your sides, and their gods shall be a snare unto you.</p> <p>(4) And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.</p> <p>(5) And they called the name of that place Bochim: and they sacrificed there unto the LORD.</p> <p>(6) And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.</p> <p>(7) And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.</p> <p>(8) And Joshua the son of Nun, the servant of the LORD, died, <i>being</i> an hundred and ten years old.</p> <p>(9) And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.</p> <p>(10) And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.</p> <p>(11) And the children of Israel did evil in the sight of the LORD, and served Baalim:</p> <p>(12) And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that <i>were</i> round about them, and bowed themselves unto them, and provoked the LORD to anger.</p>	<p>(3) <i>Therefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides,^b and their gods shall be a snare to you.</i></p> <p>(4) And it came to pass, when the Angel of the LORD {Jehovah} spoke these words to all the children of Israel, that the people lifted up their voice, and wept.</p> <p>(5) And they called the name of that place Bochim {weeping}:^c and they sacrificed there to the LORD {Jehovah}.</p> <p>(6) And when Joshua had let the people go, the children of Israel each went to his inheritance to possess the land.</p> <p>(7) And the people served the LORD {Jehovah} all the days of Joshua, and all the days of the elders who out lived Joshua, who had seen all the great works of the LORD {Jehovah}, that He did for Israel.</p> <p>(8) And Joshua the son of Nun, the servant of the LORD {Jehovah}, died, <i>being</i> one hundred ten years old.^d</p> <p>(9) And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.</p> <p>(10) And also all that generation were gathered to their fathers: and there arose another generation after them, who did not know the LORD {Jehovah}, nor the works which He had done for Israel.</p> <p>(11) And the children of Israel did evil in the sight of the LORD {Jehovah}, and served Baalim:</p> <p>(12) And they forsook the LORD {Jehovah} God of their fathers, Who brought them out of the land of Egypt, and followed other gods, of the gods of the people who <i>were</i> all around them, and bowed themselves to them, and provoked the LORD {Jehovah} to anger.</p>
<p>2:3b – thorns in sides – Num. 33:55 2:5c - Bochim {בכרים} - weepers - or a place of weeping 2:8d – Josh. 24:29</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(13) And they forsook the LORD, and served Baal and Ashtaroth.</p> <p>(14) And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.</p> <p>(15) Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.</p> <p>(16) Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.</p> <p>(17) And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; <i>but</i> they did not so.</p> <p>(18) And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.</p> <p>(19) And it came to pass, when the judge was dead, <i>that</i> they returned, and corrupted <i>themselves</i> more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.</p>	<p>(13) And they forsook the LORD {Jehovah}, and served Baal and Ashtaroth.</p> <p>(14) And the anger of the LORD {Jehovah} was hot against Israel, and He delivered them into the hands of spoilers who spoiled them, and He sold them into the hands of their enemies all around, so that they could not any longer stand before their enemies.</p> <p>(15) Wherever they went out, the hand of the LORD {Jehovah} was against them for evil, as the LORD {Jehovah} had said, and as the LORD {Jehovah} had sworn to them: and they were greatly distressed.</p> <p>(16) Nevertheless the LORD {Jehovah} raised up judges, who delivered them out of the hand of those who spoiled them.</p> <p>(17) And yet they would not listen to their judges, but they went prostituting after other gods, and bowed themselves to them: they turned quickly out of the way which their fathers walked in, and did not obey the commandments of the LORD {Jehovah}.</p> <p>(18) And when the LORD {Jehovah} raised up for them judges, then the LORD {Jehovah} was with the judge, and delivered them out of the hand of their enemies all the days of the judge: because it repented the LORD {Jehovah} because of their groanings because of those who oppressed them and troubled them.</p> <p>(19) And it came to pass, when the judge was dead, <i>that</i> they returned, and corrupted <i>themselves</i> more than their fathers, in following other gods to serve them, and to bow down to them; they did not cease from their own deeds, nor from their stubborn ways.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(20) And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;</p> <p>(21) I also will not henceforth drive out any from before them of the nations which Joshua left when he died:</p> <p>(22) That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep <i>it</i>, or not.</p> <p>(23) Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.</p> <p>Chapter 3</p> <p>(1) Now these <i>are</i> the nations which the LORD left, to prove Israel by them, <i>even</i> as many <i>of Israel</i> as had not known all the wars of Canaan;</p> <p>(2) Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;</p> <p>(3) <i>Namely</i>, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.</p> <p>(4) And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.</p> <p>(5) And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:</p>	<p>(20) And the anger of the LORD {Jehovah} was hot against Israel; and He said, <i>Because this people has sinned against My covenant which I commanded their forefathers, and have not listened to My voice;</i></p> <p>(21) <i>I will also not from this time forward drive out any from before them of the nations which Joshua left when he died:</i></p> <p>(22) <i>That through them I may prove Israel, whether they will keep the way of the LORD {Jehovah} to walk in it, as their forefathers kept it, or not.</i></p> <p>(23) Therefore the LORD {Jehovah} left those nations, without quickly driving them out; neither did He deliver them into the hand of Joshua.</p> <p>Chapter 3</p> <p>(1) Now these <i>are</i> the nations which the LORD {Jehovah} left, to prove Israel by them, <i>even</i> as many <i>of Israel</i> as had not known all the wars of Canaan;</p> <p>(2) Only that the generations of the children of Israel might know, to teach them war, at the least those who knew nothing of it before;</p> <p>(3) <i>Namely</i>, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites who lived in mount Lebanon, from mount Baalhermon to the entrance of Hamath.</p> <p>(4) And they were to prove Israel by them, to know whether they would listen to the commandments of the LORD {Jehovah}, which He commanded their forefathers by the hand of Moses.</p> <p>(5) And the children of Israel lived among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(6) And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.</p> <p>(7) And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.</p> <p>(8) Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushanrishathaim king of Mesopotamia: and the children of Israel served Chushanrishathaim eight years.</p> <p>(9) And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, <i>even</i> Othniel the son of Kenaz, Caleb's younger brother.</p> <p>(10) And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.</p> <p>(11) And the land had rest forty years. And Othniel the son of Kenaz died.</p> <p>(12) And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.</p>	<p>(6) And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.</p> <p>(7) And the children of Israel did evil in the sight of the LORD {Jehovah}, and forgot the LORD {Jehovah} their God, and served Baalim and the groves.^a</p> <p>(8) Therefore the anger of the LORD {Jehovah} was hot against Israel, and He sold them into the hand of Chushanrishathaim king of Mesopotamia {2573 A.H./C- 1469 B.C.}:^{b*} and the children of Israel served Chushanrishathaim eight years.</p> <p>(9) And when the children of Israel cried to the LORD {Jehovah}, the LORD {Jehovah} raised up a deliverer to the children of Israel, who delivered them, <i>even</i> Othniel the son of Kenaz, Caleb's younger brother.</p> <p>(10) And the Spirit of the LORD {Jehovah} came upon him, and he judged Israel, and went out to war: and the LORD {Jehovah} delivered Chushanrishathaim king of Mesopotamia into his hand {2581 A.H./C-1461 B.C.};^{**} and his hand prevailed against Chushanrishathaim.</p> <p>(11) And the land had rest forty years. And Othniel the son of Kenaz died.</p> <p>(12) And the children of Israel did evil again in the sight of the LORD {Jehovah}: and the LORD {Jehovah} strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD {Jehovah}.</p>
<p>3:7a - groves – gardens created for the purpose of worshipping idols</p> <p>3:8b - Mesopotamia oppression begins 2573 A.H./C- 1469 B.C., 20 years after Israel crossed over the Jordan River; 14 years after Caleb was given his allotment of land; ends 8 years later 2581 A.H./C- 1461 B.C. – see Appendix G: World Time Line of Biblical History</p> <p>20 years after Israel crossed over the Jordan River [*2573 A.H./C- 1469 B.C.] Mesopotamia oppression ends; Israel has peace 40 years [**2581 A.H./C-1461 B.C.]</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(13) And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.</p> <p>(14) So the children of Israel served Eglon the king of Moab eighteen years.</p> <p>(15) But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab.</p> <p>(16) But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.</p> <p>(17) And he brought the present unto Eglon king of Moab: and Eglon <i>was</i> a very fat man.</p> <p>(18) And when he had made an end to offer the present, he sent away the people that bare the present.</p> <p>(19) But he himself turned again from the quarries that <i>were</i> by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.</p> <p>(20) And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of <i>his</i> seat.</p> <p>(21) And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:</p>	<p>(13) And he gathered to himself the children of Ammon and Amalek, and went and struck Israel, and possessed the city of palm trees.</p> <p>(14) So the children of Israel served Eglon the king of Moab {2621 A.H./C-1421 B.C} eighteen years.^c</p> <p>(15) But when the children of Israel cried to the LORD {Jehovah}, the LORD {Jehovah} raised them up a deliverer, Ehud the son of Gera, a Benjamite, a left-handed man: and by him the children of Israel sent a present to Eglon the king of Moab.</p> <p>(16) But Ehud made for himself a dagger which had two edges, of a cubit length {about 18 in.; 0.67 m.};^d and he tied it under his clothes upon his right thigh.</p> <p>(17) And he brought the present to Eglon king of Moab: and Eglon <i>was</i> a very fat man.</p> <p>(18) And when he had made an end to offer the present, he sent away the people who bore the present.</p> <p>(19) But he himself turned again from the quarries that <i>were</i> by Gilgal, and said, I have a secret errand to you, O king: who said, Keep silence. And all that stood by him went out from him.</p> <p>(20) And Ehud came to him; and he was sitting in a summer parlor, which he had for himself alone. And Ehud said, I have a message from God to you. And he arose out of <i>his</i> seat.</p> <p>(21) And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:</p>
<p>3:14c - Moab oppression begins - 2621 A.H./C- 1421 B.C. then ends 18 years later 2639 A.H./C- 1403 B.C.</p> <p>3:16d – cubit – 1.5 feet; 0.46 meters – see Appendix J: Bible Weights and Measures</p> <p>Moab oppression begins [*2621 A.H./C-1421 B.C]</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(22) And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.</p> <p>(23) Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.</p> <p>(24) When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour <i>were</i> locked, they said, Surely he covereth his feet in his summer chamber.</p> <p>(25) And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened <i>them</i>: and, behold, their lord <i>was</i> fallen down dead on the earth.</p> <p>(26) And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.</p> <p>(27) And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.</p> <p>(28) And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.</p> <p>(29) And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.</p> <p>(30) So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.</p>	<p>(22) And the shaft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.</p> <p>(23) Then Ehud went forth through the porch, and shut the doors of the parlor upon him, and locked them.</p> <p>(24) When he had gone out, his servants came; and when they saw that the doors of the parlor <i>were</i> locked, they said, Surely he covers his feet in his summer chamber {to take a nap}.</p> <p>(25) And they waited until they were ashamed: and, since he did not open the doors of the parlor; they took a key, and opened <i>them</i>: and, saw, their lord <i>had</i> fallen down dead on the earth.</p> <p>(26) And Ehud escaped while they waited, and passed beyond the quarries, and escaped to Seirath.</p> <p>(27) And it came to pass, when he had come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.</p> <p>(28) And he said to them, Follow after me: because the LORD {Jehovah} has delivered your enemies the Moabites into your hand. And they went down after him, and took the fords {crossings} of the Jordan River toward Moab, and did not allow a man to pass over.</p> <p>(29) And they killed of Moab at that time about ten thousand men, all strong, and all men of valor; and not a man escaped.</p> <p>(30) So Moab was subdued that day under the hand of Israel {2639 A.H./C-1403 B.C.}* And the land had rest eighty years.^e</p>
<p>3:30e - Ehud ended Moab's oppression in 2639 A.H./C- 1403 B.C. and Israel had 80 years of peace which ended in 2719 A.H./C- 1323 B.C. with the Canaanite oppression. See Appendix G: World Time Line of Biblical History</p> <p>Moab oppression ends after 18 years; Israel begins 80 years of peace [*2639 A.H./C-1403 B.C.]</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(31) And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.</p> <p>Chapter 4</p> <p>(1) And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.</p> <p>(2) And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host <i>was</i> Sisera, which dwelt in Harosheth of the Gentiles.</p> <p>(3) And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.</p> <p>(4) And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.</p> <p>(5) And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.</p> <p>(6) And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel commanded, <i>saying</i>, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?</p> <p>(7) And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.</p> <p>(8) And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, <i>then</i> I will not go.</p>	<p>(31) And after him was Shamgar the son of Anath, who killed of the Philistines six hundred men with an ox goad: and he also delivered Israel.</p> <p>Chapter 4</p> <p>(1) And the children of Israel again did evil in the sight of the LORD {Jehovah}, when Ehud was dead.</p> <p>(2) And the LORD {Jehovah} sold them into the hand of Jabin king of Canaan {2719 A.H./C- 1323 B.C.},* who reigned in Hazor; the captain of whose host {army} <i>was</i> Sisera, who lived in Harosheth of the Gentiles {non-Jews; nations}.</p> <p>(3) And the children of Israel cried to the LORD {Jehovah}: because he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.</p> <p>(4) And Deborah, a prophetess, the wife of Lapidoth judged Israel at that time.</p> <p>(5) And she lived under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.</p> <p>(6) And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said to him, Has not the LORD {Jehovah} God of Israel commanded, <i>saying</i>, Go and draw towards mount Tabor, and take with you ten thousand men of the children of Naphtali and of the children of Zebulun?</p> <p>(7) And I will draw to you to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into your hand.</p> <p>(8) And Barak said to her, If you will go with me, then I will go: but if you will not go with me, <i>then</i> I will not go.</p>
<p>Canaanite oppression begins [* 2719 A.H./C-1323 B.C.]</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(9) And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kadesh.</p> <p>(10) And Barak called Zebulun and Naphtali to Kadesh; and he went up with ten thousand men at his feet: and Deborah went up with him.</p> <p>(11) Now Heber the Kenite, <i>which was</i> of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, <i>which is</i> by Kadesh.</p> <p>(12) And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.</p> <p>(13) And Sisera gathered together all his chariots, <i>even</i> nine hundred chariots of iron, and all the people that <i>were</i> with him, from Harosheth of the Gentiles unto the river of Kishon.</p> <p>(14) And Deborah said unto Barak, Up; for this <i>is</i> the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.</p> <p>(15) And the LORD discomfited Sisera, and all <i>his</i> chariots, and all <i>his</i> host, with the edge of the sword before Barak; so that Sisera lighted down off <i>his</i> chariot, and fled away on his feet.</p> <p>(16) But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; <i>and</i> there was not a man left.</p>	<p>(9) And she said, I will surely go with you: nevertheless the journey that you take shall not be for your honor; because the LORD {Jehovah} shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kadesh.</p> <p>(10) And Barak called Zebulun and Naphtali to Kadesh; and he went up with ten thousand men at his feet: and Deborah went up with him.</p> <p>(11) Now Heber the Kenite, <i>who was</i> of the children of Hobab the father-in-law of Moses, had separated himself from the Kenites, and pitched his tent in the plain of Zaanaïm, <i>which is</i> by Kadesh.</p> <p>(12) And they showed Sisera that Barak the son of Abinoam had gone up to mount Tabor.</p> <p>(13) And Sisera gathered together all his chariots, <i>even</i> nine hundred chariots of iron, and all the people who <i>were</i> with him, from Harosheth of the Gentiles {non-Jews; nations} to the river of Kishon.</p> <p>(14) And Deborah said to Barak, Get up; because this <i>is</i> the day in which the LORD {Jehovah} has delivered Sisera into your hand: has not the LORD {Jehovah} gone out before you? So Barak went down from mount Tabor, and ten thousand men after him.</p> <p>(15) And the LORD {Jehovah} struck Sisera, and all <i>his</i> chariots, and all <i>his</i> host {army}, with the edge of the sword before Barak; so that Sisera got off <i>his</i> chariot, and fled away on his feet.</p> <p>(16) But Barak pursued after the chariots, and after the host {army}, to Harosheth of the Gentiles: and all the host {army} of Sisera fell upon the edge of the sword; <i>and</i> there was not a man left.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(17) Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for <i>there was</i> peace between Jabin the king of Hazor and the house of Heber the Kenite.</p> <p>(18) And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle.</p> <p>(19) And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.</p> <p>(20) Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.</p> <p>(21) Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.</p> <p>(22) And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her <i>tent</i>, behold, Sisera lay dead, and the nail <i>was</i> in his temples.</p> <p>(23) So God subdued on that day Jabin the king of Canaan before the children of Israel.</p> <p>(24) And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.</p>	<p>(17) However Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: because <i>there was</i> peace between Jabin the king of Hazor and the house of Heber the Kenite.</p> <p>(18) And Jael went out to meet Sisera, and said to him, Turn in, my lord, turn in to me; do not be afraid. And when he had turned in to her into the tent, she covered him with a mantle.</p> <p>(19) And he said to her, I ask you to give me a little water to drink; because I am thirsty. And she opened a bottle of milk,^a and gave it to him to drink, and covered him.</p> <p>(20) Again he said to her, Stand in the door of the tent, and it shall be, when any man comes and inquires of you, and say, Is there any man here? that you shall say, No.</p> <p>(21) Then Jael Heber's wife took a nail of the tent, and took a hammer in her hand, and went softly to him, and drove the nail into his temples, and fastened it into the ground: because he was fast asleep and weary. So he died.</p> <p>(22) And as Barak pursued Sisera, Jael came out to meet him, and said to him, Come, and I will show you the man whom you seek. And when he came into her <i>tent</i>, Sisera lay dead, and the nail <i>was</i> in his temples.</p> <p>(23) So God subdued on that day Jabin the king of Canaan before the children of Israel {2739 A.H./C-1303 B.C.}.*</p> <p>(24) And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.</p>
<p>4:19a – she gave him milk instead of water – the warm milk caused him to fall asleep – Jg. 5:25</p> <p>Canaanite oppression ends; Israel begins 40 years of peace [*2739 A.H./C-1303 B.C.]</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
Chapter 5 (1) Then sang Deborah and Barak the son of Abinoam on that day, saying, (2) Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. (3) Hear, O ye kings; give ear, O ye princes; I, <i>even</i> I, will sing unto the LORD; I will sing <i>praise</i> to the LORD God of Israel. (4) LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. (5) The mountains melted from before the LORD, <i>even</i> that Sinai from before the LORD God of Israel. (6) In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. (7) <i>The inhabitants of</i> the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. (8) They chose new gods; then <i>was</i> war in the gates: was there a shield or spear seen among forty thousand in Israel? (9) My heart <i>is</i> toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD. (10) Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.	Chapter 5 (1) Then Deborah and Barak the son of Abinoam sang on that day, saying, (2) Praise the LORD {Jehovah} for the avenging of Israel, when the people willingly offered themselves. (3) Hear, O kings; give ear, O princes; I, <i>even</i> I, will sing to the LORD {Jehovah}; I will sing <i>praise</i> to the LORD {Jehovah} God of Israel. (4) LORD {Jehovah}, when You went out of Seir, when You marched out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. (5) The mountains melted from before the LORD {Jehovah}, <i>even</i> that Sinai from before the LORD {Jehovah} God of Israel. (6) In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travelers walked through highways. (7) <i>Those who lived in</i> the villages ceased, they ceased in Israel, until I Deborah arose, that I arose a mother in Israel. (8) They chose new gods; then there <i>was</i> war in the gates: was there a shield or spear seen among forty thousand in Israel? (9) My heart <i>is</i> toward the governors of Israel, who offered themselves willingly among the people. Bless the LORD {Jehovah}. (10) Speak, you who ride on white donkeys, you who sit in judgment, and walk by the way.

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(11) <i>They that are delivered</i> from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, <i>even</i> the righteous acts <i>toward the inhabitants</i> of his villages in Israel: then shall the people of the LORD go down to the gates.</p> <p>(12) Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.</p> <p>(13) Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.</p> <p>(14) Out of Ephraim <i>was there</i> a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.</p> <p>(15) And the princes of Issachar <i>were</i> with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben <i>there were</i> great thoughts of heart.</p> <p>(16) Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben <i>there were</i> great searchings of heart.</p> <p>(17) Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches.</p> <p>(18) Zebulun and Naphtali <i>were</i> a people <i>that</i> jeopardized their lives unto the death in the high places of the field.</p>	<p>(11) <i>Those who are delivered</i> from the noise of archers in the places of drawing water, there they shall rehearse the righteous acts of the LORD {Jehovah}, <i>even</i> the righteous acts <i>towards those who live in</i> His villages in Israel: then the people of the LORD {Jehovah} shall go down to the gates.</p> <p>(12) Awake, awake, Deborah: awake, awake, sing a song: arise, Barak, and lead your captivity captive, you son of Abinoam.</p> <p>(13) Then He caused those who remained to rule over the nobles among the people: the LORD {Jehovah} caused me to rule over the mighty.</p> <p>(14) Out of Ephraim <i>there was</i> a root of them against Amalek; after you, Benjamin, among your people; out of Machir came down governors, and out of Zebulun those who handle the pen of the writer.</p> <p>(15) And the princes of Issachar <i>were</i> with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben <i>there were</i> great thoughts of heart.</p> <p>(16) Why do you stay among the sheep flocks, to hear the bleating of the flocks? Because the divisions of Reuben <i>there were</i> great searching of heart.</p> <p>(17) Gilead stayed beyond the Jordan River: and why did Dan remain in ships? Asher continued on the sea shore, and stayed in his havens.</p> <p>(18) Zebulun and Naphtali <i>were</i> a people <i>that</i> jeopardized their lives to the death in the high places of the field.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(19) The kings came <i>and</i> fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.</p> <p>(20) They fought from heaven; the stars in their courses fought against Sisera.</p> <p>(21) The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.</p> <p>(22) Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones.</p> <p>(23) Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.</p> <p>(24) Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.</p> <p>(25) He asked water, <i>and</i> she gave <i>him</i> milk; she brought forth butter in a lordly dish.</p> <p>(26) She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.</p> <p>(27) At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.</p> <p>(28) The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot <i>so</i> long in coming? why tarry the wheels of his chariots?</p>	<p>(19) The kings came <i>and</i> fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.</p> <p>(20) They fought from heaven; the stars in their courses fought against Sisera.</p> <p>(21) The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, you have trodden down strength.</p> <p>(22) Then the horse hoofs were broken because of the prancing, the prancing of their mighty ones.</p> <p>(23) The Angel of the LORD {Jehovah} said, Curse Meroz, curse bitterly those who live in it; because they did not come to the aid of the LORD {Jehovah}, to the aid of the LORD {Jehovah} against the mighty.</p> <p>(24) Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.</p> <p>(25) He asked water, <i>and</i> she gave <i>him</i> milk;^a she brought forth butter in a lordly dish.</p> <p>(26) She put her hand to the nail, and Her right hand to the workman's hammer; and with the hammer she struck Sisera, she struck off his head, when she had pierced and stricken through his temples.</p> <p>(27) At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.</p> <p>(28) The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot <i>so</i> long in coming? why do the wheels of his chariots delay in returning?</p>
5:25a – see Jg. 4:19	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(29) Her wise ladies answered her, yea, she returned answer to herself,</p> <p>(30) Have they not sped? have they <i>not</i> divided the prey; to every man a damsel <i>or</i> two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, <i>meet</i> for the necks of <i>them that take</i> the spoil?</p> <p>(31) So let all thine enemies perish, O LORD: but <i>let</i> them that love him <i>be</i> as the sun when he goeth forth in his might. And the land had rest forty years.</p> <p>Chapter 6</p> <p>(1) And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.</p> <p>(2) And the hand of Midian prevailed against Israel: <i>and</i> because of the Midianites the children of Israel made them the dens which <i>are</i> in the mountains, and caves, and strong holds.</p> <p>(3) And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;</p> <p>(4) And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.</p>	<p>(29) Her wise ladies answered her, yes, she returned answer to herself,</p> <p>(30) Have they not sped? have they <i>not</i> divided the prey; to every man a damsel <i>or</i> two; to Sisera a prey of various colors, a prey of various colors of needlework, of various colors of needlework on both sides, <i>meet</i> for the necks of <i>those who take</i> the spoil?</p> <p>(31) So let all Your enemies perish, O LORD {Jehovah}: but <i>let</i> those who love Him <i>be</i> as the sun when it goes forth in its might.</p> <p>And the land had rest forty years.</p> <p>Chapter 6</p> <p>(1) And the children of Israel did evil in the sight of the LORD {Jehovah}: and the LORD {Jehovah} delivered them into the hand of Midian seven years {2779 A.H./C-1263 B.C.}.^{a*}</p> <p>(2) And the hand of Midian prevailed against Israel: <i>and</i> because of the Midianites the children of Israel made for themselves the dens which <i>are</i> in the mountains, and caves, and strong holds.</p> <p>(3) And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;</p> <p>(4) And they encamped against them, and destroyed the increase of the earth, until you come to Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor donkey.</p>
<p>6:1a - the children of Israel had peace for 40 years then the Midianites conquered them in 2779 A.H./C- 1263 B.C. and reigned over them for seven years until 2786 A.H./C- 1256 B.C. when the Lord called Gideon. See Appendix G: World Time Line of Biblical History</p> <p>Midianite oppression begins; 226 years since Israel crossed over the Jordan River [*2779 A.H./C-1263 B.C.]</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(5) For they came up with their cattle and their tents, and they came as grasshoppers for multitude; <i>for</i> both they and their camels were without number: and they entered into the land to destroy it.</p> <p>(6) And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.</p> <p>(7) And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,</p> <p>(8) That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;</p> <p>(9) And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;</p> <p>(10) And I said unto you, I <i>am</i> the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.</p> <p>(11) And there came an angel of the LORD, and sat under an oak which <i>was</i> in Ophrah, that <i>pertained</i> unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide <i>it</i> from the Midianites.</p> <p>(12) And the angel of the LORD appeared unto him, and said unto him, The LORD <i>is</i> with thee, thou mighty man of valour.</p>	<p>(5) Because they came up with their cattle and their tents, and they came as grasshoppers for multitude; <i>because</i> both they and their camels were without number: and they entered into the land to destroy it.</p> <p>(6) And Israel was greatly impoverished because of the Midianites; and the children of Israel cried to the LORD {Jehovah}.</p> <p>(7) And it came to pass, when the children of Israel cried to the LORD {Jehovah} because of the Midianites,</p> <p>(8) That the LORD {Jehovah} sent a prophet to the children of Israel, who said to them, This is what the LORD {Jehovah} God of Israel says, I brought you up from Egypt, and brought you forth out of the house of bondage;</p> <p>(9) And I delivered you out of the hand of the Egyptians, and out of the hand of all who oppressed you, and drove them out from before you, and gave you their land;</p> <p>(10) And I said to you, I am the LORD {Jehovah} your God; do not fear the gods of the Amorites, in whose land you live: but you have not obeyed My voice.</p> <p>(11) And there came an Angel of the LORD {Jehovah}, and sat under an oak which <i>was</i> in Ophrah, that <i>belonged</i> to Joash the Abiezrite: and his son Gideon threshed wheat by the wine press, to hide <i>it</i> from the Midianites.</p> <p>(12) And the angel of the LORD {Jehovah} appeared to him, and said to him, The LORD {Jehovah} is with you, you mighty man of valor.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(13) And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where <i>be</i> all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.</p> <p>(14) And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?</p> <p>(15) And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family <i>is</i> poor in Manasseh, and I <i>am</i> the least in my father's house.</p> <p>(16) And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.</p> <p>(17) And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.</p> <p>(18) Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set <i>it</i> before thee. And he said, I will tarry until thou come again.</p> <p>(19) And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought <i>it</i> out unto him under the oak, and presented <i>it</i>.</p> <p>(20) And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay <i>them</i> upon this rock, and pour out the broth. And he did so.</p>	<p>(13) And Gideon said to him, Oh my Lord, if the LORD {Jehovah} is with us, why then has all this come upon us? and where <i>are</i> all His miracles which our forefathers told us of, saying, Did not the LORD {Jehovah} bring us up from Egypt? but now the LORD {Jehovah} has forsaken us, and delivered us into the hands of the Midianites.</p> <p>(14) And the LORD {Jehovah} looked upon him, and said, <i>Go in this your strength, and you shall save Israel from the hand of the Midianites: have I not sent you?</i></p> <p>(15) And he said to Him, Oh my Lord, with what shall I save Israel? Indeed, my family <i>is</i> poor in Manasseh, and I <i>am</i> the least in my father's house.</p> <p>(16) And the LORD {Jehovah} said to him, <i>Surely I will be with you, and you shall strike the Midianites as one man.</i></p> <p>(17) And he said to Him, If I have now found grace in Your sight, then show me a sign that You are talking with me.</p> <p>(18) I ask you, Do not depart from here, until I return to You, and bring forth my present, and set <i>it</i> before You. And He said, <i>I will wait until you return.</i></p> <p>(19) And Gideon went in, and made ready a kid {young goat}, and unleavened cakes of an ephah of flour {about 6 gal.; 22.2 L.};^b the meat he put in a basket, and he put the broth in a pot, and brought <i>it</i> out to Him under the oak, and presented <i>it</i>.</p> <p>(20) And the Angel of God said to him, <i>Take the meat and the unleavened cakes, and lay them upon this rock, and pour out the broth.</i> And he did so.</p>
6:19b – ephah – 24 quarts; 6 gallons; 22.2 liters – see Appendix J: Bible Weights and Measures	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(21) Then the angel of the LORD put forth the end of the staff that <i>was</i> in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.</p> <p>(22) And when Gideon perceived that he <i>was</i> an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.</p> <p>(23) And the LORD said unto him, Peace <i>be</i> unto thee; fear not: thou shalt not die.</p> <p>(24) Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it is yet in Ophrah of the Abiezrites.</p> <p>(25) And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that <i>is</i> by it:</p> <p>(26) And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.</p> <p>(27) Then Gideon took ten men of his servants, and did as the LORD had said unto him: and <i>so</i> it was, because he feared his father's household, and the men of the city, that he could not do <i>it</i> by day, that he did <i>it</i> by night.</p>	<p>(21) Then the Angel of the LORD {Jehovah} put forth the end of the staff that <i>was</i> in His hand, and touched the meat and the unleavened cakes; and there rose up fire out of the rock, and consumed the meat and the unleavened cakes. Then the Angel of the LORD {Jehovah} departed out of his sight.</p> <p>(22) And when Gideon perceived that He <i>was</i> an Angel of the LORD {Jehovah}, Gideon said, Alas, O Lord GOD {Jehovah}! because I have seen an Angel of the LORD {Jehovah} face to face.</p> <p>(23) And the LORD {Jehovah} said to him, Peace <i>be</i> to you; do not be afraid: you shall not die.</p> <p>(24) Then Gideon built an altar there to the LORD {Jehovah}, and called it Jehovah-shalom {Jehovah is peace}:^c to this day it is yet in Ophrah of the Abiezrites.</p> <p>(25) And it came to pass the same night, that the LORD {Jehovah} said to him, Take your father's young bull, even the second bull of seven years old, and throw down the altar of Baal that your father has, and cut down the grove that <i>is</i> by it:</p> <p>(26) And build an altar to the LORD {Jehovah} your God upon the top of this rock, in the ordered place, and take the second bull, and offer a burnt sacrifice with the wood of the grove which you shall cut down.</p> <p>(27) Then Gideon took ten men of his servants, and did as the LORD {Jehovah} had said to him: and <i>so</i> it was, because he feared his father's household, and the men of the city, that he could not do <i>it</i> by day, that he did <i>it</i> by night.</p>
6:24c - Jehovah-shalom {יהוה שלום} - Jehovah is peace	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(28) And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that <i>was</i> by it, and the second bullock was offered upon the altar <i>that was</i> built.</p> <p>(29) And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.</p> <p>(30) Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that <i>was</i> by it.</p> <p>(31) And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst <i>it is yet</i> morning: if he <i>be</i> a god, let him plead for himself, because <i>one</i> hath cast down his altar.</p> <p>(32) Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.</p> <p>(33) Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.</p> <p>(34) But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.</p> <p>(35) And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.</p> <p>(36) And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,</p>	<p>(28) And when the men of the city arose early in the morning, indeed, the altar of Baal was cast down, and the grove was cut down that <i>was</i> by it, and the second bull was offered upon the altar <i>that was</i> built.</p> <p>(29) And they said to one another, Who has done this thing? And when they inquired and asked, they said, Gideon the son of Joash has done this thing.</p> <p>(30) Then the men of the city said to Joash, Bring out your son, that he may die: because he has cast down the altar of Baal, and because he has cut down the grove that <i>was</i> by it.</p> <p>(31) And Joash said to all who stood against him, Will you plead for Baal? will you save him? he who will plead for him, let him be put to death while <i>it is yet</i> morning: if he <i>is</i> a god, let him plead for himself, because <i>one</i> has cast down his altar.</p> <p>(32) Therefore on that day he called him Jerubbaal {let Baal contend},^d saying, Let Baal plead against him, because he has thrown down his altar.</p> <p>(33) Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and encamped in the valley of Jezreel.</p> <p>(34) But the Spirit of the LORD {Jehovah} came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.</p> <p>(35) And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers to Asher, and to Zebulun, and to Naphtali; and they came up to meet them.</p> <p>(36) And Gideon said to God, If You will save Israel by my hand, as You have said,</p>
6:32d - Jerubbaal {ירבעל} - let Baal contend	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(37) Behold, I will put a fleece of wool in the floor; <i>and</i> if the dew be on the fleece only, and <i>it be</i> dry upon all the earth <i>beside</i>, then shall I know that thou wilt save Israel by mine hand, as thou hast said.</p> <p>(38) And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.</p> <p>(39) And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.</p> <p>(40) And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.</p> <p>Chapter 7</p> <p>(1) Then Jerubbaal, who <i>is</i> Gideon, and all the people that <i>were</i> with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.</p> <p>(2) And the LORD said unto Gideon, The people that <i>are</i> with thee <i>are</i> too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.</p> <p>(3) Now therefore go to, proclaim in the ears of the people, saying, Whosoever <i>is</i> fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.</p>	<p>(37) Look, I will put a fleece of wool in the floor; <i>and</i> if the dew is on the fleece only, and <i>it is</i> dry upon all the earth <i>beside it</i>, then I shall know that You will save Israel by my hand, as You have said.</p> <p>(38) And it was so: because he rose up early in the morning and thrust the fleece together, and wrung the dew out of the fleece, a bowl full of water.</p> <p>(39) And Gideon said to God, Do not let Your anger be hot against me, and I will speak but this once: I ask You, let me prove, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.</p> <p>(40) And God did so that night: because it was dry upon the fleece only, and there was dew on all the ground.</p> <p>Chapter 7</p> <p>(1) Then Jerubbaal {let Baal contend},^a who <i>is</i> Gideon, and all the people who <i>were</i> with him, rose up early, and made camp beside the well of Harod: so that the host {army} of the Midianites were on the north side of them, by the hill of Moreh, in the valley.</p> <p>(2) And the LORD {Jehovah} said to Gideon, <i>The people who are with you are too many for Me to give the Midianites into their hands, lest Israel boast themselves against Me, saying, my own hand has saved me.</i></p> <p>(3) <i>Now therefore go, proclaim in the ears of the people, saying, Whoever is fearful and afraid, let him return and depart early from mount Gilead.</i> And there returned of the people twenty-two thousand; and there remained ten thousand.</p>
7:1a – Jerubbaal {let Baal contend} – Gideon - Judges 6:32	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(4) And the LORD {Jehovah} said to Gideon, The people <i>are</i> still <i>too</i> many; bring them down to the water, and I will try them for you there: and it shall be, <i>that</i> of whom I say to you, This shall go with you, the same shall go with you; and of whomever I say to you, This shall not go with you, the same shall not go.</p> <p>(5) So he brought the people down to the water: and the LORD {Jehovah} said to Gideon, Everyone who laps of the water with his tongue, as a dog laps, him you shall set by himself; likewise every one that bows down upon his knees to drink {putting his hand to his mouth}.^b</p> <p>(6) And the number of those who lapped, <i>putting</i> their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.</p> <p>(7) And the LORD {Jehovah} said to Gideon, By the three hundred men who lapped I will save you, and deliver the Midianites into your hand: and let all the <i>other</i> people return to their own place.</p> <p>(8) So the people took food in their hand, and their trumpets: and he sent all <i>the rest of</i> Israel to his tent, and retained those three hundred men: and the host {army} of Midian was beneath him in the valley.</p> <p>(9) And it came to pass the same night, that the LORD {Jehovah} said to him, Arise, get yourself down to the host {army} {of the Midianites}; because I have delivered it into your hand.</p>	<p>(4) And the LORD {Jehovah} said to Gideon, <i>The people are still too many; bring them down to the water, and I will try them for you there: and it shall be, that of whom I say to you, This shall go with you, the same shall go with you; and of whomever I say to you, This shall not go with you, the same shall not go.</i></p> <p>(5) So he brought the people down to the water: and the LORD {Jehovah} said to Gideon, <i>Everyone who laps of the water with his tongue, as a dog laps, him you shall set by himself; likewise every one that bows down upon his knees to drink {putting his hand to his mouth}.^b</i></p> <p>(6) And the number of those who lapped, <i>putting</i> their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.</p> <p>(7) And the LORD {Jehovah} said to Gideon, <i>By the three hundred men who lapped I will save you, and deliver the Midianites into your hand: and let all the other people return to their own place.</i></p> <p>(8) So the people took food in their hand, and their trumpets: and he sent all <i>the rest of</i> Israel to his tent, and retained those three hundred men: and the host {army} of Midian was beneath him in the valley.</p> <p>(9) And it came to pass the same night, that the LORD {Jehovah} said to him, <i>Arise, get yourself down to the host {army} {of the Midianites}; because I have delivered it into your hand.</i></p>
7:5b – those who did not drink as a dog, but who put their hands to their mouth – see Jg. 7:6	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(10) But if thou fear to go down, go thou with Phurah thy servant down to the host:</p> <p>(11) And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that <i>were</i> in the host.</p> <p>(12) And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels <i>were</i> without number, as the sand by the sea side for multitude.</p> <p>(13) And when Gideon was come, behold, <i>there was</i> a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.</p> <p>(14) And his fellow answered and said, This <i>is</i> nothing else save the sword of Gideon the son of Joash, a man of Israel: <i>for</i> into his hand hath God delivered Midian, and all the host.</p> <p>(15) And it was <i>so</i>, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.</p> <p>(16) And he divided the three hundred men <i>into</i> three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.</p>	<p>(10) But if you fear to go down, go with Phurah your servant down to the host:</p> <p>(11) And you shall hear what they say; and afterward your hands shall be strengthened to go down to the host {army}. Then he went down with Phurah his servant to the outside of the armed men who <i>were</i> in the host {army}.</p> <p>(12) And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels <i>were</i> without number, as the sand by the sea side for multitude.</p> <p>(13) And when Gideon had come, <i>there was</i> a man who told a dream to his fellow soldier, and said, Listen, I dreamed a dream, and, a cake of barley bread tumbled into the host {army} of Midian, and came to a tent, and struck it that it fell, and overturned it, that the tent lay along.</p> <p>(14) And his fellow answered and said, This <i>is</i> nothing else but the sword of Gideon the son of Joash, a man of Israel: <i>because</i> into his hand God has delivered Midian, and all the host {army}.</p> <p>(15) And it was that, when Gideon heard the telling of the dream, and its interpretation, that he worshiped, and returned into the host {army} of Israel, and said, Arise; because the LORD {Jehovah} has delivered into your hand the host {army} of Midian.</p> <p>(16) And he divided the three hundred men <i>into</i> three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(17) And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be <i>that</i>, as I do, so shall ye do.</p> <p>(18) When I blow with a trumpet, I and all that <i>are</i> with me, then blow ye the trumpets also on every side of all the camp, and say, <i>The sword</i> of the LORD, and of Gideon.</p> <p>(19) So Gideon, and the hundred men that <i>were</i> with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that <i>were</i> in their hands.</p> <p>(20) And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow <i>withal</i>: and they cried, The sword of the LORD, and of Gideon.</p> <p>(21) And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.</p> <p>(22) And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, <i>and</i> to the border of Abelmeholah, unto Tabbath.</p> <p>(23) And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.</p> <p>(24) And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan.</p>	<p>(17) And he said to them, Look at me, and do as I do: and, indeed, when I come to the outside of the camp, it shall be <i>that</i>, as I do, so shall you also do.</p> <p>(18) When I blow with a trumpet, I and all who <i>are</i> with me, then you blow the trumpets also on every side of all the camp, and say, <i>The sword</i> of the LORD {Jehovah}, and of Gideon.</p> <p>(19) So Gideon, and the hundred men who <i>were</i> with him, came to the outside of the camp in the beginning of the middle watch {just after 10 p.m.};^c and they had but newly set the watch: and they blew the trumpets, and broke the pitchers that <i>were</i> in their hands.</p> <p>(20) And the three companies blew the trumpets, and broke the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow <i>with</i>: and they cried, The sword of the LORD {Jehovah}, and of Gideon.</p> <p>(21) And every man stood in his place all around the camp: and all the host {army} ran, and cried, and fled.</p> <p>(22) And the three hundred blew the trumpets, and the LORD {Jehovah} set each man's sword against his fellow, even throughout all the host {army}: and the host {army} fled to Bethshittah in Zererath, <i>and</i> to the border of Abelmeholah, to Tabbath.</p> <p>(23) And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.</p> <p>(24) And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters to Bethbarah and the Jordan River. Then all the men of Ephraim gathered themselves together, and took the waters to Bethbarah and the Jordan River.</p>
<p>7:19c - the beginning of the middle watch - the Jews and most countries of that area divided the night up into three watches of 4 hours each - the Romans later used four watches of 3 hours each. The beginning of the middle watch would be sometime just after 10 p.m. - See Mat. 14:25</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(25) And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side of Jordan.</p> <p>Chapter 8</p> <p>(1) And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.</p> <p>(2) And he said unto them, What have I done now in comparison of you? <i>Is</i> not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?</p> <p>(3) God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.</p> <p>(4) And Gideon came to Jordan, <i>and</i> passed over, he, and the three hundred men that <i>were</i> with him, faint, yet pursuing <i>them</i>.</p> <p>(5) And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they <i>be</i> faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.</p> <p>(6) And the princes of Succoth said, <i>Are</i> the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?</p> <p>(7) And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers.</p>	<p>(25) And they took two princes of the Midianites, Oreb and Zeeb; and they killed Oreb upon the rock Oreb, and Zeeb they killed at the wine press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side of Jordan.</p> <p>Chapter 8</p> <p>(1) And the men of Ephraim said to him, Why have you served us this way, that you did not call us, when you went to fight with the Midianites? And they chided with him sharply.</p> <p>(2) And he said to them, What have I done now in comparison to you? <i>Is</i> not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?</p> <p>(3) God has delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison to you? Then their anger was abated towards him, when he had said that.</p> <p>(4) And Gideon came to the Jordan River, <i>and</i> passed over, he, and the three hundred men who <i>were</i> with him, faint, yet pursuing <i>them</i>.</p> <p>(5) And he said to the men of Succoth, I ask you to give loaves of bread to the people who follow me; because they <i>are</i> faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.</p> <p>(6) And the princes of Succoth said, <i>Are</i> the hands of Zebah and Zalmunna now in your hand, that we should give bread to your army?</p> <p>(7) And Gideon said, Therefore when the LORD {Jehovah} has delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(8) And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered <i>him</i>.</p> <p>(9) And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.</p> <p>(10) Now Zebah and Zalmunna <i>were</i> in Karkor, and their hosts with them, about fifteen thousand <i>men</i>, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.</p> <p>(11) And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.</p> <p>(12) And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.</p> <p>(13) And Gideon the son of Joash returned from battle before the sun <i>was up</i>,</p> <p>(14) And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, <i>even</i> threescore and seventeen men.</p> <p>(15) And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, <i>Are</i> the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men <i>that are</i> weary?</p> <p>(16) And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.</p>	<p>(8) And he went up from there to Penuel, and spoke to them likewise: and the men of Penuel answered him as the men of Succoth had answered <i>him</i>.</p> <p>(9) And he spoke also to the men of Penuel, saying, When I come again in peace, I will break down this tower.</p> <p>(10) Now Zebah and Zalmunna <i>were</i> in Karkor, and their hosts {armies} with them, about fifteen thousand <i>men</i>, all who were left of all the hosts {armies} of the children of the east: because there fell one hundred twenty thousand men who drew sword.</p> <p>(11) And Gideon went up by the way of those who lived in tents on the east of Nobah and Jogbehah, and struck the host {army}: because the host {army} was secure.</p> <p>(12) And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and destroyed all the host {army}.</p> <p>(13) And Gideon the son of Joash returned from battle before the sun <i>was up</i>,</p> <p>(14) And caught a young man of the men of Succoth, and inquired of him: and he described to him the princes of Succoth, and its elders, <i>even</i> threescore and seventeen {seventy-seven} men.</p> <p>(15) And he came to the men of Succoth, and said, Indeed Zebah and Zalmunna, with whom you upbraided me, saying, <i>Are</i> the hands of Zebah and Zalmunna now in your hand, that we should give bread to your men who <i>are</i> weary?</p> <p>(16) And he took the elders of the city, and thorns of the wilderness and briers, and with them he struck the men of Succoth.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(17) And he beat down the tower of Penuel, and slew the men of the city.</p> <p>(18) Then said he unto Zebah and Zalmunna, What manner of men <i>were they</i> whom ye slew at Tabor? And they answered, As thou <i>art</i>, so <i>were</i> they; each one resembled the children of a king.</p> <p>(19) And he said, They <i>were</i> my brethren, <i>even</i> the sons of my mother: <i>as</i> the LORD liveth, if ye had saved them alive, I would not slay you.</p> <p>(20) And he said unto Jether his firstborn, Up, <i>and</i> slay them. But the youth drew not his sword: because he was afraid, because he <i>was</i> yet a youth.</p> <p>(21) Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man <i>is</i>, so <i>is</i> his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments^a that <i>were</i> on their camels' necks.</p> <p>(22) Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.</p> <p>(23) And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.</p> <p>(24) And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they <i>were</i> Ishmaelites.)</p> <p>(25) And they answered, We will willingly give <i>them</i>. And they spread a garment, and did cast therein every man the earrings of his prey.</p>	<p>(17) And he beat down the tower of Penuel, and killed the men of the city.</p> <p>(18) Then he said to Zebah and Zalmunna, What manner of men <i>were they</i> whom you killed at Tabor? And they answered, As you <i>are</i>, so <i>were</i> they; each one resembled the children of a king.</p> <p>(19) And he said, They <i>were</i> my brothers, <i>even</i> the sons of my mother: <i>as</i> the LORD {Jehovah} lives, if you had saved them alive, I would not kill you.</p> <p>(20) And he said to Jether his firstborn, Get up, <i>and</i> kill them. But the youth did not draw his sword: because he was afraid, because he <i>was</i> still a youth.</p> <p>(21) Then Zebah and Zalmunna said, You rise, and fall upon us: because as the man <i>is</i>, so <i>is</i> his strength. And Gideon arose, and killed Zebah and Zalmunna, and took away the ornaments^a that <i>were</i> on their camels' necks.</p> <p>(22) Then the men of Israel said to Gideon, Rule over us, both you, and your son, and your son's son also: because you have delivered us from the hand of Midian.</p> <p>(23) And Gideon said to them, I will not rule over you, neither shall my son rule over you: the LORD {Jehovah} shall rule over you.</p> <p>(24) And Gideon said to them, I would desire a request of you, that every man of you would give to me the earrings of his prey. (Because they had golden earrings, because they <i>were</i> Ishmaelites.)</p> <p>(25) And they answered, We will willingly give <i>them</i>. And they spread a cloth, and every man cast the earrings of his prey.</p>
8:21a – ornaments on the camels – chains of gold – see Jg. 8:26	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(26) And the weight of the golden earrings that he requested was a thousand and seven hundred <i>shekels</i> of gold; beside ornaments, and collars, and purple raiment that <i>was</i> on the kings of Midian, and beside the chains that <i>were</i> about their camels' necks.</p> <p>(27) And Gideon made an ephod thereof, and put it in his city, <i>even</i> in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.</p> <p>(28) Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.</p> <p>(29) And Jerubbaal the son of Joash went and dwelt in his own house.</p> <p>(30) And Gideon had threescore and ten sons of his body begotten: for he had many wives.</p> <p>(31) And his concubine that <i>was</i> in Shechem, she also bare him a son, whose name he called Abimelech.</p> <p>(32) And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.</p> <p>(33) And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baalberith their god.</p>	<p>(26) And the weight of the golden earrings that he requested was a thousand and seven hundred <i>shekels</i> of gold {about 42.5 lbs.; 19.4 kg.};^b beside ornaments, and collars, and purple clothing that <i>was</i> on the kings of Midian, and beside the chains that <i>were</i> about their camels' necks.</p> <p>(27) And Gideon made an ephod {priestly robe} of it, and put it in his city, <i>even</i> in Ophrah: and all Israel went there prostituting after it: which became a snare to Gideon, and to his house.</p> <p>(28) So Midian was subdued before the children of Israel {2786 A.H./C-1256 B.C.},* so that they lifted up their heads no more. And the country was at peace forty years in the days of Gideon.</p> <p>(29) And Jerubbaal the son of Joash went and lived in his own house.</p> <p>(30) And Gideon had threescore and ten {seventy} sons fathered by him: because he had many wives.</p> <p>(31) And his concubine that <i>was</i> in Shechem, she also bore him a son, whose name he called Abimelech {my father is a king}.^c</p> <p>(32) And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.</p> <p>(33) And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went prostituting after Baalim, and made Baalberith their god.</p>
<p>8:26b – shekel – about 0.4 ounces; 11.4 grams – see Appendix J: Bible Weights and Measures</p> <p>8:31c - Abimelech {אֲבִימֶלֶךְ} - my father is a king</p> <p>Midianite rule ends; Israel begins 40 years of peace [*2786 A.H./C-1256 B.C.]</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(34) And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:</p> <p>(35) Neither shewed they kindness to the house of Jerubbaal, <i>namely</i>, Gideon, according to all the goodness which he had shewed unto Israel.</p> <p>Chapter 9</p> <p>(1) And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,</p> <p>(2) Speak, I pray you, in the ears of all the men of Shechem, Whether <i>is</i> better for you, either that all the sons of Jerubbaal, <i>which are</i> threescore and ten persons, reign over you, or that one reign over you? remember also that I <i>am</i> your bone and your flesh.</p> <p>(3) And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He <i>is</i> our brother.</p> <p>(4) And they gave him threescore and ten <i>pieces</i> of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him.</p> <p>(5) And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, <i>being</i> threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.</p>	<p>(34) And the children of Israel did not remember the LORD {Jehovah} their God, Who had delivered them out of the hands of all their enemies on every side:</p> <p>(35) Neither did they show kindness to the house of Jerubbaal, <i>namely</i>, Gideon, according to all the goodness which he had shown to Israel.</p> <p>Chapter 9</p> <p>(1) And Abimelech the son of Jerubbaal {Gideon}^a went to Shechem to his mother's brothers, and communed with them, and with all the family of the house of his mother's father, saying,</p> <p>(2) I ask you to speak, in the ears of all the men of Shechem, Whether <i>is</i> better for you, either that all the sons of Jerubbaal, <i>which are</i> threescore and ten {seventy} persons, reign over you, or that one reign over you? remember also that I <i>am</i> your bone and your flesh.</p> <p>(3) And his mother's brothers spoke of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; because they said, He <i>is</i> our brother.</p> <p>(4) And they gave him threescore and ten <i>pieces</i> of silver {seventy} out of the house of Baalberith, with which Abimelech hired vain and light persons, who followed him.</p> <p>(5) And he went to his father's house at Ophrah, and killed his brothers the sons of Jerubbaal, <i>being</i> threescore and ten persons {seventy}, upon one stone: nevertheless yet Jotham the youngest son of Jerubbaal was left; because he hid himself.</p>
<p>9:1a – Ambimelech was Gideon's son by one of his concubines {Jg. 8:31} - a concubine was a female slave who was used for sex – she did not have the same status as a wife, but her needs were provided for by her master and that was at least better than being a prostitute who was used by many men who didn't provide for her needs. – Jerubbaal {Gideon} – Jg. 6:32</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(6) And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that <i>was</i> in Shechem.</p> <p>(7) And when they told <i>it</i> to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.</p> <p>(8) The trees went forth <i>on a time</i> to anoint a king over them; and they said unto the olive tree, Reign thou over us.</p> <p>(9) But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?</p> <p>(10) And the trees said to the fig tree, Come thou, <i>and</i> reign over us.</p> <p>(11) But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?</p> <p>(12) Then said the trees unto the vine, Come thou, <i>and</i> reign over us.</p> <p>(13) And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?</p> <p>(14) Then said all the trees unto the bramble, Come thou, <i>and</i> reign over us.</p> <p>(15) And the bramble said unto the trees, If in truth ye anoint me king over you, <i>then</i> come <i>and</i> put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.</p>	<p>(6) And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that <i>was</i> in Shechem.</p> <p>(7) And when they told <i>it</i> to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said to them, Listen to me, you men of Shechem, that God may listen to you.</p> <p>(8) The trees went forth <i>on a time</i> to anoint a king over them; and they said to the olive tree, Reign over us.</p> <p>(9) But the olive tree said to them, Should I leave my fatness, with which by me they honor God and man, and go to be promoted over the trees?</p> <p>(10) And the trees said to the fig tree, Come, <i>and</i> reign over us.</p> <p>(11) But the fig tree said to them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?</p> <p>(12) Then the trees said to the vine, Come, <i>and</i> reign over us.</p> <p>(13) And the vine said to them, Should I leave my wine, which cheers God and man, and go to be promoted over the trees?</p> <p>(14) Then all the trees said to the bramble, Come, <i>and</i> reign over us.</p> <p>(15) And the bramble said to the trees, If in truth you anoint me king over you, <i>then</i> come <i>and</i> put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(16) Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;</p> <p>(17) (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:</p> <p>(18) And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;)</p> <p>(19) If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, <i>then</i> rejoice ye in Abimelech, and let him also rejoice in you:</p> <p>(20) But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.</p> <p>(21) And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.</p> <p>(22) When Abimelech had reigned three years over Israel,</p> <p>(23) Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:</p>	<p>(16) Now therefore, if you have done truly and sincerely, in that you have made Abimelech king, and if you have dealt well with Jerubbaal {Gideon} and his house, and have done to him according to the deserving of his hands;</p> <p>(17) (Because my father fought for you, and risked his life, and delivered you out of the hand of Midian:</p> <p>(18) And you have risen up against my father's house this day, and have killed his sons, threescore and ten persons {seventy}, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;)</p> <p>(19) If you then have dealt truly and sincerely with Jerubbaal {Gideon} and with his house this day, <i>then</i> rejoice in Abimelech, and let him also rejoice in you:</p> <p>(20) But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.</p> <p>(21) And Jotham ran away, and fled, and went to Beer, and lived there, for fear of Abimelech his brother {2826 A.H./C-1216 B.C.}.*</p> <p>(22) When Abimelech had reigned three years over Israel,</p> <p>(23) Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:</p>
<p>Abimelech usurps judgeship and begins reign of 3 years [*2826 A.H./C-1216 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(24) That the cruelty <i>done</i> to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.</p> <p>(25) And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.</p> <p>(26) And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.</p> <p>(27) And they went out into the fields, and gathered their vineyards, and trode <i>the grapes</i>, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.</p> <p>(28) And Gaal the son of Ebed said, Who <i>is</i> Abimelech, and who <i>is</i> Shechem, that we should serve him? <i>is</i> not <i>he</i> the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?</p> <p>(29) And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.</p> <p>(30) And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.</p> <p>(31) And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.</p>	<p>(24) That the cruelty <i>done</i> to the threescore and ten {seventy} sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, who killed them; and upon the men of Shechem, who aided him in the killing of his brothers.</p> <p>(25) And the men of Shechem set ambushers for him in the top of the mountains, and they robbed all who came along that way by them: and it was told Abimelech.</p> <p>(26) And Gaal the son of Ebed came with his brothers, and went over to Shechem: and the men of Shechem put their confidence in him.</p> <p>(27) And they went out into the fields, and gathered their vineyards, and trampled <i>the grapes</i>, and made merry, and went into the house of their god, and ate and drank, and cursed Abimelech.</p> <p>(28) And Gaal the son of Ebed said, Who <i>is</i> Abimelech, and who <i>is</i> Shechem, that we should serve him? <i>is he</i> not the son of Jerubbaal {Gideon}? and Zebul his officer? serve the men of Hamor the father of Shechem: because why should we serve him?</p> <p>(29) And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase your army, and come out.</p> <p>(30) And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.</p> <p>(31) And he sent messengers to Abimelech privately, saying, Look, Gaal the son of Ebed and his brothers have come to Shechem; and, indeed, they fortify the city against you.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(32) Now therefore up by night, thou and the people that <i>is</i> with thee, and lie in wait in the field:</p> <p>(33) And it shall be, <i>that</i> in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, <i>when</i> he and the people that <i>is</i> with him come out against thee, then mayest thou do to them as thou shalt find occasion.</p> <p>(34) And Abimelech rose up, and all the people that <i>were</i> with him, by night, and they laid wait against Shechem in four companies.</p> <p>(35) And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that <i>were</i> with him, from lying in wait.</p> <p>(36) And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as <i>if they were</i> men.</p> <p>(37) And Gaal spake again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim.</p> <p>(38) Then said Zebul unto him, Where <i>is</i> now thy mouth, wherewith thou saidst, Who <i>is</i> Abimelech, that we should serve him? <i>is</i> not this the people that thou hast despised? go out, I pray now, and fight with them.</p> <p>(39) And Gaal went out before the men of Shechem, and fought with Abimelech.</p> <p>(40) And Abimelech chased him, and he fled before him, and many were overthrown <i>and</i> wounded, <i>even</i> unto the entering of the gate.</p>	<p>(32) Now therefore go up by night, you and the people who <i>are</i> with you, and lie in wait in the field:</p> <p>(33) And it shall be, <i>that</i> in the morning, as soon as the sun is up, you shall rise early, and set upon the city: and, indeed, <i>when</i> he and the people that <i>are</i> with him come out against you, then you may do to them as you shall find occasion.</p> <p>(34) And Abimelech rose up, and all the people who <i>were</i> with him, by night, and they laid wait against Shechem in four companies.</p> <p>(35) And Gaal the son of Ebed went out, and stood in the entrance of the gate of the city: and Abimelech rose up, and the people who <i>were</i> with him, from lying in wait.</p> <p>(36) And when Gaal saw the people, he said to Zebul, Look, there come people down from the top of the mountains. And Zebul said to him, You see the shadow of the mountains as <i>if they were</i> men.</p> <p>(37) And Gaal spoke again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim.</p> <p>(38) Then Zebul said to him, Where <i>is</i> now your mouth, with which you said, Who <i>is</i> Abimelech, that we should serve him? <i>is</i> not this the people that you have despised? I encourage you not to go out and fight with them.</p> <p>(39) And Gaal went out before the men of Shechem, and fought with Abimelech.</p> <p>(40) And Abimelech chased him, and he fled before him, and many were overthrown <i>and</i> wounded, <i>even</i> to the entrance of the gate.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(41) And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.</p> <p>(42) And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.</p> <p>(43) And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people <i>were</i> come forth out of the city; and he rose up against them, and smote them.</p> <p>(44) And Abimelech, and the company that <i>was</i> with him, rushed forward, and stood in the entering of the gate of the city: and the two <i>other</i> companies ran upon all <i>the people</i> that <i>were</i> in the fields, and slew them.</p> <p>(45) And Abimelech fought against the city all that day; and he took the city, and slew the people that <i>was</i> therein, and beat down the city, and sowed it with salt.</p> <p>(46) And when all the men of the tower of Shechem heard <i>that</i>, they entered into an hold of the house of the god Berith.</p> <p>(47) And it was told Abimelech, that all the men of the tower of Shechem were gathered together.</p> <p>(48) And Abimelech gat him up to mount Zalmon, he and all the people that <i>were</i> with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid <i>it</i> on his shoulder, and said unto the people that <i>were</i> with him, What ye have seen me do, make haste, <i>and do as I have done</i>.</p>	<p>(41) And Abimelech lived at Arumah: and Zebul thrust out Gaal and his brothers, that they should not live in Shechem.</p> <p>(42) And it came to pass on the morning that the people went out into the field; and they told Abimelech.</p> <p>(43) And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, the people <i>had</i> come forth out of the city; and he rose up against them, and struck them.</p> <p>(44) And Abimelech, and the company that <i>was</i> with him, rushed forward, and stood in the entrance of the gate of the city: and the two <i>other</i> companies ran upon all <i>the people</i> that <i>were</i> in the fields, and killed them.</p> <p>(45) And Abimelech fought against the city all that day; and he took the city, and killed the people that <i>were</i> in it, and beat down the city, and sowed it with salt.^b</p> <p>(46) And when all the men of the tower of Shechem heard <i>that</i>, they entered into a stronghold {fortified section} of the house of the god Berith.</p> <p>(47) And it was told Abimelech, that all the men of the tower of Shechem were gathered together.</p> <p>(48) And Abimelech got up to mount Zalmon, he and all the people who <i>were</i> with him; and Abimelech took an axe in his hand, and cut down a branch from the trees, and took it, and laid <i>it</i> on his shoulder, and said to the people who <i>were</i> with him, What you have seen me do, go quickly, <i>and do as I have done</i>.</p>
9:45b – sowed it with salt – so that nothing could grow there	

{07} Judges		
King James 1769 Version		King James Paraphrase
<p>(49) And all the people likewise cut down every man his bough, and followed Abimelech, and put <i>them</i> to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.</p> <p>(50) Then went Abimelech to Thebez, and encamped against Thebez, and took it.</p> <p>(51) But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut <i>it</i> to them, and gat them up to the top of the tower.</p> <p>(52) And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.</p> <p>(53) And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull.</p> <p>(54) Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.</p> <p>(55) And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.</p> <p>(56) Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:</p> <p>(57) And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.</p>		<p>(49) And all the people likewise cut down every man his branch, and followed Abimelech, and put <i>them</i> against the stronghold, and set the stronghold on fire upon them; so that all the men of the tower of Shechem died, about a thousand men and women.</p> <p>(50) Then Abimelech went to Thebez, and encamped against Thebez, and took it.</p> <p>(51) But there was a strong tower within the city, and there all the men and women fled, and all those of the city, and closed <i>it</i> upon themselves, and got themselves up to the top of the tower.</p> <p>(52) And Abimelech came to the tower, and fought against it, and came near to the door of the tower to burn it with fire.</p> <p>(53) And a certain woman cast a piece of a millstone upon Abimelech's head, in order to crush his skull. (54) Then he called quickly to the young man his armor bearer, and said to him, Draw your sword, and kill me, that men may not say of me, A woman killed him. And his young man thrust him through, and he died.</p> <p>(55) And when the men of Israel saw that Abimelech was dead, they departed to their own places.</p> <p>(56) So God rendered the wickedness of Abimelech, which he did to his father, in killing his seventy brothers:</p> <p>(57) And all the evil of the men of Shechem God repaid upon their heads: and upon them came the curse of Jotham the son of Jerubbaal {Gideon}.^c</p>
9:57c – Jg. 9:7-20		

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>Chapter 10</p> <p>(1) And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.</p> <p>(2) And he judged Israel twenty and three years, and died, and was buried in Shamir.</p> <p>(3) And after him arose Jair, a Gileadite, and judged Israel twenty and two years.</p> <p>(4) And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havothjair unto this day, which <i>are</i> in the land of Gilead.</p> <p>(5) And Jair died, and was buried in Camon.</p> <p>(6) And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.</p> <p>(7) And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.</p>	<p>Chapter 10</p> <p>(1) And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar {2829 A.H./C-1213 B.C.};^a and he lived in Shamir in mount Ephraim.</p> <p>(2) And he judged Israel twenty-three years, and died, and was buried in Shamir.</p> <p>(3) And after him arose Jair, a Gileadite {2852 A.H./C- 1190 B.C.},^{**} and judged Israel twenty-two years.^b</p> <p>(4) And he had thirty sons that rode on thirty donkey colts, and they had thirty cities, which are called Havothjair {villages of Jair}^c to this day, which <i>are</i> in the land of Gilead.</p> <p>(5) And Jair died, and was buried in Camon.</p> <p>(6) And the children of Israel did evil again in the sight of the LORD {Jehovah}, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD {Jehovah}, and did not serve Him.</p> <p>(7) And the anger of the LORD {Jehovah} was hot against Israel, and He sold them into the hands of the Philistines, and into the hands of the children of Ammon {2874 A.H./C-1168 B.C.}.^{***}</p>
<p>10:1a - after Ambimelech's 3 year reign, Tola's judgship began in 2829 A.H./C- 1213 B.C. and lasted 23 years</p> <p>10:3b - after Tola, Jair's judgship began in 2852 A.H./C- 1190 B.C.</p> <p>10:4c - Havothjair {חֲדָת יֵאִיר} - villages of Jair</p> <p>Tola begins reign as judge for 23 years [*2829 A.H./C-1213 B.C.]</p> <p>Jair begins reign as judge for 22 years [**2852 A.H./C-1190 B.C.] – see Appendix G: World Time Line of Biblical History</p> <p>After 22 years Jair dies and Ammonites conquer Israel [***2874 A.H./C-1168 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(8) And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that <i>were</i> on the other side Jordan in the land of the Amorites, which is in Gilead.</p> <p>(9) Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.</p> <p>(10) And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.</p> <p>(11) And the LORD said unto the children of Israel, <i>Did not I deliver you</i> from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?</p> <p>(12) The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.</p> <p>(13) Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.</p> <p>(14) Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.</p> <p>(15) And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.</p> <p>(16) And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.</p>	<p>(8) And that year they troubled and oppressed the children of Israel: eighteen years, all the children of Israel that <i>were</i> on the other side {east} of the Jordan River in the land of the Amorites, which is in Gilead.</p> <p>(9) Furthermore the children of Ammon passed over the Jordan River to also fight against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was greatly distressed.</p> <p>(10) And the children of Israel cried to the LORD {Jehovah}, saying, We have sinned against You, both because we have forsaken our God, and also served Baalim.</p> <p>(11) And the LORD {Jehovah} said to the children of Israel, <i>Did I not deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?</i></p> <p>(12) <i>The Zidonians also, and the Amalekites, and the Maonites, oppressed you; and you cried to Me, and I delivered you out of their hand.</i></p> <p>(13) <i>Yet you have forsaken Me, and served other gods: therefore I will deliver you no more.</i></p> <p>(14) <i>Go and cry to the gods which you have chosen; let them deliver you in the time of your tribulation.</i></p> <p>(15) And the children of Israel said to the LORD {Jehovah}, We have sinned: do to us whatever seems good to You; only we ask You to deliver us this day.</p> <p>(16) And they put away the strange gods from among them, and served the LORD {Jehovah}: and His soul was grieved for the misery of Israel.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(17) Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.</p> <p>(18) And the people <i>and</i> princes of Gilead said one to another, What man <i>is he</i> that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.</p> <p>Chapter 11</p> <p>(1) Now Jephthah the Gileadite was a mighty man of valour, and he <i>was</i> the son of an harlot: and Gilead begat Jephthah.</p> <p>(2) And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou <i>art</i> the son of a strange wo man.</p> <p>(3) Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.</p> <p>(4) And it came to pass in process of time, that the children of Ammon made war against Israel.</p> <p>(5) And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:</p> <p>(6) And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.</p> <p>(7) And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?</p>	<p>(17) Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.</p> <p>(18) And the people <i>and</i> princes of Gilead said one to another, What man <i>is he</i> that will begin to fight against the children of Ammon? he shall be head over all those who live in Gilead.</p> <p>Chapter 11</p> <p>(1) Now Jephthah the Gileadite was a mighty man of valor, and he <i>was</i> the son of a prostitute: and Gilead fathered Jephthah.</p> <p>(2) And Gilead's wife bore him sons; and his wife's sons grew up, and they thrust out Jephthah, and said to him, You shall not inherit in our father's house; because you <i>are</i> the son of a prostitute.</p> <p>(3) Then Jephthah fled from his brothers, and lived in the land of Tob: and vain men were gathered to Jephthah, and went out with him.</p> <p>(4) And it came to pass in process of time, that the children of Ammon made war against Israel.</p> <p>(5) And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:</p> <p>(6) And they said to Jephthah, Come, and be our captain, that we may fight with the children of Ammon.</p> <p>(7) And Jephthah said to the elders of Gilead, Did you not hate me, and expel me out of my father's house? and why have you come to me now when you are in distress?</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(8) And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.</p> <p>(9) And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?</p> <p>(10) And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.</p> <p>(11) Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.</p> <p>(12) And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?</p> <p>(13) And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those <i>lands</i> again peaceably.</p> <p>(14) And Jephthah sent messengers again unto the king of the children of Ammon:</p> <p>(15) And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:</p>	<p>(8) And the elders of Gilead said to Jephthah, Therefore we turn again to you now, that you may go with us, and fight against the children of Ammon, and be our head over all those who lived in Gilead.</p> <p>(9) And Jephthah said to the elders of Gilead, If you bring me home again to fight against the children of Ammon, and the LORD {Jehovah} delivers them before me, shall I be your head?</p> <p>(10) And the elders of Gilead said to Jephthah, The LORD {Jehovah} is witness between us, if we do not do according to your words.</p> <p>(11) Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah spoke all his words before the LORD {Jehovah} in Mizpeh.</p> <p>(12) And Jephthah sent messengers to the king of the children of Ammon, saying, What have you to do with me, that you have come against me to fight in my land?</p> <p>(13) And the king of the children of Ammon answered to the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even to the Jabbok river, and to the Jordan River: now therefore restore those <i>lands</i> again peaceably.</p> <p>(14) And Jephthah sent messengers again to the king of the children of Ammon:</p> <p>(15) And said to him, This is what Jephthah says, Israel did not take away the land of Moab, nor the land of the children of Ammon:</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(16) But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;</p> <p>(17) Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken <i>thereto</i>. And in like manner they sent unto the king of Moab: but he would not <i>consent</i>: and Israel abode in Kadesh.</p> <p>(18) Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon <i>was</i> the border of Moab.</p> <p>(19) And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.</p> <p>(20) But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.</p> <p>(21) And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.</p> <p>(22) And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.</p> <p>(23) So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?</p>	<p>(16) But when Israel came up from Egypt, and walked through the wilderness to the Red Sea, and came to Kadesh;</p> <p>(17) Then Israel sent messengers to the king of Edom, saying, I ask you to let me pass through your land: but the king of Edom would not listen <i>to it</i>. And in like manner they sent to the king of Moab: but he would not <i>consent</i>: and Israel stayed in Kadesh.</p> <p>(18) Then they went along through the wilderness, and around the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and encamped on the other side of Arnon, but did not come within the border of Moab: because Arnon <i>was</i> the border of Moab.</p> <p>(19) And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon; and Israel said to him, We ask you to let us pass through your land into my place.</p> <p>(20) But Sihon did not trust Israel to pass through his coast: but Sihon gathered all his people together, and encamped in Jahaz, and fought against Israel.</p> <p>(21) And the LORD {Jehovah} God of Israel delivered Sihon and all his people into the hand of Israel, and they struck them: so Israel possessed all the land of the Amorites, those who lived in that country.</p> <p>(22) And they possessed all the coasts of the Amorites, from Arnon even to the Jabbok River, and from the wilderness even to the Jordan River.</p> <p>(23) So now the LORD {Jehovah} God of Israel has dispossessed the Amorites from before His people Israel, and should you possess it?</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(24) Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.</p> <p>(25) And now <i>art</i> thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,</p> <p>(26) While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that <i>be</i> along by the coasts of Arnon, three hundred years? why therefore did ye not recover <i>them</i> within that time?</p> <p>(27) Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.</p> <p>(28) Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.</p> <p>(29) Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over <i>unto</i> the children of Ammon.</p> <p>(30) And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,</p> <p>(31) Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering.</p>	<p>(24) Will you not possess that which Chemosh your god gives you to possess? So whomever the LORD {Jehovah} our God shall drive out from before us, them we will possess.</p> <p>(25) And now <i>are</i> you anything better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,</p> <p>(26) While Israel lived in Heshbon and her towns, and in Aroer and her towns, and in all the cities that <i>are</i> along by the coasts of Arnon, three hundred years?^a why therefore did you not recover <i>them</i> within that time?</p> <p>(27) Therefore I have not sinned against you, but you do me wrong to war against me: the LORD {Jehovah} the Judge be judge this day between the children of Israel and the children of Ammon.</p> <p>(28) However the king of the children of Ammon did not listen to the words of Jephthah which he sent him.</p> <p>(29) Then the Spirit of the LORD {Jehovah} came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over <i>to</i> the children of Ammon.</p> <p>(30) And Jephthah vowed a vow to the LORD {Jehovah}, and said, If You shall without fail deliver the children of Ammon into my hands,</p> <p>(31) Then it shall be, that whatever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's {Jehovah's}, and I will offer it up for a burnt offering.^b</p>
<p>11:26a - three hundred years - Edom refused passage to Israel in 2552 A.H./C-1490 B.C. - Jephthah begins his judgeship in 2892 A.H./C-1150 B.C. - 340 years later - the 300 years is an approximation by Jephthah – see <u>Appendix G: World Time Line of Biblical History</u></p> <p>11:31,35b – offer for a burnt offering – the Lord had specifically forbidden offering of children or humans as sacrifices – Lev. 18:21; Deut. 18:10</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(32) So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.</p> <p>(33) And he smote them from Aroer, even till thou come to Minnith, <i>even</i> twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.</p> <p>(34) And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she <i>was his</i> only child; beside her he had neither son nor daughter.</p> <p>(35) And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.</p> <p>(36) And she said unto him, My father, <i>if</i> thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, <i>even</i> of the children of Ammon.</p> <p>(37) And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.</p> <p>(38) And he said, Go. And he sent her away <i>for</i> two months: and she went with her companions, and bewailed her virginity upon the mountains.</p>	<p>(32) So Jephthah passed over to the children of Ammon to fight against them; and the LORD {Jehovah} delivered them into his hands.</p> <p>(33) And he struck them from Aroer, even to Minnith, <i>even</i> twenty cities, and to the plain of the vineyards, with a very great slaughter. And so the children of Ammon were subdued before the children of Israel.</p> <p>(34) And Jephthah came to Mizpeh to his house, and, his daughter came out to meet him with tambourines and with dances: and she <i>was his</i> only child; besides her he had neither son nor daughter.</p> <p>(35) And it came to pass, when he saw her, that he tore his clothes, and said, Alas, my daughter! you have brought me very low, and you are one of those who trouble me: because I have opened my mouth to the LORD {Jehovah}, and I cannot go back.^b</p> <p>(36) And she said to him, My father, <i>if</i> you have opened your mouth to the LORD {Jehovah}, do to me according to that which has proceeded out of your mouth; since the LORD {Jehovah} has taken vengeance for you of your enemies, <i>even</i> of the children of Ammon.</p> <p>(37) And she said to her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and mourn my virginity, I and my friends.</p> <p>(38) And he said, Go. And he sent her away <i>for</i> two months: and she went with her companions, and mourned her virginity upon the mountains.</p>
<p>11:31,35b – offer for a burnt offering – the Lord had specifically forbidden offering of children or humans as sacrifices – Lev. 18:21; Deut. 18:10</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(39) And it came to pass at the end of two months, that she returned unto her father, who did with her <i>according</i> to his vow which he had vowed: and she knew no man. And it was a custom in Israel,</p> <p>(40) <i>That</i> the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.</p> <p>Chapter 12</p> <p>(1) And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.</p> <p>(2) And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.</p> <p>(3) And when I saw that ye delivered <i>me</i> not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?</p> <p>(4) Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites <i>are</i> fugitives of Ephraim among the Ephraimites, <i>and</i> among the Manassites.</p> <p>(5) And the Gileadites took the passages of Jordan before the Ephraimites: and it was <i>so</i>, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, <i>Art</i> thou an Ephraimite? If he said, Nay;</p>	<p>(39) And it came to pass at the end of two months, that she returned to her father, who did with her <i>according</i> to his vow which he had vowed: and she knew no man. And it was a custom in Israel,</p> <p>(40) <i>That</i> the daughters of Israel went yearly to mourn the daughter of Jephthah the Gileadite four days in a year.</p> <p>Chapter 12</p> <p>(1) And the men of Ephraim gathered themselves together, and went northward, and said to Jephthah, Why have you passed over to fight against the children of Ammon, and did not call us to go with you? we will burn your house upon you with fire.</p> <p>(2) And Jephthah said to them, I and my people were at great strife with the children of Ammon; and when I called you, you did not deliver me out of their hands.</p> <p>(3) And when I saw that you did not deliver <i>me</i>, I put my life in my hands, and passed over against the children of Ammon, and the LORD {Jehovah} delivered them into my hand: why then have you come up to me this day, to fight against me?</p> <p>(4) Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead struck Ephraim, because they said, You Gileadites <i>are</i> fugitives of Ephraim among the Ephraimites, <i>and</i> among the Manassites.</p> <p>(5) And the Gileadites took the passages of the Jordan before the Ephraimites: and it was <i>so</i>, that when those Ephraimites who had escaped said, Let me go over; that the men of Gilead said to him, <i>Are</i> you an Ephraimite? If he said, No;</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(6) Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce <i>it</i> right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.</p> <p>(7) And Jephthah judged Israel six years. Then died Jephthah the Gileadite and was buried in <i>one of the cities of Gilead</i>.</p> <p>(8) And after him Ibzan of Bethlehem judged Israel.</p> <p>(9) And he had thirty sons, and thirty daughters, <i>whom</i> he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.</p> <p>(10) Then died Ibzan, and was buried at Bethlehem.</p> <p>(11) And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.</p> <p>(12) And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.</p> <p>(13) And after him Abdon the son of Hillel, a Pirathonite, judged Israel.</p> <p>(14) And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.</p>	<p>(6) Then they said to him, Say Shibboleth:^a and he said Sibboleth: because he could not pronounce <i>it</i> right. Then they took him, and killed him at the passages of the Jordan: and there fell at that time of the Ephraimites forty-two thousand.</p> <p>(7) And Jephthah judged Israel six years {2892 A.H./C-1150 B.C.}.^{b*} Then Jephthah the Gileadite died, and was buried in <i>one of the cities of Gilead</i> {2898 A.H./C- 1144 B.C.}.</p> <p>(8) And after him Ibzan of Bethlehem judged Israel.</p> <p>(9) And he had thirty sons, and thirty daughters, <i>whom</i> he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.^{**}</p> <p>(10) Then Ibzan died, and was buried at Bethlehem {2905 A.H./C-1137 B.C.}.</p> <p>(11) And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.^{***}</p> <p>(12) And Elon the Zebulonite died {2915 A.H./C-1127 B.C.},^{****} and was buried in Aijalon in the country of Zebulun.</p> <p>(13) And after him Abdon the son of Hillel, a Pirathonite, judged Israel.</p> <p>(14) And he had forty sons and thirty nephews, who rode on threescore and ten {seventy} donkey colts: and he judged Israel eight years.</p>
<p>12:6a – the meaning of Shibboleth is unclear, but in the context it probably refers to a stream, however, it is the pronunciation of the word that is the issue. The Gileadites from the east of the Jordan pronounced it one way – the Ephraimites from the west of the Jordan couldn't pronounce the word the same</p> <p>12:7b - Jephthah begins his judgeship in 2892 A.H./C-1150 B.C. and ends after six years in 2898 A.H./C- 1144 B.C. - Izban's judgeship began the same year that Jephthah's ends.</p> <p>Jephthah's judgeship begins then ends 6 years later [*2892 A.H./C-1150 B.C] Ibzan's judgeship begins then ends 7 years later [*2898 A.H./C- 1144 B.C.] Elon's judgeship begins then ends 10 years later [***2905 A.H./C-1137 B.C.] – see Appendix G: World Time Line of Biblical History Abdon's judgeship begins then ends 8 years later [****2915 A.H./C-1127 B.C.]</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(15) And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.</p> <p>Chapter 13 (1) And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years. (2) And there was a certain man of Zorah, of the family of the Danites, whose name <i>was</i> Manoah; and his wife <i>was</i> barren, and bare not. (3) And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou <i>art</i> barren, and bearest not: but thou shalt conceive, and bear a son. (4) Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean <i>thing</i>: (5) For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. (6) Then the woman came and told her husband, saying, A man of God came unto me, and his countenance <i>was</i> like the countenance of an angel of God, very terrible: but I asked him not whence he <i>was</i>, neither told he me his name:</p>	<p>(15) And Abdon the son of Hillel the Pirathonite died {2923 A.H./C-1119 B.C.},* and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.</p> <p>Chapter 13 (1) And the children of Israel did evil again in the sight of the LORD {Jehovah}; and the LORD {Jehovah} delivered them into the hand of the Philistines forty years. (2) And there was a certain man of Zorah, of the family of the Danites, whose name <i>was</i> Manoah; and his wife <i>was</i> barren, and did not bare children. (3) And the Angel of the LORD {Jehovah} appeared to the woman, and said to her, <i>Indeed, now you are barren, and do not bear children: but you shall conceive, and bear a son.</i> (4) <i>Now therefore I ask you to beware, and do not drink wine nor strong drink, and do not eat any unclean thing:</i> (5) <i>Because, indeed, you shall conceive, and bear a son; and no razor shall come on his head: because the child shall be a Nazarite to God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.</i> (6) Then the woman came and told her husband, saying, A man of God came to me, and His appearance <i>was</i> like the appearance of an angel of God, very terrible: but I did not ask Him where He <i>was from</i>, neither did He tell me His Name:</p>
<p>Philistine oppression begins [*2923 A.H./C-1119 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(7) But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean <i>thing</i>: for the child shall be a Nazarite to God from the womb to the day of his death.</p> <p>(8) Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.</p> <p>(9) And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband <i>was</i> not with her.</p> <p>(10) And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the <i>other</i> day.</p> <p>(11) And Manoah arose, and went after his wife, and came to the man, and said unto him, <i>Art</i> thou the man that spakest unto the woman? And he said, <i>I am</i>.</p> <p>(12) And Manoah said, Now let thy words come to pass. How shall we order the child, and <i>how</i> shall we do unto him?</p> <p>(13) And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.</p> <p>(14) She may not eat of any <i>thing</i> that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean <i>thing</i>: all that I commanded her let her observe.</p>	<p>(7) But He said to me, Indeed, you shall conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean <i>thing</i>: because the child shall be a Nazarite^a to God from the womb to the day of his death.</p> <p>(8) Then Manoah called upon the LORD {Jehovah}, and said, O my Lord, let the man of God Whom You sent come again to us, and teach us what we shall do to the child that shall be born.</p> <p>(9) And God listened to the voice of Manoah; and the Angel of God came again to the woman as she sat in the field: but Manoah her husband <i>was</i> not with her.</p> <p>(10) And the woman quickly ran, and told her husband, and said to him, See, the man has appeared to me, Who came to me the <i>other</i> day.</p> <p>(11) And Manoah arose, and followed after his wife, and came to the Man, and said to Him, <i>Are You</i> the Man Who spoke to the woman? And He said, <i>I am</i>.</p> <p>(12) And Manoah said, Now let Your words come to pass. How shall we train the child, and <i>how</i> shall we bring him up?</p> <p>(13) And the Angel of the LORD {Jehovah} said to Manoah, Of all that I said to the woman let her beware.</p> <p>(14) <i>She may not eat of anything that comes of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.</i></p>
13:7a – Nazarite – Num. 6:2-21	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(15) And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee.</p> <p>(16) And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he <i>was</i> an angel of the LORD.</p> <p>(17) And Manoah said unto the angel of the LORD, What <i>is</i> thy name, that when thy sayings come to pass we may do thee honour?</p> <p>(18) And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?</p> <p>(19) So Manoah took a kid with a meat offering, and offered <i>it</i> upon a rock unto the LORD: and <i>the angel</i> did wondrously; and Manoah and his wife looked on.</p> <p>(20) For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on <i>it</i>, and fell on their faces to the ground.</p> <p>(21) But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he <i>was</i> an angel of the LORD.</p> <p>(22) And Manoah said unto his wife, We shall surely die, because we have seen God.</p> <p>(23) But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these <i>things</i>, nor would as at this time have told us <i>such things</i> as these.</p>	<p>(15) And Manoah said to the Angel of the LORD {Jehovah}, I ask You, let us detain You, until we shall have made ready a kid {goat} for You.</p> <p>(16) And the Angel of the LORD {Jehovah} said to Manoah, Though you detain Me, I will not eat of your bread: and if you will offer a burnt offering, you must offer it to the LORD {Jehovah}. Because Manoah did not know that He <i>was</i> an angel of the LORD {Jehovah}.</p> <p>(17) And Manoah said to the angel of the LORD {Jehovah}, What <i>is</i> Your Name, that when Your sayings come to pass we may do You honor?</p> <p>(18) And the Angel of the LORD {Jehovah} said to him, Why do you ask My Name, since it is secret?</p> <p>(19) So Manoah took a kid {goat} with a meat offering, and offered <i>it</i> upon a rock to the LORD {Jehovah}: and <i>the Angel</i> did wondrously; and Manoah and his wife looked on.</p> <p>(20) Because it came to pass, when the flame went up towards heaven from off the altar, that the Angel of the LORD {Jehovah} ascended in the flame of the altar. And Manoah and his wife looked on <i>it</i>, and fell on their faces to the ground.</p> <p>(21) But the Angel of the LORD {Jehovah} did not again appear to Manoah and to his wife. Then Manoah knew that He <i>was</i> an angel of the LORD {Jehovah}.</p> <p>(22) And Manoah said to his wife, We shall surely die, because we have seen God.</p> <p>(23) But his wife said to him, If the LORD {Jehovah} wanted to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shown us all these <i>things</i>, nor would as at this time have told us <i>such things</i> as these.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(24) And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.</p> <p>(25) And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.</p> <p>Chapter 14</p> <p>(1) And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.</p> <p>(2) And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.</p> <p>(3) Then his father and his mother said unto him, <i>Is there</i> never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.</p> <p>(4) But his father and his mother knew not that it <i>was</i> of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.</p> <p>(5) Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.</p> <p>(6) And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and <i>he had</i> nothing in his hand: but he told not his father or his mother what he had done.</p>	<p>(24) And the woman gave birth to a son, and called his name Samson {strong}:^b and the child grew, and the LORD {Jehovah} blessed him.</p> <p>(25) And the Spirit of the LORD {Jehovah} began to move him at times in the camp of Dan between Zorah and Eshtaol.</p> <p>Chapter 14</p> <p>(1) And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.</p> <p>(2) And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to be my wife.</p> <p>(3) Then his father and his mother said to him, <i>Is there</i> not a woman among the daughters of your brothers, or among all my people, that you go to take a wife of the uncircumcised Philistines? And Samson said to his father, Get her for me; because she pleases me well.</p> <p>(4) But his father and his mother did not know that it <i>was</i> of the LORD {Jehovah}, that he sought an occasion against the Philistines: because at that time the Philistines ruled over Israel.</p> <p>(5) Then Samson went down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, a young lion roared against him.</p> <p>(6) And the Spirit of the LORD {Jehovah} came mightily upon him, and he tore him {the lion} as he would have torn a kid {goat}, and <i>he had</i> nothing in his hand: but he did not tell his father or his mother what he had done.</p>
13:24b - Samson {שמשון} - strong	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(7) And he went down, and talked with the woman; and she pleased Samson well.</p> <p>(8) And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, <i>there was</i> a swarm of bees and honey in the carcase of the lion.</p> <p>(9) And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.</p> <p>(10) So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.</p> <p>(11) And it came to pass, when they saw him, that they brought thirty companions to be with him.</p> <p>(12) And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find <i>it</i> out, then I will give you thirty sheets and thirty change of garments:</p> <p>(13) But if ye cannot declare <i>it</i> me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.</p>	<p>(7) And he went down, and talked with the woman; and she pleased Samson well.</p> <p>(8) And after a time he returned to take her, and he turned aside to see the dead body of the lion: and, <i>there was</i> a swarm of bees and honey in the dead body of the lion.</p> <p>(9) And he took of it in his hands, and went on eating, and came to his father and mother, and he gave it to them, and they ate it: but he did not tell them that he had taken the honey out of the dead body of the lion.</p> <p>(10) So his father went down to the woman: and Samson made there a feast; because so the young men used to do.</p> <p>(11) And it came to pass, when they saw him, that they brought thirty companions to be with him.</p> <p>(12) And Samson said to them, I will now put forth a riddle to you: if you can certainly declare it to me within the seven days of the feast, and find <i>it</i> out, then I will give you thirty sheets and thirty changes of clothes:</p> <p>(13) But if you cannot declare <i>it</i> to me, then you shall give me thirty sheets and thirty change of clothes. And they said to him, Put forth your riddle, that we may hear it.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(14) And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.</p> <p>(15) And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? <i>is it not so?</i></p> <p>(16) And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told <i>it</i> me. And he said unto her, Behold, I have not told <i>it</i> my father nor my mother, and shall I tell <i>it</i> thee?</p> <p>(17) And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.</p> <p>(18) And the men of the city said unto him on the seventh day before the sun went down, What <i>is</i> sweeter than honey? and what <i>is</i> stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.</p> <p>(19) And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.</p> <p>(20) But Samson's wife was <i>given</i> to his companion, whom he had used as his friend.</p>	<p>(14) And he said to them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.</p> <p>(15) And it came to pass on the seventh day, that they said to Samson's wife, Entice your husband, that he may declare to us the riddle, lest we burn you and your father's house with fire: have you called us to take what we have? <i>is it not so?</i></p> <p>(16) And Samson's wife wept before him, and said, You hate me, and do not love me: you have put forth a riddle to the children of my people, and have not told <i>it</i> to me. And he said to her, Indeed, I have not told <i>it</i> my father nor my mother, and shall I tell <i>it</i> to you?</p> <p>(17) And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she pressured him greatly: and she told the riddle to the children of her people.</p> <p>(18) And the men of the city said to him on the seventh day before the sun went down, What <i>is</i> sweeter than honey? and what <i>is</i> stronger than a lion? And he said to them, If you had not plowed with my heifer, you would not have found out my riddle.</p> <p>(19) And the Spirit of the LORD came upon him, and he went down to Ashkelon, and killed thirty of their men, and took their spoil, and gave changes of clothes to those who expounded the riddle. And his anger was kindled, and he went up to his father's house.</p> <p>(20) But Samson's wife was <i>given</i> to his companion, whom he had used as his friend.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>Chapter 15</p> <p>(1) But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.</p> <p>(2) And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: <i>is</i> not her younger sister fairer than she? take her, I pray thee, instead of her.</p> <p>(3) And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.</p> <p>(4) And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.</p> <p>(5) And when he had set the brands on fire, he let <i>them</i> go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards <i>and</i> olives.</p> <p>(6) Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.</p> <p>(7) And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.</p> <p>(8) And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.</p> <p>(9) Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.</p>	<p>Chapter 15</p> <p>(1) But it came to pass within a while later, in the time of wheat harvest,^a that Samson visited his wife with a kid {goat}; and he said, I will go in to my wife into the chamber. But her father would not allow him to go in.</p> <p>(2) And her father said, I truly thought that you had completely hated her; therefore I gave her to your companion: <i>is</i> not her younger sister fairer {more beautiful} than she? I ask you to take her instead.</p> <p>(3) And Samson said concerning them, Now I shall I be more blameless than the Philistines, though I do them a displeasure.</p> <p>(4) And Samson went and caught three hundred foxes, and took firebrands, and tied them tail to tail, and put a firebrand in the midst between two tails.</p> <p>(5) And when he had set the brands on fire, he let <i>them</i> go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards <i>and</i> olives.</p> <p>(6) Then the Philistines said, Who has done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.</p> <p>(7) And Samson said to them, Though you have done this, yet I will be avenged of you, and after that I will cease.</p> <p>(8) And he struck them hip and thigh with a great slaughter: and he went down and lived in the top of the rock Etam.</p> <p>(9) Then the Philistines went up, and encamped in Judah, and spread themselves in Lehi.</p>
<p>15:1a – time of the wheat harvest – May/June – see Appendix L: The Modern Jewish Calendar and Holy Days</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(10) And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.</p> <p>(11) Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines <i>are</i> rulers over us? what <i>is</i> this <i>that</i> thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.</p> <p>(12) And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.</p> <p>(13) And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.</p> <p>(14) <i>And</i> when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that <i>were</i> upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.</p> <p>(15) And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.</p> <p>(16) And Samson said, With the jawbone of an ass have I slain a thousand men.</p> <p>(17) And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi.</p>	<p>(10) And the men of Judah said, Why have you come up against us? And they answered, We have come up to bind Samson, to do to him as he has done to us.</p> <p>(11) Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Do you not know that the Philistines <i>are</i> rulers over us? what <i>is</i> this <i>that</i> you have done to us? And he said to them, As they did to me, so have I done to them.</p> <p>(12) And they said to him, We have come down to bind you, that we may deliver you into the hand of the Philistines. And Samson said to them, Swear to me, that you will not fall upon me yourselves.</p> <p>(13) And they spoke to him, saying, No; but we will bind you fast, and deliver you into their hand: but surely we will not kill you. And they bound him with two new cords, and brought him up from the rock.</p> <p>(14) <i>And</i> when he came to Lehi, the Philistines shouted against him: and the Spirit of the LORD {Jehovah} came mightily upon him, and the cords that <i>were</i> upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.</p> <p>(15) And he found a new jawbone of a donkey, and put forth his hand, and took it, and killed a thousand men with it.</p> <p>(16) And Samson said, With the jawbone of a donkey, heaps upon heaps, with the jaw of a donkey I have killed a thousand men.</p> <p>(17) And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi {lifting up of the jawbone}.^b</p>
<p>15:17b - Ramathlehi {רמת לחי} - lifting up of the jawbone</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(18) And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?</p> <p>(19) But God clave an hollow place that <i>was</i> in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof Enhakkore, which is in Lehi unto this day.</p> <p>(20) And he judged Israel in the days of the Philistines twenty years.</p> <p>Chapter 16</p> <p>(1) Then went Samson to Gaza, and saw there an harlot, and went in unto her.</p> <p>(2) <i>And it was told</i> the Gazites, saying, Samson is come hither. And they compassed <i>him</i> in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.</p> <p>(3) And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put <i>them</i> upon his shoulders, and carried them up to the top of an hill that <i>is</i> before Hebron.</p> <p>(4) And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name <i>was</i> Delilah.</p> <p>(5) And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength <i>lieth</i>, and by what <i>means</i> we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred <i>pieces</i> of silver.</p>	<p>(18) And he was very thirsty, and called on the LORD {Jehovah}, and said, You have given this great deliverance into the hand of Your servant: and now I shall die for thirst, and fall into the hand of the uncircumcised?</p> <p>(19) But God split a hollow place that <i>was</i> in the jaw, and water came out; and when he had drunk, his spirit came again, and he revived: therefore he called its name Enhakkore {the well of him who cried},^c which is in Lehi to this day.</p> <p>(20) And he judged Israel in the days of the Philistines twenty years.^d</p> <p>Chapter 16</p> <p>(1) Then Samson went to Gaza, and saw there a prostitute, and went in to her.</p> <p>(2) <i>And it was told</i> the Gazites, saying, Samson has come here. And they surrounded <i>him</i>, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.</p> <p>(3) And Samson lay until midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put <i>them</i> upon his shoulders, and carried them up to the top of a hill that <i>is</i> before Hebron.</p> <p>(4) And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name <i>was</i> Delilah.</p> <p>(5) And the lords of the Philistines came up to her, and said to her, Entice him, and see in what his great strength <i>lies</i>, and by what <i>means</i> we may prevail against him, that we may bind him to afflict him: and everyone of us will give you eleven hundred <i>pieces</i> of silver.</p>
<p>15:19c - Enhakkore {עַיִן הַקּוֹרֶא} - the well of him who cried</p> <p>15:20d – Samson judged Israel 20 years during the Philistine rule over Israel which lasted 40 years – see Appendix G: World Time Line of Biblical History</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(6) And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength <i>lieth</i>, and wherewith thou mightest be bound to afflict thee.</p> <p>(7) And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man.</p> <p>(8) Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.</p> <p>(9) Now <i>there were</i> men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines <i>be</i> upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.</p> <p>(10) And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.</p> <p>(11) And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.</p> <p>(12) Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines <i>be</i> upon thee, Samson. And <i>there were</i> liers in wait abiding in the chamber. And he brake them from off his arms like a thread.</p> <p>(13) And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.</p>	<p>(6) And Delilah said to Samson, I ask you to tell me, in what your great strength <i>lies</i>, and with what you might be bound to afflict you.</p> <p>(7) And Samson said to her, If they bind me with seven green ropes that were never dried, then I shall be weak, and be as another man.</p> <p>(8) Then the lords of the Philistines brought up to her seven green ropes which had not been dried, and she bound him with them.</p> <p>(9) Now <i>there were</i> men lying in wait, staying with her in the chamber. And she said to him, The Philistines <i>are</i> upon you, Samson. And he broke the ropes, as a thread of tow {flax}^a is broken when it touches the fire. So his strength was not known.</p> <p>(10) And Delilah said to Samson, Indeed, you have mocked me, and told me lies: now I ask you tell me with what you might be bound.</p> <p>(11) And he said to her, If they bind me fast with new ropes that never were used, then I will be weak, and be as another man.</p> <p>(12) Delilah therefore took new ropes, and bound him with them, and said to him, The Philistines <i>are</i> upon you, Samson. And <i>there were</i> ambushers staying in the chamber. And he broke them from off his arms like a thread.</p> <p>(13) And Delilah said to Samson, Up until now you have mocked me, and told me lies: tell me what you might be bound with. And he said to her, If you weave the seven locks of my head with the web.</p>
<p>16:9a – tow – flax – actually the part of the flax that is discarded -flax is a plant that is dried and used as thread to weave cloth</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(14) And she fastened <i>it</i> with the pin, and said unto him, The Philistines <i>be</i> upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.</p> <p>(15) And she said unto him, How canst thou say, I love thee, when thine heart <i>is</i> not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength <i>lieth</i>.</p> <p>(16) And it came to pass, when she pressed him daily with her words, and urged him, <i>so</i> that his soul was vexed unto death;</p> <p>(17) That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I <i>have been</i> a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any <i>other</i> man.</p> <p>(18) And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.</p> <p>(19) And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.</p> <p>(20) And she said, The Philistines <i>be</i> upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.</p> <p>(21) But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.</p>	<p>(14) And she fastened <i>it</i> with the pin, and said to him, The Philistines <i>are</i> upon you, Samson. And he awoke out of his sleep, and went away with the pin of the beam, and with the web.</p> <p>(15) And she said to him, How can you say, I love you, when your heart <i>is</i> not with me? you have mocked me these three times, and have not told me in what your great strength <i>lies</i>.</p> <p>(16) And it came to pass, when she pressed him daily with her words, and urged him, <i>so</i> that his soul was troubled to death;</p> <p>(17) That he told her all his heart, and said to her, There has not come a razor upon my head; because I <i>have been</i> a Nazarite to God from my mother's womb: if I am shaven, then my strength will go from me, and I shall become weak, and be like any <i>other</i> man.</p> <p>(18) And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, because he has shown me all his heart. Then the lords of the Philistines came up to her, and brought money in their hand.</p> <p>(19) And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict {beat} him, and his strength went from him.</p> <p>(20) And she said, The Philistines <i>are</i> upon you, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. But he did not know that the LORD {Jehovah} had departed from him.</p> <p>(21) And the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he ground {grain} in the prison house.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(22) Howbeit the hair of his head began to grow again after he was shaven.</p> <p>(23) Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.</p> <p>(24) And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.</p> <p>(25) And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.</p> <p>(26) And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.</p> <p>(27) Now the house was full of men and women; and all the lords of the Philistines <i>were</i> there; and <i>there were</i> upon the roof about three thousand men and women, that beheld while Samson made sport.</p> <p>(28) And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.</p> <p>(29) And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.</p>	<p>(22) However the hair of his head began to grow again after he was shaven.</p> <p>(23) Then the lords of the Philistines gathered themselves together to offer a great sacrifice to Dagon their god, and to rejoice: because they said, Our god has delivered Samson our enemy into our hand.</p> <p>(24) And when the people saw him, they praised their god: because they said, Our god has delivered into our hands our enemy, and the destroyer of our country, who killed many of us.</p> <p>(25) And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make sport for us. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.</p> <p>(26) And Samson said to the lad who held him by the hand, Allow me that I may feel the pillars upon which the house stands, that I may lean upon them.</p> <p>(27) Now the house was full of men and women; and all the lords of the Philistines <i>were</i> there; and <i>there were</i> upon the roof about three thousand men and women, that watched while Samson made sport.</p> <p>(28) And Samson called to the LORD {Jehovah}, and said, O Lord GOD {Jehovah}, I ask You to remember me, and strengthen me, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.</p> <p>(29) And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(30) And Samson said, Let me die with the Philistines. And he bowed himself with <i>all his</i> might; and the house fell upon the lords, and upon all the people that <i>were</i> therein. So the dead which he slew at his death were more than <i>they</i> which he slew in his life.</p> <p>(31) Then his brethren and all the house of his father came down, and took him, and brought <i>him</i> up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.</p> <p>Chapter 17</p> <p>(1) And there was a man of mount Ephraim, whose name <i>was</i> Micah.</p> <p>(2) And he said unto his mother, The eleven hundred <i>shekels</i> of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver <i>is</i> with me; I took it. And his mother said, Blessed <i>be thou</i> of the LORD, my son.</p> <p>(3) And when he had restored the eleven hundred <i>shekels</i> of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.</p> <p>(4) Yet he restored the money unto his mother; and his mother took two hundred <i>shekels</i> of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.</p> <p>(5) And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.</p>	<p>(30) And Samson said, Let me die with the Philistines. And he bowed himself with <i>all his</i> might; and the house fell upon the lords, and upon all the people that <i>were</i> in it. So the dead which he killed at his death were more than <i>those</i> which he killed in his life.</p> <p>(31) Then his brothers and all the house of his father came down, and took him, and brought <i>him</i> up, and buried him between Zorah and Eshtaol in the burying place of Manoah his father. And he judged Israel twenty years.</p> <p>Chapter 17</p> <p>(1) And there was a man of mount Ephraim, whose name <i>was</i> Micah.</p> <p>(2) And he said to his mother, The eleven hundred <i>shekels</i> of silver {about 27.5 lbs; 12.5 kg.}^a that were taken from you, about which you cursed, and spoke of also in my ears, indeed, the silver <i>is</i> with me; I took it. And his mother said, Blessed are <i>you</i> of the LORD {Jehovah}, my son.</p> <p>(3) And when he had restored the eleven hundred <i>shekels</i> of silver {about 27.5 lbs; 12.5 kg.} to his mother, his mother said, I had wholly dedicated the silver to the LORD {Jehovah} from my hand for my son, to make a graven image and a molten image: now therefore I will restore it to you.</p> <p>(4) Yet he restored the money to his mother; and his mother took two hundred <i>shekels</i> of silver {about 5 lbs; 2.3 kg.}, and gave them to the founder, who made a graven and molten image with it: and they were in the house of Micah.</p> <p>(5) And the man Micah had a house of gods, and made an ephod {priestly robe}, and teraphim {idols}, and consecrated one of his sons, who became his priest.</p>
17:2a – shekel – about 0.4 ounces; 11.4 grams – see Appendix J: Bible Weights and Measures	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(6) In those days <i>there was</i> no king in Israel, <i>but</i> every man did <i>that which was</i> right in his own eyes.</p> <p>(7) And there was a young man out of Bethlehemjudah of the family of Judah, who <i>was</i> a Levite, and he sojourned there.</p> <p>(8) And the man departed out of the city from Bethlehemjudah to sojourn where he could find <i>a place</i>: and he came to mount Ephraim to the house of Micah, as he journeyed.</p> <p>(9) And Micah said unto him, Whence comest thou? And he said unto him, I <i>am</i> a Levite of Bethlehemjudah, and I go to sojourn where I may find <i>a place</i>.</p> <p>(10) And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten <i>shekels</i> of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.</p> <p>(11) And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.</p> <p>(12) And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.</p> <p>(13) Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to <i>my</i> priest.</p> <p>Chapter 18</p> <p>(1) In those days <i>there was</i> no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day <i>all their</i> inheritance had not fallen unto them among the tribes of Israel.</p>	<p>(6) In those days <i>there was</i> no king in Israel, <i>but</i> every man did <i>that which was</i> right in his own eyes.</p> <p>(7) And there was a young man out of Bethlehem-judah of the family of Judah, who <i>was</i> a Levite, and he lived there.</p> <p>(8) And the man departed out of the city from Bethlehem-judah to live where he could find <i>a place</i>: and he came to mount Ephraim to the house of Micah, as he journeyed.</p> <p>(9) And Micah said to him, Where have you come from? And he said to him, I <i>am</i> a Levite of Bethlehem-judah, and I go to live where I may find <i>a place</i>.</p> <p>(10) And Micah said to him, Live with me, and be to me a father and a priest, and I will give you ten <i>shekels</i> of silver {about 4 oz.; 114 g.} each year, and a suit of clothing, and your food. So the Levite went in.</p> <p>(11) And the Levite was content to live with the man; and the young man was to him as one of his sons.</p> <p>(12) And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.</p> <p>(13) Then Micah said, Now I know that the LORD {Jehovah} will do me good, since I have a Levite to be <i>my</i> priest.</p> <p>Chapter 18</p> <p>(1) In those days <i>there was</i> no king in Israel: and in those days the tribe of the Danites sought for themselves an inheritance to live in; because to that day <i>all their</i> inheritance had not come to them among the tribes of Israel.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(2) And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.</p> <p>(3) When they <i>were</i> by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this <i>place</i>? and what hast thou here?</p> <p>(4) And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.</p> <p>(5) And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.</p> <p>(6) And the priest said unto them, Go in peace: before the LORD <i>is</i> your way wherein ye go.</p> <p>(7) Then the five men departed, and came to Laish, and saw the people that <i>were</i> therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and <i>there was</i> no magistrate in the land, that might put <i>them</i> to shame in <i>any</i> thing; and they <i>were</i> far from the Zidonians, and had no business with <i>any</i> man.</p> <p>(8) And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What <i>say</i> ye?</p> <p>(9) And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it <i>is</i> very good: and <i>are</i> ye still? be not slothful to go, <i>and</i> to enter to possess the land.</p>	<p>(2) And the children of Dan sent of their family five men from their coasts, men of valor, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said to them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.</p> <p>(3) When they <i>had</i> come by the house of Micah, they knew the voice of the young man the Levite: and they turned in there, and said to him, Who brought you here? and what do you make in this <i>place</i>? and what do you have here?</p> <p>(4) And he said to them, This and this is how Micah deals with me, and has hired me, and I am his priest.</p> <p>(5) And they said to him, We ask you to ask counsel of God, that we may know whether our way which we go shall be prosperous.</p> <p>(6) And the priest said to them, Go in peace: before the LORD {Jehovah} <i>is</i> your way in which you go.</p> <p>(7) Then the five men departed, and came to Laish, and saw the people that <i>were</i> in it, how they lived careless, after the manner of the Zidonians, quiet and secure; and <i>there was</i> no ruler in the land, who might put <i>them</i> to shame in <i>anything</i>; and they <i>were</i> far from the Zidonians, and had no business with <i>any</i> man.</p> <p>(8) And they came to their brothers to Zorah and Eshtaol: and their brothers said to them, What do you have to <i>say</i>?</p> <p>(9) And they said, Arise, that we may go up against them: because we have seen the land, and, indeed, it <i>is</i> very good: and <i>are</i> you still? do not be hesitant to go, <i>and</i> to enter to possess the land.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(10) When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where <i>there</i> is no want of any thing that <i>is</i> in the earth.</p> <p>(11) And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war.</p> <p>(12) And they went up, and pitched in Kirjathjearim, in Judah: wherefore they called that place Mahanehdan unto this day: behold, <i>it</i> is behind Kirjathjearim.</p> <p>(13) And they passed thence unto mount Ephraim, and came unto the house of Micah.</p> <p>(14) Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.</p> <p>(15) And they turned thitherward, and came to the house of the young man the Levite, <i>even</i> unto the house of Micah, and saluted him.</p> <p>(16) And the six hundred men appointed with their weapons of war, which <i>were</i> of the children of Dan, stood by the entering of the gate.</p> <p>(17) And the five men that went to spy out the land went up, <i>and</i> came in thither, <i>and</i> took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men <i>that were</i> appointed with weapons of war.</p>	<p>(10) When you go, you shall come to a people secure, and to a large land: because God has given it into your hands; a place where <i>there</i> is no lack of anything that <i>is</i> in the earth.</p> <p>(11) And the family of the Danites went from there, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war.</p> <p>(12) And they went up, and camped in Kirjathjearim, in Judah: therefore they called that place Mahanehdan {camp of Dan}^a to this day: indeed, <i>it</i> is behind Kirjathjearim.</p> <p>(13) And they passed from there to mount Ephraim, and came to the house of Micah.</p> <p>(14) Then the five men who went to spy out the country of Laish answered and said to their brothers, Do you know that there is in these houses an ephod {priestly robe}, and teraphim {idols}, and a graven image, and a molten image? now therefore consider what you have to do.</p> <p>(15) And they turned towards there, and came to the house of the young man the Levite, <i>even</i> to the house of Micah, and greeted him.</p> <p>(16) And the six hundred men appointed with their weapons of war, who <i>were</i> of the children of Dan, stood by the entrance of the gate.</p> <p>(17) And the five men who went to spy out the land went up, <i>and</i> came in there, <i>and</i> took the graven image, and the ephod {priestly robe}, and the teraphim {idols}, and the molten image: and the priest stood in the entrance of the gate with the six hundred men <i>that were</i> appointed with weapons of war.</p>
18:12a - Mahanehdan {מַחֲנֵה דָן} - camp of Dan	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(18) And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?</p> <p>(19) And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: <i>is it</i> better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?</p> <p>(20) And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.</p> <p>(21) So they turned and departed, and put the little ones and the cattle and the carriage before them.</p> <p>(22) <i>And</i> when they were a good way from the house of Micah, the men that <i>were</i> in the houses near to Micah's house were gathered together, and overtook the children of Dan.</p> <p>(23) And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?</p> <p>(24) And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what <i>is this that</i> ye say unto me, What aileth thee?</p> <p>(25) And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.</p> <p>(26) And the children of Dan went their way: and when Micah saw that they <i>were</i> too strong for him, he turned and went back unto his house.</p>	<p>(18) And these went into Micah's house, and fetched the carved image, the ephod {priestly robe}, and the teraphim {idols}, and the molten image. Then the priest said to them, What are you doing?</p> <p>(19) And they said to him, Hold your peace, put your hand upon your mouth, and go with us, and be to us a father and a priest: <i>is it</i> better for you to be a priest to the house of one man, or that you be a priest to a tribe and a family in Israel?</p> <p>(20) And the priest's heart was glad, and he took the ephod {priestly robe}, and the teraphim {idols}, and the graven image, and went in the midst of the people.</p> <p>(21) So they turned and departed, and put the little ones and the cattle and the carriage before them.</p> <p>(22) <i>And</i> when they were a good way from the house of Micah, the men that <i>were</i> in the houses near Micah's house were gathered together, and overtook the children of Dan.</p> <p>(23) And they cried to the children of Dan. And they turned their faces, and said to Micah, What's wrong with you, that you come with such a company?</p> <p>(24) And he said, You have taken away my gods which I made, and the priest, and you have gone away: and what more do I have? and what <i>is this that</i> you say to me, What's wrong with you?</p> <p>(25) And the children of Dan said to him, Do not let your voice be heard among us, lest angry fellows run upon you, and you lose your life, with the lives of your household.</p> <p>(26) And the children of Dan went their way: and when Micah saw that they <i>were</i> too strong for him, he turned and went back to his house.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(27) And they took <i>the things</i> which Micah had made, and the priest which he had, and came unto Laish, unto a people <i>that were</i> at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.</p> <p>(28) And <i>there was</i> no deliverer, because it <i>was</i> far from Zidon, and they had no business with <i>any</i> man; and it was in the valley that <i>lieth</i> by Bethrehob. And they built a city, and dwelt therein.</p> <p>(29) And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city <i>was</i> Laish at the first.</p> <p>(30) And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.</p> <p>(31) And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.</p> <p>Chapter 19</p> <p>(1) And it came to pass in those days, when <i>there was</i> no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah.</p> <p>(2) And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months.</p>	<p>(27) And they took <i>the things</i> which Micah had made, and the priest which he had, and came to Laish, to a people who <i>were</i> peaceful and secure: and they struck them with the edge of the sword, and burnt the city with fire.</p> <p>(28) And <i>there was</i> no deliverer, because it <i>was</i> far from Zidon, and they had no business with <i>any</i> man; and it was in the valley that <i>lies</i> by Bethrehob. And they built a city, and lived in it.</p> <p>(29) And they called the name of the city Dan, after the name of Dan their forefather, who was born to Israel: however the name of the city <i>was</i> Laish at the first.</p> <p>(30) And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.</p> <p>(31) And they set up for themselves Micah's graven image, which he made, all the time that the house {tabernacle} of God was in Shiloh.^b</p> <p>Chapter 19</p> <p>(1) And it came to pass in those days, when <i>there was</i> no king in Israel, that there was a certain Levite living on the side of mount Ephraim, who took to himself a concubine out of Bethlehem-judah.</p> <p>(2) And his concubine played the prostitute against him, and went away from him to her father's house to Bethlehem-judah, and was there four whole months.</p>
<p>18:31b – Shiloh – the place where the tabernacle was first set up after entering Canaan – Josh. 18:1; Jn. 4:20</p>	

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(3) And her husband arose, and went after her, to speak friendly unto her, <i>and</i> to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.</p> <p>(4) And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.</p> <p>(5) And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way.</p> <p>(6) And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.</p> <p>(7) And when the man rose up to depart, his father in law urged him: therefore he lodged there again.</p> <p>(8) And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.</p> <p>(9) And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home.</p>	<p>(3) And her husband arose, and went after her, to speak friendly to her, <i>and</i> to bring her again, having his servant with him, and a couple of donkeys: and she brought him into her father's house: and when the father of the young woman saw him, he rejoiced to meet him.</p> <p>(4) And his father-in-law, the young woman's father, detained him; and he stayed with him three days: so they ate and drank, and lodged there.</p> <p>(5) And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the young woman's father said to his son-in-law, Comfort your heart with a morsel of bread, and afterward go your way.</p> <p>(6) And they sat down, and ate and drank both of them together: because the young woman's father had said to the man, I ask you to be content and stay all night, and let your heart be merry.</p> <p>(7) And when the man rose up to depart, his father-in-law urged {asked} him to stay: therefore he lodged there again.</p> <p>(8) And he arose early in the morning on the fifth day to depart: and the young woman's father said, I ask you to comfort your heart. And they stayed until afternoon, and both of them ate.</p> <p>(9) And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the young woman's father, said to him, Indeed, now the day draws towards evening, I ask you to stay all night: see, the day grows to an end, lodge here, that your heart may be merry; and tomorrow get up early be on your way, that you may go home.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(10) But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which <i>is</i> Jerusalem; and <i>there were</i> with him two asses saddled, his concubine also <i>was</i> with him.</p> <p>(11) <i>And</i> when they <i>were</i> by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.</p> <p>(12) And his master said unto him, We will not turn aside hither into the city of a stranger, that <i>is</i> not of the children of Israel; we will pass over to Gibeah.</p> <p>(13) And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.</p> <p>(14) And they passed on and went their way; and the sun went down upon them <i>when they were</i> by Gibeah, which <i>belongeth</i> to Benjamin.</p> <p>(15) And they turned aside thither, to go in <i>and</i> to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for <i>there was</i> no man that took them into his house to lodging.</p> <p>(16) And, behold, there came an old man from his work out of the field at even, which <i>was</i> also of mount Ephraim; and he sojourned in Gibeah: but the men of the place <i>were</i> Benjamites.</p> <p>(17) And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?</p>	<p>(10) But the man would not stay that night, but he rose up and departed, and came opposite Jebus, which <i>is</i> Jerusalem; and <i>there were</i> with him two donkeys saddled, his concubine also <i>was</i> with him.</p> <p>(11) <i>And</i> when they <i>were</i> by Jebus, the day was far spent; and the servant said to his master, I ask you, Come, and let us turn in into this city of the Jebusites, and lodge in it.</p> <p>(12) And his master said to him, We will not turn aside here into the city of a stranger, that <i>is</i> not of the children of Israel; we will pass over to Gibeah.</p> <p>(13) And he said to his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.</p> <p>(14) And they passed on and went their way; and the sun went down upon them <i>when they were</i> by Gibeah, which <i>belongs</i> to Benjamin.</p> <p>(15) And they turned aside there, to go in <i>and</i> to lodge in Gibeah: and when he went in, he sat himself down in a street of the city: because <i>there was</i> no man who took them into his house to lodge.</p> <p>(16) And, there came an old man from his work out of the field at evening, which <i>was</i> also of mount Ephraim; and he lived in Gibeah: but the men of the place <i>were</i> Benjamites.</p> <p>(17) And when he had lifted up his eyes, he saw a traveler in the street of the city: and the old man said, Where are you going? and where have you come from?</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(18) And he said unto him, We <i>are</i> passing from Bethlehemjudah toward the side of mount Ephraim; from thence <i>am</i> I: and I went to Bethlehemjudah, but I <i>am now</i> going to the house of the LORD; and there is no man that receiveth me to house.</p> <p>(19) Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man <i>which</i> is with thy servants: <i>there is</i> no want of any thing.</p> <p>(20) And the old man said, Peace <i>be</i> with thee; howsoever <i>let</i> all thy wants <i>lie</i> upon me; only lodge not in the street.</p> <p>(21) So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.</p> <p>(22) <i>Now</i> as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, <i>and</i> beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.</p> <p>(23) And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, <i>nay</i>, I pray you, do not <i>so</i> wickedly; seeing that this man is come into mine house, do not this folly.</p> <p>(24) Behold, <i>here is</i> my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.</p>	<p>(18) And he said to him, We <i>are</i> passing from Bethlehem-judah towards the side of mount Ephraim; that is where I am from: and I went to Bethlehem-judah, but I <i>am now</i> going to the house of the LORD {Jehovah}; and there <i>is</i> no man who will receive me into his house.</p> <p>(19) Yet there is both straw and feed for our donkeys; and there is bread and wine also for me, and for your handmaid, and for the young man <i>who is</i> with your servants: <i>there is</i> no lack of anything.</p> <p>(20) And the old man said, Peace <i>be</i> with you; however <i>let</i> all your wants <i>lie</i> upon me; only do not lodge in the street.</p> <p>(21) So he brought him into his house, and gave feed to the donkeys: and they washed their feet, and ate and drank.</p> <p>(22) <i>Now</i> as they were making their hearts merry, the men of the city, certain sons of Belial {wickedness}, came to the house and surrounded it, <i>and</i> beat at the door, and spoke to the master of the house, the old man, saying, Bring forth the man who came into your house, that we may know him {sexually}.</p> <p>(23) And the man, the master of the house, went out to them, and said to them, No, my brothers, <i>no</i>, I ask you not to do <i>so</i> wickedly; since this man has come into my house, do not do this folly.</p> <p>(24) Look, <i>here is</i> my daughter a maiden, and his concubine; them I will bring out now, and you humble them, and do with them what seems good to you: but to this man do not do such a vile thing.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(25) But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.</p> <p>(26) Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord <i>was</i>, till it was light.</p> <p>(27) And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down <i>at</i> the door of the house, and her hands <i>were</i> upon the threshold.</p> <p>(28) And he said unto her, Up, and let us be going. But none answered. Then the man took her <i>up</i> upon an ass, and the man rose up, and gat him unto his place.</p> <p>(29) And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, <i>together</i> with her bones, into twelve pieces, and sent her into all the coasts of Israel.</p> <p>(30) And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak <i>your minds</i>.</p> <p>Chapter 20</p> <p>(1) Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, unto the LORD in Mizpeh.</p>	<p>(25) But the men would not listen to him: so the man took his concubine, and brought her forth to them; and they raped her, and abused her all the night until the morning: and when the day began to spring, they let her go.</p> <p>(26) Then the woman came in the dawning of the day, and fell down at the door of the man's house where her lord <i>was</i>, until it was light.</p> <p>(27) And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, the woman, his concubine had fallen down <i>at</i> the door of the house, and her hands <i>were</i> upon the threshold.</p> <p>(28) And he said to her, Get up, and let us be going. But there was no answer. Then the man took her <i>up</i> upon a donkey, and the man rose up, and returned to his place.</p> <p>(29) And when he had come into his house, he took a knife, and laid hold on his concubine, and divided her, <i>together</i> with her bones, into twelve pieces, and sent her into all the coasts of Israel.</p> <p>(30) And it came to pass, that all who saw it said, No such deed has been done nor seen from the day that the children of Israel came up out of the land of Egypt to this day: consider of it, take advice, and speak <i>your minds</i>.</p> <p>Chapter 20</p> <p>(1) Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, to the LORD {Jehovah} in Mizpeh.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(2) And the chief of all the people, <i>even</i> of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.</p> <p>(3) (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?</p> <p>(4) And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that <i>belongeth</i> to Benjamin, I and my concubine, to lodge.</p> <p>(5) And the men of Gibeah rose against me, and beset the house round about upon me by night, <i>and</i> thought to have slain me: and my concubine have they forced, that she is dead.</p> <p>(6) And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.</p> <p>(7) Behold, ye <i>are</i> all children of Israel; give here your advice and counsel.</p> <p>(8) And all the people arose as one man, saying, We will not any <i>of us</i> go to his tent, neither will we any <i>of us</i> turn into his house.</p> <p>(9) But now this <i>shall be</i> the thing which we will do to Gibeah; <i>we will go up</i> by lot against it;</p> <p>(10) And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.</p> <p>(11) So all the men of Israel were gathered against the city, knit together as one man.</p>	<p>(2) And the chief of all the people, <i>even</i> of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen who drew sword.</p> <p>(3) (Now the children of Benjamin heard that the children of Israel had gone up to Mizpeh.) Then the children of Israel said, Tell us, what wickedness was this?</p> <p>(4) And the Levite, the husband of the woman who was killed, answered and said, I came into Gibeah that <i>belongs</i> to Benjamin, I and my concubine, to lodge.</p> <p>(5) And the men of Gibeah rose against me, and surrounded the house upon me by night, <i>and</i> thought to have killed me: and my concubine they have forced {raped}, that she is dead.</p> <p>(6) And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: because they have committed lewdness and folly in Israel.</p> <p>(7) Look, you <i>are</i> all children of Israel; give here your advice and counsel.</p> <p>(8) And all the people arose as one man, saying, None of us will go to his tent, nor will we any <i>of us</i> return into his house.</p> <p>(9) But now this <i>shall be</i> the thing which we will do to Gibeah; <i>we will go up</i> by lot against it;</p> <p>(10) And we will take ten men of one hundred throughout all the tribes of Israel, and one hundred of a thousand, and a thousand out of ten thousand, to fetch food for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have done in Israel.</p> <p>(11) So all the men of Israel were gathered against the city, knit together as one man.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(12) And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness <i>is</i> this that is done among you?</p> <p>(13) Now therefore deliver <i>us</i> the men, the children of Belial, which <i>are</i> in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:</p> <p>(14) But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.</p> <p>(15) And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.</p> <p>(16) Among all this people <i>there were</i> seven hundred chosen men lefthanded; every one could sling stones at an hair <i>breadth</i>, and not miss.</p> <p>(17) And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these <i>were</i> men of war.</p> <p>(18) And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah <i>shall go up</i> first.</p> <p>(19) And the children of Israel rose up in the morning, and encamped against Gibeah.</p> <p>(20) And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.</p>	<p>(12) And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness <i>is</i> this that is done among you?</p> <p>(13) Now therefore deliver <i>us</i> the men, the children of Belial {wickedness}, who <i>are</i> in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not listen to the voice of their brothers the children of Israel:</p> <p>(14) But the children of Benjamin gathered themselves together out of the cities to Gibeah, to go out to battle against the children of Israel.</p> <p>(15) And the children of Benjamin were numbered at that time out of the cities twenty-six thousand men who drew sword, besides those who lived in Gibeah, which were numbered seven hundred chosen men.</p> <p>(16) Among all this people <i>there were</i> seven hundred chosen men left-handed; everyone could sling stones at a hair <i>width</i>, and not miss.</p> <p>(17) And the men of Israel, besides Benjamin, were numbered four hundred thousand men who drew sword: all these <i>were</i> men of war.</p> <p>(18) And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD {Jehovah} said, <i>Judah shall go up first</i>.</p> <p>(19) And the children of Israel rose up in the morning, and encamped against Gibeah.</p> <p>(20) And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(21) And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.</p> <p>(22) And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.</p> <p>(23) (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)</p> <p>(24) And the children of Israel came near against the children of Benjamin the second day.</p> <p>(25) And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.</p> <p>(26) Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.</p> <p>(27) And the children of Israel enquired of the LORD, (for the ark of the covenant of God <i>was</i> there in those days,</p> <p>(28) And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.</p> <p>(29) And Israel set liers in wait round about Gibeah.</p>	<p>(21) And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty-two thousand men.</p> <p>(22) And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.</p> <p>(23) (And the children of Israel went up and wept before the LORD {Jehovah} until evening, and asked counsel of the LORD {Jehovah}, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD {Jehovah} said, Go up against him.)</p> <p>(24) And the children of Israel came near against the children of Benjamin the second day.</p> <p>(25) And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all those who drew the sword.</p> <p>(26) Then all the children of Israel, and all the people, went up, and came to the house {tabernacle} of God, and wept, and sat there before the LORD {Jehovah}, and fasted that day until evening, and offered burnt offerings and peace offerings before the LORD {Jehovah}.</p> <p>(27) And the children of Israel inquired of the LORD {Jehovah}, (because the ark of the covenant of God <i>was</i> there in those days,</p> <p>(28) And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD {Jehovah} said, Go up; because tomorrow I will deliver them into your hand.</p> <p>(29) And Israel set ambushers all around Gibeah.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(30) And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.</p> <p>(31) And the children of Benjamin went out against the people, <i>and</i> were drawn away from the city; and they began to smite of the people, <i>and</i> kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.</p> <p>(32) And the children of Benjamin said, They <i>are</i> smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.</p> <p>(33) And all the men of Israel rose up out of their place, and put themselves in array at Baaltamar: and the liers in wait of Israel came forth out of their places, <i>even</i> out of the meadows of Gibeah.</p> <p>(34) And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil <i>was</i> near them.</p> <p>(35) And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.</p> <p>(36) So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.</p> <p>(37) And the liers in wait hastened, and rushed upon Gibeah; and the liers in wait drew <i>themselves</i> along, and smote all the city with the edge of the sword.</p>	<p>(30) And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.</p> <p>(31) And the children of Benjamin went out against the people, <i>and</i> were drawn away from the city; and they began to strike of the people, <i>and</i> kill, as at other times, in the highways, of which one goes up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.</p> <p>(32) And the children of Benjamin said, They <i>are</i> struck down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city to the highways.</p> <p>(33) And all the men of Israel rose up out of their place, and put themselves in array at Baaltamar: and the ambushers of Israel came forth out of their places, <i>even</i> out of the meadows of Gibeah.</p> <p>(34) And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was great: but they did not know that evil <i>was</i> near them.</p> <p>(35) And the LORD {Jehovah} struck Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty-five thousand one hundred men: all those who drew the sword.</p> <p>(36) So the children of Benjamin saw that they were destroyed: because the men of Israel retreated from the Benjamites, because they trusted in their ambushers which they had set beside Gibeah.</p> <p>(37) And the ambushers quickly rushed upon Gibeah; and the ambushers drew <i>themselves</i> along, and struck all the city with the edge of the sword.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(38) Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city.</p> <p>(39) And when the men of Israel retired in the battle, Benjamin began to smite <i>and</i> kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as <i>in</i> the first battle.</p> <p>(40) But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven.</p> <p>(41) And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.</p> <p>(42) Therefore they turned <i>their backs</i> before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which <i>came</i> out of the cities they destroyed in the midst of them.</p> <p>(43) <i>Thus</i> they inclosed the Benjamites round about, <i>and</i> chased them, <i>and</i> trode them down with ease over against Gibeah toward the sunrising.</p> <p>(44) And there fell of Benjamin eighteen thousand men; all these <i>were</i> men of valour.</p> <p>(45) And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.</p> <p>(46) So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these <i>were</i> men of valour.</p>	<p>(38) Now there was an appointed sign between the men of Israel and the ambushers, that they should make a great flame with smoke rise up out of the city.</p> <p>(39) And when the men of Israel retreated in the battle, Benjamin began to strike <i>and</i> kill of the men of Israel about thirty persons: because they said, Surely they are destroyed before us, as <i>in</i> the first battle.</p> <p>(40) But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, the flame of the city ascended up to heaven.</p> <p>(41) And when the men of Israel turned again, the men of Benjamin were amazed: because they saw that evil had come upon them.</p> <p>(42) Therefore they turned <i>their backs</i> before the men of Israel to the way of the wilderness; but the battle overtook them; and those who <i>came</i> out of the cities they destroyed in their midst.</p> <p>(43) So they surrounded the Benjamites, <i>and</i> chased them, <i>and</i> trampled them down with ease opposite {east of} Gibeah towards the sunrise.</p> <p>(44) And there fell of Benjamin eighteen thousand men; all these <i>were</i> men of valor.</p> <p>(45) And they turned and fled towards the wilderness to the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them to Gidom, and killed two thousand men of them.</p> <p>(46) So that all who fell that day of Benjamin were twenty-five thousand men who drew the sword; all these <i>were</i> men of valor.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(47) But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.</p> <p>(48) And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of <i>every</i> city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.</p> <p>Chapter 21</p> <p>(1) Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.</p> <p>(2) And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;</p> <p>(3) And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?</p> <p>(4) And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.</p> <p>(5) And the children of Israel said, Who <i>is there</i> among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.</p> <p>(6) And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.</p>	<p>(47) But six hundred men turned and fled to the wilderness to the rock Rimmon, and stayed in the rock Rimmon four months.</p> <p>(48) And the men of Israel turned again upon the children of Benjamin, and struck them with the edge of the sword, as well the men of <i>every</i> city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.</p> <p>Chapter 21</p> <p>(1) Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter to Benjamin to be a wife.</p> <p>(2) And the people came to the house {tabernacle} of God, and stayed there until evening before God, and lifted up their voices, and wept greatly;</p> <p>(3) And said, O LORD {Jehovah} God of Israel, why is this come to pass in Israel, that there should be today one tribe lacking in Israel?</p> <p>(4) And it came to pass in the morning, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.</p> <p>(5) And the children of Israel said, Who <i>is there</i> among all the tribes of Israel who did not come up with the congregation to the LORD {Jehovah}? Because they had made a great oath concerning anyone who did not come up to the LORD {Jehovah} to Mizpeh, saying, He shall surely be put to death.</p> <p>(6) And the children of Israel repented for Benjamin their brother, and said, There is one tribe cut off from Israel this day.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(7) How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?</p> <p>(8) And they said, What one <i>is there</i> of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabeshgilead to the assembly.</p> <p>(9) For the people were numbered, and, behold, <i>there were</i> none of the inhabitants of Jabeshgilead there.</p> <p>(10) And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabeshgilead with the edge of the sword, with the women and the children.</p> <p>(11) And this <i>is</i> the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.</p> <p>(12) And they found among the inhabitants of Jabeshgilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which <i>is</i> in the land of Canaan.</p> <p>(13) And the whole congregation sent <i>some</i> to speak to the children of Benjamin that <i>were</i> in the rock Rimmon, and to call peaceably unto them.</p> <p>(14) And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabeshgilead: and yet so they sufficed them not.</p> <p>(15) And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.</p>	<p>(7) How shall we do for wives for those who remain, since we have sworn by the LORD {Jehovah} that we will not give them of our daughters for wives?</p> <p>(8) And they said, What one <i>is there</i> of the tribes of Israel who did not come up to Mizpeh to the LORD {Jehovah}? And, indeed, there was none from the camp of Jabeshgilead who came to the assembly.</p> <p>(9) Because the people were numbered, and <i>there were</i> no one of those who lived in Jabeshgilead there.</p> <p>(10) And the congregation sent there twelve thousand men of the most valiant, and commanded them, saying, Go and strike those who lived in Jabeshgilead with the edge of the sword, with the women and the children.</p> <p>(11) And this <i>is</i> what you shall do, You shall completely destroy every male, and every woman who has lain by man.</p> <p>(12) And they found among those who lived in Jabeshgilead four hundred young virgins, who had not known a man by lying with any male: and they brought them to the camp to Shiloh, which <i>is</i> in the land of Canaan.</p> <p>(13) And the whole congregation sent <i>some</i> to speak to the children of Benjamin who <i>were</i> in the rock Rimmon, and to call peaceably to them.</p> <p>(14) And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabeshgilead: and even so they were not sufficient.</p> <p>(15) And the people repented for Benjamin, because the LORD {Jehovah} had made a breach in the tribes of Israel.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(16) Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?</p> <p>(17) And they said, <i>There must be</i> an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.</p> <p>(18) Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed <i>be</i> he that giveth a wife to Benjamin.</p> <p>(19) Then they said, Behold, <i>there is</i> a feast of the LORD in Shiloh yearly <i>in a place</i> which <i>is</i> on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.</p> <p>(20) Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;</p> <p>(21) And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.</p> <p>(22) And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, <i>that</i> ye should be guilty.</p>	<p>(16) Then the elders of the congregation said, What shall we do for wives for those who remain, since the women are destroyed out of Benjamin?</p> <p>(17) And they said, <i>There must be</i> an inheritance for those who have escaped of Benjamin, that a tribe not be destroyed out of Israel.</p> <p>(18) However we may not give them wives of our daughters: because the children of Israel have sworn, saying, Cursed <i>is</i> he who gives a wife to Benjamin.</p> <p>(19) Then they said, Indeed, <i>there is</i> a feast of the LORD {Jehovah} in Shiloh yearly <i>in a place</i> which <i>is</i> on the north side of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and on the south of Lebonah.</p> <p>(20) Therefore they commanded the children of Benjamin, saying, Go and lie in ambush in the vineyards;</p> <p>(21) And, if the daughters of Shiloh come out to dance in dances, then you come out of the vineyards, and each one of you catch for yourself a wife of the daughters of Shiloh, and go to the land of Benjamin.</p> <p>(22) And when their fathers or their brothers come to us to complain, that we will say to them, Be favorable to them for our sake: because we did not reserve to each man his wife in the war: because you did not give to them {a wife} at this time, <i>that</i> you should be guilty {of breaking your pledge}.</p>

{07} Judges	
King James 1769 Version	King James Paraphrase
<p>(23) And the children of Benjamin did so, and took <i>them</i> wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.</p> <p>(24) And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.</p> <p>(25) In those days <i>there was</i> no king in Israel: every man did <i>that which was</i> right in his own eyes.</p>	<p>(23) And the children of Benjamin did so, and took for <i>themselves</i> wives, according to their number, of those who danced, whom they caught: and they went and returned to their inheritance, and repaired the cities, and lived in them.</p> <p>(24) And the children of Israel departed from there at that time, every man to his tribe and to his family, and they went out from there every man to his inheritance.</p> <p>(25) In those days <i>there was</i> no king in Israel: every man did <i>that which was</i> right in his own eyes.</p>

{o8} Ruth	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.</p> <p>(2) And the name of the man <i>was</i> Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there.</p> <p>(3) And Elimelech Naomi's husband died; and she was left, and her two sons.</p> <p>(4) And they took them wives of the women of Moab; the name of the one <i>was</i> Orpah, and the name of the other Ruth: and they dwelled there about ten years.</p> <p>(5) And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.</p> <p>(6) Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.</p> <p>(7) Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.</p>	<p>Chapter 1</p> <p>(1) Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-Judah went to live in the country of Moab, he, and his wife, and his two sons.^a</p> <p>(2) And the name of the man <i>was</i> Elimelech {My God is King},^b and the name of his wife Naomi {pleasant},^c and the name of his two sons Mahlon {sickly}^d and Chilion {pining; whiner},^e Ephrathites of Bethlehem-Judah. And they came into the country of Moab, and stayed there.</p> <p>(3) And Elimelech Naomi's husband died; and she was left, and her two sons.</p> <p>(4) And they took for themselves wives of the women of Moab; the name of the one <i>was</i> Orpah {fawn}, and the name of the other Ruth {friend; companion}: and they lived there about ten years.</p> <p>(5) And Mahlon and Chilion both also died; and the woman was left without her two sons and her husband.</p> <p>(6) Then she arose with her daughter-in-laws, that she might return from the country of Moab: because she had heard in the country of Moab how that the LORD {Jehovah} had visited His people in giving them bread.</p> <p>(7) Therefore she went forth out of the place where she was, and her two daughter-in-laws with her; and they went on the road to return to the land of Judah.</p>
<p>1:1a – the name of Jesus {יֵשׁוּעַ} is spelled out in the ELS Bible Codes – see Examples of ELS Bible Codes at www.TheWordNotes.com - verse 1, word 2, letter 4, skip 5 - Ruth is an ancestor of Jesus – see Matthew 1.</p> <p>1:2b - Elimelech {אֱלִימֶלֶךְ} – My God is King</p> <p>1:2c - Naomi {נְעֻמִי} - pleasant - see 1:20</p> <p>1:2d – Mahlon {מַחֲלֹן} – sickly</p> <p>1:2e – Chilion {כִּלְיוֹן} – pining; whiner; consumption</p>	

{o8} Ruth	
King James 1769 Version	King James Paraphrase
<p>(8) And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.</p> <p>(9) The LORD grant you that ye may find rest, each <i>of you</i> in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.</p> <p>(10) And they said unto her, Surely we will return with thee unto thy people.</p> <p>(11) And Naomi said, Turn again, my daughters: why will ye go with me? <i>are</i> there yet <i>any more</i> sons in my womb, that they may be your husbands?</p> <p>(12) Turn again, my daughters, go <i>your way</i>; for I am too old to have an husband. If I should say, I have hope, <i>if</i> I should have an husband also to night, and should also bear sons;</p> <p>(13) Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.</p> <p>(14) And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.</p> <p>(15) And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.</p> <p>(16) And Ruth said, Intreat me not to leave thee, <i>or</i> to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people <i>shall be</i> my people, and thy God my God:</p>	<p>(8) And Naomi said to her two daughter-in-laws, Go, return each to her mother's house: the LORD {Jehovah} deal kindly with you, as you have dealt with the dead, and with me.</p> <p>(9) The LORD {Jehovah} grant you that you may find rest, each <i>of you</i> in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.</p> <p>(10) And they said to her, Surely we will return with you to your people.</p> <p>(11) And Naomi said, Return {home}, my daughters: why will you go with me? <i>are</i> there yet <i>any more</i> sons in my womb, that they may be your husbands?</p> <p>(12) Return {home} my daughters, go <i>your way</i>; because I am too old to have a husband. If I should say, I have hope, <i>if</i> I should have a husband also tonight, and should also bear sons;</p> <p>(13) Would you wait for them until they were grown? would you stay for them from having husbands? No, my daughters; because it grieves me much for your sakes that the hand of the LORD {Jehovah} has gone out against me.</p> <p>(14) And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth held on to her.</p> <p>(15) And she said, Look, your sister-in-law has gone back to her people, and to her gods: you return after your sister-in-law.</p> <p>(16) And Ruth said, Do not ask me to leave you, <i>or</i> to return from following after you: because where you go, I will go; and where you lodge, I will lodge: your people <i>shall be</i> my people, and your God my God:</p>

{o8} Ruth	
King James 1769 Version	King James Paraphrase
<p>(17) Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, <i>if ought</i> but death part thee and me.</p> <p>(18) When she saw that she was stedfastly minded to go with her, then she left speaking unto her.</p> <p>(19) So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, <i>Is this Naomi?</i></p> <p>(20) And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.</p> <p>(21) I went out full, and the LORD hath brought me home again empty: why <i>then</i> call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?</p> <p>(22) So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.</p> <p>Chapter 2</p> <p>(1) And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name <i>was</i> Boaz.</p> <p>(2) And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after <i>him</i> in whose sight I shall find grace. And she said unto her, Go, my daughter.</p>	<p>(17) Where you die, I will die, and there I will be buried: the LORD {Jehovah} do so to me, and more also, <i>if anything</i> but death separates you and me.</p> <p>(18) When she saw that she was determined to go with her, then she quit speaking to her.</p> <p>(19) So the two of them went until they came to Bethlehem. And it came to pass, when they had come to Bethlehem, that all the city was moved about them, and they said, <i>Is this Naomi?</i></p> <p>(20) And she said to them, Do not call me Naomi {pleasant};^f call me Mara {bitter};^s because the Almighty has dealt very bitterly with me.</p> <p>(21) I went out full, and the LORD {Jehovah} has brought me home again empty: why <i>then</i> call me Naomi, since the LORD {Jehovah} has testified against me, and the Almighty has afflicted me?</p> <p>(22) So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.^h</p> <p>Chapter 2</p> <p>(1) And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name <i>was</i> Boaz {in Him is strength}.</p> <p>(2) And Ruth the Moabitess said to Naomi, Let me now go to the field, and glean ears of corn after <i>him</i> in whose sight I shall find grace. And she said to her, Go, my daughter.</p>
<p>1:20f - Naomi {נַעֲמִי} - pleasant 1:20g - Mara {מָרָא} - bitter 1:22h – barley harvest – month of Nisan [March-April] – {time of Passover}</p>	

{o8} Ruth	
King James 1769 Version	King James Paraphrase
<p>(3) And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field <i>belonging</i> unto Boaz, who <i>was</i> of the kindred of Elimelech.</p> <p>(4) And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD <i>be</i> with you. And they answered him, The LORD bless thee.</p> <p>(5) Then said Boaz unto his servant that was set over the reapers, Whose damsel <i>is</i> this?</p> <p>(6) And the servant that was set over the reapers answered and said, It <i>is</i> the Moabitish damsel that came back with Naomi out of the country of Moab:</p> <p>(7) And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.</p> <p>(8) Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:</p> <p>(9) <i>Let</i> thine eyes <i>be</i> on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of <i>that</i> which the young men have drawn.</p> <p>(10) Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I <i>am</i> a stranger?</p>	<p>(3) And she went, and came, and gleaned in the field after the reapers: and it happened that she came to a part of the field <i>belonging</i> to Boaz, who <i>was</i> kin to Elimelech.</p> <p>(4) And, Boaz came from Bethlehem, and said to the reapers, The LORD {Jehovah} <i>be</i> with you. And they answered him, The LORD {Jehovah} bless you.</p> <p>(5) Then Boaz said to his servant who was set over the reapers, Whose young woman <i>is</i> this?</p> <p>(6) And the servant that was set over the reapers answered and said, It <i>is</i> the Moabite young woman who came back with Naomi out of the country of Moab:</p> <p>(7) And she said, I ask you, let me glean and gather after the reapers among the sheaves: so she came, and has continued even from the morning until now, that she stayed a little in the house.</p> <p>(8) Then Boaz said to Ruth, Do you not hear, my daughter? Do not go to glean in another field, neither go from here, but stay here close by my maidens:</p> <p>(9) <i>Let</i> your eyes <i>be</i> on the field that they reap, and you follow after them: have I not charged the young men that they shall not touch you? and when you are thirsty, go to the vessels, and drink of <i>that</i> which the young men have drawn.</p> <p>(10) Then she fell on her face, and bowed herself to the ground, and said to him, Why have I found grace in your eyes, that you should take knowledge of me, since I <i>am</i> a stranger?</p>

{o8} Ruth	
King James 1769 Version	King James Paraphrase
<p>(11) And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and <i>how</i> thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.</p> <p>(12) The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.</p> <p>(13) Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.</p> <p>(14) And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched <i>corn</i>, and she did eat, and was sufficed, and left.</p> <p>(15) And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:</p> <p>(16) And let fall also <i>some</i> of the handfuls of purpose for her, and leave <i>them</i>, that she may glean <i>them</i>, and rebuke her not.</p> <p>(17) So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.</p> <p>(18) And she took <i>it</i> up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.</p>	<p>(11) And Boaz answered and said to her, It has been fully shown to me, all that you have done for your mother-in-law since the death of your husband: and <i>how</i> you have left your father and your mother, and the land of your birth, and have come to a people which you did not know before now.</p> <p>(12) May the LORD {Jehovah} repay your work, and a full reward be given you by the LORD {Jehovah} God of Israel, under Whose wings you have come to trust.</p> <p>(13) Then she said, Let me find favor in your sight, my lord; because you have comforted me, and because you have spoken friendly to your handmaid, though I am not like one of your handmaidens.</p> <p>(14) And Boaz said to her, At mealtime you come here, and eat of the bread, and dip your morsel in the vinegar. And she sat beside the reapers: and he gave her parched <i>corn</i>, and she ate, and was satisfied, and left.</p> <p>(15) And when she had risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and do not reproach her:</p> <p>(16) And also let <i>some</i> of the handfuls fall for her on purpose, and leave <i>them</i>, that she may glean <i>them</i>, and do not rebuke her.</p> <p>(17) So she gleaned in the field until evening, and beat out what she had gleaned: and it was about an ephah of barley {about 6 gal.; 22.2 L.}.^a</p> <p>(18) And she took <i>it</i> up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought it forth, and gave to her what she had reserved after she had enough.</p>
<p>2:17a - ephah = 24 quarts = 3 pecks = 6 gallons = 22.2 liters -See Appendix J: Bible Weights and Measures</p>	

{o8} Ruth	
King James 1769 Version	King James Paraphrase
<p>(19) And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.</p> <p>(20) And Naomi said unto her daughter in law, Blessed <i>be</i> he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man <i>is</i> near of kin unto us, one of our next kinsmen.</p> <p>(21) And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.</p> <p>(22) And Naomi said unto Ruth her daughter in law, <i>It is</i> good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.</p> <p>(23) So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.</p> <p>Chapter 3</p> <p>(1) Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?</p> <p>(2) And now <i>is</i> not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.</p> <p>(3) Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: <i>but</i> make not thyself known unto the man, until he shall have done eating and drinking.</p>	<p>(19) And her mother-in-law said to her, Where have you gleaned today? and where did you work? blessed is he who has taken knowledge of you. And she showed her mother-in-law with whom she had worked, and said, The man's name with whom I worked today <i>is</i> Boaz.</p> <p>(20) And Naomi said to her daughter-in-law, Blessed is he of the LORD {Jehovah}, who has not left off his kindness to the living and to the dead. And Naomi said to her, The man <i>is</i> near of kin to us, one of our next kinsmen.</p> <p>(21) And Ruth the Moabitess said, He said to me also, You shall keep close by my young men, until they have ended all my harvest.</p> <p>(22) And Naomi said to Ruth her daughter in law, <i>It is</i> good, my daughter, that you go out with his maidens, that they not meet you in any other field.</p> <p>(23) So she kept close by the maidens of Boaz to glean to the end of barley harvest and of wheat harvest;^b and lived with her mother-in-law.</p> <p>Chapter 3</p> <p>(1) Then Naomi her mother-in-law said to her, My daughter, shall I not seek rest for you, that it may be well with you?</p> <p>(2) And now <i>is</i> not Boaz of our kindred, with whose maidens you were? Look, he winnows^a barley tonight in the threshing floor.</p> <p>(3) Wash yourself therefore, and anoint yourself, and put your clothes upon you, and go down to the floor: <i>but</i> do not make yourself known to the man, until he has finished eating and drinking.</p>
<p>2:23b – wheat harvest – month of Sivan [May-June] – {time of Pentecost} -See Appendix L: The Modern Jewish Calendar and Holy Days</p> <p>3:2a – winnows – after the grain is harvested [in its sheaves] it is taken to an area where there is a floor [threshing floor]. The grain is then repeatedly tossed into the air [winnowed] with some kind of shovel [usually called a winnowing fan]. The wind blows the husks [chaff] and dust away until all that is left is the clean grain.</p>	

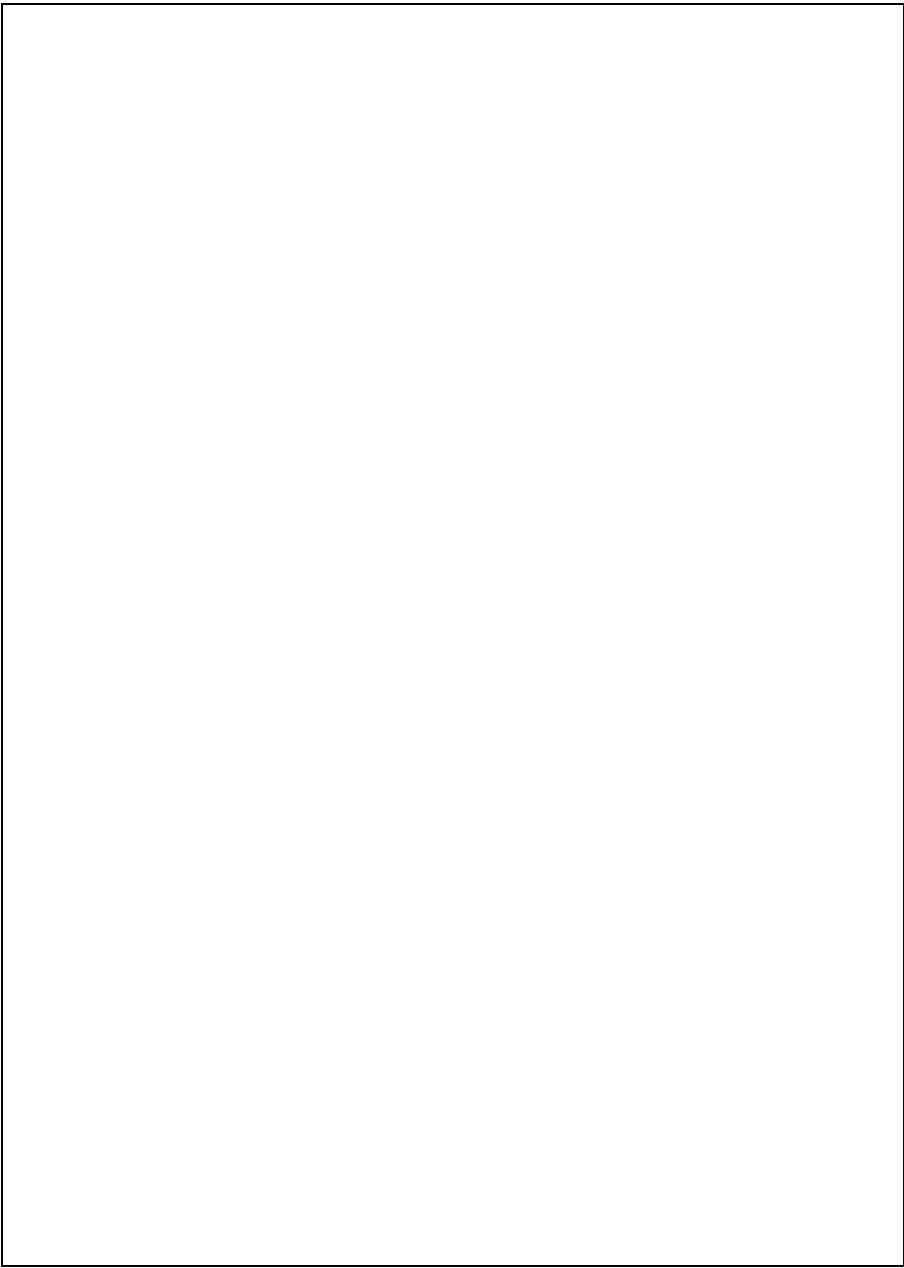
{o8} Ruth	
King James 1769 Version	King James Paraphrase
<p>(4) And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.</p> <p>(5) And she said unto her, All that thou sayest unto me I will do.</p> <p>(6) And she went down unto the floor, and did according to all that her mother in law bade her.</p> <p>(7) And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.</p> <p>(8) And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.</p> <p>(9) And he said, Who <i>art</i> thou? And she answered, I <i>am</i> Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou <i>art</i> a near kinsman.</p> <p>(10) And he said, Blessed <i>be</i> thou of the LORD, my daughter: <i>for</i> thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.</p> <p>(11) And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou <i>art</i> a virtuous woman.</p> <p>(12) And now it is true that I <i>am thy</i> near kinsman: howbeit there is a kinsman nearer than I.</p> <p>(13) Tarry this night, and it shall be in the morning, <i>that</i> if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, <i>as</i> the LORD liveth: lie down until the morning.</p>	<p>(4) And it shall be, when he lies down, that you shall take note of the place where he shall lie, and you shall go in, and uncover his feet, and lay yourself down; and he will tell you what you shall do.</p> <p>(5) And she said to her, All that you say to me I will do.</p> <p>(6) And she went down to the floor, and did according to all that her mother-in-law told her.</p> <p>(7) And when Boaz had eaten and drank, and his heart was merry, he went to lie down at the end of the pile of grain: and she came softly, and uncovered his feet, and laid herself down.</p> <p>(8) And it came to pass at midnight, that the man was afraid, and turned himself: and, a woman lay at his feet.</p> <p>(9) And he said, Who <i>are</i> you? And she answered, I <i>am</i> Ruth your handmaid: therefore spread your skirt over your handmaid; because you <i>are</i> a near kinsman.</p> <p>(10) And he said, Blessed <i>are</i> you of the LORD {Jehovah}, my daughter: <i>because</i> you have shown more kindness in the latter end than at the beginning, since you did not follow young men, whether poor or rich.</p> <p>(11) And now, my daughter, do not fear; I will do to you all that you require: because all the city of my people know that you <i>are</i> a virtuous woman.</p> <p>(12) And now it is true that I <i>am your</i> near kinsman: nevertheless there is a kinsman nearer than I.</p> <p>(13) Stay this night, and in the morning, if he will perform to you the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to you, then I will do the part of a kinsman to you, <i>as</i> the LORD {Jehovah} lives: lie down until the morning.</p>

{o8} Ruth	
King James 1769 Version	King James Paraphrase
<p>(14) And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.</p> <p>(15) Also he said, Bring the vail that <i>thou hast</i> upon thee, and hold it. And when she held it, he measured six <i>measures</i> of barley, and laid <i>it</i> on her: and she went into the city.</p> <p>(16) And when she came to her mother in law, she said, Who <i>art</i> thou, my daughter? And she told her all that the man had done to her.</p> <p>(17) And she said, These six <i>measures</i> of barley gave he me; for he said to me, Go not empty unto thy mother in law.</p> <p>(18) Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.</p> <p>Chapter 4</p> <p>(1) Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.</p> <p>(2) And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.</p> <p>(3) And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which <i>was</i> our brother Elimelech's:</p>	<p>(14) And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.</p> <p>(15) Also he said, Bring the veil that <i>you have</i> upon you, and hold it. And when she held it, he measured six <i>measures</i> of barley, and laid <i>it</i> on her: and she went into the city.</p> <p>(16) And when she came to her mother-in-law, she asked, Who <i>are</i> you, my daughter? And she told her all that the man had done to her.</p> <p>(17) And she said, He gave me these six <i>measures</i> of barley; because he said to me, Do not go empty to your mother-in-law.</p> <p>(18) Then she said, Sit still, my daughter, until you know how the matter will turn out: because the man will not be in rest, until he has finished this matter today.</p> <p>Chapter 4</p> <p>(1) Then Boaz went up to the gate, and sat himself down there: and, the kinsman of whom Boaz spoke came by; to whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.</p> <p>(2) And he took ten men of the elders of the city, and said, You sit down here. And they sat down.</p> <p>(3) And he said to the kinsman, Naomi, who has come again out of the country of Moab, sells a parcel of land, which <i>was</i> our brother Elimelech's:</p>

{o8} Ruth	
King James 1769 Version	King James Paraphrase
<p>(4) And I thought to advertise thee, saying, Buy <i>it</i> before the inhabitants, and before the elders of my people. If thou wilt redeem <i>it</i>, redeem <i>it</i>: but if thou wilt not redeem <i>it</i>, <i>then</i> tell me, that I may know: for <i>there</i> is none to redeem <i>it</i> beside thee; and I <i>am</i> after thee. And he said, I will redeem <i>it</i>.</p> <p>(5) Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy <i>it</i> also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.</p> <p>(6) And the kinsman said, I cannot redeem <i>it</i> for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem <i>it</i>.</p> <p>(7) Now this <i>was the manner</i> in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave <i>it</i> to his neighbour: and this <i>was</i> a testimony in Israel.</p> <p>(8) Therefore the kinsman said unto Boaz, Buy <i>it</i> for thee. So he drew off his shoe.</p> <p>(9) And Boaz said unto the elders, and unto all the people, Ye <i>are</i> witnesses this day, that I have bought all that <i>was</i> Elimelech's, and all that <i>was</i> Chilion's and Mahlon's, of the hand of Naomi.</p> <p>(10) Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye <i>are</i> witnesses this day.</p>	<p>(4) And I thought to let you know, saying, Buy <i>it</i> before the {others} living there {do}, and before the elders of my people. If you will redeem <i>it</i>, redeem <i>it</i>: but if you will not redeem <i>it</i>, <i>then</i> tell me, that I may know: because <i>there</i> is no one to redeem <i>it</i> besides you; and I <i>am</i> after you. And he said, I will redeem <i>it</i>.</p> <p>(5) Then Boaz said, The day you buy the field of the hand of Naomi, you must also buy <i>it</i> of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.</p> <p>(6) And the kinsman said, I cannot redeem <i>it</i> for myself, lest I mar my own inheritance: you redeem my right to yourself; because I cannot redeem <i>it</i>.</p> <p>(7) Now this <i>was the manner</i> in earlier times in Israel concerning redeeming and concerning changing, to confirm all things; a man plucked off his shoe, and gave <i>it</i> to his neighbor: and this <i>was</i> a testimony in Israel.</p> <p>(8) Therefore the kinsman said to Boaz, Buy <i>it</i> for yourself. So he drew off his shoe.</p> <p>(9) And Boaz said to the elders, and to all the people, You <i>are</i> witnesses this day, that I have bought all that <i>was</i> Elimelech's, and all that <i>was</i> Chilion's and Mahlon's, of the hand of Naomi.</p> <p>(10) Moreover Ruth the Moabitess, the wife of Mahlon, I have purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead not be cut off from among his brothers, and from the gate of his place: you <i>are</i> witnesses this day.</p>

{o8} Ruth	
King James 1769 Version	King James Paraphrase
<p>(11) And all the people that <i>were</i> in the gate, and the elders, said, <i>We are</i> witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:</p> <p>(12) And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.</p> <p>(13) So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.</p> <p>(14) And the women said unto Naomi, Blessed <i>be</i> the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.</p> <p>(15) And he shall be unto thee a restorer of <i>thy</i> life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.</p> <p>(16) And Naomi took the child, and laid it in her bosom, and became nurse unto it.</p> <p>(17) And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.</p>	<p>(11) And all the people that <i>were</i> in the gate, and the elders, said, <i>We are</i> witnesses. The LORD {Jehovah} make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel: and may you live honorably in Ephratah, and may you be famous in Bethlehem:</p> <p>(12) And let your house be like the house of Pharez, whom Tamar gave birth to Judah,^a of the offspring which the LORD {Jehovah} shall give you of this young woman.</p> <p>(13) So Boaz took Ruth, and she was his wife: and when he went in to her, the LORD {Jehovah} gave her conception, and she gave birth to a son.</p> <p>(14) And the women said to Naomi, Blessed <i>is</i> the LORD {Jehovah}, Who has not left you this day without a kinsman, that his name may be famous in Israel.</p> <p>(15) And he shall be to you a restorer of <i>your</i> life, and your provider in your old age: because your daughter-in-law, who loves you, who is better to you than seven sons, has given birth to him.</p> <p>(16) And Naomi took the child, and laid it in her bosom, and became nurse to it.</p> <p>(17) And the women, her neighbors, gave it a name, saying, There is a son born to Naomi; and they called his name Obed {serving}:^b he is the father of Jesse {stand out},^c the father of David {loving}.^d</p>
<p>4:12a - Gen. 38:29 4:17b - Obed {עֹבֵד} - serving 4:17c - Jesse {יֵשׁוּעַ} - stand out 4:17d - David {דָּוִד} – loving - See Mat. 1:5-6</p>	

{o8} Ruth	
King James 1769 Version	King James Paraphrase
(18) Now these <i>are</i> the generations of Pharez: Pharez begat Hezron, (19) And Hezron begat Ram, and Ram begat Amminadab, (20) And Amminadab begat Nahshon, and Nahshon begat Salmon, (21) And Salmon begat Boaz, and Boaz begat Obed, (22) And Obed begat Jesse, and Jesse begat David.	(18) Now these <i>are</i> the generations of Pharez: Pharez fathered Hezron, (19) And Hezron fathered Ram, and Ram fathered Amminadab, (20) And Amminadab fathered Nahshon, and Nahshon fathered Salmon, (21) And Salmon fathered Boaz, and Boaz fathered Obed, (22) And Obed fathered Jesse, and Jesse fathered David. ^e
4:22e - Mat. 1:3-6	



{09} I Samuel	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name <i>was</i> Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: (2) And he had two wives; the name of the one <i>was</i> Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. (3) And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, <i>were</i> there. (4) And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: (5) But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb. (6) And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. (7) And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. (7) And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.	Chapter 1 (1) Now there was a certain man of Ramathaim-zophim {Ramah; Bethlehem}, of mount Ephraim, and his name <i>was</i> Elkanah {God has obtained}, ^a the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite {born in Bethlehem}: (2) And he had two wives; ^b the name of the one <i>was</i> Hannah {favored; beautiful}, ^c and the name of the other Peninnah {pearl}; ^d and Peninnah had children, but Hannah had no children. (3) And this man went up out of his city yearly to worship and to sacrifice to the LORD {Jehovah} of hosts in Shiloh. ^e And the two sons of Eli, Hophni and Phinehas, the priests of the LORD {Jehovah}, <i>were</i> there. (4) And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: (5) But to Hannah he gave a double portion; because he loved Hannah: but the LORD {Jehovah} had closed up her womb. (6) And her adversary {Peninnah} also greatly provoked her, to cause her to fret, because the LORD {Jehovah} had closed up her womb. (7) And <i>as</i> he did so year by year, when she went up to the house of the LORD {Jehovah}, so she provoked her; therefore she wept, and did not eat.
1:1a - Elkanah {אֵלְכָנָה} - God has obtained – from Ramah; born in Bethlehem 1:2b – two wives – Elkanah was a Levite {I Chr. 6:27} and according to the law was only allowed to have one wife [Lev. 21:13-14] but Elkanah probably had two wives because Hannah was barren 1:2c – Hannah {חַנָּה} – favored; beautiful 1:2d - Peninnah {פִּינְיָנָה} – pearl [or possibly ruby] 1:3e – Shiloh – When the Israelites entered the promised land, the tabernacle was first set up at Shiloh [Josh. 18:1; Jg. 21:19; I Ki. 14:2; John 4:20]	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(8) Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? <i>am</i> not I better to thee than ten sons?</p> <p>(9) So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.</p> <p>(10) And she <i>was</i> in bitterness of soul, and prayed unto the LORD, and wept sore.</p> <p>(11) And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.</p> <p>(12) And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.</p> <p>(13) Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.</p> <p>(14) And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.</p> <p>(15) And Hannah answered and said, No, my lord, I <i>am</i> a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.</p> <p>(16) Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.</p>	<p>(8) Then Elkanah her husband said to her, Hannah, why do you cry? and why do you not eat? and why is your heart grieved? <i>am</i> I not better to you than ten sons?</p> <p>(9) So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD {Jehovah}.</p> <p>(10) And she <i>was</i> in bitterness of soul, and prayed to the LORD {Jehovah}, and wept greatly.</p> <p>(11) And she vowed a vow {pledge; promise}, and said, O LORD {Jehovah} of hosts {armies; multitudes}, if You will indeed look on the affliction of Your handmaid, and remember me, and not forget Your handmaid, but will give to Your handmaid a son, then I will give him to the LORD {Jehovah} all the days of his life, and no razor shall come upon his head.^f</p> <p>(12) And it came to pass, as she continued praying before the LORD {Jehovah}, that Eli^g watched her mouth.</p> <p>(13) Now Hannah spoke in her heart; her lips only moved, but her voice was not heard: therefore Eli thought she was drunk.</p> <p>(14) And Eli said to her, How long will you be drunken? put away your wine from you.</p> <p>(15) And Hannah answered and said, No, my lord, I <i>am</i> a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD {Jehovah}.</p> <p>(16) Do not count your handmaid for a daughter of Belial {wickedness}: because out of the abundance of my complaint and grief I have spoken.</p>
<p>1:11f – no razor – vow of the Nazarite -see Num. 6:2-21; Judges 13:5-7; 16:17</p> <p>1:12g – Eli judged Israel from the end of Philistine oppression [2963 A.H./C-1079 B.C.] to 3003 A.H./C-1039 B.C. - 40 years. - See I Sam. 4:18 – see Appendix G: World Time Line of Biblical History</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(17) Then Eli answered and said, Go in peace: and the God of Israel grant <i>thee</i> thy petition that thou hast asked of him.</p> <p>(18) And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more <i>sad</i>.</p> <p>(19) And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.</p> <p>(20) Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, <i>saying</i>, Because I have asked him of the LORD.</p> <p>(21) And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.</p> <p>(22) But Hannah went not up; for she said unto her husband, <i>I will not go up</i> until the child be weaned, and <i>then</i> I will bring him, that he may appear before the LORD, and there abide for ever.</p> <p>(23) And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.</p> <p>(24) And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child <i>was</i> young.</p>	<p>(17) Then Eli answered and said, Go in peace: and the God of Israel grant <i>to you</i> your petition that you have asked of Him.</p> <p>(18) And she said, Let your handmaid find grace in your sight. So the woman went her way, and ate, and her countenance {facial expression; attitude}^h was no longer <i>sad</i>.</p> <p>(19) And they rose up in the morning early, and worshiped before the LORD {Jehovah}, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife {sexually}; and the LORD {Jehovah} remembered her.</p> <p>(20) Therefore it came to pass, when the time had come after Hannah had conceived, that she gave birth to a son, and called his name Samuel {asked of God},ⁱ <i>saying</i>, Because I have asked of the LORD {Jehovah} for him.</p> <p>(21) And the man Elkanah, and all his house, went up to offer to the LORD {Jehovah} the yearly sacrifice, and his vow {pledge; promise}.</p> <p>(22) But Hannah did not go up; because she said to her husband, <i>I will not go up</i> until the child is weaned, and <i>then</i> I will bring him, that he may appear before the LORD {Jehovah}, and stay there forever.</p> <p>(23) And Elkanah her husband said to her, Do what seems good to you; wait until you have weaned him; only the LORD {Jehovah} establish His word. So the woman stayed, and nursed her son until she weaned him.</p> <p>(24) And when she had weaned him, she took him up with her, with three bulls, and one ephah of flour {about 6 gallons; 22.2 L.}, and a bottle of wine, and brought him to the house of the LORD {Jehovah} in Shiloh: and the child <i>was</i> young.</p>
<p>1:18h – countenance – facial expression; attitude 1:20i - Samuel {שמואל} - asked of God 1:24j- ephah - about 24 quarts.; 6 gallons; 22.2 Liters - see Appendix J: Bible Weights and Measures</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(25) And they slew a bullock, and brought the child to Eli.</p> <p>(26) And she said, Oh my lord, <i>as</i> thy soul liveth, my lord, I <i>am</i> the woman that stood by thee here, praying unto the LORD.</p> <p>(27) For this child I prayed; and the LORD hath given me my petition which I asked of him:</p> <p>(28) Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.</p> <p>Chapter 2</p> <p>(1) And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.</p> <p>(2) <i>There is</i> none holy as the LORD: for <i>there is</i> none beside thee: neither <i>is there</i> any rock like our God.</p> <p>(3) Talk no more so exceeding proudly; let <i>not</i> arrogancy come out of your mouth: for the LORD <i>is</i> a God of knowledge, and by him actions are weighed.</p> <p>(4) The bows of the mighty men <i>are</i> broken, and they that stumbled are girded with strength.</p> <p>(5) <i>They that were</i> full have hired out themselves for bread; and <i>they that were</i> hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.</p>	<p>(25) And they killed a bull, and brought the child to Eli.</p> <p>(26) And she said, Oh my lord, <i>as</i> your soul lives, my lord, I <i>am</i> the woman who stood by you here, praying to the LORD {Jehovah}.</p> <p>(27) I prayed for this child; and the LORD {Jehovah} has given me my petition which I asked of Him:</p> <p>(28) Therefore also I have lent him to the LORD {Jehovah}; as long as he lives he shall be lent to the LORD {Jehovah}. And he worshiped the LORD {Jehovah} there.</p> <p>Chapter 2</p> <p>(1) And Hannah prayed, and said, My heart rejoices in the LORD {Jehovah}, my horn {kingdom; household} is exalted in the LORD {Jehovah}: my mouth boasts over my enemies; because I rejoice in Your salvation.</p> <p>(2) <i>There is</i> no one as holy as the LORD {Jehovah}: because <i>there is</i> no one besides You: neither <i>is there</i> any rock like our God.</p> <p>(3) Never again talk so exceedingly proud; do not let arrogance come out of your mouth: because the LORD {Jehovah} <i>is</i> a God of knowledge, and by Him actions are weighed.</p> <p>(4) The bows of the mighty men <i>are</i> broken, and those who stumbled are bound up with strength.</p> <p>(5) <i>Those who were</i> full have hired themselves out for bread; and <i>those who were</i> hungry ceased: so that the barren has born seven; and she who has many children has grown feeble.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(6) The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.</p> <p>(7) The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.</p> <p>(8) He raiseth up the poor out of the dust, <i>and</i> lifteth up the beggar from the dunghill, to set <i>them</i> among princes, and to make them inherit the throne of glory: for the pillars of the earth <i>are</i> the LORD'S, and he hath set the world upon them.</p> <p>(9) He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.</p> <p>(10) The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.</p> <p>(11) And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.</p> <p>(12) Now the sons of Eli <i>were</i> sons of Belial; they knew not the LORD.</p> <p>(13) And the priests' custom with the people <i>was, that</i>, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;</p> <p>(14) And he struck <i>it</i> into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.</p>	<p>(6) The LORD {Jehovah} kills, and makes alive: He brings down to the grave, and brings up.</p> <p>(7) The LORD {Jehovah} makes poor, and makes rich: He brings low, and lifts up.</p> <p>(8) He raises up the poor out of the dust, <i>and</i> lifts up the beggar from the dunghill, to set <i>them</i> among princes, and to cause them to inherit the throne of glory: because the pillars of the earth <i>are</i> the LORD's {Jehovah's}, and He has set the world upon them.</p> <p>(9) He will keep the feet of His saints {from stumbling};^a and the wicked shall be silent in darkness; because by {their own} strength no man shall prevail.</p> <p>(10) The adversaries of the LORD {Jehovah} shall be broken to pieces; out of heaven He shall thunder upon them: the LORD {Jehovah} shall judge the ends of the earth; and He shall give strength to His King, and exalt the horn {kingdom} of His Anointed.</p> <p>(11) And Elkanah returned to Ramah to his house. And the child ministered to the LORD {Jehovah} before Eli the priest.</p> <p>(12) Now the sons of Eli <i>were</i> sons of Belial {wickedness}; they did not know the LORD {Jehovah}.</p> <p>(13) And the priests' custom with the people <i>was, that</i>, when any man offered sacrifice, the priest's servant came, while the meat was boiling, with a meat-hook of three teeth in his hand;</p> <p>(14) And he struck <i>it</i> into the pan, or kettle, or caldron, or pot; all that the meat-hook brought up the priest took for himself. So they did in Shiloh to all the Israelites who came there.</p>
2:9a – keep the feet {from stumbling} – He will guide the paths of His saints	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(15) Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.</p> <p>(16) And <i>if</i> any man said unto him, Let them not fail to burn the fat presently, and <i>then</i> take <i>as much</i> as thy soul desireth; then he would answer him, <i>Nay</i>; but thou shalt give <i>it me</i> now: and if not, I will take <i>it</i> by force.</p> <p>(17) Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.</p> <p>(18) But Samuel ministered before the LORD, <i>being</i> a child, girded with a linen ephod.</p> <p>(19) Moreover his mother made him a little coat, and brought <i>it</i> to him from year to year, when she came up with her husband to offer the yearly sacrifice.</p> <p>(20) And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home.</p> <p>(21) And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.</p> <p>(22) Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled <i>at</i> the door of the tabernacle of the congregation.</p> <p>(23) And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.</p>	<p>(15) Also before they burnt the fat, the priest's servant came, and said to the man who sacrificed, Give meat to roast for the priest; because he will not have boiled meat from you, but raw.</p> <p>(16) And <i>if</i> any man said to him, Do not let them fail to soon burn the fat, and <i>then</i> take <i>as much</i> as your soul desires; then he would answer him, <i>No</i>; but you shall give <i>it to me</i> now: and if not, I will take <i>it</i> by force.</p> <p>(17) Therefore the sin of the young men was very great before the LORD {Jehovah}: because men despised the offering of the LORD {Jehovah}.</p> <p>(18) But Samuel ministered before the LORD {Jehovah}, <i>being</i> a child, clothed with a linen ephod {priestly robe}.</p> <p>(19) Furthermore his mother made him a little coat, and brought <i>it</i> to him from year to year, when she came up with her husband to offer the yearly sacrifice.</p> <p>(20) And Eli blessed Elkanah and his wife, and said, The LORD {Jehovah} give you children of this woman in the place of the loan which is lent to the LORD {Jehovah}. And they went to their own home.</p> <p>(21) And the LORD {Jehovah} visited Hannah, so that she conceived, and bore three sons and two daughters. And the child Samuel grew before the LORD {Jehovah}.</p> <p>(22) Now Eli was very old, and heard all that his sons did to all Israel; and how they lay with the women who assembled <i>at</i> the door of the tabernacle of the congregation.</p> <p>(23) And he said to them, Why do you do such things? because I hear of your evil dealings from all these people.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(24) Nay, my sons; for <i>it is</i> no good report that I hear: ye make the LORD'S people to transgress.</p> <p>(25) If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.</p> <p>(26) And the child Samuel grew on, and was in favour both with the LORD, and also with men.</p> <p>(27) And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?</p> <p>(28) And did I choose him out of all the tribes of Israel <i>to be</i> my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?</p> <p>(29) Wherefore kick ye at my sacrifice and at mine offering, which I have commanded <i>in my</i> habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?</p> <p>(30) Wherefore the LORD God of Israel saith, I said indeed <i>that</i> thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.</p>	<p>(24) No, my sons; because <i>it is</i> no good report that I hear: you cause the LORD's {Jehovah's} people to sin.</p> <p>(25) If one man sins against another, the judge shall judge him: but if a man sins against the LORD {Jehovah}, who shall plead for him? Nevertheless they would not listen to the voice of their father, because the LORD {Jehovah} would kill them.</p> <p>(26) And the child Samuel grew up, and was in favor both with the LORD {Jehovah}, and also with men.</p> <p>(27) And there came a man of God to Eli, and said to him, This is what the LORD {Jehovah} says, <i>Did I plainly appear to the house of your forefather, when they were in Egypt in Pharaoh's house?</i></p> <p>(28) <i>And did I choose him out of all the tribes of Israel to be my priest, to offer upon My altar, to burn incense, to wear an ephod {priestly robe} before Me? and did I give to the house of your father all the offerings made by fire of the children of Israel?</i></p> <p>(29) <i>Why do you kick at My sacrifice and at My offering, which I have commanded in My house; and honor your sons above Me, to make yourselves fat with the best of all the offerings of Israel My people?</i></p> <p>(30) Therefore the LORD {Jehovah} God of Israel says, I said indeed <i>that</i> your house, and the house of your forefather, should walk before Me forever: but now the LORD {Jehovah} says, Far be it from Me; because those who honor Me I will honor, and those who despise Me shall be despised.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(31) Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.</p> <p>(32) And thou shalt see an enemy <i>in my</i> habitation, in all <i>the wealth</i> which <i>God</i> shall give Israel: and there shall not be an old man in thine house for ever.</p> <p>(33) And the man of thine, <i>whom</i> I shall not cut off from mine altar, <i>shall be</i> to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.</p> <p>(34) And this <i>shall be</i> a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.</p> <p>(35) And I will raise me up a faithful priest, <i>that</i> shall do according to <i>that</i> which <i>is</i> in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.</p> <p>(36) And it shall come to pass, <i>that</i> every one that is left in thine house shall come <i>and</i> crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.</p> <p>Chapter 3</p> <p>(1) And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; <i>there was</i> no open vision.</p> <p>(2) And it came to pass at that time, when Eli <i>was</i> laid down in his place, and his eyes began to wax dim, <i>that</i> he could not see;</p>	<p>(31) <i>Indeed, the days are coming, that I will cut off your arm, and the arm of your father's house, that there shall not be an old man in your house.</i></p> <p>(32) <i>And you shall see an enemy in My house, in all the wealth which God shall give Israel: and there shall not be an old man in your house forever.</i></p> <p>(33) <i>And your man, whom I shall not cut off from My altar, shall be to consume your eyes, and to grieve your heart: and all the increase of your house shall die in the flower of their age.</i></p> <p>(34) <i>And this shall be a sign to you, that shall come upon your two sons, on Hophni and Phinehas; in one day they shall both die.^b</i></p> <p>(35) <i>And I will raise up for Myself a faithful priest, who shall do according to that which is in My heart and in My mind: and I will build him a sure house; and he shall walk before My Anointed forever.</i></p> <p>(36) <i>And it shall come to pass, that everyone who is left in your house shall come and bow to him for a piece of silver and a morsel of bread, and shall say, I ask you to put me into one of the priests' offices, that I may eat a piece of bread.</i></p> <p>Chapter 3</p> <p>(1) And the child Samuel ministered to the LORD {Jehovah} before Eli. And the word of the LORD {Jehovah} was precious in those days; <i>there was</i> no open vision.</p> <p>(2) And it came to pass at that time, when Eli laid down in his place, and his eyes began to grow dim, <i>that</i> he could not see;</p>
2:34b – I Sam. 4:11	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(3) And ere the lamp of God went out in the temple of the LORD, where the ark of God <i>was</i>, and Samuel was laid down <i>to sleep</i>;</p> <p>(4) That the LORD called Samuel: and he answered, Here <i>am</i> I.</p> <p>(5) And he ran unto Eli, and said, Here <i>am</i> I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.</p> <p>(6) And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here <i>am</i> I; for thou didst call me. And he answered, I called not, my son; lie down again.</p> <p>(7) Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.</p> <p>(8) And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here <i>am</i> I; for thou didst call me. And Eli perceived that the LORD had called the child.</p> <p>(9) Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.</p> <p>(10) And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.</p> <p>(11) And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.</p>	<p>(3) And when the lamp of God went out in the temple {tabernacle; tent}^a of the LORD {Jehovah}, where the ark of God <i>was</i>, and Samuel laid down <i>to sleep</i>;</p> <p>(4) That the LORD {Jehovah} called Samuel; and he answered, Here I <i>am</i>.</p> <p>(5) And he ran to Eli, and said, Here I <i>am</i>; because you called me. And he said, I did not call; lie down again. And he went and lay down.</p> <p>(6) And the LORD {Jehovah} called yet again, Samuel. And Samuel arose and went to Eli, and said, Here I <i>am</i>; because you called me. And he answered, I did not call, my son; lie down again.</p> <p>(7) Now Samuel did not yet know the LORD {Jehovah}, neither was the word of the LORD yet revealed to him.</p> <p>(8) And the LORD {Jehovah} called Samuel again the third time. And he arose and went to Eli, and said, Here I <i>am</i>; because you did call me. And Eli perceived that the LORD {Jehovah} had called the child.</p> <p>(9) Therefore Eli said to Samuel, Go, lie down: and it shall be, if He calls you, that you shall say, Speak, LORD {Jehovah}; because Your servant is listening. So Samuel went and lay down in his place.</p> <p>(10) And the LORD {Jehovah} came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; because Your servant is listening.</p> <p>(11) And the LORD {Jehovah} said to Samuel, Indeed, I will do a thing in Israel, that will cause both the ears of everyone who hears it to tingle.</p>
3:3a – temple – the tabernacle {tent} was first set up in Shiloh – see I Sam. 1:3	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(12) In that day I will perform against Eli all <i>things</i> which I have spoken concerning his house: when I begin, I will also make an end.</p> <p>(13) For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.</p> <p>(14) And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.</p> <p>(15) And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.</p> <p>(16) Then Eli called Samuel, and said, Samuel, my son. And he answered, Here <i>am</i> I.</p> <p>(17) And he said, What <i>is</i> the thing that <i>the LORD</i> hath said unto thee? I pray thee hide <i>it</i> not from me: God do so to thee, and more also, if thou hide <i>any</i> thing from me of all the things that he said unto thee.</p> <p>(18) And Samuel told him every whit, and hid nothing from him. And he said, It <i>is</i> the LORD: let him do what seemeth him good.</p> <p>(19) And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.</p> <p>(20) And all Israel from Dan even to Beersheba knew that Samuel <i>was</i> established <i>to be</i> a prophet of the LORD.</p> <p>(21) And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.</p>	<p>(12) <i>In that day I will perform against Eli all <i>things</i> which I have spoken concerning his house: when I begin, I will also make an end.</i></p> <p>(13) <i>Because I have told him that I will judge his house forever because of the sin which he knows; because his sons made themselves evil, and he did not restrain them.</i></p> <p>(14) <i>And therefore I have sworn to the house of Eli, that the sin of Eli's house shall not be purged with sacrifice nor offering forever.^b</i></p> <p>(15) And Samuel lay until the morning, and opened the doors of the house of the LORD {Jehovah}. And Samuel was afraid to tell Eli the vision.</p> <p>(16) Then Eli called Samuel, and said, Samuel, my son. And he answered, Here I <i>am</i>.</p> <p>(17) And he said, What <i>is</i> the thing that <i>the LORD</i> {Jehovah} has said to you? I ask you not to hide <i>it</i> from me: God do so to you, and more also, if you hide <i>anything</i> from me of all the things that He said to you.</p> <p>(18) And Samuel told him every bit, and hid nothing from him. And he said, It is the LORD {Jehovah}: let Him do what seems good to Him.</p> <p>(19) And Samuel grew, and the LORD {Jehovah} was with him, and let none of his words fall to the ground.</p> <p>(20) And all Israel from Dan even to Beersheba knew that Samuel <i>was</i> established <i>to be</i> a prophet of the LORD {Jehovah}.</p> <p>(21) And the LORD {Jehovah} appeared again in Shiloh: because the LORD {Jehovah} revealed Himself to Samuel in Shiloh by the word of the LORD {Jehovah}.</p>
3:14b – I Sam. 2:27-36	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>Chapter 4</p> <p>(1) And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek.</p> <p>(2) And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.</p> <p>(3) And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.</p> <p>(4) So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth <i>between</i> the cherubims: and the two sons of Eli, Hophni and Phinehas, <i>were</i> there with the ark of the covenant of God.</p> <p>(5) And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.</p> <p>(6) And when the Philistines heard the noise of the shout, they said, What <i>meaneth</i> the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.</p> <p>(7) And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.</p>	<p>Chapter 4</p> <p>(1) And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and camped beside Ebenezer:^a and the Philistines camped in Aphek.</p> <p>(2) And the Philistines put themselves in array against Israel: and when they joined battle, Israel was struck before the Philistines: and they killed of the army in the field about four thousand men.</p> <p>(3) And when the people had come into the camp, the elders of Israel said, Why has the LORD {Jehovah} struck us today before the Philistines? Let us fetch the ark of the covenant of the LORD {Jehovah} out of Shiloh to us, that, when it comes among us, it may save us out of the hand of our enemies.</p> <p>(4) So the people sent to Shiloh, that they might bring the ark of the covenant of the LORD {Jehovah} of hosts {armies} from there, Who stays <i>between</i> the cherubims: and the two sons of Eli, Hophni and Phinehas, <i>were</i> there with the ark of the covenant of God.</p> <p>(5) And when the ark of the covenant of the LORD {Jehovah} came into the camp, all Israel shouted with a great shout, so that the earth rang again.</p> <p>(6) And when the Philistines heard the noise of the shout, they said, What does this noise of this great shout in the camp of the Hebrews mean? And they understood that the ark of the LORD {Jehovah} had come into the camp.</p> <p>(7) And the Philistines were afraid, because they said, God has come into the camp. And they said, Woe to us! because there has not been such a thing before now.</p>
4:1a - Ebenezer {אֶבְנֵי הַעֲזָרָה} - Stone of The Help – I Sam. 7:12	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(8) Woe unto us! who shall deliver us out of the hand of these mighty Gods? these <i>are</i> the Gods that smote the Egyptians with all the plagues in the wilderness.</p> <p>(9) Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.</p> <p>(10) And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.</p> <p>(11) And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.</p> <p>(12) And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.</p> <p>(13) And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told <i>it</i>, all the city cried out.</p> <p>(14) And when Eli heard the noise of the crying, he said, What <i>meaneth</i> the noise of this tumult? And the man came in hastily, and told Eli.</p> <p>(15) Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.</p> <p>(16) And the man said unto Eli, I <i>am</i> he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?</p> <p>(17) And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.</p>	<p>(8) Woe to us! who shall deliver us out of the hand of these mighty Gods? these <i>are</i> the Gods Who struck the Egyptians with all the plagues in the wilderness.</p> <p>(9) Be strong, and be like men, O you Philistines, that you not be servants to the Hebrews, as they have been to you: be like men, and fight.</p> <p>(10) And the Philistines fought, and Israel was struck, and every man fled into his tent: and there was a very great slaughter; because there fell of Israel thirty thousand footmen.</p> <p>(11) And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were killed</p> <p>(12) And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes torn, and with earth upon his head.</p> <p>(13) And when he came, Eli was sitting upon a seat by the road side watching: because his heart trembled for the ark of God. And when the man came into the city, and told what had happened, all the city cried out.</p> <p>(14) And when Eli heard the noise of the crying, he said, What does the noise of this tumult mean? And the man came quickly, and told Eli.</p> <p>(15) Now Eli was ninety-eight years old; and his eyes were dim, that he could not see.</p> <p>(16) And the man said to Eli, I <i>am</i> the one who came out of the army, and I fled today out of the army. And he said, What has happened, my son?</p> <p>(17) And the messenger answered and said, Israel has fled before the Philistines, and there has been also a great slaughter among the people, and your two sons also, Hophni and Phinehas, are dead, and the ark of God has been taken.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(18) And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.</p> <p>(19) And his daughter in law, Phinehas' wife, was with child, <i>near</i> to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her.</p> <p>(20) And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard <i>it</i>.</p> <p>(21) And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.</p> <p>(22) And she said, The glory is departed from Israel: for the ark of God is taken.</p> <p>Chapter 5</p> <p>(1) And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod.</p> <p>(2) When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.</p>	<p>(18) And it came to pass, when he made mention of the ark of God, that he {Eli} fell from off the seat backward by the side of the gate, and his neck broke, and he died {3003 A.H./C-1039 B.C.}:^{b*} because he was an old man, and heavy. And he had judged Israel forty years.</p> <p>(19) And his daughter-in-law, Phinehas' wife, was with child, <i>ready</i> to be delivered: and when she heard the news that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and went into labor; because her labor pains came upon her.</p> <p>(20) And about the time of her death the women who stood by her said to her, Do not be afraid; because you have given birth to a son. But she did not answer, neither did she regard <i>it</i>.</p> <p>(21) And she named the child Ichabod {glory has departed}^c, saying, The glory has departed from Israel: because the ark of God was taken, and because of her father-in-law and her husband.</p> <p>(22) And she said, The glory has departed from Israel: because the ark of God has been taken.</p> <p>Chapter 5</p> <p>(1) And the Philistines took the ark of God, and brought it from Ebenezer to Ashdod.</p> <p>(2) When the Philistines took the ark of God, they brought it into the house of Dagon {a pagan idol}, and set it by Dagon.</p>
<p>4:18b - Eli age 98 dies after judging Israel for 40 years; Samuel's judgeship begins [*3003 A.H./C-1039 B.C.] – see Appendix G: World Time Line of Biblical History</p> <p>4:21c - Ichabod { כבוד 'א } - glory has departed</p>	
<p>Eli age 98 dies after judging Israel for 40 years; Samuel's judgeship begins [*3003 A.H./C-1039 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(3) And when they of Ashdod arose early on the morrow, behold, Dagon <i>was</i> fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.</p> <p>(4) And when they arose early on the morrow morning, behold, Dagon <i>was</i> fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands <i>were</i> cut off upon the threshold; only <i>the stump of</i> Dagon was left to him.</p> <p>(5) Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.</p> <p>(6) But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, <i>even</i> Ashdod and the coasts thereof.</p> <p>(7) And when the men of Ashdod saw that <i>it was</i> so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.</p> <p>(8) They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about <i>thither</i>.</p> <p>(9) And it was <i>so</i>, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.</p>	<p>(3) And when those of Ashdod arose early in the morning, Dagon {the idol} <i>had</i> fallen upon his face to the earth before the ark of the LORD {Jehovah}. And they took Dagon, and set him in his place again.</p> <p>(4) And when they arose early on the next morning, Dagon <i>had</i> fallen upon his face to the ground before the ark of the LORD {Jehovah} again; and the head of Dagon and both the palms of his hands <i>were</i> broke off upon the threshold; only <i>the stump of</i> Dagon was left.</p> <p>(5) Therefore neither the priests of Dagon, nor any who come into Dagon's house, tread on the threshold of Dagon in Ashdod to this day.</p> <p>(6) But the hand of the LORD {Jehovah} was heavy upon those of Ashdod, and He destroyed them, and struck them with tumors, <i>even</i> Ashdod and its coasts.</p> <p>(7) And when the men of Ashdod realized what was happening, they said, The ark of the God of Israel shall not stay with us: because His hand is great upon us, and upon Dagon our god.</p> <p>(8) They therefore sent and gathered all the lords of the Philistines to themselves, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried to Gath. And they carried the ark of the God of Israel <i>there</i>.</p> <p>(9) And it came about, that, after they had carried it, the hand of the LORD {Jehovah} was against the city with a very great destruction: and He struck the men of the city, both small and great, and they had tumors in their private parts.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(10) Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.</p> <p>(11) So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.</p> <p>(12) And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.</p> <p>Chapter 6</p> <p>(1) And the ark of the LORD was in the country of the Philistines seven months.</p> <p>(2) And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.</p> <p>(3) And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.</p> <p>(4) Then said they, What <i>shall be</i> the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, <i>according to</i> the number of the lords of the Philistines: for one plague <i>was</i> on you all, and on your lords.</p>	<p>(10) Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to kill us and our people.</p> <p>(11) So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to its own place, that it not kill us, and our people: because there was a deadly destruction throughout all the city; the hand of God was very heavy there.</p> <p>(12) And the men who did not die were stricken with the tumors: and the cry of the city went up to heaven.</p> <p>Chapter 6</p> <p>(1) And the ark of the LORD {Jehovah} was in the country of the Philistines seven months.</p> <p>(2) And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD {Jehovah}? tell us how we shall send it to its place.</p> <p>(3) And they said, If you send away the ark of the God of Israel, do not send it empty; but return to Him a sin offering: then you shall be healed, and it shall be known to you why His hand is not removed from you.</p> <p>(4) Then they said, What <i>shall be</i> the sin offering which we shall return to Him? They answered, Five^a golden tumors, and five golden mice, <i>according to</i> the number of the lords of the Philistines: because one plague <i>was</i> on you all, and on your lords.</p>
<p>6:4a - five - the number for grace throughout scripture – see “Use of Numbers in Scripture” at www.TheWordNotes.com</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(5) Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.</p> <p>(6) Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?</p> <p>(7) Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:</p> <p>(8) And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him <i>for</i> a trespass offering, in a coffer by the side thereof; and send it away, that it may go.</p> <p>(9) And see, if it goeth up by the way of his own coast to Bethshemesh, <i>then</i> he hath done us this great evil: but if not, then we shall know that <i>it is</i> not his hand <i>that</i> smote us: it <i>was</i> a chance <i>that</i> happened to us.</p> <p>(10) And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:</p> <p>(11) And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.</p> <p>(12) And the kine took the straight way to the way of Bethshemesh, <i>and</i> went along the highway, lowing as they went, and turned not aside <i>to</i> the right hand or <i>to</i> the left; and the lords of the Philistines went after them unto the border of Bethshemesh.</p>	<p>(5) Therefore you shall make images of your tumors, and images of your mice that mar the land; and you shall give glory to the God of Israel: perhaps He will lighten His hand from off you, and from off your gods, and from off your land.</p> <p>(6) Why then do you harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when He had done wonderfully among them, they did not let the people go, and they departed?</p> <p>(7) Now therefore make a new cart, and take two milk cows, on which there has never come a yoke, and tie the cows to the cart, and bring their calves home from them:</p> <p>(8) And take the ark of the LORD {Jehovah}, and lay it upon the cart; and put the jewels of gold, which you return to Him <i>for</i> a sin offering, in a box by its side; and send it away, that it may go.</p> <p>(9) And watch, if it goes up by the way of its own coast to Bethshemesh, <i>then</i> He has done this great evil to us: but if not, then we shall know that <i>it is</i> not His hand <i>that</i> struck us: it <i>was</i> just by chance <i>that</i> it happened to us.</p> <p>(10) And the men did so; and took two milk cows, and tied them to the cart, and shut up their calves at home:</p> <p>(11) And they laid the ark of the LORD {Jehovah} upon the cart, and the box with the mice of gold and the images of their tumors.</p> <p>(12) And the cows took the straight way to the way of Bethshemesh, <i>and</i> went along the highway, lowing as they went, and did not turn aside <i>to</i> the right hand or <i>to</i> the left; and the lords of the Philistines followed after them to the border of Bethshemesh.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(13) And <i>they of</i> Bethshemesh <i>were</i> reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see <i>it</i>.</p> <p>(14) And the cart came into the field of Joshua, a Bethshemite, and stood there, where <i>there was</i> a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.</p> <p>(15) And the Levites took down the ark of the LORD, and the coffer that <i>was</i> with it, wherein the jewels of gold <i>were</i>, and put <i>them</i> on the great stone: and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.</p> <p>(16) And when the five lords of the Philistines had seen <i>it</i>, they returned to Ekron the same day.</p> <p>(17) And these <i>are</i> the golden emerods which the Philistines returned <i>for</i> a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;</p> <p>(18) And the golden mice, <i>according to</i> the number of all the cities of the Philistines <i>belonging</i> to the five lords, <i>both</i> of fenced cities, and of country villages, even unto the great <i>stone of</i> Abel, whereon they set down the ark of the LORD: <i>which stone remaineth</i> unto this day in the field of Joshua, the Bethshemite.</p> <p>(19) And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten <i>many</i> of the people with a great slaughter.</p>	<p>(13) And <i>those of</i> Bethshemesh <i>were</i> reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see <i>it</i>.</p> <p>(14) And the cart came into the field of Joshua, a Bethshemite, and stood there, where <i>there was</i> a great stone: and they split the wood of the cart, and offered the cows as a burnt offering to the LORD {Jehovah}.</p> <p>(15) And the Levites took down the ark of the LORD {Jehovah}, and the box that <i>was</i> with it, in which the jewels of gold <i>were</i>, and put <i>them</i> on the great stone: and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day to the LORD {Jehovah}.</p> <p>(16) And when the five lords of the Philistines had seen <i>it</i>, they returned to Ekron the same day.</p> <p>(17) And these <i>are</i> the golden tumors which the Philistines returned <i>for</i> a sin offering to the LORD {Jehovah}; one for Ashdod, one for Gaza, one for Askelon, one for Gath, one for Ekron;</p> <p>(18) And the golden mice, <i>according to</i> the number of all the cities of the Philistines <i>belonging</i> to the five lords, <i>both</i> of fenced cities, and of country villages, even to the great <i>stone of</i> Abel, on which they set down the ark of the LORD {Jehovah}: <i>stone which remains</i> to this day in the field of Joshua, the Bethshemite.</p> <p>(19) And He struck the men of Bethshemesh, because they had looked into the ark of the LORD {Jehovah}, He struck of the people fifty thousand seventy men {50,070}: and the people cried out, because the LORD {Jehovah} had stricken <i>many</i> of the people with a great slaughter.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(20) And the men of Bethshemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?</p> <p>(21) And they sent messengers to the inhabitants of Kirjathjearim, saying, The Philistines have brought again the ark of the LORD; come ye down, <i>and</i> fetch it up to you.</p> <p>Chapter 7</p> <p>(1) And the men of Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.</p> <p>(2) And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.</p> <p>(3) And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, <i>then</i> put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.</p> <p>(4) Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.</p> <p>(5) And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.</p>	<p>(20) And the men of Bethshemesh said, Who is able to stand before this holy LORD {Jehovah} God? and to whom shall He go up from us?</p> <p>(21) And they sent messengers to those living in Kirjathjearim, saying, The Philistines have returned the ark of the LORD {Jehovah}; come down, <i>and</i> fetch it up to yourselves.</p> <p>Chapter 7</p> <p>(1) And the men of Kirjathjearim came, and fetched the ark of the LORD {Jehovah}, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD {Jehovah}.</p> <p>(2) And it came to pass, while the ark stayed in Kirjathjearim, that the time was long; because it was twenty years: and all the house of Israel cried after the LORD {Jehovah}.</p> <p>(3) And Samuel spoke to all the house of Israel, saying, If you will return to the LORD {Jehovah} with all your hearts, <i>then</i> put away the strange gods and Ashtaroth {pagan idols} from among you, and prepare your hearts to the LORD {Jehovah}, and serve Him only: and He will deliver you out of the hand of the Philistines.</p> <p>(4) Then the children of Israel put away Baalim and Ashtaroth {their pagan idols}, and served the LORD {Jehovah} only.</p> <p>(5) And Samuel said, Gather all Israel to Mizpeh, and I will pray for you to the LORD {Jehovah}.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(6) And they gathered together to Mizpeh, and drew water, and poured <i>it</i> out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.</p> <p>(7) And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard <i>it</i>, they were afraid of the Philistines.</p> <p>(8) And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.</p> <p>(9) And Samuel took a sucking lamb, and offered <i>it for</i> a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.</p> <p>(10) And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.</p> <p>(11) And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until <i>they came</i> under Bethcar.</p> <p>(12) Then Samuel took a stone, and set <i>it</i> between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us.</p>	<p>(6) And they gathered together to Mizpeh, and drew water, and poured <i>it</i> out before the LORD {Jehovah}, and fasted on that day, and said there, We have sinned against the LORD {Jehovah}. And Samuel judged the children of Israel in Mizpeh {3003 A.H./C-1039 B.C.}.^{a*}</p> <p>(7) And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard <i>it</i>, they were afraid of the Philistines.</p> <p>(8) And the children of Israel said to Samuel, Do not cease to cry to the LORD {Jehovah} our God for us, that He will save us out of the hand of the Philistines.</p> <p>(9) And Samuel took a nursing lamb, and offered <i>it</i> completely <i>for</i> a burnt offering to the LORD {Jehovah}: and Samuel cried to the LORD {Jehovah} for Israel; and the LORD {Jehovah} heard him.</p> <p>(10) And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD {Jehovah} thundered with a great thunder on that day upon the Philistines, and destroyed them; and they were stricken before Israel.</p> <p>(11) And the men of Israel went out of Mizpeh, and pursued the Philistines, and struck them, until <i>they came</i> under Bethcar.</p> <p>(12) Then Samuel took a stone, and set <i>it</i> between Mizpeh and Shen,^b and called the name of it Ebenezer {Stone of The Help},^c saying, Here the LORD {Jehovah} has helped us.</p>
<p>7:6a – Samuel's judgeship begins – his sole judgeship will end when he anoints Saul as king 20 years later. - See Appendix G: World Time Line of Biblical History</p> <p>7:12b – Same place as where the ark was taken - I Sam. 4:12</p> <p>7:12c - Ebenezzar {אֶבְנֵי הַעֲזָרָה} - Stone of The Help</p> <p>Samuel's judgeship begins [*3003 A.H./C-1039 B.C.]</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(13) So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.</p> <p>(14) And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.</p> <p>(15) And Samuel judged Israel all the days of his life.</p> <p>(16) And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.</p> <p>(17) And his return <i>was</i> to Ramah; for there <i>was</i> his house; and there he judged Israel; and there he built an altar unto the LORD.</p> <p>Chapter 8</p> <p>(1) And it came to pass, when Samuel was old, that he made his sons judges over Israel.</p> <p>(2) Now the name of his firstborn was Joel; and the name of his second, Abiah: <i>they were</i> judges in Beersheba.</p> <p>(3) And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.</p> <p>(4) Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,</p> <p>(5) And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.</p>	<p>(13) So the Philistines were subdued, and they did not come any more into the coast of Israel: and the hand of the LORD {Jehovah} was against the Philistines all the days of Samuel.</p> <p>(14) And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and its coasts Israel delivered out of the hands of the Philistines. And there was peace between Israel and the Amorites.</p> <p>(15) And Samuel judged Israel all the days of his life.</p> <p>(16) And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.</p> <p>(17) And his return <i>was</i> to Ramah; because there <i>was</i> where his house was; and there he judged Israel; and there he built an altar to the LORD {Jehovah}.</p> <p>Chapter 8</p> <p>(1) And it came to pass, when Samuel was old, that he made his sons judges over Israel.</p> <p>(2) Now the name of his firstborn was Joel {Jehovah is his God};^a and the name of his second, Abiah {worshiper of Jehovah};^b <i>they were</i> judges in Beersheba.^c</p> <p>(3) But his sons did not walk in his ways, but turned aside after wealth, and took bribes, and perverted judgment.</p> <p>(4) Then all the elders of Israel gathered themselves together, and came to Samuel to Ramah,</p> <p>(5) And said to him, Indeed, you are old, and your sons do not walk in your ways: now make us a king to judge us like all the nations.^d</p>
<p>8:2a - Joel {יֵאוֹל} - JAH is his God {JAH is a short form of Jehovah}</p> <p>8:2b - Abiah {אֲבִיָּה} - father [worshiper] of JAH {JAH is a short form of Jehovah}</p> <p>8:2c - Beersheba {בְּאֵר שֶׁבַע} - “well of an oath” - Gen. 21:31</p> <p>8:5d - Deut. 17:14</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(6) But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.</p> <p>(7) And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.</p> <p>(8) According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.</p> <p>(9) Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.</p> <p>(10) And Samuel told all the words of the LORD unto the people that asked of him a king.</p> <p>(11) And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint <i>them</i> for himself, for his chariots, and <i>to be</i> his horsemen; and <i>some</i> shall run before his chariots.</p> <p>(12) And he will appoint him captains over thousands, and captains over fifties; and <i>will set them</i> to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.</p> <p>(13) And he will take your daughters <i>to be</i> confectionaries, and <i>to be</i> cooks, and <i>to be</i> bakers.</p> <p>(14) And he will take your fields, and your vineyards, and your oliveyards, <i>even</i> the best <i>of them</i>, and give <i>them</i> to his servants.</p>	<p>(6) But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed to the LORD {Jehovah}.</p> <p>(7) And the LORD {Jehovah} said to Samuel, <i>Listen to the voice of the people in all that they say to you: because they have not rejected you, but they have rejected Me, that I should not reign over them.</i></p> <p>(8) <i>According to all the works which they have done since the day that I brought them up out of Egypt even to this day, they have forsaken Me, and served other gods, so they also do to you.</i></p> <p>(9) <i>Now therefore listen to their voice: however protest solemnly to them, and show them the manner of the king who shall reign over them.</i></p> <p>(10) And Samuel told all the words of the LORD {Jehovah} to the people who asked of him a king.</p> <p>(11) And he said, This will be the manner of the king who shall reign over you: He will take your sons, and appoint <i>them</i> for himself, for his chariots, and <i>to be</i> his horsemen; and <i>some</i> shall run before his chariots.</p> <p>(12) And he will appoint for himself captains over thousands, and captains over fifties; and <i>will set them</i> to plow his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.</p> <p>(13) And he will take your daughters <i>to be</i> perfume makers, and <i>to be</i> cooks, and <i>to be</i> bakers.</p> <p>(14) And he will take your fields, and your vineyards, and your olive groves, <i>even</i> the best <i>of them</i>, and give <i>them</i> to his servants.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(15) And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.</p> <p>(16) And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put <i>them</i> to his work.</p> <p>(17) He will take the tenth of your sheep: and ye shall be his servants.</p> <p>(18) And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.</p> <p>(19) Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;</p> <p>(20) That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.</p> <p>(21) And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.</p> <p>(22) And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.</p> <p>Chapter 9</p> <p>(1) Now there was a man of Benjamin, whose name <i>was</i> Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.</p> <p>(2) And he had a son, whose name <i>was</i> Saul, a choice young man, and a goodly: and <i>there was</i> not among the children of Israel a goodlier person than he: from his shoulders and upward <i>he was</i> higher than any of the people.</p>	<p>(15) And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.</p> <p>(16) And he will take your men servants, and your maid servants, and your best young men, and your donkeys, and put <i>them</i> to his work.</p> <p>(17) He will take the tenth of your sheep: and you shall be his servants.</p> <p>(18) And you shall cry out in that day because of your king which you have chosen for yourself; and the LORD {Jehovah} will not listen to you in that day.</p> <p>(19) Nevertheless the people refused to obey the voice of Samuel; and they said, No; but we will have a king over us;</p> <p>(20) That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.</p> <p>(21) And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD {Jehovah}.</p> <p>(22) And the LORD {Jehovah} said to Samuel, Listen to their voice, and make them a king. And Samuel said to the men of Israel, Let every man return to his city.</p> <p>Chapter 9</p> <p>(1) Now there was a man of Benjamin, whose name <i>was</i> Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.</p> <p>(2) And he had a son, whose name <i>was</i> Saul, a choice young man, and handsome: and <i>there was</i> not among the children of Israel a more handsome person than he: from his shoulders and upward <i>he was</i> taller than any of the people.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(3) And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.</p> <p>(4) And he passed through mount Ephraim, and passed through the land of Shalisha, but they found <i>them</i> not: then they passed through the land of Shalim, and <i>there they were</i> not: and he passed through the land of the Benjamites, but they found <i>them</i> not.</p> <p>(5) <i>And</i> when they were come to the land of Zuph, Saul said to his servant that <i>was</i> with him, Come, and let us return; lest my father leave <i>caring</i> for the asses, and take thought for us. (6) And he said unto him, Behold now, <i>there is</i> in this city a man of God, and <i>he is</i> an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.</p> <p>(7) Then said Saul to his servant, But, behold, <i>if</i> we go, what shall we bring the man? for the bread is spent in our vessels, and <i>there is</i> not a present to bring to the man of God: what have we?</p> <p>(8) And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: <i>that</i> will I give to the man of God, to tell us our way.</p> <p>(9) (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for <i>he that is now called</i> a Prophet was beforetime called a Seer.)</p>	<p>(3) And the donkeys of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with you, and arise, go seek the donkeys.</p> <p>(4) And he passed through mount Ephraim, and passed through the land of Shalisha, but they did not find <i>them</i>: then they passed through the land of Shalim, and <i>they were</i> not <i>there</i>: and he passed through the land of the Benjamites, but they did not find <i>them</i>.</p> <p>(5) <i>And</i> when they had come to the land of Zuph, Saul said to his servant who <i>was</i> with him, Come, and let us return; lest my father stop <i>caring</i> for the donkeys, and begin to worry about us.</p> <p>(6) But he said to him, Indeed, <i>there is</i> in this city a man of God, and <i>he is</i> an honorable man; all that he says surely comes to pass: now let us go there; perhaps he can show us the way that we should go.</p> <p>(7) Then Saul said to his servant, But, <i>if</i> we go, what shall we bring the man? because the bread is spent in our vessels, and <i>there is</i> not a present to bring to the man of God: what do we have?</p> <p>(8) And the servant answered Saul again, and said, I have here at hand the fourth part of a shekel of silver {about 0.1 oz.; 2.9 g.}:^a I will give <i>that</i> to the man of God, to tell us our way.</p> <p>(9) (Previously in Israel, when a man went to inquire of God, he spoke in this manner, Come, and let us go to the seer: because <i>he who is now called</i> a Prophet was previously called a Seer.)</p>
<p>9:8a – shekel – 0.4 ounces or 11.4 grams – a fourth would be about 0.1 ounces or 2.9 grams - see Appendix J: Bible Weights and Measures</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(10) Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God <i>was</i>.</p> <p>(11) <i>And</i> as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?</p> <p>(12) And they answered them, and said, He is; behold, <i>he is</i> before you: make haste now, for he came to day to the city; for <i>there is</i> a sacrifice of the people to day in the high place:</p> <p>(13) As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; <i>and</i> afterwards they eat that he bidden. Now therefore get you up; for about this time ye shall find him.</p> <p>(14) And they went up into the city: <i>and</i> when they were come into the city, behold, Samuel came out against them, for to go up to the high place.</p> <p>(15) Now the LORD had told Samuel in his ear a day before Saul came, saying,</p> <p>(16) To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him <i>to be</i> captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.</p> <p>(17) And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.</p> <p>(18) Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house <i>is</i>.</p>	<p>(10) Then Saul said to his servant, Well said; come, let us go. So they went to the city where the man of God <i>was</i>.</p> <p>(11) <i>And</i> as they went up the hill to the city, they found young maidens going out to draw water, and asked them, Is the seer here?</p> <p>(12) And they answered them, and said, He is; indeed, <i>he is</i> before you: go quickly now, because he came today to the city; because today <i>there is</i> a sacrifice of the people in the high place:</p> <p>(13) As soon as you have come into the city, you will find him, before he goes up to the high place to eat: because the people will not eat until he comes, because he blesses the sacrifice; <i>and</i> afterward those who are invited eat. Now therefore get yourself up; because about this time you shall find him.</p> <p>(14) And they went up into the city: <i>and</i> when they had come into the city, Samuel came out in front of them, to go up to the high place.</p> <p>(15) Now the LORD {Jehovah} had told Samuel in his ear a day before Saul came, saying,</p> <p>(16) <i>Tomorrow about this time I will send to you a man out of the land of Benjamin, and you shall anoint him to be captain over My people Israel, that he may save My people out of the hand of the Philistines: because I have looked upon My people, because their cry has come to Me.</i></p> <p>(17) And when Samuel saw Saul, the LORD {Jehovah} said to him, <i>See the man whom I spoke to you of! this same man shall reign over My people.</i></p> <p>(18) Then Saul drew near to Samuel in the gate, and said, I ask you to tell me, where the seer's house <i>is</i>.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(19) And Samuel answered Saul, and said, I <i>am</i> the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that <i>is</i> in thine heart.</p> <p>(20) And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom <i>is</i> all the desire of Israel? <i>Is it</i> not on thee, and on all thy father's house?</p> <p>(21) And Saul answered and said, <i>Am</i> not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?</p> <p>(22) And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which <i>were</i> about thirty persons.</p> <p>(23) And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.</p> <p>(24) And the cook took up the shoulder, and <i>that</i> which <i>was</i> upon it, and set <i>it</i> before Saul. And <i>Samuel</i> said, Behold that which is left! set <i>it</i> before thee, <i>and</i> eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.</p> <p>(25) And when they were come down from the high place into the city, <i>Samuel</i> communed with Saul upon the top of the house.</p>	<p>(19) And Samuel answered Saul, and said, I <i>am</i> the seer: come up before me to the high place; because you shall eat with me today, and tomorrow I will let you go, and will tell you all that <i>is</i> in your heart.</p> <p>(20) And as for your donkeys that were lost three days ago, do not worry about them; because they have been found. And on whom <i>is</i> all the desire of Israel? <i>Is it</i> not on you, and on all your father's house?</p> <p>(21) And Saul answered and said, <i>Am</i> I not a Benjamite,^b of the smallest of the tribes of Israel?^c and my family the least of all the families of the tribe of Benjamin? why then do you speak to me in this way?</p> <p>(22) And Samuel took Saul and his servant, and brought them into the parlor, and made them sit in the best place among those who were invited, which <i>were</i> about thirty persons.</p> <p>(23) And Samuel said to the cook, Bring the portion which I gave you, of which I said to you, Set it by you.</p> <p>(24) And the cook took up the shoulder, and <i>that</i> which <i>was</i> upon it, and set <i>it</i> before Saul. And <i>Samuel</i> said, See that which is left! set <i>it</i> before you, <i>and</i> eat: because to this time it has been kept for you since I said, I have invited the people. So Saul ate with Samuel that day.</p> <p>(25) And when they had come down from the high place into the city, <i>Samuel</i> communed with Saul upon the top of the house.</p>
<p>9:21b - Saul was of the tribe of Benjamin, yet Jacob had prophesied that kings would come from the tribe of Judah [Gen. 49:10] - Jacob had referred to the tribe of Benjamin as a ravenous wolf [Gen. 49:27] - Saul's reign as king was not designed from the beginning to be a lasting kingdom - perhaps as a sign to the people of the mistake that they were making. - see I Sam. 10:20</p> <p>9:21c - the tribe of Benjamin was the smallest largely as a result of the war at Gibeah [Jg. 19:11-21:24]</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(26) And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.</p> <p>(27) <i>And</i> as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.</p> <p>Chapter 10</p> <p>(1) Then Samuel took a vial of oil, and poured <i>it</i> upon his head, and kissed him, and said, <i>Is it</i> not because the LORD hath anointed thee <i>to be</i> captain over his inheritance?</p> <p>(2) When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?</p> <p>(3) Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:</p> <p>(4) And they will salute thee, and give thee two <i>loaves</i> of bread; which thou shalt receive of their hands.</p>	<p>(26) And they arose early: and it came to pass about the dawning of the day, that Samuel called Saul to the top of the house, saying, Get up, that I may send you away. And Saul arose, and the both of them, he and Samuel, went out abroad.</p> <p>(27) <i>And</i> as they were going down to the end of the city, Samuel said to Saul, Tell the servant to go on ahead of us, (and he went on ahead,) but you stand still a while, that I may show you the word of God.</p> <p>Chapter 10</p> <p>(1) Then Samuel took a vial of oil, and poured <i>it</i> upon his head, and kissed him, and said, <i>Is it</i> not because the LORD {Jehovah} has anointed you <i>to be</i> captain over His inheritance?</p> <p>(2) When you have departed from me today, then you shall find two men by Rachel's tomb^a in the border of Benjamin at Zelzah; and they will say to you, The donkeys which you sought after have been found: and, your father has ceased to worry about the donkeys, and sorrows for you, saying, What shall I do for my son?</p> <p>(3) Then you shall go on from there, and you shall come to the plain of Tabor, and there three men shall meet you going up to God to Bethel, one carrying three kids {young goats}, and another carrying three loaves of bread, and another carrying a bottle of wine:</p> <p>(4) And they will greet you, and give you two <i>loaves</i> of bread; which you shall receive from their hands.</p>
10:2a - Gen. 35:19	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(5) After that thou shalt come to the hill of God, where <i>is</i> the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:</p> <p>(6) And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.</p> <p>(7) And let it be, when these signs are come unto thee, <i>that</i> thou do as occasion serve thee; for God <i>is</i> with thee.</p> <p>(8) And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, <i>and</i> to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.</p> <p>(9) And it was <i>so</i>, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.</p> <p>(10) And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.</p> <p>(11) And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What <i>is</i> this <i>that</i> is come unto the son of Kish? <i>Is</i> Saul also among the prophets?</p> <p>(12) And one of the same place answered and said, But who <i>is</i> their father? Therefore it became a proverb, <i>Is</i> Saul also among the prophets?</p>	<p>(5) After that you shall come to the hill of God, where the garrison of the Philistines <i>is</i>: and it shall come to pass, when you have come there to the city, that you shall meet a company of prophets coming down from the high place with a harp, and a tambourine, and a flute, and a stringed instrument, before them; and they shall prophesy:</p> <p>(6) And the Spirit of the LORD {Jehovah} will come upon you, and you shall prophesy with them, and shall be turned into another man.</p> <p>(7) And let it be, when these signs have come to you, <i>that</i> you do as the occasion serves you; because God <i>is</i> with you.</p> <p>(8) And you shall go down before me to Gilgal; and, indeed, I will come down to you, to offer burnt offerings, <i>and</i> to sacrifice sacrifices of peace offerings: seven days you shall wait, until I come to you, and show you what you shall do.</p> <p>(9) And it was, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.</p> <p>(10) And when they came to the hill, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.</p> <p>(11) And it came to pass, when all who knew him earlier saw that he prophesied among the prophets, then the people said to one another, What <i>is</i> this <i>that</i> has come to the son of Kish? <i>Is</i> Saul also among the prophets?</p> <p>(12) And one of the same place answered and said, But who <i>is</i> their father? Therefore it became a proverb, <i>Is</i> Saul also among the prophets?</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(13) And when he had made an end of prophesying, he came to the high place.</p> <p>(14) And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that <i>they were</i> no where, we came to Samuel.</p> <p>(15) And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.</p> <p>(16) And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.</p> <p>(17) And Samuel called the people together unto the LORD to Mizpeh;</p> <p>(18) And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, <i>and</i> of them that oppressed you:</p> <p>(19) And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, <i>Nay</i>, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.</p> <p>(20) And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.</p> <p>(21) When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.</p>	<p>(13) And when he had made an end of prophesying, he came to the high place.</p> <p>(14) And Saul's uncle said to him and to his servant, Where did you go? And he said, To seek the donkeys: and when we saw that <i>they were</i> nowhere, we came to Samuel.</p> <p>(15) And Saul's uncle said, I ask you to tell me, what Samuel said to you.</p> <p>(16) And Saul said to his uncle, He told us plainly that the donkeys have been found. But of the matter of the kingdom, of which Samuel spoke, he {Saul} did not tell him.</p> <p>(17) And Samuel called the people together to the LORD {Jehovah} to Mizpeh;</p> <p>(18) And said to the children of Israel, This is what the LORD {Jehovah} God of Israel says, <i>I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of those who oppressed you:</i></p> <p>(19) <i>And you have this day rejected your God, Who Himself saved you out of all your adversities and your tribulations; and you have said to Him, No, but set a king over us. Now therefore present yourselves before the LORD {Jehovah} by your tribes, and by your thousands.</i></p> <p>(20) And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin^b was taken.</p> <p>(21) When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.</p>
<p>10:20b - Saul was of the tribe of Benjamin, yet Jacob had prophesied that kings would come from the tribe of Judah [Gen. 49:10] - Jacob had referred to the tribe of Benjamin as a ravenous wolf [Gen. 49:27] - Saul's reign as king was not designed from the beginning to be a lasting kingdom - perhaps as a sign to the people of the mistake that they were making. By casting lots, Samuel was showing the people that it was the Lord Who was making the selection, not Samuel.</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(22) Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.</p> <p>(23) And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.</p> <p>(24) And Samuel said to all the people, See ye him whom the LORD hath chosen, that <i>there</i> is none like him among all the people? And all the people shouted, and said, God save the king.</p> <p>(25) Then Samuel told the people the manner of the kingdom, and wrote <i>it</i> in a book, and laid <i>it</i> up before the LORD. And Samuel sent all the people away, every man to his house.</p> <p>(26) And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.</p> <p>(27) But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.</p> <p>Chapter 11</p> <p>(1) Then Nahash the Ammonite came up, and encamped against Jabeshgilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.</p> <p>(2) And Nahash the Ammonite answered them, On this <i>condition</i> will I make <i>a covenant</i> with you, that I may thrust out all your right eyes, and lay it <i>for</i> a reproach upon all Israel.</p>	<p>(22) Therefore they inquired of the LORD {Jehovah} further, if the man should yet come here. And the LORD {Jehovah} answered, He has hidden himself among the baggage.</p> <p>(23) And they ran and took him from there: and when he stood among the people, he was taller than any of the people from his shoulders and upward.</p> <p>(24) And Samuel said to all the people, Look upon him whom the LORD {Jehovah} has chosen, that <i>there</i> is no one like him among all the people? And all the people shouted, and said, God save the king {3023 A.H./C-1019 B.C.}.*</p> <p>(25) Then Samuel told the people the manner of the kingdom, and wrote <i>it</i> in a book, and laid <i>it</i> up before the LORD {Jehovah}. And Samuel sent all the people away, every man to his house.</p> <p>(26) And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.</p> <p>(27) But the children of Belial {wickedness} said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.</p> <p>Chapter 11</p> <p>(1) Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said to Nahash, Make a covenant with us, and we will serve you.</p> <p>(2) And Nahash the Ammonite answered them, On this <i>condition</i> I will make <i>a covenant</i> with you, that I may thrust out all your right eyes, and lay it <i>for</i> a reproach upon all Israel.</p>
<p>Saul becomes first king over Israel [*3023 A.H./C-1019 B.C.]</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(3) And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if <i>there be</i> no man to save us, we will come out to thee.</p> <p>(4) Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.</p> <p>(5) And, behold, Saul came after the herd out of the field; and Saul said, What <i>aiileth</i> the people that they weep? And they told him the tidings of the men of Jabesh.</p> <p>(6) And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.</p> <p>(7) And he took a yoke of oxen, and hewed them in pieces, and sent <i>them</i> throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent.</p> <p>(8) And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.</p> <p>(9) And they said unto the messengers that came, Thus shall ye say unto the men of Jabeshgilead, To morrow, by <i>that time</i> the sun be hot, ye shall have help. And the messengers came and shewed <i>it</i> to the men of Jabesh; and they were glad.</p> <p>(10) Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.</p>	<p>(3) And the elders of Jabesh said to him, Give us seven days' respite, that we may send messengers to all the coasts of Israel: and then, if <i>there is</i> no man to save us, we will come out to you.</p> <p>(4) Then the messengers came to Gibeah of Saul, and told the news in the ears of the people: and all the people lifted up their voices, and wept.</p> <p>(5) And, Saul came after the herd out of the field; and Saul said, What <i>is wrong with</i> the people that they weep? And they told him the news of the men of Jabesh.</p> <p>(6) And the Spirit of God came upon Saul when he heard this news, and his anger was greatly kindled.</p> <p>(7) And he took a yoke of oxen, and cut them in pieces, and sent <i>them</i> throughout all the coasts of Israel by the hands of messengers, saying, Whoever does not come forth after Saul and after Samuel, so shall it be done to his oxen. And the fear of the LORD {Jehovah} fell on the people, and they came out with one consent.</p> <p>(8) And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.</p> <p>(9) And they said to the messengers who came, This is what you shall say to the men of Jabesh-gilead, Tomorrow, by <i>the time</i> the sun is hot, you shall have help. And the messengers came and told <i>it</i> to the men of Jabesh; and they were glad.</p> <p>(10) Therefore the men of Jabesh said, Tomorrow we will come out to you, and you shall do with us all that seems good to you.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(11) And it was <i>so</i> on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.</p> <p>(12) And the people said unto Samuel, Who <i>is</i> he that said, Shall Saul reign over us? bring the men, that we may put them to death.</p> <p>(13) And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.</p> <p>(14) Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.</p> <p>(15) And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.</p> <p>Chapter 12</p> <p>(1) And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.</p> <p>(2) And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons <i>are</i> with you: and I have walked before you from my childhood unto this day.</p>	<p>(11) And it was <i>so</i> in the morning, that Saul put the people in three companies; and they came into the midst of the host {<i>army</i>} in the morning watch, and killed the Ammonites until the heat of the day: and it came to pass, that those who remained were scattered, so that two of them were not left together.</p> <p>(12) And the people said to Samuel, Who <i>is</i> he who said, Shall Saul reign over us? bring the men, that we may put them to death.</p> <p>(13) And Saul said, No man shall be put to death today: because today the LORD {<i>Jehovah</i>} has brought salvation in Israel.</p> <p>(14) Then Samuel said to the people, Come, and let us go to Gilgal, and renew the kingdom there.</p> <p>(15) And all the people went to Gilgal; and there they made Saul king before the LORD {<i>Jehovah</i>} in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD {<i>Jehovah</i>}; and there Saul and all the men of Israel rejoiced greatly.</p> <p>Chapter 12</p> <p>(1) And Samuel said to all Israel, Indeed, I have listened to your voice in all that you have said to me, and have made a king over you.</p> <p>(2) And now, indeed, the king walks before you: and I am old and gray headed; and, indeed, my sons <i>are</i> with you: and I have walked before you from my childhood to this day.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(3) Behold, here I <i>am</i>: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received <i>any</i> bribe to blind mine eyes therewith? and I will restore it you.</p> <p>(4) And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.</p> <p>(5) And he said unto them, The LORD <i>is</i> witness against you, and his anointed <i>is</i> witness this day, that ye have not found ought in my hand. And they answered, <i>He</i> is witness.</p> <p>(6) And Samuel said unto the people, <i>It is</i> the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.</p> <p>(7) Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.</p> <p>(8) When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.</p> <p>(9) And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.</p>	<p>(3) Here I <i>am</i>: witness against me before the LORD {Jehovah}, and before His anointed: whose ox have I taken? or whose donkey have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received <i>any</i> bribe to blind my eyes with? and I will restore it you.</p> <p>(4) And they said, You have not defrauded us, nor oppressed us, neither have you taken anything of any man's hand.</p> <p>(5) And he said to them, The LORD {Jehovah} <i>is</i> witness against you, and His anointed <i>is</i> witness this day, that you have not found anything in my hand. And they answered, <i>He is</i> witness.</p> <p>(6) And Samuel said to the people, <i>It is</i> the LORD {Jehovah} Who advanced Moses and Aaron, and Who brought your forefathers up out of the land of Egypt.</p> <p>(7) Now therefore stand still, that I may reason with you before the LORD {Jehovah} of all the righteous acts of the LORD {Jehovah}, which He did to you and to your forefathers.</p> <p>(8) When Jacob had come into Egypt, and your forefathers cried to the LORD {Jehovah}, then the LORD {Jehovah} sent Moses and Aaron, who brought forth your forefathers out of Egypt, and caused them to live in this place.</p> <p>(9) And when they forgot the LORD {Jehovah} their God, He sold them into the hand of Sisera, captain of the host {army} of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(10) And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.</p> <p>(11) And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.</p> <p>(12) And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God <i>was</i> your king.</p> <p>(13) Now therefore behold the king whom ye have chosen, <i>and</i> whom ye have desired! and, behold, the LORD hath set a king over you.</p> <p>(14) If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:</p> <p>(15) But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as <i>it was</i> against your fathers.</p> <p>(16) Now therefore stand and see this great thing, which the LORD will do before your eyes.</p>	<p>(10) And they cried to the LORD {Jehovah}, and said, We have sinned, because we have forsaken the LORD {Jehovah}, and have served Baalim and Ashtaroth {pagan idols}: but now deliver us out of the hand of our enemies, and we will serve You.</p> <p>(11) And the LORD {Jehovah} sent Jerubbaal {Gideon},^a and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and you lived in safety.</p> <p>(12) And when you saw that Nahash the king of the children of Ammon came against you, you said to me, No; but a king shall reign over us: when the LORD {Jehovah} your God <i>was</i> your king.</p> <p>(13) Now therefore see the king whom you have chosen, <i>and</i> whom you have desired! and, see, the LORD {Jehovah} has set a king over you.</p> <p>(14) If you will fear the LORD {Jehovah}, and serve Him, and obey His voice, and not rebel against the commandment of the LORD {Jehovah}, then both you and also the king who reigns over you shall continue following the LORD {Jehovah} your God:</p> <p>(15) But if you will not obey the voice of the LORD {Jehovah}, but rebel against the commandment of the LORD {Jehovah}, then the hand of the LORD {Jehovah} shall be against you, as <i>it was</i> against your forefathers.</p> <p>(16) Now therefore stand and see this great thing, which the LORD {Jehovah} will do before your eyes.</p>
12:11a – Jerubbaal – Gideon – Jg. 6:32	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(17) <i>Is it not wheat harvest to day?</i> I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness <i>is</i> great, which ye have done in the sight of the LORD, in asking you a king.</p> <p>(18) So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.</p> <p>(19) And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins <i>this</i> evil, to ask us a king.</p> <p>(20) And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;</p> <p>(21) And turn ye not aside: for <i>then should ye go</i> after vain <i>things</i>, which cannot profit nor deliver; for they <i>are</i> vain.</p> <p>(22) For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.</p> <p>(23) Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:</p>	<p>(17) <i>Is it not wheat harvest today?</i>^b I will call to the LORD {Jehovah}, and He shall send thunder and rain; that you may perceive and see that your wickedness <i>is</i> great, which you have done in the sight of the LORD {Jehovah}, in asking for yourselves a king.</p> <p>(18) So Samuel called to the LORD {Jehovah}; and the LORD {Jehovah} sent thunder and rain that day: and all the people greatly feared the LORD {Jehovah} and Samuel.</p> <p>(19) And all the people said to Samuel, Pray for your servants to the LORD {Jehovah} your God, that we not die: because we have added to all our sins <i>this</i> evil, to ask for ourselves a king.</p> <p>(20) And Samuel said to the people, Do not be afraid: you have done all this wickedness: but do not turn aside from following the LORD {Jehovah}, but serve the LORD {Jehovah} with all your heart;</p> <p>(21) And do not turn aside: because <i>then you would go</i> after vain <i>things</i>, which cannot profit nor deliver; because they <i>are</i> vain.</p> <p>(22) Because the LORD {Jehovah} will not forsake His people because of His great Name's sake: because it has pleased the LORD {Jehovah} to make you His people.</p> <p>(23) Furthermore as for me, God forbid that I should sin against the LORD {Jehovah} in ceasing to pray for you: but I will teach you the good and the right way:</p>
<p>12:17b – wheat harvest – May/June – see Appendix L: The Modern Jewish Calendar and Holy Days</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(24) Only fear the LORD, and serve him in truth with all your heart: for consider how great <i>things</i> he hath done for you.</p> <p>(25) But if ye shall still do wickedly, ye shall be consumed, both ye and your king.</p> <p>Chapter 13</p> <p>(1) Saul reigned one year; and when he had reigned two years over Israel,</p> <p>(2) Saul chose him three thousand <i>men</i> of Israel; <i>whereof</i> two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.</p> <p>(3) And Jonathan smote the garrison of the Philistines that <i>was</i> in Geba, and the Philistines heard <i>of it</i>. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.</p> <p>(4) And all Israel heard say <i>that</i> Saul had smitten a garrison of the Philistines, and <i>that</i> Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.</p> <p>(5) And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which <i>is</i> on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven.</p> <p>(6) When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.</p> <p>(7) And <i>some of</i> the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he <i>was</i> yet in Gilgal, and all the people followed him trembling.</p>	<p>(24) Only fear the LORD {Jehovah}, and serve Him in truth with all your heart: because consider how great <i>things</i> He has done for you.</p> <p>(25) But if you shall still do wickedly, you shall be consumed, both you and your king.</p> <p>Chapter 13</p> <p>(1) Saul reigned one year; and when he had reigned two years over Israel,</p> <p>(2) Saul chose for himself three thousand <i>men</i> of Israel; <i>of which</i> two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent to their tents.</p> <p>(3) And Jonathan struck the garrison of the Philistines that <i>was</i> in Geba, and the Philistines heard <i>of it</i>. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.</p> <p>(4) And all Israel heard <i>that</i> Saul had destroyed a garrison of the Philistines, and <i>that</i> Israel also was despised by the Philistines. And the people were called together after Saul to Gilgal.</p> <p>(5) And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which <i>is</i> on the sea shore in multitude: and they came up, and camped in Michmash, eastward from Bethaven.</p> <p>(6) When the men of Israel saw that they were in a strait, (because the people were distressed,) then the people hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits.</p> <p>(7) And <i>some of</i> the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he <i>was</i> yet in Gilgal, and all the people followed him trembling.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(8) And he tarried seven days, according to the set time that Samuel <i>had appointed</i>: but Samuel came not to Gilgal; and the people were scattered from him.</p> <p>(9) And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.</p> <p>(10) And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.</p> <p>(11) And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and <i>that</i> thou camest not within the days appointed, and <i>that</i> the Philistines gathered themselves together at Michmash;</p> <p>(12) Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.</p> <p>(13) And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.</p> <p>(14) But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him <i>to be</i> captain over his people, because thou hast not kept <i>that</i> which the LORD commanded thee.</p> <p>(15) And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people <i>that were</i> present with him, about six hundred men.</p>	<p>(8) And he delayed seven days, according to the set time that Samuel <i>had appointed</i>: but Samuel did not come to Gilgal; and the people were scattered from him.</p> <p>(9) And Saul said, Bring here a burnt offering to me, and peace offerings. And he offered the burnt offering.</p> <p>(10) And it came to pass, that as soon as he had made an end of offering the burnt offering, Samuel came; and Saul went out to meet him, that he might greet him.</p> <p>(11) And Samuel said, What have you done? And Saul said, Because I saw that the people were scattered from me, and <i>that</i> you did not come within the days appointed, and <i>that</i> the Philistines gathered themselves together at Michmash;</p> <p>(12) Therefore I said, The Philistines will come down now upon me to Gilgal, and I have not made request to the LORD {Jehovah}: I forced myself therefore, and offered a burnt offering.</p> <p>(13) And Samuel said to Saul, You have done foolishly: you have not kept the commandment of the LORD {Jehovah} your God, which He commanded you: because now the LORD {Jehovah} would have established your kingdom upon Israel forever.</p> <p>(14) But now the kingdom shall not continue: the LORD {Jehovah} has sought for Himself a man after His own heart, and the LORD {Jehovah} has commanded him <i>to be</i> captain over His people, because you have not kept <i>that</i> which the LORD {Jehovah} commanded you.^a</p> <p>(15) And Samuel arose, and got up from Gilgal to Gibeah of Benjamin. And Saul numbered the people who <i>were</i> present with him, about six hundred men.</p>
13:14a - see note on I Sam. 10:20	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(16) And Saul, and Jonathan his son, and the people <i>that were</i> present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.</p> <p>(17) And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way <i>that leadeth to</i> Ophrah, unto the land of Shual:</p> <p>(18) And another company turned the way <i>to</i> Bethhoron: and another company turned <i>to</i> the way of the border that looketh to the valley of Zeboim toward the wilderness. (19) Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make <i>them</i> swords or spears:</p> <p>(20) But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.</p> <p>(21) Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.</p> <p>(22) So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that <i>were</i> with Saul and Jonathan: but with Saul and with Jonathan his son was there found.</p> <p>(23) And the garrison of the Philistines went out to the passage of Michmash.</p> <p>Chapter 14</p> <p>(1) Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that <i>is</i> on the other side. But he told not his father.</p>	<p>(16) And Saul, and Jonathan his son, and the people who <i>were</i> present with them, stayed in Gibeah of Benjamin: but the Philistines encamped in Michmash.</p> <p>(17) And the spoilers came out of the camp of the Philistines in three companies: one company turned to the way <i>that leads to</i> Ophrah, to the land of Shual:</p> <p>(18) And another company turned the way <i>to</i> Bethhoron: and another company turned <i>to</i> the way of the border that faces the valley of Zeboim towards the wilderness.</p> <p>(19) Now there was no metal smith found throughout all the land of Israel: because the Philistines said, Lest the Hebrews make for <i>themselves</i> swords or spears:</p> <p>(20) But all the Israelites went down to the Philistines, every man to sharpen his plowshare, and his hoe, and his ax, and his pick-ax.</p> <p>(21) Yet they had a file for the pick-ax, and for the hoes, and for the forks, and for the axes, and to sharpen the points.</p> <p>(22) So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people who <i>were</i> with Saul and Jonathan: but Saul and Jonathan his son did have weapons.</p> <p>(23) And the garrison of the Philistines went out to the passage of Michmash.</p> <p>Chapter 14</p> <p>(1) Now it came to pass upon a day, that Jonathan the son of Saul said to the young man who carried his armor, Come, and let us go over to the Philistines' garrison, that <i>is</i> on the other side. But he did not tell his father.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(2) And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that <i>were</i> with him <i>were</i> about six hundred men;</p> <p>(3) And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the LORD'S priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.</p> <p>(4) And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, <i>there was</i> a sharp rock on the one side, and a sharp rock on the other side: and the name of the one <i>was</i> Bozez, and the name of the other Seneh.</p> <p>(5) The forefront of the one <i>was</i> situate northward over against Michmash, and the other southward over against Gibeah.</p> <p>(6) And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for <i>there is</i> no restraint to the LORD to save by many or by few.</p> <p>(7) And his armourbearer said unto him, Do all that <i>is</i> in thine heart: turn thee; behold, I <i>am</i> with thee according to thy heart.</p> <p>(8) Then said Jonathan, Behold, we will pass over unto <i>these</i> men, and we will discover ourselves unto them.</p> <p>(9) If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.</p> <p>(10) But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this <i>shall be</i> a sign unto us.</p>	<p>(2) And Saul waited at the far edge of Gibeah under a pomegranate tree which <i>is</i> in Migron: and the people who <i>were</i> with him <i>were</i> about six hundred men;</p> <p>(3) And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the LORD's {Jehovah's} priest in Shiloh, was wearing an ephod {priestly robe}. And the people did not know that Jonathan was gone.</p> <p>(4) And between the passages, by which Jonathan sought to go over to the Philistines' garrison, <i>there was</i> a sharp rock on the one side, and a sharp rock on the other side: and the name of the one <i>was</i> Bozez {shining},^a and the name of the other Seneh {thorn}.^b</p> <p>(5) The forefront of one <i>was</i> situated northward opposite Michmash, and the other southward opposite Gibeah.</p> <p>(6) And Jonathan said to the young man who carried his armor, Come, and let us go over to the garrison of these uncircumcised: it may be that the LORD {Jehovah} will work for us: because <i>there is</i> no restraint to the LORD to save by many or by few.</p> <p>(7) And his armor bearer said to him, Do all that <i>is</i> in your heart: go ahead, I <i>am</i> with you according to your heart.</p> <p>(8) Then Jonathan said, Indeed, we will pass over to <i>these</i> men, and we will show ourselves to them.</p> <p>(9) If they say this to us, Wait until we come to you; then we will stand still in our place, and will not go up to them.</p> <p>(10) But if they say this, Come up to us; then we will go up: because the LORD {Jehovah} has delivered them into our hand: and this <i>shall be</i> a sign to us.</p>
<p>14:4a - Bozez {בִּזְעַן} - shining</p> <p>14:4b - Seneh {סֶנֶה} - thorn</p> <p>- I.e., - Jonathan and his armor bearer had to climb over both of these sharp rocks</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(11) And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.</p> <p>(12) And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.</p> <p>(13) And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.</p> <p>(14) And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, <i>which a yoke of oxen might plow</i>.</p> <p>(15) And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.</p> <p>(16) And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down <i>one another</i>.</p> <p>(17) Then said Saul unto the people that <i>were</i> with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer <i>were</i> not <i>there</i>.</p>	<p>(11) And both of them showed themselves to the garrison of the Philistines: and the Philistines said, Look, the Hebrews come forth out of the holes where they had hidden themselves.</p> <p>(12) And the men of the garrison answered Jonathan and his armor bearer, and said, Come up to us, and we will show you something. And Jonathan said to his armor bearer, Come up after me: because the LORD {Jehovah} has delivered them into the hand of Israel.</p> <p>(13) And Jonathan climbed up upon his hands and upon his feet, and his armor bearer after him: and they fell before Jonathan; and his armor bearer killed after him.</p> <p>(14) And that first slaughter, which Jonathan and his armor bearer made, was about twenty men, within a half acre of land, <i>which a yoke of oxen might plow {in a day's time}</i>.</p> <p>(15) And there was trembling in the host {army}, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.</p> <p>(16) And the watchmen of Saul in Gibeah of Benjamin looked; and, saw, the multitude melted away, and they went on beating down <i>one another</i>.</p> <p>(17) Then Saul said to the people who <i>were</i> with him, Number now, and see who has gone from us. And when they had numbered, Jonathan and his armor bearer <i>were</i> not <i>there</i>.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(18) And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.</p> <p>(19) And it came to pass, while Saul talked unto the priest, that the noise that <i>was</i> in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.</p> <p>(20) And Saul and all the people that <i>were</i> with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, <i>and there was</i> a very great discomfiture.</p> <p>(21) Moreover the Hebrews <i>that</i> were with the Philistines before that time, which went up with them into the camp <i>from the country</i> round about, even they also <i>turned</i> to be with the Israelites that <i>were</i> with Saul and Jonathan.</p> <p>(22) Likewise all the men of Israel which had hid themselves in mount Ephraim, <i>when</i> they heard that the Philistines fled, even they also followed hard after them in the battle.</p> <p>(23) So the LORD saved Israel that day: and the battle passed over unto Bethaven.</p> <p>(24) And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed <i>be</i> the man that eateth <i>any</i> food until evening, that I may be avenged on mine enemies. So none of the people tasted <i>any</i> food.</p> <p>(25) And all <i>they of</i> the land came to a wood; and there was honey upon the ground.</p>	<p>(18) And Saul said to Ahiah, Bring here the ark of God. Because the ark of God was at that time with the children of Israel.</p> <p>(19) And it came to pass, while Saul talked to the priest, that the noise that <i>was</i> in the host of the Philistines continued and increased: and Saul said to the priest, Withdraw your hand.</p> <p>(20) And Saul and all the people that <i>were</i> with him assembled themselves, and they came to the battle: and, every man's sword {of the Philistines} was against his fellow, <i>and there was</i> a very great slaughter.</p> <p>(21) Furthermore the Hebrews <i>that</i> were with the Philistines before that time, which went up with them into the camp <i>from the country all around</i>, even they also <i>turned</i> to be with the Israelites who <i>were</i> with Saul and Jonathan.</p> <p>(22) Likewise all the men of Israel who had hidden themselves in mount Ephraim, <i>when</i> they heard that the Philistines fled, even they also followed hard after them in the battle.</p> <p>(23) So the LORD {Jehovah} saved Israel that day: and the battle passed over to Bethaven {house of vanity}.^c</p> <p>(24) And the men of Israel were distressed that day: because Saul had commanded the people, saying, Cursed <i>is</i> the man who eats <i>any</i> food until evening, that I may be avenged on my enemies. So none of the people tasted <i>any</i> food.</p> <p>(25) And all <i>those of</i> the land came to a wooded area; and there was honey upon the ground.</p>
14:23c - Bethaven {בֵּית אֵן} - house of vanity	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(26) And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.</p> <p>(27) But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that <i>was</i> in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.</p> <p>(28) Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed <i>be</i> the man that eateth <i>any</i> food this day. And the people were faint.</p> <p>(29) Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.</p> <p>(30) How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?</p> <p>(31) And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.</p> <p>(32) And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew <i>them</i> on the ground: and the people did eat <i>them</i> with the blood.</p> <p>(33) Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day.</p>	<p>(26) And when the people had come into the wooded area, the honey dropped; but no man put his hand to his mouth: because the people feared the oath.</p> <p>(27) But Jonathan did not hear when his father charged the people with the oath: therefore he put forth the end of the rod that <i>was</i> in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and his eyes were enlightened.</p> <p>(28) Then one of the people said, Your father strictly charged the people with an oath, saying, Cursed <i>is</i> the man who eats <i>any</i> food this day. And the people were faint.</p> <p>(29) Then Jonathan said, My father has troubled the land: see how my eyes have been enlightened, because I tasted a little of this honey.</p> <p>(30) How much more, if perhaps the people had eaten freely today of the spoil of their enemies which they found? because would there not have been now a much greater slaughter among the Philistines?</p> <p>(31) And they struck the Philistines that day from Michmash to Aijalon: and the people were very faint.</p> <p>(32) And the people flew upon the spoil, and took sheep, and oxen, and calves, and killed <i>them</i> on the ground: and the people ate <i>them</i> with the blood.</p> <p>(33) Then they told Saul, saying, Look, the people sin against the LORD {Jehovah}, in that they eat with the blood. And he said, You have sinned: roll a great stone to me this day.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(34) And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay <i>them</i> here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew <i>them</i> there.</p> <p>(35) And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.</p> <p>(36) And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.</p> <p>(37) And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.</p> <p>(38) And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day.</p> <p>(39) For, <i>as</i> the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But <i>there was</i> not a man among all the people <i>that</i> answered him.</p> <p>(40) Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.</p> <p>(41) Therefore Saul said unto the LORD God of Israel, Give a perfect <i>lot</i>. And Saul and Jonathan were taken: but the people escaped.</p> <p>(42) And Saul said, Cast <i>lots</i> between me and Jonathan my son. And Jonathan was taken.</p>	<p>(34) And Saul said, Disperse yourselves among the people, and say to them, let every man bring me his ox, and every man his sheep, and kill <i>them</i> here, and eat; and do not sin against the LORD {Jehovah} in eating with the blood. And everyone of all the people brought his ox with him that night, and killed <i>them</i> there.</p> <p>(35) And Saul built an altar to the LORD {Jehovah}: the same was the first altar that he built to the LORD {Jehovah}.</p> <p>(36) And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatever seems good to you. Then the priest said, Let us here draw near to God.</p> <p>(37) And Saul asked counsel of God, Shall I go down after the Philistines? will You deliver them into the hand of Israel? But He did not answer him that day.</p> <p>(38) And Saul said, Draw near here, all the chief of the people: and know and see where this sin has been this day.</p> <p>(39) Because, <i>as</i> the LORD {Jehovah} lives, Who saves Israel, though it be in Jonathan my son, he shall surely die. But <i>there was</i> not a man among all the people <i>who</i> answered him.</p> <p>(40) Then he said to all Israel, Be on one side, and I and Jonathan my son will be on the other side. And the people said to Saul, Do what seems good to you.</p> <p>(41) Therefore Saul said to the LORD {Jehovah} God of Israel, Give a perfect <i>lot</i>. And Saul and Jonathan were taken: but the people escaped.</p> <p>(42) And Saul said, Cast <i>lots</i> between me and Jonathan my son. And Jonathan was taken.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(43) Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that <i>was</i> in mine hand, <i>and</i>, lo, I must die.</p> <p>(44) And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.</p> <p>(45) And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: <i>as</i> the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.</p> <p>(46) Then Saul went up from following the Philistines: and the Philistines went to their own place.</p> <p>(47) So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed <i>them</i>.</p> <p>(48) And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.</p> <p>(49) Now the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters <i>were these</i>; the name of the firstborn Merab, and the name of the younger Michal:</p>	<p>(43) Then Saul said to Jonathan, Tell me what you have done. And Jonathan told him, and said, I tasted a little honey with the end of the rod that <i>was</i> in my hand, <i>and</i>, indeed, I must die.</p> <p>(44) And Saul answered, God do so and more also: because you shall surely die, Jonathan.</p> <p>(45) And the people said to Saul, Shall Jonathan die, who has brought this great salvation in Israel? God forbid: <i>as</i> the LORD {Jehovah} lives, there shall not one hair of his head fall to the ground; because he has worked with God this day. So the people rescued Jonathan, so that he did not die.</p> <p>(46) Then Saul went up from following the Philistines: and the Philistines went to their own place.</p> <p>(47) So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and wherever he turned himself, he troubled <i>them</i>.</p> <p>(48) And he gathered an army, and struck the Amalekites, and delivered Israel out of the hands of those who had spoiled them.</p> <p>(49) Now the sons of Saul were Jonathan {given by Jehovah},^d and Ishui {level},^e and Melchishua {king of wealth}:^f and the names of his two daughters <i>were these</i>; the name of the firstborn Merab {increase},^g and the name of the younger Michal {brook}:^h</p>
<p>14:49d - Jonathan {יִיִּזְחָן} - given by Jehovah</p> <p>14:49e - Ishui {יִשׁוּי} – level {also called Abinadab [I Sam. 31:2]}</p> <p>14:49f - Melchishua {מֶלֶכִּי שִׁיעַ} - king of wealth</p> <p>14:49g - Merab {מֵרַב} – increase - originally promised to David for a wife but was instead given to Adriel the Meholathite [I Sam. 18:17-19]</p> <p>14:49h - Michal {מִיכָל} – brook – would later be given to David for a wife [I Sam.18:10-21]</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(50) And the name of Saul's wife <i>was</i> Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host <i>was</i> Abner, the son of Ner, Saul's uncle.</p> <p>(51) And Kish <i>was</i> the father of Saul; and Ner the father of Abner <i>was</i> the son of Abiel.</p> <p>(52) And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.</p> <p>Chapter 15</p> <p>(1) Samuel also said unto Saul, The LORD sent me to anoint thee <i>to be</i> king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.</p> <p>(2) Thus saith the LORD of hosts, I remember <i>that</i> which Amalek did to Israel, how he laid <i>wait</i> for him in the way, when he came up from Egypt.</p> <p>(3) Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.</p> <p>(4) And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.</p> <p>(5) And Saul came to a city of Amalek, and laid wait in the valley.</p>	<p>(50) And the name of Saul's wife <i>was</i> Ahinoam {brother of pleasantness},ⁱ the daughter of Ahimaaz: and the name of the captain of his army <i>was</i> Abner {father of light},^j the son of Ner, Saul's uncle.</p> <p>(51) And Kish <i>was</i> the father of Saul; and Ner the father of Abner <i>was</i> the son of Abiel.</p> <p>(52) And there was great war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him to himself.</p> <p>Chapter 15</p> <p>(1) Samuel also said to Saul, The LORD {Jehovah} sent me to anoint you <i>to be</i> king over His people, over Israel: now therefore listen to the voice of the words of the LORD {Jehovah}.</p> <p>(2) This is what the LORD {Jehovah} of hosts {armies; multitudes} says, I remember <i>that</i> which Amalek did to Israel, how he <i>ambushed</i> him in the way, when he came up from Egypt.^a</p> <p>(3) Now go and strike Amalek, and completely destroy all that they have, and do not spare them; but kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.</p> <p>(4) And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.</p> <p>(5) And Saul came to a city of Amalek, and laid wait in the valley.</p>
<p>14:50i - Ahimaaz {אֲחִימָאֵז} - brother of pleasantness</p> <p>14:50j - Abner {אֲבִנֵר} - father of light – Saul's cousin</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(6) And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.</p> <p>(7) And Saul smote the Amalekites from Havilah <i>until</i> thou comest to Shur, that is over against Egypt.</p> <p>(8) And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.</p> <p>(9) But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all <i>that was</i> good, and would not utterly destroy them: but every thing <i>that was</i> vile and refuse, that they destroyed utterly.</p> <p>(10) Then came the word of the LORD unto Samuel, saying,</p> <p>(11) It repenteth me that I have set up Saul <i>to be</i> king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.</p> <p>(12) And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.</p> <p>(13) And Samuel came to Saul: and Saul said unto him, Blessed <i>be</i> thou of the LORD: I have performed the commandment of the LORD.</p> <p>(14) And Samuel said, What <i>meaneth</i> then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?</p>	<p>(6) And Saul said to the Kenites, Go, depart from among the Amalekites, lest I destroy you with them: because you showed kindness to all the children of Israel, when they came up out of Egypt.^b So the Kenites departed from among the Amalekites.</p> <p>(7) And Saul struck the Amalekites from Havilah <i>until</i> you come to Shur, that is opposite Egypt.</p> <p>(8) And he took Agag the king of the Amalekites alive, and completely destroyed all the people with the edge of the sword.</p> <p>(9) But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatted calves, and the lambs, and all <i>that was</i> good, and would not completely destroy them: but everything <i>that was</i> vile and refuse, that they destroyed completely.</p> <p>(10) Then the word of the LORD {Jehovah} came to Samuel, saying,</p> <p>(11) <i>I regret that I have set up Saul to be king: because he has turned back from following Me, and has not performed My commandments.</i> And it grieved Samuel; and he cried to the LORD {Jehovah} all night.</p> <p>(12) And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, he set himself up a place, and has gone about, and passed on, and gone down to Gilgal.</p> <p>(13) And Samuel came to Saul: and Saul said to him, Blessed <i>are</i> you of the LORD {Jehovah}: I have performed the commandment of the LORD {Jehovah}.</p> <p>(14) And Samuel said, What then does this bleating of the sheep in my ears <i>mean</i>, and the lowing of the oxen which I hear?^{2c}</p>
<p>15:6b – Jg. 4:11 15:14&18c – The Lord had specifically commanded Saul to kill all the sheep and cattle [I Sam. 15:3]</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(15) And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.</p> <p>(16) Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.</p> <p>(17) And Samuel said, When thou <i>wast</i> little in thine own sight, <i>wast</i> thou not <i>made</i> the head of the tribes of Israel, and the LORD anointed thee king over Israel?</p> <p>(18) And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.</p> <p>(19) Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?</p> <p>(20) And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.</p> <p>(21) But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.</p> <p>(22) And Samuel said, Hath the LORD <i>as great</i> delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey <i>is</i> better than sacrifice, <i>and</i> to hearken than the fat of rams.</p>	<p>(15) And Saul said, They have brought them from the Amalekites: because the people spared the best of the sheep and of the oxen, to sacrifice to the LORD {Jehovah} your God; and the rest we have completely destroyed.</p> <p>(16) Then Samuel said to Saul, Stay, and I will tell you what the LORD {Jehovah} has said to me this night. And he said to him, Say on.</p> <p>(17) And Samuel said, When you <i>were</i> little in your own sight, <i>were</i> you not <i>made</i> the head of the tribes of Israel, and the LORD {Jehovah} anointed you king over Israel?</p> <p>(18) And the LORD {Jehovah} sent you on a journey, and said, <i>Go and completely destroy the sinners the Amalekites, and fight against them until they are consumed.</i>^c</p> <p>(19) Why then did you not obey the voice of the LORD {Jehovah}, but flew upon the spoil, and did evil in the sight of the LORD {Jehovah}?</p> <p>(20) And Saul said to Samuel, Yes, I have obeyed the voice of the LORD {Jehovah}, and have gone the way which the LORD {Jehovah} sent me, and have brought Agag the king of Amalek, and have completely destroyed the Amalekites.</p> <p>(21) But the people took of the spoil, sheep and oxen, the chief of the things which should have been completely destroyed, to sacrifice to the LORD {Jehovah} your God in Gilgal.</p> <p>(22) And Samuel said, Has the LORD {Jehovah} <i>as great</i> delight in burnt offerings and sacrifices, as in obeying the voice of the LORD {Jehovah}? Indeed, to obey <i>is</i> better than sacrifice, <i>and</i> to listen more than the fat of rams.</p>
<p>15:14&18c – The Lord had specifically commanded Saul to kill all the sheep and cattle [I Sam. 15:3]</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(23) For rebellion <i>is as</i> the sin of witchcraft, and stubbornness <i>is as</i> iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from <i>being</i> king.</p> <p>(24) And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.</p> <p>(25) Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.</p> <p>(26) And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.</p> <p>(27) And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.</p> <p>(28) And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, <i>that is</i> better than thou.</p> <p>(29) And also the Strength of Israel will not lie nor repent: for he <i>is</i> not a man, that he should repent.</p> <p>(30) Then he said, I have sinned: <i>yet</i> honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.</p> <p>(31) So Samuel turned again after Saul; and Saul worshipped the LORD.</p> <p>(32) Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.</p>	<p>(23) Because rebellion <i>is as</i> the sin of witchcraft, and stubbornness <i>is as</i> sin and idolatry. Because you have rejected the word of the LORD {Jehovah}, He has also rejected you from <i>being</i> king.</p> <p>(24) And Saul said to Samuel, I have sinned: because I have turned against the commandment of the LORD {Jehovah}, and your words: because I feared the people, and obeyed their voice.</p> <p>(25) Now I ask you therefore, pardon my sin, and turn again with me, that I may worship the LORD {Jehovah}.</p> <p>(26) And Samuel said to Saul, I will not return with you: because you have rejected the word of the LORD {Jehovah}, and the LORD {Jehovah} has rejected you from being king over Israel.</p> <p>(27) And as Samuel turned about to go away, he {Saul} laid hold upon the skirt of his {Samuel's} mantle, and it tore.</p> <p>(28) And Samuel said to him, The LORD {Jehovah} has torn the kingdom of Israel from you this day, and has given it to a neighbor of yours, who <i>is</i> better than you.</p> <p>(29) And also the Strength of Israel will not lie nor repent: because He <i>is</i> not a man, that He should repent.</p> <p>(30) Then he {Saul} said, I have sinned: <i>yet</i> I ask you to honor me now before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD {Jehovah} your God.</p> <p>(31) So Samuel turned again after Saul; and Saul worshiped the LORD {Jehovah}.</p> <p>(32) Then Samuel said, Bring here to me Agag the king of the Amalekites. And Agag came to him delicately. And Agag said, Surely the bitterness of death is past.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(33) And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.</p> <p>(34) Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.</p> <p>(35) And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.</p> <p>Chapter 16</p> <p>(1) And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.</p> <p>(2) And Samuel said, How can I go? if Saul hear <i>it</i>, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.</p> <p>(3) And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me <i>him</i> whom I name unto thee.</p> <p>(4) And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?</p> <p>(5) And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.</p>	<p>(33) And Samuel said, As your sword has made women childless, so shall your mother be childless among women. And Samuel cut Agag in pieces before the LORD {Jehovah} in Gilgal.</p> <p>(34) Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.</p> <p>(35) And Samuel did not come again to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD {Jehovah} repented that he had made Saul king over Israel.</p> <p>Chapter 16</p> <p>(1) And the LORD {Jehovah} said to Samuel, <i>How long will you mourn for Saul, since I have rejected him from reigning over Israel? fill your horn with oil, and go, I will send you to Jesse the Bethlehemite: because I have provided for Myself a king among his sons.</i></p> <p>(2) And Samuel said, How can I go? if Saul hears <i>it</i>, he will kill me. And the LORD {Jehovah} said, <i>Take a heifer with you, and say, I have come to sacrifice to the LORD {Jehovah}.</i></p> <p>(3) <i>And call Jesse to the sacrifice, and I will show you what you shall do: and you shall anoint to Me the one whom I tell to you.</i></p> <p>(4) And Samuel did that which the LORD {Jehovah} spoke, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Do you come peaceably?</p> <p>(5) And he said, Peaceably: I have come to sacrifice to the LORD {Jehovah}: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(6) And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed is before him.</p> <p>(7) But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for <i>the LORD seeth</i> not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.</p> <p>(8) Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.</p> <p>(9) Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.</p> <p>(10) Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.</p> <p>(11) And Samuel said unto Jesse, Are here all <i>thy</i> children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.</p> <p>(12) And he sent, and brought him in. Now he <i>was</i> ruddy, <i>and</i> withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.</p> <p>(13) Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.</p>	<p>(6) And it came to pass, when they had come, that he looked on Eliab, and said, Surely the LORD's {Jehovah's} anointed is before him.</p> <p>(7) But the LORD {Jehovah} said to Samuel, Do not look on his appearance, or on the height of his stature; because I have refused him: because <i>the LORD {Jehovah}</i> does not <i>see</i> as man sees; because man looks on the outward appearance, but the LORD {Jehovah} looks on the heart.</p> <p>(8) Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither has the LORD {Jehovah} chosen this one.</p> <p>(9) Then Jesse made Shammah to pass by. And he said, Neither has the LORD {Jehovah} chosen this one.</p> <p>(10) Again, Jesse made seven of his sons to pass before Samuel. And Samuel said to Jesse, The LORD {Jehovah} has not chosen these.</p> <p>(11) And Samuel said to Jesse, Are these all of <i>your</i> children? And he said, There remains yet the youngest, and, he keeps the sheep. And Samuel said to Jesse, Send and fetch him: because we will not sit down until he comes here.</p> <p>(12) And he sent, and brought him in. Now he <i>was</i> handsome, <i>and</i> beautiful in appearance, and pleasing to look at. And the LORD {Jehovah} said, Arise, anoint him: because this is he.</p> <p>(13) Then Samuel took the horn of oil, and anointed him in the midst of his brothers: and the Spirit of the LORD {Jehovah} came upon David from that day forward. So Samuel arose up, and went to Ramah.^a</p>
16:13a – I Sam. 25:1	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(14) But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.</p> <p>(15) And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.</p> <p>(16) Let our lord now command thy servants, <i>which are</i> before thee, to seek out a man, <i>who is</i> a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.</p> <p>(17) And Saul said unto his servants, Provide me now a man that can play well, and bring <i>him</i> to me.</p> <p>(18) Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, <i>that is</i> cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD <i>is</i> with him.</p> <p>(19) Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which <i>is</i> with the sheep.</p> <p>(20) And Jesse took an ass <i>laden</i> with bread, and a bottle of wine, and a kid, and sent <i>them</i> by David his son unto Saul.</p> <p>(21) And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.</p> <p>(22) And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.</p> <p>(23) And it came to pass, when the <i>evil</i> spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.</p>	<p>(14) But the Spirit of the LORD {Jehovah} departed from Saul, and an evil spirit from the LORD {Jehovah} troubled him.</p> <p>(15) And Saul's servants said to him, Look now, an evil spirit from God troubles you.</p> <p>(16) Let our lord now command your servants, <i>who are</i> before you, to seek out a man, <i>who is</i> a skillful player on a harp: and it shall come to pass, when the evil spirit from God is upon you, that he shall play with his hand, and you shall be well.</p> <p>(17) And Saul said to his servants, Provide me now a man who can play well, and bring <i>him</i> to me.</p> <p>(18) Then one of the servants answered, and said, I have seen a son of Jesse the Bethlehemite, <i>who is</i> skillful in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a handsome person, and the LORD {Jehovah} <i>is</i> with him.</p> <p>(19) Therefore Saul sent messengers to Jesse, and said, Send me David your son, who <i>is</i> with the sheep.</p> <p>(20) And Jesse took a donkey <i>loaded</i> with bread, and a bottle of wine, and a kid {goat}, and sent <i>them</i> by David his son to Saul.</p> <p>(21) And David came to Saul, and stood before him: and he loved him greatly; and he became his armor bearer.</p> <p>(22) And Saul sent to Jesse, saying, I ask you to let David, stand before me; because he has found favor in my sight.</p> <p>(23) And it came to pass, when the <i>evil</i> spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>Chapter 17</p> <p>(1) Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which <i>belongeth</i> to Judah, and pitched between Shochoh and Azekah, in Ephesdammim.</p> <p>(2) And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.</p> <p>(3) And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and <i>there was</i> a valley between them.</p> <p>(4) And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height <i>was</i> six cubits and a span.</p> <p>(5) And <i>he had</i> an helmet of brass upon his head, and he <i>was</i> armed with a coat of mail; and the weight of the coat <i>was</i> five thousand shekels of brass.</p> <p>(6) And <i>he had</i> greaves of brass upon his legs, and a target of brass between his shoulders.</p> <p>(7) And the staff of his spear <i>was</i> like a weaver's beam; and his spear's head <i>weighed</i> six hundred shekels of iron: and one bearing a shield went before him.</p>	<p>Chapter 17</p> <p>(1) Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which <i>belongs</i> to Judah, and pitched between Shochoh and Azekah, in Ephesdammim.</p> <p>(2) And Saul and the men of Israel were gathered together, and camped by the valley of Elah, and set the battle in array against the Philistines.</p> <p>(3) And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and <i>there was</i> a valley between them.</p> <p>(4) And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height <i>was</i> six cubits and a span {about 9 ft. 9 in.; 2.99 m.}.^a</p> <p>(5) And <i>he had</i> a helmet of brass upon his head, and he <i>was</i> armed with a coat of mail;^b and the weight of the coat <i>was</i> five thousand shekels of brass {about 125 lbs; 57.0 kg.}.^c</p> <p>(6) And <i>he had</i> brass plates upon his legs, and a shield of brass between his shoulders.</p> <p>(7) And the staff of his spear <i>was</i> like a weaver's beam; and his spear's head <i>weighed</i> six hundred shekels of iron {about 15.0 lbs.; 6.84 kg.}: and one carrying a shield went before him.</p>
<p>17:4a - 6 cubits and a span - a cubit is about 1.5 feet or 0.46 meters and a span is about 9 inches or about 0.23 meters, so six cubits and a span is about 9 foot 9 inches tall or 2.99 meters almost 3 meters tall.</p> <p>17:5b – coat of mail – fine netting made of metal used for armor</p> <p>17:5c - 5000 shekels - a shekel is about 0.4 ounces or 11.4 grams so 5000 shekels would be 2000 ounces or 125 lbs.; 57000 grams or 57.0 kilograms - see Appendix J: Bible Weights and Measures</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(8) And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set <i>your</i> battle in array? <i>am</i> not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.</p> <p>(9) If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.</p> <p>(10) And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.</p> <p>(11) When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.</p> <p>(12) Now David <i>was</i> the son of that Ephrathite of Bethlehem-judah, whose name <i>was</i> Jesse; and he had eight sons: and the man went among men <i>for</i> an old man in the days of Saul.</p> <p>(13) And the three eldest sons of Jesse went <i>and</i> followed Saul to the battle: and the names of his three sons that went to the battle <i>were</i> Eliab the firstborn, and next unto him Abinadab, and the third Shammah.</p> <p>(14) And David <i>was</i> the youngest: and the three eldest followed Saul.</p> <p>(15) But David went and returned from Saul to feed his father's sheep at Bethlehem.</p> <p>(16) And the Philistine drew near morning and evening, and presented himself forty days.</p> <p>(17) And Jesse said unto David his son, Take now for thy brethren an ephah of this parched <i>corn</i>, and these ten loaves, and run to the camp to thy brethren;</p>	<p>(8) And he stood and cried to the armies of Israel, and said to them, Why have you come out to set <i>your</i> battle in array? <i>am</i> I not a Philistine, and you servants to Saul? choose for yourselves a man {to fight} for you, and let him come down to me.</p> <p>(9) If he is able to fight with me, and to kill me, then we will be your servants: but if I prevail against him, and kill him, then you shall be our servants, and serve us.</p> <p>(10) And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.</p> <p>(11) When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.</p> <p>(12) Now David <i>was</i> the son of that Ephrathite of Bethlehem-judah, whose name <i>was</i> Jesse; and he had eight sons: and the man {Jesse} went among men <i>for</i> an old man in the days of Saul.</p> <p>(13) And the three eldest sons of Jesse went <i>and</i> followed Saul to the battle: and the names of his three sons that went to the battle <i>were</i> Eliab the firstborn, and next to him Abinadab, and the third Shammah.</p> <p>(14) And David <i>was</i> the youngest: and the three eldest followed Saul.</p> <p>(15) But David went and returned from Saul to feed his father's sheep at Bethlehem.</p> <p>(16) And the Philistine drew near morning and evening, and presented himself forty days.</p> <p>(17) And Jesse said to David his son, Take now for your brothers an ephah of this parched <i>corn</i> {about 6 gallons; 22.2 L.}, and these ten loaves {of bread}, and run to the camp to your brothers;</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(18) And carry these ten cheeses unto the captain of <i>their</i> thousand, and look how thy brethren fare, and take their pledge.</p> <p>(19) Now Saul, and they, and all the men of Israel, <i>were</i> in the valley of Elah, fighting with the Philistines.</p> <p>(20) And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.</p> <p>(21) For Israel and the Philistines had put the battle in array, army against army.</p> <p>(22) And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.</p> <p>(23) And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard <i>them</i>.</p> <p>(24) And all the men of Israel, when they saw the man, fled from him, and were sore afraid.</p> <p>(25) And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, <i>that</i> the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.</p> <p>(26) And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who <i>is</i> this uncircumcised Philistine, that he should defy the armies of the living God?</p>	<p>(18) And carry these ten cheeses to the captain of <i>their</i> thousand, and see how your brothers are, and bring something back that shows they are alright.</p> <p>(19) Now Saul, and they {Jesse's sons} and all the men of Israel, <i>were</i> in the valley of Elah, fighting with the Philistines.</p> <p>(20) And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host {army} was going forth to the fight, and shouted for the battle.</p> <p>(21) Because Israel and the Philistines had put the battle in array, army against army.</p> <p>(22) And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and greeted his brothers.</p> <p>(23) And as he talked with them, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spoke according to the same words: and David heard <i>them</i>.</p> <p>(24) And all the men of Israel, when they saw the man, fled from him, and were greatly afraid.</p> <p>(25) And the men of Israel said, Have you seen this man who has come up? surely to defy Israel he has come up: and it shall be, <i>that</i> the man who kills him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.</p> <p>(26) And David spoke to the men who stood by him, saying, What shall be done to the man who kills this Philistine, and takes away the reproach from Israel? because who <i>is</i> this uncircumcised Philistine, that he should defy the armies of the living God?</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(27) And the people answered him after this manner, saying, So shall it be done to the man that killeth him.</p> <p>(28) And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.</p> <p>(29) And David said, What have I now done? <i>Is there</i> not a cause?</p> <p>(30) And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.</p> <p>(31) And when the words were heard which David spake, they rehearsed <i>them</i> before Saul: and he sent for him.</p> <p>(32) And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.</p> <p>(33) And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou <i>art but</i> a youth, and he a man of war from his youth.</p> <p>(34) And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:</p> <p>(35) And I went out after him, and smote him, and delivered <i>it</i> out of his mouth: and when he arose against me, I caught <i>him</i> by his beard, and smote him, and slew him.</p> <p>(36) Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.</p>	<p>(27) And the people answered him after this manner, saying, So shall it be done to the man who kills him.</p> <p>(28) And Eliab his eldest brother heard when he spoke to the men; and Eliab's anger was kindled against David, and he said, Why have you come here? and with whom have you left those few sheep in the wilderness? I know your pride, and the naughtiness of your heart; because you have come down that you might see the battle.</p> <p>(29) And David said, What have I done now? <i>Is there</i> not a reason?</p> <p>(30) And he turned from him towards another, and spoke after the same manner: and the people answered him again after the former manner.</p> <p>(31) And when the words were heard which David spoke, they rehearsed <i>them</i> before Saul: and he sent for him.</p> <p>(32) And David said to Saul, Let no man's heart fail because of him; your servant will go and fight with this Philistine.</p> <p>(33) And Saul said to David, You are not able to go against this Philistine to fight with him: because you <i>are but</i> a youth, and he a man of war from his youth.</p> <p>(34) And David said to Saul, Your servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:</p> <p>(35) And I went out after him, and struck him, and delivered <i>it</i> out of his mouth: and when he arose against me, I caught <i>him</i> by his beard, and struck him, and killed him.</p> <p>(36) Your servant killed both the lion and the bear: and this uncircumcised Philistine shall be as one of them, since he has defied the armies of the living God.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(37) David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.</p> <p>(38) And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.</p> <p>(39) And David girded his sword upon his armour, and he assayed to go; for he had not proved <i>it</i>. And David said unto Saul, I cannot go with these; for I have not proved <i>them</i>. And David put them off him.</p> <p>(40) And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling <i>was</i> in his hand: and he drew near to the Philistine.</p> <p>(41) And the Philistine came on and drew near unto David; and the man that bare the shield <i>went</i> before him.</p> <p>(42) And when the Philistine looked about, and saw David, he disdained him: for he was <i>but</i> a youth, and ruddy, and of a fair countenance.</p> <p>(43) And the Philistine said unto David, <i>Am</i> I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.</p> <p>(44) And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.</p>	<p>(37) Furthermore David said, The LORD {Jehovah} Who delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine. And Saul said to David, Go, and the LORD {Jehovah} be with you.</p> <p>(38) And Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed himself with a coat of mail.</p> <p>(39) And David tied his sword upon his armor, and he tried to go; because he had not tested the armor. And David said to Saul, I cannot go with these; because I have not tested <i>them</i>. And David took them off.</p> <p>(40) And he took his staff in his hand, and chose for himself five smooth stones^d out of the brook, and put them in a shepherd's bag which he had, even in a pouch; and his sling <i>was</i> in his hand: and he drew near to the Philistine.</p> <p>(41) And the Philistine came on and drew near to David; and the man who carried the shield {of Goliath} <i>went</i> before him.</p> <p>(42) And when the Philistine looked about, and saw David, he despised him: because he was <i>but</i> a youth, and handsome, and of a fair appearance.</p> <p>(43) And the Philistine said to David, <i>Am</i> I a dog, that you come to me with sticks? And the Philistine cursed David by his gods.</p> <p>(44) And the Philistine said to David, Come to me, and I will give your flesh to the birds of the air, and to the beasts of the field.</p>
<p>17:40d - 5 smooth stones - 5 is the number for grace - see "Use of Numbers in Scripture" at: www.TheWordNotes.com - Although David at this time probably did not know it, Goliath had three brothers and a father still living [II Sam. 21:22]. By inspiration of the Holy Spirit, David was prepared should he have to kill all five family members!</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(45) Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.</p> <p>(46) This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.</p> <p>(47) And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands.</p> <p>(48) And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.</p> <p>(49) And David put his hand in his bag, and took thence a stone, and slang <i>it</i>, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.</p> <p>(50) So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but <i>there was</i> no sword in the hand of David.</p> <p>(51) Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.</p>	<p>(45) Then David said to the Philistine, You come to me with a sword, and with a spear, and with a shield: but I come to you in the Name of the LORD {Jehovah} of hosts {armies}, the God of the armies of Israel, Whom you have defied.</p> <p>(46) Today the LORD {Jehovah} will deliver you into my hand; and I will strike you, and remove your head from off of you; and I will give the dead bodies of the host {army} of the Philistines this day to the birds of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.</p> <p>(47) And all this assembly shall know that the LORD {Jehovah} saves not with sword and spear: because the battle is the LORD's {Jehovah's}, and He will give you into our hands.</p> <p>(48) And it came to pass, when the Philistine arose, and came and drew near to meet David, that David ran quickly towards the army to meet the Philistine.</p> <p>(49) And David put his hand into his bag, and took out a stone, and slung <i>it</i>, and struck the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.</p> <p>(50) So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine, and killed him; but <i>there was</i> no sword in the hand of David.</p> <p>(51) Therefore David ran, and stood upon the Philistine, and took his own sword, and drew it out of its sheath, and killed him, and cut off his head with it. And when the Philistines saw their champion was dead, they fled.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(52) And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.</p> <p>(53) And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.</p> <p>(54) And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.</p> <p>(55) And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.</p> <p>(56) And the king said, Enquire thou whose son the stripling is.</p> <p>(57) And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.</p> <p>(58) And Saul said to him, Whose son <i>art</i> thou, <i>thou</i> young man? And David answered, I <i>am</i> the son of thy servant Jesse the Bethlehemite.</p> <p>Chapter 18</p> <p>(1) And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.</p> <p>(2) And Saul took him that day, and would let him go no more home to his father's house.</p>	<p>(52) And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until you come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even to Gath, and to Ekron.</p> <p>(53) And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.</p> <p>(54) And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.</p> <p>(55) And when Saul saw David go forth against the Philistine, he asked Abner, the captain of the host {army}, Abner, whose son is this youth? And Abner said, As your soul lives, O king, I do not know.</p> <p>(56) And the king said, Inquire whose son the youth is.</p> <p>(57) And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.</p> <p>(58) And Saul said to him, Whose son <i>are</i> you, young man? And David answered, I <i>am</i> the son of your servant Jesse the Bethlehemite.</p> <p>Chapter 18</p> <p>(1) And it came to pass, when he had made an end of speaking to Saul, that the soul of Jonathan {Saul's son} was knit with the soul of David, and Jonathan loved him as his own soul.</p> <p>(2) And Saul took him that day, and would not let him return any more home to his father's house.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(3) Then Jonathan and David made a covenant, because he loved him as his own soul.</p> <p>(4) And Jonathan stripped himself of the robe that <i>was</i> upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.</p> <p>(5) And David went out whithersoever Saul sent him, <i>and</i> behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.</p> <p>(6) And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.</p> <p>(7) And the women answered <i>one another</i> as they played, and said, Saul hath slain his thousands, and David his ten thousands.</p> <p>(8) And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed <i>but</i> thousands: and <i>what</i> can he have more but the kingdom?</p> <p>(9) And Saul eyed David from that day and forward.</p> <p>(10) And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and <i>there was</i> a javelin in Saul's hand.</p> <p>(11) And Saul cast the javelin; for he said, I will smite David even to the wall <i>with it</i>. And David avoided out of his presence twice.</p>	<p>(3) Then Jonathan and David made a covenant, because he loved him as his own soul.</p> <p>(4) And Jonathan stripped himself of the robe that <i>was</i> upon him, and gave it to David, and his clothes, even to his sword, and to his bow, and to his belt.</p> <p>(5) And David went out wherever Saul sent him, <i>and</i> behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.</p> <p>(6) And it came to pass as they came, when David had returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tambourines, with joy, and with instruments of music.</p> <p>(7) And the women answered <i>one another</i> as they played, and said, Saul has killed his thousands, and David his ten thousands.</p> <p>(8) And Saul was very angry, and the saying displeased him; and he said, They have ascribed to David ten thousands, and to me they have ascribed <i>but</i> thousands: and <i>what</i> can he have more but the kingdom?</p> <p>(9) And Saul eyed David from that day and forward.</p> <p>(10) And it came to pass in the morning, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and <i>there was</i> a spear in Saul's hand.</p> <p>(11) And Saul cast the spear; because he said, I will strike David even to the wall <i>with it</i>. And David avoided out of his presence twice.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(12) And Saul was afraid of David, because the LORD was with him, and was departed from Saul.</p> <p>(13) Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.</p> <p>(14) And David behaved himself wisely in all his ways; and the LORD <i>was</i> with him.</p> <p>(15) Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.</p> <p>(16) But all Israel and Judah loved David, because he went out and came in before them.</p> <p>(17) And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD'S battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.</p> <p>(18) And David said unto Saul, Who <i>am</i> I? and what <i>is</i> my life, <i>or</i> my father's family in Israel, that I should be son in law to the king?</p> <p>(19) But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.</p> <p>(20) And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.</p> <p>(21) And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in <i>the one of the twain</i>.</p>	<p>(12) And Saul was afraid of David, because the LORD {Jehovah} was with him, and had departed from Saul.</p> <p>(13) Therefore Saul removed him from his presence, and made him his captain over a thousand; and he went out and came in before the people.</p> <p>(14) And David behaved himself wisely in all his ways; and the LORD {Jehovah} <i>was</i> with him.</p> <p>(15) Therefore when Saul saw that he behaved himself very wisely, he was afraid of him.</p> <p>(16) But all Israel and Judah loved David, because he went out and came in before them.</p> <p>(17) And Saul said to David, Look, my elder daughter Merab, I will give her to you to be your wife: only be valiant for me, and fight the LORD's {Jehovah's} battles. Because Saul said, Do not let not my hand be upon him, but let the hand of the Philistines be upon him.</p> <p>(18) And David said to Saul, Who <i>am</i> I? and what <i>is</i> my life, <i>or</i> my father's family in Israel, that I should be son-in-law to the king?</p> <p>(19) But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given to Adriel the Meholathite to be his wife.</p> <p>(20) And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.</p> <p>(21) And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Therefore Saul said to David, You shall this day be my son-in-law in <i>the one of the two</i>.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(22) And Saul commanded his servants, <i>saying</i>, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.</p> <p>(23) And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you <i>a light thing</i> to be a king's son in law, seeing that I <i>am</i> a poor man, and lightly esteemed?</p> <p>(24) And the servants of Saul told him, saying, On this manner spake David.</p> <p>(25) And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.</p> <p>(26) And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired.</p> <p>(27) Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.</p> <p>(28) And Saul saw and knew that the LORD <i>was</i> with David, and <i>that</i> Michal Saul's daughter loved him.</p> <p>(29) And Saul was yet the more afraid of David; and Saul became David's enemy continually.</p> <p>(30) Then the princes of the Philistines went forth: and it came to pass, after they went forth, <i>that</i> David behaved himself more wisely than all the servants of Saul; so that his name was much set by.</p>	<p>(22) And Saul commanded his servants, <i>saying</i>, Commune with David secretly, and say, See, the king has delight in you, and all his servants love you: now therefore be the king's son-in-law.</p> <p>(23) And Saul's servants spoke those words in the ears of David. And David said, Does it seem to you <i>a light thing</i> to be a king's son-in-law, since I <i>am</i> but a poor man, and lightly esteemed?</p> <p>(24) And the servants of Saul told him, saying, This is what David said.</p> <p>(25) And Saul said, This you shall say to David, The king does not desire any dowry, but one hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.</p> <p>(26) And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not expired.</p> <p>(27) Therefore David arose and went, he and his men, and killed of the Philistines two hundred men;^a and David brought their foreskins, and they gave them in full amount to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to be his wife.</p> <p>(28) And Saul saw and knew that the LORD {Jehovah} <i>was</i> with David, and <i>that</i> Michal Saul's daughter loved him.</p> <p>(29) And Saul was even more afraid of David; and Saul became David's enemy continually.</p> <p>(30) Then the princes of the Philistines went forth: and it came to pass, after they went forth, <i>that</i> David behaved himself more wisely than all the servants of Saul; so that his name was highly admired.</p>
18:27a – 200 Philistines – twice as many as Saul had asked for [18:25]	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>Chapter 19</p> <p>(1) And Saul spake to Jonathan his son, and to all his servants, that they should kill David.</p> <p>(2) But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret <i>place</i>, and hide thyself:</p> <p>(3) And I will go out and stand beside my father in the field where thou <i>art</i>, and I will commune with my father of thee; and what I see, that I will tell thee.</p> <p>(4) And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works <i>have been</i> to thee-ward very good:</p> <p>(5) For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest <i>it</i>, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?</p> <p>(6) And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain.</p> <p>(7) And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.</p> <p>(8) And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.</p> <p>(9) And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with <i>his</i> hand.</p>	<p>Chapter 19</p> <p>(1) And Saul spoke to Jonathan his son, and to all his servants, that they should kill David.</p> <p>(2) But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeks to kill you: I ask you now therefore, take heed to yourself until the morning, and stay in a secret <i>place</i>, and hide yourself:</p> <p>(3) And I will go out and stand beside my father in the field where you <i>are</i>, and I will commune with my father concerning you; and what I see, that I will tell you.</p> <p>(4) And Jonathan spoke good of David to Saul his father, and said to him, Do not let the king sin against his servant, against David; because he has not sinned against you, and because his works <i>have been</i> very good towards you:</p> <p>(5) Because he put his life in his hand, and killed the Philistine, and the LORD {Jehovah} brought a great salvation for all Israel: you saw <i>it</i>, and rejoiced: why then will you sin against innocent blood, to kill David without a cause?</p> <p>(6) And Saul listened to the voice of Jonathan: and Saul swore, As the LORD {Jehovah} lives, he shall not be killed.</p> <p>(7) And Jonathan called David, and Jonathan told him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.</p> <p>(8) And there was war again: and David went out, and fought with the Philistines, and killed them with a great slaughter; and they fled from him.</p> <p>(9) And the evil spirit from the LORD {Jehovah} was upon Saul, as he sat in his house with his spear in his hand: and David played {his harp} with <i>his</i> hand.^a</p>
19:9a – I Sam. 16:16-23	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(10) And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.</p> <p>(11) Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.</p> <p>(12) So Michal let David down through a window: and he went, and fled, and escaped.</p> <p>(13) And Michal took an image, and laid <i>it</i> in the bed, and put a pillow of goats' <i>hair</i> for his bolster, and covered <i>it</i> with a cloth.</p> <p>(14) And when Saul sent messengers to take David, she said, He <i>is</i> sick.</p> <p>(15) And Saul sent the messengers <i>again</i> to see David, saying, Bring him up to me in the bed, that I may slay him.</p> <p>(16) And when the messengers were come in, behold, <i>there was</i> an image in the bed, with a pillow of goats' <i>hair</i> for his bolster.</p> <p>(17) And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?</p> <p>(18) So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.</p> <p>(19) And it was told Saul, saying, Behold, David <i>is</i> at Naioth in Ramah.</p> <p>(20) And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing <i>as</i> appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.</p>	<p>(10) And Saul sought to strike David even to the wall with the spear; but he slipped away out of Saul's presence, and he threw the javelin into the wall: and David fled, and escaped that night.</p> <p>(11) Saul also sent messengers to David's house, to watch him, and to kill him in the morning: and Michal David's wife told him, saying, If you do not save your life tonight, tomorrow you shall be killed.</p> <p>(12) So Michal let David down through a window: and he went, and fled, and escaped.</p> <p>(13) And Michal took an image, and laid <i>it</i> in the bed, and put a pillow of goats' <i>hair</i> for his head, and covered <i>it</i> with a cloth.</p> <p>(14) And when Saul sent messengers to take David, she said, He <i>is</i> sick.</p> <p>(15) And Saul sent the messengers <i>again</i> to see David, saying, Bring him up to me in the bed, that I may kill him.</p> <p>(16) And when the messengers had come in, <i>there was</i> an image in the bed, with a pillow of goats' <i>hair</i> for his head.</p> <p>(17) And Saul said to Michal, Why have you deceived me so, and sent away my enemy, that he is escaped? And Michal answered Saul, He said to me, Let me go; why should I kill you?</p> <p>(18) So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and lived in Naioth.</p> <p>(19) And it was told Saul, saying, Look, David <i>is</i> at Naioth in Ramah.</p> <p>(20) And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing <i>as</i> appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(21) And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.</p> <p>(22) Then went he also to Ramah, and came to a great well that <i>is</i> in Sechu: and he asked and said, Where <i>are</i> Samuel and David? And <i>one</i> said, Behold, <i>they be</i> at Naioth in Ramah.</p> <p>(23) And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.</p> <p>(24) And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, <i>Is</i> Saul also among the prophets?</p> <p>Chapter 20</p> <p>(1) And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what <i>is</i> mine iniquity? and what <i>is</i> my sin before thy father, that he seeketh my life?</p> <p>(2) And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it <i>is</i> not so.</p> <p>(3) And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly <i>as</i> the LORD liveth, and <i>as</i> thy soul liveth, <i>there is</i> but a step between me and death.</p>	<p>(21) And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.</p> <p>(22) Then he also went to Ramah, and came to a great well that <i>is</i> in Sechu: and he asked and said, Where <i>are</i> Samuel and David? And <i>one</i> said, Look, <i>they are</i> at Naioth in Ramah.</p> <p>(23) And he went there to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.</p> <p>(24) And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Therefore they say, <i>Is</i> Saul also among the prophets?</p> <p>Chapter 20</p> <p>(1) And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what <i>is</i> my sin? and what <i>is</i> my sin before your father, that he seeks my life?</p> <p>(2) And he said to him, God forbid; you shall not die: look, my father will do nothing either great or small, but that he will tell it to me {first}: and why should my father hide this thing from me? it <i>is</i> not so.</p> <p>(3) And David swore, and said, Your father certainly knows that I have found grace in your eyes; and he said, Do not let Jonathan know this, lest he be grieved: but truly <i>as</i> the LORD {Jehovah} lives, and <i>as</i> your soul lives, <i>there is</i> but a step between me and death.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(4) Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do <i>it</i> for thee.</p> <p>(5) And David said unto Jonathan, Behold, to morrow <i>is</i> the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third <i>day</i> at even.</p> <p>(6) If thy father at all miss me, then say, David earnestly asked <i>leave</i> of me that he might run to Bethlehem his city: for <i>there</i> is a yearly sacrifice there for all the family.</p> <p>(7) If he say thus, <i>It</i> is well; thy servant shall have peace: but if he be very wroth, <i>then</i> be sure that evil is determined by him.</p> <p>(8) Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?</p> <p>(9) And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?</p> <p>(10) Then said David to Jonathan, Who shall tell me? or what <i>if</i> thy father answer thee roughly?</p> <p>(11) And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.</p> <p>(12) And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, <i>or</i> the third <i>day</i>, and, behold, <i>if there</i> be good toward David, and I then send not unto thee, and shew it thee;</p>	<p>(4) Then Jonathan said to David, Whatever your soul desires, I will even do <i>it</i> for you.</p> <p>(5) And David said to Jonathan, Look, tomorrow <i>is</i> the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field to the third <i>day</i> at evening.</p> <p>(6) If your father at all misses me, then say, David earnestly asked <i>leave</i> of me that he might run to Bethlehem his city: because <i>there</i> is a yearly sacrifice there for all the family.</p> <p>(7) If he says, <i>It</i> is well; your servant shall have peace: but if he is very angry, <i>then</i> be sure that evil is determined by him.</p> <p>(8) Therefore you shall deal kindly with your servant; because you have brought your servant into a covenant of the LORD {Jehovah} with you: nevertheless, if there is in me sin, then kill me yourself; because why should you bring me to your father?</p> <p>(9) And Jonathan said, Far be it from you: because if I knew certainly that evil were determined by my father to come upon you, then would I not tell it to you?</p> <p>(10) Then David said to Jonathan, Who shall tell me? or what <i>if</i> your father answers you roughly?</p> <p>(11) And Jonathan said to David, Come, and let us go out into the field. And they went out both of them into the field.</p> <p>(12) And Jonathan said to David, O LORD {Jehovah} God of Israel, when I have sounded out my father about tomorrow any time, <i>or</i> the third <i>day</i>, and, indeed, <i>if there</i> is good towards David, and I do not send to you, and reveal it to you;</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(13) The LORD do so and much more to Jonathan: but if it please my father <i>to do</i> thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.</p> <p>(14) And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:</p> <p>(15) But <i>also</i> thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.</p> <p>(16) So Jonathan made <i>a covenant</i> with the house of David, <i>saying</i>, Let the LORD even require <i>it</i> at the hand of David's enemies.</p> <p>(17) And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.</p> <p>(18) Then Jonathan said to David, To morrow <i>is</i> the new moon: and thou shalt be missed, because thy seat will be empty.</p> <p>(19) And <i>when</i> thou hast stayed three days, <i>then</i> thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was <i>in hand</i>, and shalt remain by the stone Ezel.</p> <p>(20) And I will shoot three arrows on the side <i>thereof</i>, as though I shot at a mark.</p> <p>(21) And, behold, I will send a lad, <i>saying</i>, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows <i>are</i> on this side of thee, take them; then come thou: for <i>there is</i> peace to thee, and no hurt; <i>as</i> the LORD liveth.</p> <p>(22) But if I say thus unto the young man, Behold, the arrows <i>are</i> beyond thee; go thy way: for the LORD hath sent thee away.</p>	<p>(13) The LORD {Jehovah} do so and much more to Jonathan: but if it pleases my father <i>to do</i> you evil, then I will tell it to you, and send you away, that you may go in peace: and the LORD {Jehovah} be with you, as He has been with my father.</p> <p>(14) And you shall show me the kindness of the LORD {Jehovah} not only while I yet live, that I not die:</p> <p>(15) But <i>also</i> you shall not cut off your kindness from my family forever: no, not when the LORD {Jehovah} has cut off the enemies of David everyone from the face of the earth.</p> <p>(16) So Jonathan made <i>a covenant</i> with the house of David, <i>saying</i>, Let the LORD {Jehovah} even require <i>it</i> at the hand of David's enemies.</p> <p>(17) And Jonathan caused David to swear again, because he loved him: because he loved him as he loved his own soul.</p> <p>(18) Then Jonathan said to David, Tomorrow <i>is</i> the new moon: and you will be missed, because your seat will be empty.</p> <p>(19) And <i>when</i> you have stayed three days, <i>then</i> you shall go down quickly, and come to the place where you hid yourself when the business was <i>in hand</i>, and shall remain by the stone Ezel {departure}.^a</p> <p>(20) And I will shoot three arrows beside it, as though I shot at a mark.</p> <p>(21) And, I will send a lad, <i>saying</i>, Go, find the arrows. If I expressly say to the lad, See, the arrows <i>are</i> on this side of you, take them; then come: because <i>there is</i> peace to you, and no harm; <i>as</i> the LORD {Jehovah} lives.</p> <p>(22) But if I say this to the young man, Look, the arrows <i>are</i> beyond you; go your way: because the LORD {Jehovah} has sent you away.</p>
20:19a – Ezel – departure – became a memorial to Jonathan's and David's friendship	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(23) And <i>as touching</i> the matter which thou and I have spoken of, behold, the LORD <i>be</i> between thee and me for ever.</p> <p>(24) So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.</p> <p>(25) And the king sat upon his seat, as at other times, <i>even</i> upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.</p> <p>(26) Nevertheless Saul did not say anything that day: because he thought, Something hath befallen him, he <i>is</i> not clean; surely he <i>is</i> not clean.</p> <p>(27) And it came to pass on the morrow, <i>which was</i> the second <i>day</i> of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?</p> <p>(28) And Jonathan answered Saul, David earnestly asked <i>leave</i> of me <i>to go</i> to Bethlehem:</p> <p>(29) And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me <i>to be there</i>: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.</p> <p>(30) Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious <i>woman</i>, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?</p> <p>(31) For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.</p>	<p>(23) And <i>concerning</i> the matter which you and I have spoken of, the LORD {Jehovah} <i>is</i> between you and me forever.</p> <p>(24) So David hid himself in the field: and when the new moon had come, the king sat down to eat meat.</p> <p>(25) And the king sat upon his seat, as at other times, <i>even</i> upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.</p> <p>(26) Nevertheless Saul did not say anything that day: because he thought, Something has happened to him, that he <i>is</i> not clean; surely he <i>is</i> not clean.</p> <p>(27) And it came to pass on the morning, <i>which was</i> the second <i>day</i> of the month, that David's place was empty: and Saul said to Jonathan his son, Why has the son of Jesse not come to eat meat, neither yesterday, nor today?</p> <p>(28) And Jonathan answered Saul, David earnestly asked <i>leave</i> of me <i>to go</i> to Bethlehem:</p> <p>(29) And he said, I ask you to let me go; because our family has a sacrifice in the city; and my brother, he has commanded me <i>to be there</i>: and now, if I have found favor in your eyes, I ask you to let me get away, and see my brothers. Therefore he <i>is</i> not coming to the king's table.</p> <p>(30) Then Saul's anger was kindled against Jonathan, and he said to him, You son of the perverse rebellious <i>woman</i>, do I not know that you have chosen the son of Jesse to your own confusion, and to the confusion of your mother's nakedness?</p> <p>(31) Because as long as the son of Jesse lives upon the ground, you shall not be established, nor your kingdom. Therefore now send and fetch him to me, because he shall surely die.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(32) And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?</p> <p>(33) And Saul cast a spear at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.</p> <p>(34) So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.</p> <p>(35) And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.</p> <p>(36) And he said unto his lad, Run, find out now the arrows which I shoot. <i>And</i> as the lad ran, he shot an arrow beyond him.</p> <p>(37) And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, <i>Is not the arrow beyond thee?</i></p> <p>(38) And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.</p> <p>(39) But the lad knew not any thing: only Jonathan and David knew the matter.</p> <p>(40) And Jonathan gave his artillery unto his lad, and said unto him, Go, carry <i>them</i> to the city.</p> <p>(41) <i>And</i> as soon as the lad was gone, David arose out of <i>a place</i> toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.</p>	<p>(32) And Jonathan answered Saul his father, and said to him, Why shall he be killed? what has he done?</p> <p>(33) And Saul cast a spear at him to strike him: by that Jonathan knew that his father had determined to kill David.</p> <p>(34) So Jonathan arose from the table in fierce anger, and ate no meat the second day of the month: because he was grieved for David, because his father had shamed him.</p> <p>(35) And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.</p> <p>(36) And he said to his lad, Run, find now the arrows which I shoot. <i>And</i> as the lad ran, he shot an arrow beyond him.</p> <p>(37) And when the lad had come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, <i>Is not the arrow beyond you?</i></p> <p>(38) And Jonathan cried after the lad, Make speed, go quickly, do not delay. And Jonathan's lad gathered up the arrows, and came to his master.</p> <p>(39) But the lad did not know anything: only Jonathan and David knew the matter.</p> <p>(40) And Jonathan gave his bow and arrows to his lad, and said to him, Go, carry <i>them</i> to the city.</p> <p>(41) <i>And</i> as soon as the lad was gone, David arose out of <i>a place</i> towards the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept with one another, until David exceeded.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(42) And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.</p> <p>Chapter 21</p> <p>(1) Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why <i>art</i> thou alone, and no man with thee?</p> <p>(2) And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed <i>my</i> servants to such and such a place.</p> <p>(3) Now therefore what is under thine hand? give <i>me</i> five <i>loaves of</i> bread in mine hand, or what there is present.</p> <p>(4) And the priest answered David, and said, <i>There is</i> no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.</p> <p>(5) And David answered the priest, and said unto him, Of a truth women <i>have been</i> kept from us about these three days, since I came out, and the vessels of the young men are holy, and <i>the bread is</i> in a manner common, yea, though it were sanctified this day in the vessel.</p>	<p>(42) And Jonathan said to David, Go in peace, since we have sworn both of us in the Name of the LORD {Jehovah}, saying, The LORD {Jehovah} is between me and you, and between my descendants and your descendants forever. And he arose and departed: and Jonathan returned to the city.</p> <p>Chapter 21</p> <p>(1) Then David came to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said to him, Why <i>have</i> you come alone, and no man is with you?^a</p> <p>(2) And David said to Ahimelech the priest, The king has sent me on a secret business, and has said to me, Let no man know anything of the about the business of which I am sending you, and what I have commanded you: and I have appointed <i>my</i> servants to such and such a place.</p> <p>(3) Now therefore what do you have? give <i>me</i> five <i>loaves of</i> bread, or whatever you have present.</p> <p>(4) And the priest answered David, and said, <i>I have</i> no common bread, but there is holy bread; if the young men have at least kept themselves from women.</p> <p>(5) And David answered the priest, and said to him, Truly women <i>have been</i> kept from us these three days, since I came out, and the vessels of the young men are holy, and <i>the bread is</i> in a common manner, yes, although it was sanctified today in the vessel.</p>
<p>21:1a – no man with you – actually David had men with him (see 21:4-5) but there apparently were none of Saul's ranking men with David which Ahimelech was used to seeing with David</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(6) So the priest gave him hallowed <i>bread</i>: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.</p> <p>(7) Now a certain man of the servants of Saul <i>was</i> there that day, detained before the LORD; and his name <i>was</i> Doeg, an Edomite, the chiefest of the herdmen that <i>belonged</i> to Saul.</p> <p>(8) And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.</p> <p>(9) And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it <i>is here</i> wrapped in a cloth behind the ephod: if thou wilt take that, take <i>it</i>: for <i>there is</i> no other save that here. And David said, <i>There is</i> none like that; give it me.</p> <p>(10) And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.</p> <p>(11) And the servants of Achish said unto him, <i>Is</i> not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?</p> <p>(12) And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.</p> <p>(13) And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.</p>	<p>(6) So the priest gave him holy <i>bread</i>:^b because there was no bread there except the holy bread, that was taken from before the LORD {Jehovah}, to put hot bread in the day when it was taken away.^c</p> <p>(7) Now a certain man of the servants of Saul <i>was</i> there that day, detained before the LORD {Jehovah}; and his name <i>was</i> Doeg, an Edomite, the head of the herdsmen who <i>belonged</i> to Saul.</p> <p>(8) And David said to Ahimelech, And is there not here under your hand spear or sword? because I have neither brought my sword nor my weapons with me, because the king's business required that I go quickly.</p> <p>(9) And the priest said, The sword of Goliath the Philistine, whom you killed in the valley of Elah, look, it <i>is here</i> wrapped in a cloth behind the ephod {priestly robe}: if you want to take that, take <i>it</i>: because <i>there is</i> no other except that here. And David said, <i>There is</i> none like that; give it to me.</p> <p>(10) And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.</p> <p>(11) And the servants of Achish said to him, <i>Is</i> this David not the king of the land? did they not sing to one another of him in dances, saying, Saul has killed his thousands, and David his ten thousands?</p> <p>(12) And David laid up these words in his heart, and was very afraid of Achish the king of Gath.</p> <p>(13) And he changed his behavior before them, and pretended to be mad in their hands, and scribbled on the doors of the gate, and let his spit fall down upon his beard.</p>
<p>21:6b – Mat. 12:3 21:6c – old bread swapped out for fresh bread on sabbath – Lev. 24:7-8</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(14) Then said Achish unto his servants, Lo, ye see the man is mad: wherefore <i>then</i> have ye brought him to me?</p> <p>(15) Have I need of mad men, that ye have brought this <i>fellow</i> to play the mad man in my presence? shall this <i>fellow</i> come into my house?</p> <p>Chapter 22</p> <p>(1) David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard <i>it</i>, they went down thither to him.</p> <p>(2) And every one <i>that was</i> in distress, and every one <i>that was</i> in debt, and every one <i>that was</i> discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.</p> <p>(3) And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, <i>and be</i> with you, till I know what God will do for me.</p> <p>(4) And he brought them before the king of Moab: and they dwe It with him all the while that David was in the hold.</p> <p>(5) And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.</p> <p>(6) When Saul heard that David was discovered, and the men that <i>were</i> with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants <i>were</i> standing about him;)</p>	<p>(14) Then Achish said to his servants, Look, see the man is mad: why <i>then</i> have you brought him to me?</p> <p>(15) Do I have need of mad men, that you have brought this <i>fellow</i> to play the mad man in my presence? shall this <i>fellow</i> come into my house?</p> <p>Chapter 22</p> <p>(1) David therefore departed from there, and escaped to the cave Adullam: and when his brothers and all his father's house heard <i>it</i>, they went down there to him.</p> <p>(2) And everyone who <i>was</i> in distress, and everyone who <i>was</i> in debt, and everyone who <i>was</i> discontented, gathered themselves to him; and he became a captain over them: and there were with him about four hundred men.</p> <p>(3) And David went from there to Mizpeh of Moab: and he said to the king of Moab, I ask you to let my father and my mother, come forth, <i>and be</i> with you, until I know what God will do for me.</p> <p>(4) And he brought them before the king of Moab: and they lived with him all the while that David was in the stronghold.</p> <p>(5) And the prophet Gad said to David, Do not stay in the stronghold; depart, and get yourself into the land of Judah. Then David departed, and came into the forest of Hareth.</p> <p>(6) When Saul heard that David was found, and the men who <i>were</i> with him, (now Saul stayed in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants <i>were</i> standing about him;)</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(7) Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, <i>and</i> make you all captains of thousands, and captains of hundreds;</p> <p>(8) That all of you have conspired against me, and <i>there is</i> none that sheweth me that my son hath made a league with the son of Jesse, and <i>there is</i> none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?</p> <p>(9) Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.</p> <p>(10) And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.</p> <p>(11) Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that <i>were</i> in Nob: and they came all of them to the king.</p> <p>(12) And Saul said, Hear now, thou son of Ahitub. And he answered, Here I <i>am</i>, my lord.</p> <p>(13) And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?</p> <p>(14) Then Ahimelech answered the king, and said, And who <i>is so</i> faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?</p>	<p>(7) Then Saul said to his servants who stood about him, Hear now, you Benjamites; will the son of Jesse give everyone of you fields and vineyards, <i>and</i> make you all captains of thousands, and captains of hundreds;</p> <p>(8) That all of you have conspired against me, and <i>there is</i> no one who has revealed to me that my son has made a league with the son of Jesse, and <i>there is</i> no one of you who is sorry for me, or revealed to me that my son has stirred up my servant against me, to lie in wait, as at this day?</p> <p>(9) Then Doeg the Edomite who was set over the servants of Saul said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.</p> <p>(10) And he inquired of the LORD {Jehovah} for him, and gave him food, and gave him the sword of Goliath the Philistine.</p> <p>(11) Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who <i>were</i> in Nob: and all of them came to the king.</p> <p>(12) And Saul said, Hear now, you son of Ahitub. And he answered, Here I <i>am</i>, my lord.</p> <p>(13) And Saul said to him, Why have you conspired against me, you and the son of Jesse, in that you have given him bread, and a sword, and have inquired of God for him, that he should rise against me, to lie in wait, as at this day?</p> <p>(14) Then Ahimelech answered the king, and said, And who <i>is so</i> faithful among all your servants as David, who is the king's son-in-law, and goes at your bidding, and is honorable in your house?</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(15) Did I then begin to enquire of God for him? be it far from me: let not the king impute <i>any</i> thing unto his servant, <i>nor</i> to all the house of my father: for thy servant knew nothing of all this, less or more.</p> <p>(16) And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.</p> <p>(17) And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also <i>is</i> with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.</p> <p>(18) And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.</p> <p>(19) And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.</p> <p>(20) And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.</p> <p>(21) And Abiathar shewed David that Saul had slain the LORD'S priests.</p> <p>(22) And David said unto Abiathar, I knew <i>it</i> that day, when Doeg the Edomite <i>was</i> there, that he would surely tell Saul: I have occasioned <i>the death</i> of all the persons of thy father's house.</p> <p>(23) Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou <i>shalt be</i> in safeguard.</p>	<p>(15) Did I then begin to inquire of God for him? Far be it from me: do not let the king impute <i>anything</i> to his servant, <i>nor</i> to all the house of my father: because your servant did not know anything of all this, less or more.</p> <p>(16) And the king said, You shall surely die, Ahimelech, you, and all your father's house.</p> <p>(17) And the king said to the footmen who stood about him, Turn, and kill the priests of the LORD {Jehovah}; because their hand also <i>is</i> with David, and because they knew when he fled, and did not reveal it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD {Jehovah}.</p> <p>(18) And the king said to Doeg, You turn and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and killed on that day eighty-five persons who wore a linen ephod {priestly robe}.</p> <p>(19) And Nob, the city of the priests, he struck with the edge of the sword, both men and women, children and nursing babies, and oxen, and donkeys, and sheep, with the edge of the sword.</p> <p>(20) And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.</p> <p>(21) And Abiathar revealed to David that Saul had killed the LORD's {Jehovah's} priests.</p> <p>(22) And David said to Abiathar, I knew <i>it</i> that day, when Doeg the Edomite <i>was</i> there, that he would surely tell Saul: I have caused <i>the death</i> of all the persons of your father's house.</p> <p>(23) Stay with me, do not be afraid: because he who seeks my life seeks your life: but with me you <i>shall be</i> safeguarded.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>Chapter 23</p> <p>(1) Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.</p> <p>(2) Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.</p> <p>(3) And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?</p> <p>(4) Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.</p> <p>(5) So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.</p> <p>(6) And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, <i>that</i> he came down <i>with</i> an ephod in his hand.</p> <p>(7) And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.</p> <p>(8) And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.</p> <p>(9) And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.</p> <p>(10) Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.</p>	<p>Chapter 23</p> <p>(1) Then they told David, saying, Look, the Philistines fight against Keilah, and they are robbing the threshing floors.</p> <p>(2) Therefore David inquired of the LORD {Jehovah}, saying, Shall I go and strike these Philistines? And the LORD {Jehovah} said to David, Go, and strike the Philistines, and save Keilah.</p> <p>(3) And David's men said to him, Look, we are afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?</p> <p>(4) Then David inquired of the LORD {Jehovah} yet again. And the LORD {Jehovah} answered him and said, Arise, go down to Keilah; because I will deliver the Philistines into your hand.</p> <p>(5) So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and struck them with a great slaughter. So David saved those who lived in Keilah.</p> <p>(6) And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, <i>that</i> he came down <i>with</i> an ephod {priestly robe} in his hand.</p> <p>(7) And it was told Saul that David had come to Keilah. And Saul said, God has delivered him into my hand; because he is shut in, by entering into a town that has gates and bars.</p> <p>(8) And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.</p> <p>(9) And David knew that Saul secretly practiced mischief against him; and he said to Abiathar the priest, Bring the ephod {priestly robe} here.</p> <p>(10) Then David said, O LORD {Jehovah} God of Israel, your servant has certainly heard that Saul seeks to come to Keilah, to destroy the city for my sake.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(11) Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.</p> <p>(12) Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver <i>thee</i> up.</p> <p>(13) Then David and his men, <i>which were</i> about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.</p> <p>(14) And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.</p> <p>(15) And David saw that Saul was come out to seek his life: and David <i>was</i> in the wilderness of Ziph in a wood.</p> <p>(16) And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.</p> <p>(17) And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.</p> <p>(18) And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.</p>	<p>(11) Will the men of Keilah deliver me up into his hand? will Saul come down, as Your servant has heard? I ask You, O LORD {Jehovah} God of Israel, tell Your servant. And the LORD {Jehovah} said, He will come down.</p> <p>(12) Then David asked, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD {Jehovah} said, They will deliver <i>you</i> up.</p> <p>(13) Then David and his men, <i>who were</i> about six hundred, arose and departed out of Keilah, and went wherever they could go. And it was told Saul that David had escaped from Keilah; and he did not go forth.</p> <p>(14) And David stayed in the wilderness in strongholds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God did not deliver him into his hand.</p> <p>(15) And David saw that Saul had come out to seek his life: and David <i>was</i> in the wilderness of Ziph in a wooded area.</p> <p>(16) And Jonathan Saul's son arose, and went to David into the woods, and strengthened his hand in God.</p> <p>(17) And he said to him, Do not be afraid: because the hand of Saul my father shall not find you; and you shall be king over Israel, and I shall be next to you; and that Saul my father also knows.</p> <p>(18) And the two of them made a covenant before the LORD {Jehovah}: and David stayed in the wooded area, and Jonathan returned to his house.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(19) Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which <i>is</i> on the south of Jeshimon?</p> <p>(20) Now therefore, O king, come down according to all the desire of thy soul to come down; and our part <i>shall be</i> to deliver him into the king's hand.</p> <p>(21) And Saul said, Blessed <i>be</i> ye of the LORD; for ye have compassion on me.</p> <p>(22) Go, I pray you, prepare yet, and know and see his place where his haunt is, <i>and</i> who hath seen him there: for it is told me <i>that</i> he dealeth very subtilly.</p> <p>(23) See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.</p> <p>(24) And they arose, and went to Ziph before Saul: but David and his men <i>were</i> in the wilderness of Maon, in the plain on the south of Jeshimon.</p> <p>(25) Saul also and his men went to seek <i>him</i>. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard <i>that</i>, he pursued after David in the wilderness of Maon.</p> <p>(26) And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.</p>	<p>(19) Then the Ziphites came up to Saul to Gibeah, saying, Does David not hide himself with us in strongholds in the woods, in the hill of Hachilah, which <i>is</i> on the south of Jeshimon?</p> <p>(20) Now therefore, O king, come down according to all the desire of your soul to come down; and our part <i>shall be</i> to deliver him into the king's hand.</p> <p>(21) And Saul said, Blessed <i>are</i> you of the LORD {Jehovah}; because you have compassion on me.</p> <p>(22) I ask you to go, and prepare, and know and see his place where his is hiding, <i>and</i> who has seen him there: because it is told me <i>that</i> he deals very subtly.</p> <p>(23) See therefore, and take knowledge of all the lurking places where he hides himself, and come again to me with the certainty, and I will go with you: and it shall come to pass, if he is in the land, that I will search him out throughout all the thousands of Judah.</p> <p>(24) And they arose, and went to Ziph before Saul: but David and his men <i>were</i> in the wilderness of Maon, in the plain on the south of Jeshimon.</p> <p>(25) Saul also and his men went to seek <i>him</i>. And they told David: therefore he came down into a cave in the rock, and lived in the wilderness of Maon. And when Saul heard <i>that</i>, he pursued after David in the wilderness of Maon.</p> <p>(26) And Saul went on this side of the mountain, and David and his men on the opposite side of the mountain: and David went quickly to get away for fear of Saul; because Saul and his men encircled David and his men to capture them.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(27) But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.</p> <p>(28) Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selahammahlekoth.</p> <p>(29) And David went up from thence, and dwelt in strong holds at Engedi.</p> <p>Chapter 24</p> <p>(1) And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.</p> <p>(2) Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.</p> <p>(3) And he came to the sheepecotes by the way, where <i>was</i> a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.</p> <p>(4) And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.</p> <p>(5) And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.</p>	<p>(27) But there came a messenger to Saul, saying, Hurry, and come; because the Philistines have invaded the land.</p> <p>(28) Therefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selahammahlekoth {rock of the divisions}.^a</p> <p>(29) And David went up from there, and lived in strongholds at Engedi.</p> <p>Chapter 24</p> <p>(1) And it came to pass, when Saul had returned from following the Philistines, that it was told him, saying, Indeed, David is in the wilderness of Engedi.</p> <p>(2) Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.</p> <p>(3) And he came to the flocks of sheep by the way, where there <i>was</i> a cave; and Saul went in to relieve himself: and David and his men remained around the sides of the inside of the cave.</p> <p>(4) And the men of David said to him, Indeed the day of which the LORD {Jehovah} said to you, Indeed, I will deliver your enemy into your hand, that you may do to him as it seems good to you. Then David arose, and quietly cut off the edge of Saul's robe.</p> <p>(5) And it came to pass afterward, that David's heart struck him, because he had cut off the edge of Saul's robe.</p>
23:28a - Selahammahlekoth {סלע המחלקות} - rock of the divisions	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(6) And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD'S anointed, to stretch forth mine hand against him, seeing he <i>is</i> the anointed of the LORD.</p> <p>(7) So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on <i>his</i> way.</p> <p>(8) David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.</p> <p>(9) And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?</p> <p>(10) Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and <i>some</i> bade <i>me</i> kill thee: but <i>mine eye</i> spared thee; and I said, I will not put forth mine hand against my lord; for he <i>is</i> the LORD'S anointed.</p> <p>(11) Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that <i>there is</i> neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.</p> <p>(12) The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.</p> <p>(13) As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.</p>	<p>(6) And he said to his men, The LORD {Jehovah} forbid that I should do this thing to my master, the LORD's {Jehovah's} anointed, to stretch forth my hand against him, since he <i>is</i> the anointed of the LORD {Jehovah}.</p> <p>(7) So David restrained his servants with these words, and would not allow them to rise against Saul. But Saul rose up out of the cave, and went on <i>his</i> way.</p> <p>(8) David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.</p> <p>(9) And David said to Saul, Why do you believe men's words, saying, Indeed, David seeks your harm?</p> <p>(10) Look, this day your own eyes have seen how that the LORD {Jehovah} had delivered you today into my hand in the cave: and <i>some</i> encouraged <i>me</i> to kill you: but <i>my eye</i> spared you; and I said, I will not put forth my hand against my lord; because he <i>is</i> the LORD's {Jehovah's} anointed.</p> <p>(11) Furthermore, my father, see, yes, see the edge of your robe in my hand: because I cut off the edge of your robe, and did not kill you, know and see that <i>there is</i> neither evil nor sin in my hand, and I have not sinned against you yet you hunt my soul to take it.</p> <p>(12) The LORD {Jehovah} judge between me and you, and the LORD {Jehovah} avenge me of you: but my hand shall not be upon you</p> <p>(13) As the proverb of the ancients says, Wickedness proceeds from the wicked: but my hand shall not be upon you.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(14) After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.</p> <p>(15) The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.</p> <p>(16) And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, <i>Is</i> this thy voice, my son David? And Saul lifted up his voice, and wept.</p> <p>(17) And he said to David, Thou <i>art</i> more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.</p> <p>(18) And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not.</p> <p>(19) For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.</p> <p>(20) And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.</p> <p>(21) Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.</p> <p>(22) And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.</p>	<p>(14) After whom is the king of Israel come out? after whom do you pursue? after a dead dog, after a flea.</p> <p>(15) The LORD {Jehovah} therefore be judge, and judge between me and you, and see, and plead my cause, and deliver me out of your hand.</p> <p>(16) And it came to pass, when David had made an end of speaking these words to Saul, that Saul said, <i>Is</i> this your voice, my son David? And Saul lifted up his voice, and wept.</p> <p>(17) And he said to David, you <i>are</i> more righteous than I: because you have rewarded me good, whereas I have rewarded you evil.</p> <p>(18) And you have shown today how you have dealt well with me: because when the LORD {Jehovah} had delivered me into your hand, you did not kill me.</p> <p>(19) Because if a man finds his enemy, will he let him go well away? therefore the LORD {Jehovah} reward you well for what you have done to me this day.</p> <p>(20) And now, see, I know well that you shall surely be king, and that the kingdom of Israel shall be established in your hand.</p> <p>(21) Swear now therefore to me by the LORD {Jehovah}, that you will not cut off my offspring after me, and that you will not destroy my name out of my father's house.</p> <p>(22) And David swore to Saul. And Saul went home; but David and his men went up to the stronghold.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>Chapter 25</p> <p>(1) And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.</p> <p>(2) And <i>there was</i> a man in Maon, whose possessions <i>were</i> in Carmel; and the man <i>was</i> very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.</p> <p>(3) Now the name of the man <i>was</i> Nabal; and the name of his wife Abigail: and <i>she was</i> a woman of good understanding, and of a beautiful countenance: but the man <i>was</i> churlish and evil in his doings; and he <i>was</i> of the house of Caleb.</p> <p>(4) And David heard in the wilderness that Nabal did shear his sheep.</p> <p>(5) And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:</p> <p>(6) And thus shall ye say to him that liveth <i>in prosperity</i>, Peace <i>be</i> both to thee, and peace <i>be</i> to thine house, and peace <i>be</i> unto all that thou hast.</p> <p>(7) And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.</p>	<p>Chapter 25</p> <p>(1) And Samuel died;^a and all the Israelites were gathered together, and cried for him, and buried him in his house at Ramah.^b And David arose, and went down to the wilderness of Paran.</p> <p>(2) And <i>there was</i> a man in Maon, whose possessions <i>were</i> in Carmel; and the man <i>was</i> very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.</p> <p>(3) Now the name of the man <i>was</i> Nabal {fool};^c and the name of his wife Abigail {source of joy};^d and <i>she was</i> a woman of good understanding, and of a beautiful appearance: but the man <i>was</i> cruel and evil in things he did; and he <i>was</i> of the house of Caleb.</p> <p>(4) And David heard in the wilderness that Nabal was shearing his sheep.</p> <p>(5) And David sent out ten young men, and David said to the young men, Get yourselves up to Carmel, and go to Nabal, and greet him in my name:</p> <p>(6) And so you shall say to him who lives <i>in prosperity</i>, May peace <i>be</i> both to you, and to your house, and peace <i>be</i> to all that you have.</p> <p>(7) And now I have heard that you have shearers: now your shepherds who were with us, we have not harmed, neither was there anything missing from them, all the while they were in Carmel.</p>
<p>25:1a - 16:13a – We're not told how old Samuel was when he began to judge Israel or how old he was when he anointed Saul as king or David. According to Josephus, Samuel judged Israel 20 years before Saul became king and he died not long after anointing David to be the next king over Israel {I Sam. 16:3}. See Appendix G: World Time Line of Biblical History.</p> <p>25:1b – Samuel's home in Ramah – see I Sam. 16:13</p> <p>25:3c - Nabal {נבל} - fool</p> <p>25:3d - Abigail {אביגיל} - father (source) of joy</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(8) Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.</p> <p>(9) And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.</p> <p>(10) And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master.</p> <p>(11) Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give <i>it</i> unto men, whom I know not whence they <i>be</i>?</p> <p>(12) So David's young men turned their way, and went again, and came and told him all those sayings.</p> <p>(13) And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.</p> <p>(14) But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.</p> <p>(15) But the men <i>were</i> very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:</p> <p>(16) They were a wall unto us both by night and day, all the while we were with them keeping the sheep.</p>	<p>(8) Ask your young men, and they will tell you. Therefore let the young men find favor in your eyes: because we come in a good day: I ask you to give, whatever comes to your hand to your servants, and to your son David.</p> <p>(9) And when David's young men came, they spoke to Nabal according to all those words in the name of David, and ceased.</p> <p>(10) And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there are many servants now a days who break away from their master.</p> <p>(11) Shall I then take my bread, and my water, and my meat that I have killed for my shearers, and give <i>it</i> to men, whom I do not know where they <i>are</i> from?</p> <p>(12) So David's young men returned, and came and told him all that he {Nabal} said.</p> <p>(13) And David said to his men, Let every man put on his sword. And every man put on his sword; and David also put on his sword: and there went up after David about four hundred men; and two hundred stayed by their stuff.</p> <p>(14) But one of the young men told Abigail, Nabal's wife, saying, Indeed, David sent messengers out of the wilderness to greet our master; and he cursed at them.</p> <p>(15) But the men <i>were</i> very good to us, and we were not hurt, neither have we missed anything, as long as we were friendly with them, when we were in the fields:</p> <p>(16) They were a wall to us both by night and day, all the while we were with them keeping the sheep.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(17) Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he <i>is such</i> a son of Belial, that <i>a man</i> cannot speak to him.</p> <p>(18) Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched <i>corn</i>, and an hundred clusters of raisins, and two hundred cakes of figs, and laid <i>them</i> on asses.</p> <p>(19) And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.</p> <p>(20) And it was <i>so, as</i> she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.</p> <p>(21) Now David had said, Surely in vain have I kept all that this <i>fellow</i> hath in the wilderness, so that nothing was missed of all that <i>pertained</i> unto him: and he hath requited me evil for good.</p> <p>(22) So and more also do God unto the enemies of David, if I leave of all that <i>pertain</i> to him by the morning light any that pisseth against the wall.</p> <p>(23) And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,</p> <p>(24) And fell at his feet, and said, Upon me, my lord, <i>upon me let this</i> iniquity <i>be</i>: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.</p>	<p>(17) Now therefore know and consider what you will do; because evil is determined against our master, and against all his household: because he <i>is such</i> a son of Belial {wickedness},^e that <i>a man</i> cannot speak to him.</p> <p>(18) Then Abigail rose up quickly, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched <i>corn</i>, and one hundred clusters of raisins, and two hundred cakes of figs, and laid <i>them</i> on donkeys.</p> <p>(19) And she said to her servants, Go on before me; indeed, I am coming after you. But she did not tell her husband Nabal.</p> <p>(20) And it was <i>so, as</i> she rode on the donkey, that she came down by the hidden path {ravine} of the hill, and, David and his men came down in front of her; and she met them.</p> <p>(21) Now David had said, Surely in vain I have kept all that this <i>fellow</i> has in the wilderness, so that nothing was missed of all that <i>belonged</i> to him: and he has repaid me evil for good.</p> <p>(22) So and more also may God do to the enemies of David, if I leave any males of all that <i>belongs</i> to him by the morning light.</p> <p>(23) And when Abigail saw David, she quickly climbed off the donkey, and fell before David on her face, and bowed herself to the ground,</p> <p>(24) And fell at his feet, and said, Upon me, my lord, <i>upon me let this</i> sin <i>be</i>: and I beg you let your handmaid speak in your hearing, and hear the words of your handmaid.</p>
25:17e - Belial {בלעל} - worthlessness, wickedness	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(25) Let not my lord, I pray thee, regard this man of Belial, <i>even</i> Nabal: for as his name <i>is</i>, so <i>is</i> he; Nabal <i>is</i> his name, and folly <i>is</i> with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.</p> <p>(26) Now therefore, my lord, <i>as</i> the LORD liveth, and <i>as</i> thy soul liveth, seeing the LORD hath withholden thee from coming to <i>shed</i> blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.</p> <p>(27) And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.</p> <p>(28) I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee <i>all</i> thy days.</p> <p>(29) Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, <i>as out of</i> the middle of a sling.</p> <p>(30) And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;</p>	<p>(25) I ask you, do not let not my lord, regard this man of Belial {wickedness}, <i>even</i> Nabal {fool}: because as his name <i>is</i>, so <i>is</i> he; Nabal {fool} <i>is</i> his name, and folly <i>is</i> with him: but I your handmaid did not see the young men of my lord, whom you sent.</p> <p>(26) Now therefore, my lord, <i>as</i> the LORD {Jehovah} lives, and <i>as</i> your soul lives, since the LORD {Jehovah} has withheld you from coming to <i>shed</i> blood, and from avenging yourself with your own hand, now let your enemies, and those who seek evil to my lord, be as Nabal.</p> <p>(27) And now this blessing which your handmaid has brought to my lord, let it even be given to the young men who follow my lord.</p> <p>(28) I beg you, forgive the sin of your handmaid: because the LORD {Jehovah} will certainly make my lord a sure house; because my lord fights the battles of the LORD {Jehovah}, and evil has not been found in you <i>all</i> your days.</p> <p>(29) Yet a man has risen to pursue you, and to seek your soul: but the soul of my lord shall be bound in the bundle of life with the LORD {Jehovah} your God; and the souls of your enemies, these He shall sling out, <i>as out of</i> the middle of a sling.</p> <p>(30) And it shall come to pass, when the LORD {Jehovah} shall have done to my lord according to all the good that He has spoken concerning you, and shall have appointed you ruler over Israel;</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(31) That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.</p> <p>(32) And David said to Abigail, Blessed <i>be</i> the LORD God of Israel, which sent thee this day to meet me:</p> <p>(33) And blessed <i>be</i> thy advice, and blessed <i>be</i> thou, which hast kept me this day from coming to <i>shed</i> blood, and from avenging myself with mine own hand.</p> <p>(34) For in very deed, <i>as</i> the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.</p> <p>(35) So David received of her hand <i>that</i> which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.</p> <p>(36) And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart <i>was</i> merry within him, for he <i>was</i> very drunken: wherefore she told him nothing, less or more, until the morning light.</p> <p>(37) But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became <i>as</i> a stone.</p> <p>(38) And it came to pass about ten days <i>after</i>, that the LORD smote Nabal, that he died.</p>	<p>(31) That this shall be no grief to you, nor offense of heart to my lord, either that you have shed blood without cause, or that my lord has avenged himself: but when the LORD {Jehovah} shall have dealt well with my lord, then remember your handmaid.</p> <p>(32) And David said to Abigail, Blessed <i>is</i> the LORD {Jehovah} God of Israel, Who sent you this day to meet me:</p> <p>(33) And blessed <i>is</i> your advice, and blessed <i>are</i> you, who have kept me this day from coming to <i>shed</i> blood, and from avenging myself with my own hand.</p> <p>(34) Because as surely, <i>as</i> the LORD {Jehovah} God of Israel lives, Who has kept me back from hurting you, if you had not quickly come to meet me, surely there would not have been left to Nabal any male by the morning light.</p> <p>(35) So David received of her hand <i>that</i> which she had brought to him, and said to her, Go up in peace to your house; I have listened to your voice, and have accepted your person.</p> <p>(36) And Abigail came to Nabal; and, he held a feast in his house, like the feast of a king; and Nabal's heart <i>was</i> merry within him, because he <i>was</i> very drunken: therefore she told him nothing, less or more, until the morning light.</p> <p>(37) But it came to pass in the morning, when the wine had gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became <i>as</i> a stone.</p> <p>(38) And it came to pass about ten days <i>later</i>, that the LORD {Jehovah} struck Nabal, that he died.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(39) And when David heard that Nabal was dead, he said, Blessed <i>be</i> the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.</p> <p>(40) And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.</p> <p>(41) And she arose, and bowed herself on <i>her</i> face to the earth, and said, Behold, <i>let</i> thine handmaid <i>be</i> a servant to wash the feet of the servants of my lord.</p> <p>(42) And Abigail hastened, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife.</p> <p>(43) David also took Ahinoam of Jezreel; and they were also both of them his wives.</p> <p>(44) But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which <i>was</i> of Gallim.</p> <p>Chapter 26</p> <p>(1) And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, <i>which is</i> before Jeshimon?</p> <p>(2) Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.</p>	<p>(39) And when David heard that Nabal was dead, he said, Blessed <i>is</i> the LORD {Jehovah}, Who has pleaded the cause of my reproach from the hand of Nabal, and has kept his servant from evil: because the LORD {Jehovah} has returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to himself for a wife.</p> <p>(40) And when the servants of David had come to Abigail to Carmel, they spoke to her, saying, David sent us to you, to take you to himself for a wife.</p> <p>(41) And she arose, and bowed herself on <i>her</i> face to the earth, and said, Look, <i>let</i> your handmaid <i>be</i> a servant to wash the feet of the servants of my lord.</p> <p>(42) And Abigail quickly arose, and rode upon a donkey, with five young women of hers went with her; and she went after the messengers of David, and became his wife.</p> <p>(43) David also took Ahinoam of Jezreel; and both of them became his wives.</p> <p>(44) But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, who <i>was</i> of Gallim.</p> <p>Chapter 26</p> <p>(1) And the Ziphites came to Saul to Gibeah, saying, Does not David hide himself in the hill of Hachilah, <i>which is</i> before Jeshimon?</p> <p>(2) Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(3) And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.</p> <p>(4) David therefore sent out spies, and understood that Saul was come in very deed.</p> <p>(5) And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.</p> <p>(6) Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.</p> <p>(7) So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.</p> <p>(8) Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not <i>smite</i> him the second time.</p> <p>(9) And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless?</p> <p>(10) David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.</p>	<p>(3) And Saul encamped in the hill of Hachilah, which is before Jeshimon, by the way. But David stayed in the wilderness, and he saw that Saul came after him into the wilderness.</p> <p>(4) David therefore sent out spies, and understood that Saul had indeed come.</p> <p>(5) And David arose, and came to the place where Saul had camped: and David saw the place where Saul lay, and Abner the son of Ner, the captain of his host {army}: and Saul lay in the trench, and the people camped all around him.</p> <p>(6) Then David answered and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with you.</p> <p>(7) So David and Abishai came to the people by night: and, Saul lay sleeping within the trench, and his spear stuck in the ground at his head: but Abner and the people lay all around him.</p> <p>(8) Then Abishai said to David, God has delivered your enemy into your hand this day: now therefore, I ask you, let me strike him, with the spear even to the earth at once, and I will not <i>strike</i> him the second time.</p> <p>(9) And David said to Abishai, Do not destroy him: because who can stretch forth his hand against the LORD's {Jehovah's} anointed, and be guiltless?</p> <p>(10) David furthermore said, As the LORD {Jehovah} lives, the LORD {Jehovah} shall strike him; or his day shall come to die; or he shall descend into battle, and perish.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(11) The LORD forbid that I should stretch forth mine hand against the LORD'S anointed: but, I pray thee, take thou now the spear that <i>is</i> at his bolster, and the cruse of water, and let us go.</p> <p>(12) So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw <i>it</i>, nor knew <i>it</i>, neither awaked: for they <i>were</i> all asleep; because a deep sleep from the LORD was fallen upon them.</p> <p>(13) Then David went over to the other side, and stood on the top of an hill afar off; a great space <i>being</i> between them:</p> <p>(14) And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who <i>art</i> thou <i>that</i> criest to the king?</p> <p>(15) And David said to Abner, <i>Art</i> not thou a <i>valiant</i> man? and who <i>is</i> like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.</p> <p>(16) This thing <i>is</i> not good that thou hast done. As the LORD liveth, ye <i>are</i> worthy to die, because ye have not kept your master, the LORD'S anointed. And now see where the king's spear <i>is</i>, and the cruse of water that <i>was</i> at his bolster.</p> <p>(17) And Saul knew David's voice, and said, <i>Is</i> this thy voice, my son David? And David said, <i>It is</i> my voice, my lord, O king.</p> <p>(18) And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil <i>is</i> in mine hand?</p>	<p>(11) The LORD {Jehovah} forbid that I should stretch forth my hand against the LORD's {Jehovah's} anointed: but, I ask you, take now the spear that <i>is</i> at his head, and the bottle of water, and let us go.</p> <p>(12) So David took the spear and the bottle of water from beside Saul's head; and they left, and no man saw <i>it</i>, nor knew <i>it</i>, neither awakened: because they <i>were</i> all asleep; because a deep sleep from the LORD {Jehovah} had fallen upon them.</p> <p>(13) Then David went over to the other side, and stood on the top of a hill afar off; a great space <i>being</i> between them:</p> <p>(14) And David cried to the people, and to Abner the son of Ner, saying, Do you not answer, Abner? Then Abner answered and said, Who <i>are</i> you <i>who</i> cries out to the king?</p> <p>(15) And David said to Abner, <i>Are</i> you not a <i>valiant</i> man? and who <i>is</i> like to you in Israel? why then have you not kept your lord the king? because there came one of the people in to destroy the king your lord.</p> <p>(16) This thing <i>is</i> not good that you have done. As the LORD {Jehovah} lives, you <i>are</i> worthy to die, because you have not kept your master, the LORD's {Jehovah's} anointed. And now see where the king's spear <i>is</i>, and the bottle of water that <i>was</i> at his head.</p> <p>(17) And Saul knew David's voice, and said, <i>Is</i> this your voice, my son David? And David said, <i>It is</i> my voice, my lord, O king.</p> <p>(18) And he said, Why does my lord so pursue after his servant? what have I done? or what evil <i>is</i> in my hand?</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(19) Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if <i>they be</i> the children of men, cursed <i>be</i> they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods.</p> <p>(20) Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.</p> <p>(21) Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.</p> <p>(22) And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.</p> <p>(23) The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into <i>my</i> hand to day, but I would not stretch forth mine hand against the LORD'S anointed.</p> <p>(24) And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.</p> <p>(25) Then Saul said to David, Blessed <i>be</i> thou, my son David: thou shalt both do great <i>things</i>, and also shalt still prevail. So David went on his way, and Saul returned to his place.</p>	<p>(19) Now therefore, I ask you, let my lord the king hear the words of his servant. If the LORD {Jehovah} has stirred you up against me, let him accept an offering: but if <i>they are</i> the children of men, cursed <i>are</i> they before the LORD {Jehovah}; because they have driven me out this day from staying in the inheritance of the LORD {Jehovah}, saying, Go, serve other gods.</p> <p>(20) Now therefore, do not let my blood fall to the earth before the face of the LORD {Jehovah}: because the king of Israel has come out to seek a flea, as when one hunts a partridge in the mountains.</p> <p>(21) Then Saul said, I have sinned: return, my son David: because I will no more do you harm, because my soul was precious in your eyes this day: indeed, I have played the fool, and have erred exceedingly.</p> <p>(22) And David answered and said, Look the king's spear! and let one of the young men come over and fetch it.</p> <p>(23) The LORD {Jehovah} render to every man His righteousness and His faithfulness: because the LORD {Jehovah} delivered you into <i>my</i> hand today, but I would not stretch forth my hand against the LORD's {Jehovah's} anointed.</p> <p>(24) And, indeed, as your life was valued this day in my eyes, so let my life be valued in the eyes of the LORD {Jehovah}, and let Him deliver me out of all tribulation.</p> <p>(25) Then Saul said to David, Blessed <i>are</i> you, my son David: you shall both do great <i>things</i>, and also shall still prevail. So David went on his way, and Saul returned to his place.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>Chapter 27</p> <p>(1) And David said in his heart, I shall now perish one day by the hand of Saul: <i>there is</i> nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.</p> <p>(2) And David arose, and he passed over with the six hundred men that <i>were</i> with him unto Achish, the son of Maoch, king of Gath.</p> <p>(3) And David dwelt with Achish at Gath, he and his men, every man with his household, <i>even</i> David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.</p> <p>(4) And it was told Saul that David was fled to Gath: and he sought no more again for him.</p> <p>(5) And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?</p> <p>(6) Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.</p> <p>(7) And the time that David dwelt in the country of the Philistines was a full year and four months.</p> <p>(8) And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those <i>nations were</i> of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.</p>	<p>Chapter 27</p> <p>(1) And David said in his heart, I shall now perish one day by the hand of Saul: <i>there is</i> nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so I shall escape out of his hand.</p> <p>(2) And David arose, and he passed over with the six hundred men who <i>were</i> with him to Achish, the son of Maoch, king of Gath.</p> <p>(3) And David lived with Achish at Gath, he and his men, every man with his household, <i>even</i> David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.</p> <p>(4) And it was told Saul that David had fled to Gath: and he did not seek him anymore.</p> <p>(5) And David said to Achish, If I have now found grace in your eyes, let them give me a place in some town in the country, that I may live there: because why should your servant live in the royal city with you?</p> <p>(6) Then Achish gave him Ziklag that day: therefore Ziklag belongs to the kings of Judah to this day.</p> <p>(7) And the time that David lived in the country of the Philistines was a full year and four months.</p> <p>(8) And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: because those <i>nations were</i> of old those who lived in the land, as you go to Shur, even to the land of Egypt.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(9) And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.</p> <p>(10) And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.</p> <p>(11) And David saved neither man nor woman alive, to bring <i>tidings</i> to Gath, saying, Lest they should tell on us, saying, So did David, and so <i>will be</i> his manner all the while he dwelleth in the country of the Philistines.</p> <p>(12) And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.</p> <p>Chapter 28</p> <p>(1) And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.</p> <p>(2) And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.</p> <p>(3) Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.</p>	<p>(9) And David struck the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the donkeys, and the camels, and the clothing, and returned, and came to Achish.</p> <p>(10) And Achish said, Where have you made a road today? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.</p> <p>(11) And David saved neither man nor woman alive, to bring news to Gath, saying, Lest they should tell on us, saying, So did David, and so <i>will be</i> his manner all the while he lives in the country of the Philistines.</p> <p>(12) And Achish believed David, saying, He has made his people Israel completely despise him; therefore he shall be my servant forever.</p> <p>Chapter 28</p> <p>(1) And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said to David, Do you know assuredly, that you shall go out with me to battle, you and your men.</p> <p>(2) And David said to Achish, Surely you shall know what your servant can do. And Achish said to David, Therefore I will make you keeper of my head forever.</p> <p>(3) Now Samuel was dead, and all Israel had cried for him, and buried him in Ramah, even in his own city. And Saul had put away those who had familiar spirits, and the wizards, out of the land.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(4) And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.</p> <p>(5) And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.</p> <p>(6) And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.</p> <p>(7) Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, <i>there is</i> a woman that hath a familiar spirit at Endor.</p> <p>(8) And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me <i>him</i> up, whom I shall name unto thee.</p> <p>(9) And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?</p> <p>(10) And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.</p> <p>(11) Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.</p>	<p>(4) And the Philistines gathered themselves together, and came and camped in Shunem: and Saul gathered all Israel together, and they camped in Gilboa.</p> <p>(5) And when Saul saw the host {army} of the Philistines, he was afraid, and his heart greatly trembled.</p> <p>(6) And when Saul inquired of the LORD {Jehovah}, the LORD {Jehovah} did not answer him, neither by dreams, nor by Urim,^a nor by prophets.</p> <p>(7) Then Saul said to his servants, Seek for me a woman who has a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Indeed, <i>there is</i> a woman who has a familiar spirit at Endor.</p> <p>(8) And Saul disguised himself, and put on other clothes, and he went, and two men with him, and they came to the woman by night: and he said, I ask you, divine to me by the familiar spirit, and bring <i>him</i> up to me, whom I shall name to you.</p> <p>(9) And the woman said to him, you know what Saul has done, how he has cut off those who have familiar spirits, and the wizards, out of the land: why then do you lay a snare for my life, to cause me to die?</p> <p>(10) And Saul swore to her by the LORD {Jehovah}, saying, As the LORD {Jehovah} lives, there shall no punishment happen to you for this thing.</p> <p>(11) Then the woman said, Whom shall I bring up to you? And he said, Bring up for me Samuel.</p>
<p>28:6a – Urim - see Ex. 28:30 - The Urim and Thummin represented the perfect light or truth of God - We have no description in scripture as to what these pieces actually looked like. According to Jewish tradition these pieces to be added to Aaron's breastplate were given to Moses by God Himself. In Num. 27:21 and I Sam. 28:6 they represent God's answer to questions asked of Him. Some believe they were tossed like dice to receive an answer. Lots were often cast in scripture to determine God's will, but the Urim and Thummin are never mentioned in those scriptures. Josephus and other Jewish writers state they were the twelve stones on the high priest's breastplate.</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(12) And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou <i>art</i> Saul.</p> <p>(13) And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.</p> <p>(14) And he said unto her, What form is he of? And she said, An old man cometh up; and he <i>is</i> covered with a mantle. And Saul perceived that it <i>was</i> Samuel, and he stooped with <i>his</i> face to the ground, and bowed himself.</p> <p>(15) And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.</p> <p>(16) Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?</p> <p>(17) And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, <i>even</i> to David:</p> <p>(18) Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.</p>	<p>(12) And when the woman saw Samuel, she cried with a loud voice: and the woman spoke to Saul, saying, Why have you deceived me? because you <i>are</i> Saul.</p> <p>(13) And the king said to her, Do not be afraid: what did you see? And the woman said to Saul, I saw gods ascending out of the earth.</p> <p>(14) And he said to her, What form is he of? And she said, An old man comes up; and he <i>is</i> covered with a mantle. And Saul perceived that it <i>was</i> Samuel, and he stooped with <i>his</i> face to the ground, and bowed himself.</p> <p>(15) And Samuel said to Saul, Why have you troubled me, to bring me up? And Saul answered, I am greatly distressed; because the Philistines make war against me, and God has departed from me, and does not answer me, neither by prophets, nor by dreams: therefore I have called you, that you may make known to me what I shall do.</p> <p>(16) Then Samuel said, Why then do you ask of me, since the LORD {Jehovah} has departed from you, and has become your enemy?</p> <p>(17) And the LORD {Jehovah} has done to him, as he spoke by me: because the LORD {Jehovah} has torn the kingdom out of your hand, and given it to your neighbor, <i>even</i> to David:</p> <p>(18) Because you have not obeyed the voice of the LORD {Jehovah}, nor executed His fierce wrath {anger; judgment} upon Amalek, therefore the LORD {Jehovah} has done this thing to you this day.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(19) Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow <i>shalt</i> thou and thy sons <i>be</i> with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.</p> <p>(20) Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.</p> <p>(21) And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.</p> <p>(22) Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.</p> <p>(23) But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.</p> <p>(24) And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded <i>it</i>, and did bake unleavened bread thereof:</p> <p>(25) And she brought <i>it</i> before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.</p>	<p>(19) Furthermore the LORD {Jehovah} will also deliver Israel with you into the hand of the Philistines: and tomorrow you and your sons <i>will be</i> with me:^b the LORD {Jehovah} also shall deliver the host {army} of Israel into the hand of the Philistines.</p> <p>(20) Then Saul fell face down on the earth, and was greatly afraid, because of the words of Samuel: and there was no strength in him; because he had eaten no bread all the day, nor all the night.</p> <p>(21) And the woman came to Saul, and saw that he was greatly troubled, and said to him, Look, your handmaid has obeyed your voice, and I have put my life in my hand, and have listened to your words which you spoke to me.</p> <p>(22) Now therefore, I ask you, listen also to the voice of your handmaid, and let me set a morsel of bread before you; and eat, that you may have strength, when you go on your way.</p> <p>(23) But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he listened to their voice. So he arose from the earth, and sat upon the bed.</p> <p>(24) And the woman had a fat calf in the house; and she quickly went and killed it, and took flour, and kneaded <i>it</i>, and baked unleavened bread with it:</p> <p>(25) And she brought <i>it</i> before Saul, and before his servants; and they ate. Then they rose up, and went away that night.</p>
28:19b – tomorrow you and your sons will be with me	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>Chapter 29</p> <p>(1) Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.</p> <p>(2) And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.</p> <p>(3) Then said the princes of the Philistines, What <i>do</i> these Hebrews <i>here</i>? And Achish said unto the princes of the Philistines, <i>Is</i> not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell <i>unto me</i> unto this day?</p> <p>(4) And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? <i>should it not be</i> with the heads of these men?</p> <p>(5) <i>Is</i> not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?</p> <p>(6) Then Achish called David, and said unto him, Surely, <i>as</i> the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host <i>is</i> good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.</p> <p>(7) Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.</p>	<p>Chapter 29</p> <p>(1) Now the Philistines gathered together all their armies to Aphek: and the Israelites camped by a fountain which is in Jezreel.</p> <p>(2) And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rear guard with Achish.</p> <p>(3) Then the princes of the Philistines said, What are these Hebrews doing <i>here</i>? And Achish said to the princes of the Philistines, <i>Is</i> this not David, the servant of Saul the king of Israel, who has been with me these days, or these years, and I have found no fault in him since he fell <i>to me</i> to this day?</p> <p>(4) And the princes of the Philistines were angry with him; and the princes of the Philistines said to him, Make this fellow return, that he may return to his place which you have appointed him, and do not let him go down with us to battle, lest in the battle he be an adversary to us: because with what should he reconcile himself to his master? <i>should it not be</i> with the heads of these men?</p> <p>(5) <i>Is</i> not this David, of whom they sang one to another in dances, saying, Saul killed his thousands, and David his ten thousands?</p> <p>(6) Then Achish called David, and said to him, Surely, <i>as</i> the LORD {Jehovah} lives, you have been upright, and your going out and your coming in with me in the host {army} <i>is</i> good in my sight: because I have not found evil in you since the day of your coming to me to this day: nevertheless the lords do not trust you.</p> <p>(7) Therefore now return, and go in peace, that you not displease the lords of the Philistines.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(8) And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?</p> <p>(9) And Achish answered and said to David, I know that thou <i>art</i> good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.</p> <p>(10) Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.</p> <p>(11) So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.</p> <p>Chapter 30</p> <p>(1) And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;</p> <p>(2) And had taken the women captives, that <i>were</i> therein: they slew not any, either great or small, but carried <i>them</i> away, and went on their way.</p> <p>(3) So David and his men came to the city, and, behold, <i>it was</i> burned with fire; and their wives, and their sons, and their daughters, were taken captives.</p> <p>(4) Then David and the people that <i>were</i> with him lifted up their voice and wept, until they had no more power to weep.</p>	<p>(8) And David said to Achish, But what have I done? and what have you found in your servant so long as I have been with you to this day, that I may not go fight against the enemies of my lord the king?</p> <p>(9) And Achish answered and said to David, I know that you <i>are</i> good in my sight, as an angel of God: nevertheless the princes of the Philistines have said, He shall not go up with us to the battle.</p> <p>(10) Therefore now rise up early in the morning with your master's servants who have come with you: and as soon as you are up early in the morning, and have light, depart.</p> <p>(11) So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.</p> <p>Chapter 30</p> <p>(1) And it came to pass, when David and his men had come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and struck Ziklag, and burned it with fire;</p> <p>(2) And had taken the women captives, that <i>were</i> in it: they did not kill any, either great or small, but carried <i>them</i> away, and went on their way.</p> <p>(3) So David and his men came to the city, and, saw, <i>it was</i> burned with fire; and their wives, and their sons, and their daughters, were taken captives.</p> <p>(4) Then David and the people who <i>were</i> with him lifted up their voice and wept, until they had no more power to weep.</p>

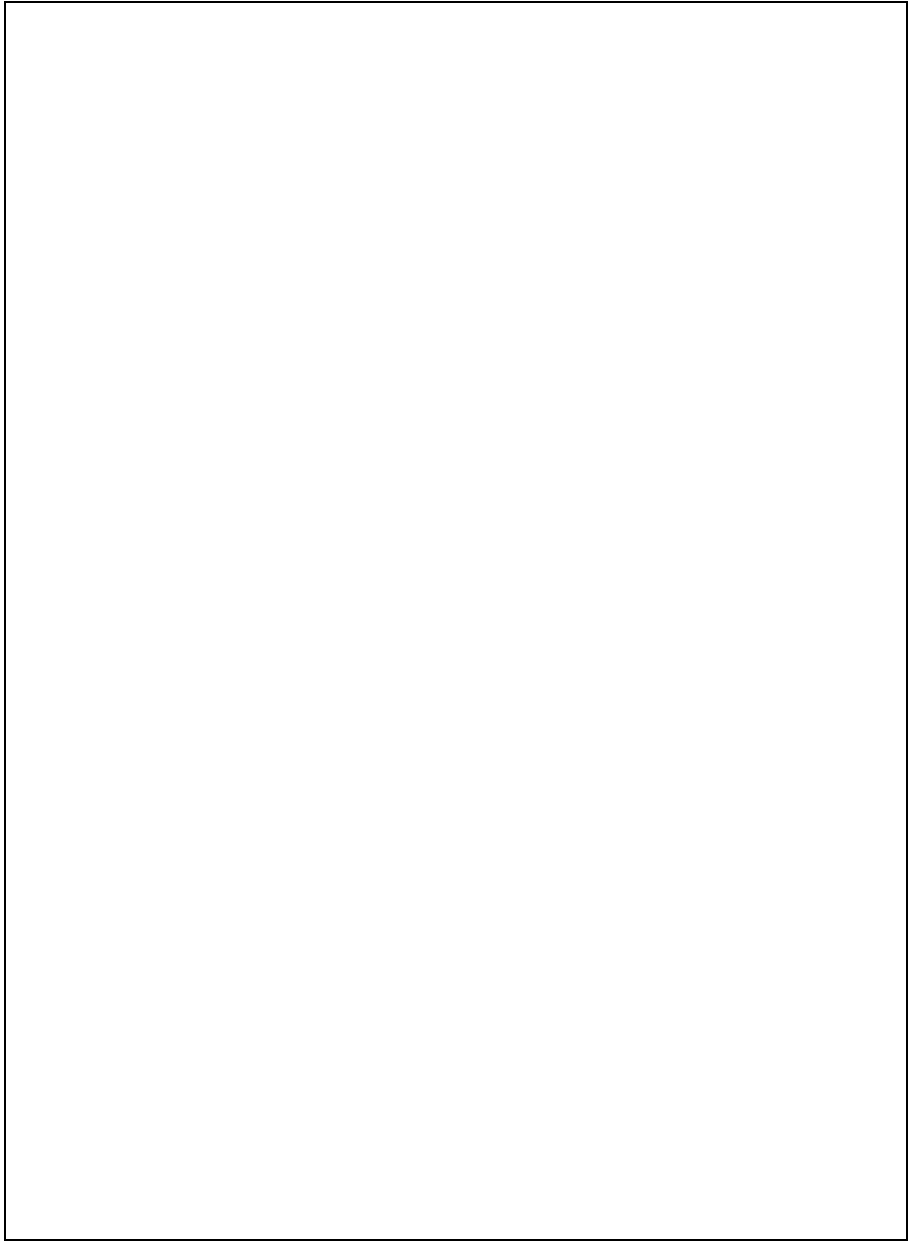
{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(5) And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.</p> <p>(6) And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.</p> <p>(7) And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.</p> <p>(8) And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake <i>them</i>, and without fail recover <i>all</i>.</p> <p>(9) So David went, he and the six hundred men that <i>were</i> with him, and came to the brook Besor, where those that were left behind stayed.</p> <p>(10) But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.</p> <p>(11) And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;</p> <p>(12) And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk <i>any</i> water, three days and three nights.</p>	<p>(5) And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.</p> <p>(6) And David was greatly distressed; because the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.</p> <p>(7) And David said to Abiathar the priest, Ahimelech's son, I ask you, bring to me the ephod {priestly robe}. And Abiathar brought the ephod {priestly robe} to David.</p> <p>(8) And David inquired at the LORD {Jehovah}, saying, Shall I pursue after this troop? shall I overtake them? And He answered him, Pursue: because you shall surely overtake <i>them</i>, and without fail recover <i>all</i>.</p> <p>(9) So David went, he and the six hundred men that <i>were</i> with him, and came to the brook Besor, where those who were left behind stayed.</p> <p>(10) But David pursued, he and four hundred men: because two hundred stayed behind, who were so faint that they could not go over the brook Besor.</p> <p>(11) And they found an Egyptian in the field, and brought him to David, and gave him bread, and he ate; and they made him drink water;</p> <p>(12) And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: because he had eaten no bread, nor drunk <i>any</i> water, three days and three nights.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(13) And David said unto him, To whom <i>belongest</i> thou? and whence <i>art</i> thou? And he said, I <i>am</i> a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.</p> <p>(14) We made an invasion <i>upon</i> the south of the Cherethites, and upon <i>the coast</i> which <i>belongeth</i> to Judah, and upon the south of Caleb; and we burned Ziklag with fire.</p> <p>(15) And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.</p> <p>(16) And when he had brought him down, behold, <i>they were</i> spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.</p> <p>(17) And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.</p> <p>(18) And David recovered all that the Amalekites had carried away: and David rescued his two wives.</p> <p>(19) And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any <i>thing</i> that they had taken to them: David recovered all.</p>	<p>(13) And David said to him, To whom do you <i>belong</i>? and where <i>are</i> you from? And he said, I <i>am</i> a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.</p> <p>(14) We made an invasion <i>upon</i> the south of the Cherethites, and upon <i>the coast</i> which <i>belong</i> to Judah, and upon the south of Caleb; and we burned Ziklag with fire.</p> <p>(15) And David said to him, Can you bring me down to this company? And he said, Swear to me by God, that you will neither kill me, nor deliver me into the hands of my master, and I will bring you down to this company.</p> <p>(16) And when he had brought him down, <i>they were</i> spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.</p> <p>(17) And David struck them from the twilight even to the evening of the next day: and there escaped not a man of them, except four hundred young men, who rode upon camels, and fled.</p> <p>(18) And David recovered all that the Amalekites had carried away: and David rescued his two wives.</p> <p>(19) And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor <i>anything</i> that they had taken to themselves: David recovered all.</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(20) And David took all the flocks and the herds, <i>which</i> they drave before those <i>other</i> cattle, and said, This is David's spoil.</p> <p>(21) And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that <i>were</i> with him: and when David came near to the people, he saluted them.</p> <p>(22) Then answered all the wicked men and <i>men</i> of Belial, of those that went with David, and said, Because they went not with us, we will not give them <i>ought</i> of the spoil that we have recovered, save to every man his wife and his children, that they may lead <i>them</i> away, and depart.</p> <p>(23) Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.</p> <p>(24) For who will hearken unto you in this matter? but as his part <i>is</i> that goeth down to the battle, so <i>shall</i> his part <i>be</i> that tarrieth by the stuff: they shall part alike.</p> <p>(25) And it was <i>so</i> from that day forward, that he made it a statute and an ordinance for Israel unto this day.</p> <p>(26) And when David came to Ziklag, he sent of the spoil unto the elders of Judah, <i>even</i> to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD;</p> <p>(27) To <i>them</i> which <i>were</i> in Bethel, and to <i>them</i> which <i>were</i> in south Ramoth, and to <i>them</i> which <i>were</i> in Jattir,</p>	<p>(20) And David took all the flocks and the herds, <i>which</i> they drove before those <i>other</i> cattle, and said, This is David's spoil.</p> <p>(21) And David came to the two hundred men, who were so faint that they could not follow David, whom they had made also to stay at the brook Besor: and they went forth to meet David, and to meet the people who <i>were</i> with him: and when David came near to the people, he greeted them.</p> <p>(22) Then all the wicked men and <i>men</i> of Belial {wickedness}, of those who went with David said, Because they did not go with us, we will not give them <i>any</i> of the spoil that we have recovered, except to every man his wife and his children, that they may lead <i>them</i> away, and depart.</p> <p>(23) Then David said, You shall not do so, my brothers, with that which the LORD {Jehovah} has given us, Who has preserved us, and delivered the company that came against us into our hand.</p> <p>(24) Because who will listen to you in this matter? but as his part <i>is</i> who goes down to the battle, so <i>shall</i> his part <i>be</i> who waits by the baggage: they shall alike receive their part.</p> <p>(25) And it was <i>so</i> from that day forward, that he made it a rule and a law for Israel to this day.</p> <p>(26) And when David came to Ziklag, he sent of the spoil to the elders of Judah, <i>even</i> to his friends, saying, Look a present for you of the spoil of the enemies of the LORD {Jehovah};</p> <p>(27) To <i>those who were</i> in Bethel, and to <i>those who were</i> in south Ramoth, and to <i>those who were</i> in Jattir,</p>

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(28) And to <i>them</i> which <i>were</i> in Aroer, and to <i>them</i> which <i>were</i> in Siphmoth, and to <i>them</i> which <i>were</i> in Eshtemoa,</p> <p>(29) And to <i>them</i> which <i>were</i> in Rachal, and to <i>them</i> which <i>were</i> in the cities of the Jerahmeelites, and to <i>them</i> which <i>were</i> in the cities of the Kenites,</p> <p>(30) And to <i>them</i> which <i>were</i> in Hormah, and to <i>them</i> which <i>were</i> in Chorashan, and to <i>them</i> which <i>were</i> in Athach,</p> <p>(31) And to <i>them</i> which <i>were</i> in Hebron, and to all the places where David himself and his men were wont to haunt.</p> <p>Chapter 31</p> <p>(1) Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.</p> <p>(2) And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, Saul's sons.</p> <p>(3) And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.</p> <p>(4) Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.</p> <p>(5) And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.</p>	<p>(28) And to <i>those who were</i> in Aroer, and to <i>those who were</i> in Siphmoth, and to <i>those who were</i> in Eshtemoa,</p> <p>(29) And to <i>those who were</i> in Rachal, and to <i>those who were</i> in the cities of the Jerahmeelites, and to <i>those who were</i> in the cities of the Kenites,</p> <p>(30) And to <i>those who were</i> in Hormah, and to <i>those who were</i> in Chorashan, and to <i>those who were</i> in Athach,</p> <p>(31) And to <i>those who were</i> in Hebron, and to all the places where David himself and his men had hidden themselves.</p> <p>Chapter 31</p> <p>(1) Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down dead in mount Gilboa.</p> <p>(2) And the Philistines followed hard upon Saul and upon his sons; and the Philistines killed Jonathan, and Abinadab, and Malchishua, Saul's sons.^a</p> <p>(3) And the battle went greatly against Saul, and the archers hit him; and he was greatly wounded by the archers.^b</p> <p>(4) Then Saul said to his armor bearer, Draw your sword, and thrust me through with it; lest these uncircumcised come and thrust me through, and abuse me. But his armor bearer would not; because he was greatly afraid. Therefore Saul took a sword, and fell upon it.</p> <p>(5) And when his armor bearer saw that Saul was dead, he likewise fell upon his sword, and died with him.</p>
<p>31:2a – I Chr. 10:2 31:3b – I Chr. 10:3f</p>	

{09} I Samuel	
King James 1769 Version	King James Paraphrase
<p>(6) So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.</p> <p>(7) And when the men of Israel that <i>were</i> on the other side of the valley, and <i>they</i> that <i>were</i> on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.</p> <p>(8) And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.</p> <p>(9) And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish <i>it</i> in the house of their idols, and among the people.</p> <p>(10) And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Bethshan.</p> <p>(11) And when the inhabitants of Jabeshgilead heard of that which the Philistines had done to Saul;</p> <p>(12) All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there.</p> <p>(13) And they took their bones, and buried <i>them</i> under a tree at Jabesh, and fasted seven days.</p>	<p>(6) So Saul died, and his three sons, and his armor bearer, and all his men, that same day together.</p> <p>(7) And when the men of Israel who <i>were</i> on the other side of the valley, and <i>those who were</i> on the other side {east} of the Jordan River, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and lived in them.</p> <p>(8) And it came to pass in the morning, when the Philistines came to strip the dead, that they found Saul and his three sons fallen in mount Gilboa.</p> <p>(9) And they cut off his head, and stripped off his armor, and sent into the land of the Philistines all around, to publish <i>it in</i> the house of their idols, and among the people.</p> <p>(10) And they put his armor in the house of Ashtaroth {a pagan idol};^c and they fastened his body to the wall of Bethshan.</p> <p>(11) And when those who lived in Jabeshgilead heard of that which the Philistines had done to Saul;</p> <p>(12) All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there.</p> <p>(13) And they took their bones, and buried <i>them</i> under a tree at Jabesh, and fasted seven days.^d</p>
<p>31:10c – I Chr. 10:10f 31:13d – I Chr. 10:12f</p>	



{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;</p> <p>(2) It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.</p> <p>(3) And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.</p> <p>(4) And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.</p> <p>(5) And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?</p> <p>(6) And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.</p> <p>(7) And when he looked behind him, he saw me, and called unto me. And I answered, Here <i>am</i> I.</p> <p>(8) And he said unto me, Who <i>art</i> thou? And I answered him, I <i>am</i> an Amalekite.</p> <p>(9) He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.</p>	<p>Chapter 1</p> <p>(1) Now it came to pass after the death of Saul {3063 A.H./C-979 B.C.},* when David had returned from the slaughter of the Amalekites, and David had stayed two days in Ziklag;</p> <p>(2) That on the third day, a man came out of the camp of Saul with his clothes torn, and dirt upon his head: and so it was, when he came to David, that he fell to the earth, and bowed to David.</p> <p>(3) And David said to him, Where have you come from? And he said to him, I have escaped out of the camp of Israel.</p> <p>(4) And David said to him, How did things go? I ask you, tell me. And he answered, The people have fled from the battle, and many of the people also have fallen and <i>are</i> dead; and Saul and Jonathan his son are dead also.</p> <p>(5) And David said to the young man who told him, How do you know that Saul and Jonathan his son are dead?</p> <p>(6) And the young man who told him said, As I happened by chance upon mount Gilboa, Saul leaned upon his spear; and the chariots and horsemen followed hard after him.</p> <p>(7) And when he looked behind him, he saw me, and called to me. And I answered, Here I <i>am</i> .</p> <p>(8) And he said to me, Who <i>are</i> you? And I answered him, I <i>am</i> an Amalekite.</p> <p>(9) He said to me again, I ask you to stand upon me, and kill me: because anguish has come upon me, because my life is yet in me.</p>
<p>1:1a - 40th year of Saul's reign; Saul's death; David becomes king over Judah at Hebron [3063 A.H./C-979 B.C.] See: Appendix G: World Time Line of Biblical History</p>	
<p>40th year of Saul's reign; Saul's death; David becomes king over Judah at Hebron [*3063 A.H./C-979 B.C.] See: Appendix G: World Time Line of Biblical History</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(10) So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that <i>was</i> upon his head, and the bracelet that <i>was</i> on his arm, and have brought them hither unto my lord.</p> <p>(11) Then David took hold on his clothes, and rent them; and likewise all the men that <i>were</i> with him:</p> <p>(12) And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.</p> <p>(13) And David said unto the young man that told him, Whence <i>art</i> thou? And he answered, I <i>am</i> the son of a stranger, an Amalekite.</p> <p>(14) And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD'S anointed?</p> <p>(15) And David called one of the young men, and said, Go near, <i>and</i> fall upon him. And he smote him that he died.</p> <p>(16) And David said unto him, Thy blood <i>be</i> upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.</p> <p>(17) And David lamented with this lamentation over Saul and over Jonathan his son:</p> <p>(18) (Also he bade them teach the children of Judah <i>the use of</i> the bow: behold, <i>it is</i> written in the book of Jasher.)</p> <p>(19) The beauty of Israel is slain upon thy high places: how are the mighty fallen!</p>	<p>(10) So I stood upon him, and killed him, because I was sure that he could not live after he had fallen <i>upon his sword</i>.^b and I took the crown that <i>was</i> upon his head, and the bracelet that <i>was</i> on his arm, and have brought them here to my lord.</p> <p>(11) Then David took hold on his clothes, and tore them; and all the men who <i>were</i> with him did likewise:</p> <p>(12) And they mourned, and wept, and fasted until evening, for Saul, and for Jonathan his son, and for the people of the LORD {Jehovah}, and for the house of Israel; because they had fallen by the sword.</p> <p>(13) And David said to the young man who told him, Where have you come from? And he answered, I <i>am</i> the son of a stranger, an Amalekite.</p> <p>(14) And David said to him, How was it that you were not afraid to stretch forth your hand to destroy the LORD's {Jehovah's} anointed?</p> <p>(15) And David called one of the young men, and said, Go near, <i>and</i> fall upon him. And he struck him so that he died.</p> <p>(16) And David said to him, Your blood <i>is</i> upon your own head; because your mouth has testified against you, saying, I have killed the LORD's {Jehovah's} anointed.</p> <p>(17) And David cried with a great cry over Saul and over Jonathan his son:</p> <p>(18) (Also he commanded them to teach the children of Judah <i>the use of</i> the bow: as <i>it is</i> written in the book of Jasher).^c</p> <p>(19) The beauty of Israel has died upon your high places: how the mighty have fallen!</p>
<p>1:10b - because Saul was severely wounded by an arrow [I Sam. 31:3] he had tried to kill himself by falling on his own sword [I Sam. 31:4]. His armor bearer thought he was dead and killed himself [I Sam. 31:5] but somehow Saul was still alive and told the Amalekite to finish killing him.</p> <p>1:18c – book of Jasher – a book unknown to us today – Josh. 10:13</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(20) Tell <i>it</i> not in Gath, publish <i>it</i> not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.</p> <p>(21) Ye mountains of Gilboa, <i>let there be</i> no dew, neither <i>let there be</i> rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, <i>as though he had</i> not been anointed with oil.</p> <p>(22) From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.</p> <p>(23) Saul and Jonathan <i>were</i> lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.</p> <p>(24) Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with <i>other</i> delights, who put on ornaments of gold upon your apparel.</p> <p>(25) How are the mighty fallen in the midst of the battle! O Jonathan, <i>thou wast</i> slain in thine high places.</p> <p>(26) I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.</p> <p>(27) How are the mighty fallen, and the weapons of war perished!</p> <p>Chapter 2</p> <p>(1) And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.</p>	<p>(20) Do not tell <i>it</i> in Gath, do not publish <i>it</i> in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.</p> <p>(21) You mountains of Gilboa, <i>let there be</i> no dew, neither <i>let there be</i> rain, upon you, nor fields of offerings: because there the shield of the mighty is vilely cast away, the shield of Saul, <i>as though he had</i> not been anointed with oil.</p> <p>(22) From the blood of those killed, from the fat of the mighty, the bow of Jonathan did not turn back, and the sword of Saul did not return empty.</p> <p>(23) Saul and Jonathan <i>were</i> lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.</p> <p>(24) You daughters of Israel, weep over Saul, who clothed you in scarlet, with <i>other</i> delights, who put on ornaments of gold upon your clothing.</p> <p>(25) How the mighty have fallen in the midst of the battle! O Jonathan, <i>you were</i> killed in your high places.</p> <p>(26) I am distressed for you, my brother Jonathan: very pleasant you have been to me: your love to me was wonderful, passing the love of women.</p> <p>(27) How the mighty have fallen, and the weapons of war perished!</p> <p>Chapter 2</p> <p>(1) And it came to pass after this, that David inquired of the LORD {Jehovah}, saying, Shall I go up into any of the cities of Judah? And the LORD {Jehovah} said to him, Go up. And David said, Where shall I go up? And He said, To Hebron.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(2) So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.</p> <p>(3) And his men that <i>were</i> with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.</p> <p>(4) And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, <i>That</i> the men of Jabeshgilead <i>were they</i> that buried Saul.</p> <p>(5) And David sent messengers unto the men of Jabeshgilead, and said unto them, Blessed <i>be</i> ye of the LORD, that ye have shewed this kindness unto your lord, <i>even</i> unto Saul, and have buried him.</p> <p>(6) And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.</p> <p>(7) Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.</p> <p>(8) But Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim;</p> <p>(9) And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.</p> <p>(10) Ishbosheth Saul's son <i>was</i> forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.</p>	<p>(2) So David went up there, and his two wives^a also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.</p> <p>(3) And his men who <i>were</i> with him David brought up, every man with his household: and they lived in the cities of Hebron.</p> <p>(4) And the men of Judah came, and there they anointed David king over the house of Judah {3063 A.H./C-979 B.C.}.^{b*} And they told David, saying, <i>That</i> the men of Jabesh-gilead <i>were the ones</i> who buried Saul.</p> <p>(5) And David sent messengers to the men of Jabesh-gilead, and said to them, Blessed <i>are</i> you of the LORD {Jehovah}, because you have shown this kindness to your lord, <i>even</i> to Saul, and have buried him.</p> <p>(6) And now <i>may</i> the LORD {Jehovah} show kindness and truth to you: and I also will show you this kindness, because you have done this thing.</p> <p>(7) Therefore now let your hands be strengthened, and be valiant: because your master Saul is dead, and also the house of Judah has anointed me king over them.</p> <p>(8) But Abner the son of Ner, captain of Saul's host {army}, took Ishbosheth the son of Saul, and brought him over to Mahanaim;</p> <p>(9) And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.</p> <p>(10) Ishbosheth Saul's son <i>was</i> forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.</p>
<p>2:2a – David's two wives – I Sam. 25:42-44</p> <p>2:4b - David anointed king over Judah at Hebron; Ishbosheth [Saul's son] is king over rest of Israel [3063 A.H./C-979 B.C.] See: Appendix G: World Time Line of Biblical History</p> <p>David anointed king over Judah at Hebron; Ishbosheth [Saul's son] is king over rest of Israel [*3063 A.H./C-979 B.C.]</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(11) And the time that David was king in Hebron over the house of Judah was seven years and six months.</p> <p>(12) And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon.</p> <p>(13) And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.</p> <p>(14) And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.</p> <p>(15) Then there arose and went over by number twelve of Benjamin, which <i>pertained</i> to Ishbosheth the son of Saul, and twelve of the servants of David.</p> <p>(16) And they caught every one his fellow by the head, and <i>thrust</i> his sword in his fellow's side; so they fell down together: wherefore that place was called Helkathhazzurim, which is in Gibeon.</p> <p>(17) And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.</p> <p>(18) And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel <i>was as</i> light of foot as a wild roe.</p> <p>(19) And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner.</p> <p>(20) Then Abner looked behind him, and said, <i>Art</i> thou Asahel? And he answered, I <i>am</i>.</p> <p>(21) And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him.</p>	<p>(11) And the time that David was king in Hebron over the house of Judah was seven years and six months.</p> <p>(12) And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon.</p> <p>(13) And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.</p> <p>(14) And Abner said to Joab, Let the young men now arise, and do battle before us. And Joab said, Let them arise.</p> <p>(15) Then there arose and went over by number twelve of Benjamin, who <i>belonged</i> to Ishbosheth the son of Saul, and twelve of the servants of David.</p> <p>(16) And everyone caught his opponent by the head, and <i>thrust</i> his sword in his opponent's side; so they fell down together: therefore that place was called Helkathhazzurim {field of swords},^c which is in Gibeon.</p> <p>(17) And there was a very great battle that day; and Abner was beaten, and the men of Israel, before the servants of David.</p> <p>(18) And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel <i>was as</i> light of foot as a wild deer.</p> <p>(19) And Asahel pursued after Abner; and in going he did not turn to the right hand nor to the left from following Abner.</p> <p>(20) Then Abner looked behind him, and said, <i>Are</i> you Asahel? And he answered, I <i>am</i>.</p> <p>(21) And Abner said to him, Turn aside to your right hand or to your left, and lay hold on one of the young men, and take his armour. But Asahel would not turn aside from following him.</p>
2:16c - Helkathhazzurim {הלִקְתֵּי הַצִּוְרִים} - field of swords	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(22) And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?</p> <p>(23) Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth <i>rib</i>, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, <i>that</i> as many as came to the place where Asahel fell down and died stood still.</p> <p>(24) Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that <i>lieth</i> before Giah by the way of the wilderness of Gibeon.</p> <p>(25) And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.</p> <p>(26) Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?</p> <p>(27) And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.</p> <p>(28) So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.</p> <p>(29) And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.</p>	<p>(22) And Abner said again to Asahel, Turn yourself aside from following me: why should I strike you to the ground? how then should I hold up my face to Joab your brother?</p> <p>(23) Nevertheless he refused to turn aside: therefore Abner with the back end of the spear struck him under the fifth <i>rib</i>, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, <i>that</i> as many as came to the place where Asahel fell down and died stood still.</p> <p>(24) Joab also and Abishai pursued after Abner: and the sun went down when they had come to the hill of Ammah, that <i>lies</i> before Giah by the way of the wilderness of Gibeon.</p> <p>(25) And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.</p> <p>(26) Then Abner called to Joab, and said, Shall the sword devour forever? do you not know that it will be bitterness to the very end? how long shall it be then, before you bid the people return from following their brothers?</p> <p>(27) And Joab said, As God lives, if you had not challenged us,^c surely this <i>very</i> morning the people would have stopped pursuing their brothers.</p> <p>(28) So Joab blew a trumpet, and all the people stood still, and did not pursue after Israel anymore, neither did they fight them anymore.</p> <p>(29) And Abner and his men walked all that night through the plain, and passed over the Jordan River, and went through all Bithron, and they came to Mahanaim.</p>
2:27c - II Sam. 2:14	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(30) And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.</p> <p>(31) But the servants of David had smitten of Benjamin, and of Abner's men, <i>so that</i> three hundred and threescore men died.</p> <p>(32) And they took up Asahel, and buried him in the sepulchre of his father, which <i>was in</i> Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.</p> <p>Chapter 3</p> <p>(1) Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.</p> <p>(2) And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;</p> <p>(3) And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;</p> <p>(4) And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;</p> <p>(5) And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.</p> <p>(6) And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.</p> <p>(7) And Saul had a concubine, whose name <i>was</i> Rizpah, the daughter of Aiah: and <i>Ishbosheth</i> said to Abner, Wherefore hast thou gone in unto my father's concubine?</p>	<p>(30) And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.^d</p> <p>(31) But the servants of David had killed of Benjamin, and of Abner's men, three hundred sixty men.</p> <p>(32) And they took up Asahel, and buried him in the tomb of his father, which <i>was in</i> Bethlehem. And Joab and his men went all night, and they came to Hebron at day break.</p> <p>Chapter 3</p> <p>(1) Now there was long war between the house of Saul and the house of David: but David grew stronger and stronger, and the house of Saul grew weaker and weaker.</p> <p>(2) And to David sons were born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;</p> <p>(3) And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;</p> <p>(4) And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;</p> <p>(5) And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.^a</p> <p>(6) And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.</p> <p>(7) And Saul had a concubine, whose name <i>was</i> Rizpah, the daughter of Aiah: and <i>Ishbosheth</i> said to Abner, Why have you gone in to my father's concubine?</p>
<p>2:30d - of David's men -20 counting Asahel {Joab's brother – II Sam. 2:18} were killed in the battle [II Sam. 2:23]</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(8) Then was Abner very wroth for the words of Ishbosheth, and said, <i>Am</i> I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?</p> <p>(9) So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him;</p> <p>(10) To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.</p> <p>(11) And he could not answer Abner a word again, because he feared him.</p> <p>(12) And Abner sent messengers to David on his behalf, saying, Whose <i>is</i> the land? saying <i>also</i>, Make thy league with me, and, behold, my hand <i>shall be</i> with thee, to bring about all Israel unto thee.</p> <p>(13) And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.</p> <p>(14) And David sent messengers to Ishbosheth Saul's son, saying, Deliver <i>me</i> my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.</p> <p>(15) And Ishbosheth sent, and took her from <i>her</i> husband, <i>even</i> from Phaltiel the son of Laish.</p> <p>(16) And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.</p> <p>(17) And Abner had communication with the elders of Israel, saying, Ye sought for David in times past <i>to be</i> king over you:</p>	<p>(8) Then Abner was very angry because of the words of Ishbosheth, and said, <i>Am</i> I a dog's head, I who show kindness this day to the house of Saul your father against Judah, to his brothers, and to his friends, and have not delivered you into the hand of David, that you charge me today with a fault concerning this woman?</p> <p>(9) So God do to Abner, and more also, if I do not do to David as the LORD {Jehovah} has sworn to him;</p> <p>(10) To transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.</p> <p>(11) And he could not answer Abner a word again, because he feared him.</p> <p>(12) And Abner sent messengers to David on his behalf, saying, Whose <i>is</i> the land? saying <i>also</i>, Make your league {alliance} with me, and, indeed, my hand <i>will be</i> with you, to bring about all Israel to you.</p> <p>(13) And he {David} said, Well; I will make a league with you: but one thing I require of you, that is, You shall not see my face, except you first bring Michal Saul's daughter, when you come to see my face.</p> <p>(14) And David sent messengers to Ishbosheth Saul's son, saying, Deliver to <i>me</i> my wife Michal, whom I married for one hundred foreskins of the Philistines.^b</p> <p>(15) And Ishbosheth sent, and took her from <i>her</i> husband, <i>even</i> from Phaltiel the son of Laish.^c</p> <p>(16) And her husband went with her along weeping behind her to Bahurim. Then Abner said to him, Go, return. And he returned.</p> <p>(17) And Abner had communication with the elders of Israel, saying, You sought for David in times past <i>to be</i> king over you:</p>
<p>3:14b – I Sam. 18:25-27 3:15c – I Sam. 25:44</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(18) Now then do <i>it</i>: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.</p> <p>(19) And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.</p> <p>(20) So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that <i>were</i> with him a feast.</p> <p>(21) And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.</p> <p>(22) And, behold, the servants of David and Joab came from <i>pursuing</i> a troop, and brought in a great spoil with them: but Abner <i>was</i> not with David in Hebron; for he had sent him away, and he was gone in peace.</p> <p>(23) When Joab and all the host that <i>was</i> with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.</p> <p>(24) Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why <i>is it that</i> thou hast sent him away, and he is quite gone?</p> <p>(25) Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.</p>	<p>(18) Now then do <i>it</i>: because the LORD {Jehovah} has spoken of David, saying, <i>By the hand of My servant David I will save My people Israel out of the hand of the Philistines, and out of the hand of all their enemies.</i></p> <p>(19) And Abner also spoke in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.</p> <p>(20) So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men who <i>were</i> with him a feast.</p> <p>(21) And Abner said to David, I will arise and go, and will gather all Israel to my lord the king, that they may make a league {alliance} with you, and that you may reign over all that your heart desires. And David sent Abner away; and he went in peace.</p> <p>(22) And, the servants of David and Joab came from <i>pursuing</i> a troop, and brought in a great spoil with them: but Abner <i>was</i> not with David in Hebron; because he had sent him away, and he had gone in peace.</p> <p>(23) When Joab and all the host {army} that <i>was</i> with him had come, they told Joab, saying, Abner the son of Ner came to the king, and he has sent him away, and he has gone in peace.</p> <p>(24) Then Joab came to the king, and said, What have you done? Abner came to you; why <i>is it that</i> you have sent him away, and he is quite gone?</p> <p>(25) Do you not know that Abner the son of Ner, that he came to deceive you, and to know your going out and your coming in, and to know all that you do.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(26) And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew <i>it</i> not.</p> <p>(27) And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth <i>rib</i>, that he died, for the blood of Asahel his brother.</p> <p>(28) And afterward when David heard <i>it</i>, he said, I and my kingdom <i>are</i> guiltless before the LORD for ever from the blood of Abner the son of Ner:</p> <p>(29) Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.</p> <p>(30) So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.</p> <p>(31) And David said to Joab, and to all the people that <i>were</i> with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David <i>himself</i> followed the bier.</p> <p>(32) And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.</p> <p>(33) And the king lamented over Abner, and said, Died Abner as a fool dieth?</p> <p>(34) Thy hands <i>were</i> not bound, nor thy feet put into fetters: as a man falleth before wicked men, <i>so</i> fellest thou. And all the people wept again over him.</p> <p>(35) And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.</p>	<p>(26) And when Joab had left David, he sent messengers after Abner, which brought him again from the well of Sirah: but David did not know <i>it</i>.</p> <p>(27) And when Abner had returned to Hebron, Joab took him aside in the gate to speak with him quietly, and struck him there under the fifth <i>rib</i>, that he died, to avenge the blood of Asahel his brother.^d</p> <p>(28) And afterward when David heard <i>it</i>, he said, I and my kingdom <i>are</i> guiltless before the LORD {Jehovah} forever from the blood of Abner the son of Ner:</p> <p>(29) Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one who has an issue, or who is a leper, or who leans on a staff, or who falls on the sword, or who lacks bread.</p> <p>(30) So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in the battle.</p> <p>(31) And David said to Joab, and to all the people who <i>were</i> with him, tear your clothes, and clothe yourselves with sackcloth, and mourn before Abner. And king David <i>himself</i> followed the stretcher which carried the dead body.</p> <p>(32) And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.</p> <p>(33) And the king cried greatly over Abner, and said, Did Abner die as a fool dies?</p> <p>(34) Your hands <i>were</i> not bound, nor your feet put into fetters: as a man falls before wicked men, <i>so</i> you fell. And all the people wept again over him.</p> <p>(35) And when all the people came to cause David to eat meat while it was yet day, David swore, saying, So God do to me, and more also, if I taste bread, or anything else, until the sun goes down.</p>
3:27d – II Sam. 2:23	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(36) And all the people took notice <i>of it</i>, and it pleased them: as whatsoever the king did pleased all the people.</p> <p>(37) For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.</p> <p>(38) And the king said unto his servants, Know ye not that there is a prince and a great man fallen <i>this day</i> in Israel?</p> <p>(39) And I <i>am</i> this day weak, though anointed king; and these men the sons of Zeruiah <i>be</i> too hard for me: the LORD shall reward the doer of evil according to his wickedness.</p> <p>Chapter 4</p> <p>(1) And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.</p> <p>(2) And Saul's son had two men <i>that were</i> captains of bands: the name of the one <i>was</i> Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:</p> <p>(3) And the Beerothites fled to Gittaim, and were sojourners there until this day.)</p> <p>(4) And Jonathan, Saul's son, had a son <i>that was</i> lame of <i>his</i> feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name <i>was</i> Mephibosheth.</p>	<p>(36) And all the people took notice <i>of it</i>, and it pleased them: as whatever the king did pleased all the people.</p> <p>(37) Because all the people and all Israel understood that day that it was not of the king to kill Abner the son of Ner.</p> <p>(38) And the king said to his servants, Do you not know that a great man and a prince has fallen <i>this day</i> in Israel?</p> <p>(39) And I <i>am</i> this day weak, though anointed king; and these men the sons of Zeruiah <i>are</i> too hard for me: the LORD {Jehovah} shall reward the one who does evil according to his wickedness.</p> <p>Chapter 4</p> <p>(1) And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.^a</p> <p>(2) And Saul's son had two men who <i>were</i> captains of bands: the name of the one <i>was</i> Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (because Beeroth also was counted to Benjamin:</p> <p>(3) And the Beerothites fled to Gittaim, and lived there until this day.)</p> <p>(4) And Jonathan, Saul's son, had a son <i>who was</i> lame in <i>his</i> feet. He was five years old when the news came of Saul and Jonathan out of Jezreel,^b and his nurse took him up, and fled: and it came to pass, as she hurried to flee, that he fell, and became lame. And his name <i>was</i> Mephibosheth {dispeller of shame}.^c</p>
<p>4:1a – II Sam. 2:8</p> <p>4:4b - Jezreel - I Samuel 29 - 31 - the place of the Saul and Jonathan's last battle with the Philistines</p> <p>4:4c - Mephibosheth {מפּיבוֹשֶׁת} - dispeller of shame</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(5) And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon.</p> <p>(6) And they came thither into the midst of the house, <i>as though</i> they would have fetched wheat; and they smote him under the fifth <i>rib</i>: and Rechab and Baanah his brother escaped.</p> <p>(7) For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.</p> <p>(8) And they brought the head of Ishbosheth unto David to Hebron, and said to the king, Behold the head of Ishbosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.</p> <p>(9) And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,</p> <p>(10) When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who <i>thought</i> that I would have given him a reward for his tidings:</p> <p>(11) How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?</p> <p>(12) And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged <i>them</i> up over the pool in Hebron. But they took the head of Ishbosheth, and buried <i>it</i> in the sepulchre of Abner in Hebron.</p>	<p>(5) And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon.</p> <p>(6) And they came there into the midst of the house, <i>as though</i> they would have fetched wheat; and they struck him under the fifth <i>rib</i>: and Rechab and Baanah his brother escaped.</p> <p>(7) Because when they came into the house, he lay on his bed in his bedchamber, and they struck him, and killed him, and beheaded him, and took his head, and fled away through the plain all night.</p> <p>(8) And they brought the head of Ishbosheth to David to Hebron, and said to the king, Look, the head of Ishbosheth the son of Saul your enemy, who sought your life; and the LORD {Jehovah} has avenged my lord the king this day of Saul, and of his offspring.</p> <p>(9) And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, As the LORD {Jehovah} lives, Who has redeemed my soul out of all adversity,</p> <p>(10) When one told me who <i>thought</i> that I would have given him a reward for his news: saying, Saul is dead, I took hold of him, and killed him in Ziklag.</p> <p>(11) How much more, when wicked men have killed a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?</p> <p>(12) And David commanded his young men, and they killed them, and cut off their hands and their feet, and hanged <i>them</i> up over the pool in Hebron. But they took the head of Ishbosheth, and buried <i>it</i> in the tomb of Abner in Hebron.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
Chapter 5 (1) Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we <i>are</i> thy bone and thy flesh. (2) Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. (3) So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel. (4) David <i>was</i> thirty years old when he began to reign, <i>and</i> he reigned forty years. (5) In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah. (6) And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. (7) Nevertheless David took the strong hold of Zion: the same <i>is</i> the city of David.	Chapter 5 (1) Then all the tribes of Israel came to David to Hebron, and spoke, saying, Look, we <i>are</i> your bone and your flesh. (2) Also in time past, when Saul was king over us, you were the one who led out and brought in Israel: and the LORD {Jehovah} said to you, You shall feed My people Israel, and you shall be a captain over Israel. ^a (3) So all the elders of Israel came to the king to Hebron; and king David made a league {alliance} with them in Hebron before the LORD {Jehovah}: and they anointed David king over Israel. (4) David <i>was</i> thirty years old when he began to reign {3063 A.H./C-979 B.C.}, ^{b*} <i>and</i> he reigned forty years. (5) In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty-three years over all Israel and Judah {3070 A.H./C-972 B.C.}. ^{c**} (6) And the king and his men went to Jerusalem to the Jebusites, those who lived in the land: who spoke to David, saying, Except you take away the blind and the lame, you shall not come in here: thinking, David cannot come in here. (7) Nevertheless David took the fortress of Zion: which is the city of David.
5:2a – I Sam. 16:1,12; I Chr. 11:2f 5:4b – David was thirty years old when he began to reign as king over Judah at Hebron [3063 A.H./C-979 B.C.] 5:5c-David at age 37 begins reign over all Israel at Jerusalem [3070 A.H./C-972 B.C.] – see Appendix G: World Time Line of Biblical History David age 30 begins reign over Judah at Hebron [*3063 A.H./C-979 B.C.] David at age 37 begins reign over all Israel at Jerusalem [**3070 A.H./C-972 B.C.] – see Appendix G: World Time Line of Biblical History	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(8) And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, <i>that are</i> hated of David's soul, <i>he shall be chief and captain</i>. Wherefore they said, The blind and the lame shall not come into the house.</p> <p>(9) So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.</p> <p>(10) And David went on, and grew great, and the LORD God of hosts <i>was</i> with him.</p> <p>(11) And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.</p> <p>(12) And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.</p> <p>(13) And David took <i>him</i> more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.</p> <p>(14) And these <i>be</i> the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon,</p> <p>(15) Ibhar also, and Elishua, and Nepheg, and Japhia,</p> <p>(16) And Elishama, and Eliada, and Eliphalet.</p> <p>(17) But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard <i>of it</i>, and went down to the hold.</p>	<p>(8) And David said on that day, Whoever goes up to the gutter, and kills the Jebusites, and the lame and the blind, <i>who are</i> hated by David's soul, <i>he shall be chief and captain</i>. Therefore they said, The blind and the lame shall not come into the house.</p> <p>(9) So David lived in the fort, and called it the city of David. And David built all around from Millo and inward.</p> <p>(10) And David went on, and grew great, and the LORD {Jehovah} God of hosts {armies} <i>was</i> with him.</p> <p>(11) And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David a palace.^d</p> <p>(12) And David perceived that the LORD {Jehovah} had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake.</p> <p>(13) And David took for <i>himself</i> more concubines and wives out of Jerusalem, after he had come from Hebron: and there were yet more sons and daughters born to David.</p> <p>(14) And these <i>are</i> the names of those who were born to him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon,</p> <p>(15) Ibhar also, and Elishua, and Nepheg, and Japhia,</p> <p>(16) And Elishama, and Eliada, and Eliphalet.^e</p> <p>(17) But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard <i>of it</i>, and went down to the fortress.</p>
<p>5:11d – I Chr. 14:1f 5:16e – sons born to David in Jerusalem – David already had six sons born to different wives – II Sam. 3:2-5</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(18) The Philistines also came and spread themselves in the valley of Rephaim.</p> <p>(19) And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.</p> <p>(20) And David came to Baalperazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baalperazim.</p> <p>(21) And there they left their images, and David and his men burned them.</p> <p>(22) And the Philistines came up yet again, and spread themselves in the valley of Rephaim.</p> <p>(23) And when David enquired of the LORD, he said, Thou shalt not go up; <i>but</i> fetch a compass behind them, and come upon them over against the mulberry trees.</p> <p>(24) And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.</p> <p>(25) And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.</p>	<p>(18) The Philistines also came and spread themselves in the valley of Rephaim.</p> <p>(19) And David inquired of the LORD {Jehovah}, saying, Shall I go up to the Philistines? will You deliver them into my hand? And the LORD {Jehovah} said to David, <i>Go up: because I will without a doubt deliver the Philistines into your hand.</i>^f</p> <p>(20) And David came to Baalperazim, and David struck them there, and said, The LORD {Jehovah} has broken forth upon my enemies before me, as the breach {splitting} of waters. Therefore he called the name of that place Baal-perazim {the breach of Baal}.^g</p> <p>(21) And there they left their images, and David and his men burned them.</p> <p>(22) And the Philistines came up yet again, and spread themselves in the valley of Rephaim.</p> <p>(23) And when David inquired of the LORD {Jehovah}, He said, <i>You shall not go up; but instead circle behind them, and come upon them opposite the mulberry trees.</i>^h</p> <p>(24) And let it be, when you hear the sound of a wind in the tops of the mulberry trees, that then you shall stir up yourself: <i>because then the LORD {Jehovah} shall go out before you, to strike the host {army} of the Philistines.</i></p> <p>(25) And David did so, as the LORD {Jehovah} had commanded him; and struck the Philistines from Geba to Gazer.</p>
<p>5:19f – I Chr. 14:10f</p> <p>5:20g- Baalperazim {בעל פרצים} - the breach of Baal</p> <p>5:23h – I Chr. 14:14</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
Chapter 6 (1) Again, David gathered together all <i>the</i> chosen <i>men</i> of Israel, thirty thousand. (2) And David arose, and went with all the people that <i>were</i> with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth <i>between</i> the cherubims. (3) And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that <i>was</i> in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. (4) And they brought it out of the house of Abinadab which <i>was</i> at Gibeah, accompanying the ark of God: and Ahio went before the ark. (5) And David and all the house of Israel played before the LORD on all manner of <i>instruments made of</i> fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. (6) And when they came to Nachon's threshingfloor, Uzzah put forth <i>his hand</i> to the ark of God, and took hold of it; for the oxen shook <i>it</i> . (7) And the anger of the LORD was kindled against Uzzah; and God smote him there for <i>his</i> error; and there he died by the ark of God. (8) And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day.	Chapter 6 (1) Again, David gathered together all <i>the</i> chosen <i>men</i> of Israel, thirty thousand. ^a (2) And David arose, and went with all the people who <i>were</i> with him from Baale of Judah, to bring up from there the ark of God, Whose Name is called by the Name of the LORD {Jehovah} of hosts {armies} Who lives <i>between</i> the cherubims. ^b (3) And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that <i>was</i> in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart. (4) And they brought it out of the house of Abinadab which <i>was</i> at Gibeah, accompanying the ark of God: and Ahio went before the ark. (5) And David and all the house of Israel played before the LORD {Jehovah} on all manner of <i>instruments made of</i> fir wood, even on harps, and on stringed instruments, and on tambourines, and on cornets, and on cymbals. (6) And when they came to Nachon's threshing floor, Uzzah put forth <i>his hand</i> to the ark of God, and took hold of it; because the oxen shook <i>it</i> . ^c (7) And the anger of the LORD {Jehovah} was kindled against Uzzah; and God struck him there because of <i>his</i> error; and there he died by the ark of God. (8) And David was displeased, because the LORD {Jehovah} had made a breach upon Uzzah: and he called the name of the place Perez-uzzah {breach of Uzzah} ^d to this day.
6:1a – I Chr. 13:5 6.2b – between the cherubims – the Mercy Seat on top of the ark of the covenant – Ex. 25:17-18 6:6c – the ark had rings for poles for priests to carry it – It was never meant to be placed on a cart - see II Sam. 6:13; I Chr. 13:10; 15:2,13-15 6:8d - Perezuzzah {פֶּרֶז עֶזְזָה} - breach of Uzzah Note: Uzzah was a Levite and attended to the ark in his home, but God specifically forbade anyone to touch the ark itself [Num. 4:15].	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(9) And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?</p> <p>(10) So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obedom the Gittite.</p> <p>(11) And the ark of the LORD continued in the house of Obedom the Gittite three months: and the LORD blessed Obedom, and all his household.</p> <p>(12) And it was told king David, saying, The LORD hath blessed the house of Obedom, and all that <i>pertaineth</i> unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obedom into the city of David with gladness.</p> <p>(13) And it was <i>so</i>, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.</p> <p>(14) And David danced before the LORD with all <i>his</i> might; and David <i>was</i> girded with a linen ephod.</p> <p>(15) So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.</p> <p>(16) And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.</p>	<p>(9) And David was afraid of the LORD {Jehovah} that day, and said, How shall the ark of the LORD {Jehovah} come to me?</p> <p>(10) So David would not remove the ark of the LORD {Jehovah} to himself into the city of David: but David carried it aside into the house of Obedom the Gittite.</p> <p>(11) And the ark of the LORD {Jehovah} continued in the house of Obedom the Gittite three months: and the LORD {Jehovah} blessed Obedom, and all his household.^e</p> <p>(12) And it was told king David, saying, The LORD {Jehovah} has blessed the house of Obedom, and all that <i>belongs</i> to him, because of the ark of God. So David went and brought up the ark of God from the house of Obedom into the city of David with gladness.^f</p> <p>(13) And it was <i>so</i>, that when those who carried the ark of the LORD {Jehovah} had gone six paces, he sacrificed oxen and fattened calves.</p> <p>(14) And David danced before the LORD {Jehovah} with all <i>his</i> might; and David <i>was</i> clothed with a linen ephod {priestly robe}.^g</p> <p>(15) So David and all the house of Israel brought up the ark of the LORD {Jehovah} with shouting, and with the sound of the trumpet.</p> <p>(16) And as the ark of the LORD {Jehovah} came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD {Jehovah}; and she despised him in her heart.^h</p>
<p>6:11e – I Chr. 15:25</p> <p>6:12f – This time David made sure the proper protocol was followed with priests carrying the ark instead of placing it on a cart! - Num. 7:9; I Chr. 15:12-15</p> <p>6:14g - linen ephod - priestly robe -David had laid aside his kingly clothes and put on the linen clothes which were basically like a robe that as worn for religious services by those who were not priests. See I Sam. 2:18 - Samuel as a young child wore a linen ephod while serving in the tabernacle. I Chr. 15:27</p> <p>6:16h - David, dancing and shouting with genuine joy before the Lord was not behaving in a manner that she thought a king should behave – I Chr. 15:29</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(17) And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.</p> <p>(18) And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.</p> <p>(19) And he dealt among all the people, <i>even</i> among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece <i>of flesh</i>, and a flagon <i>of wine</i>. So all the people departed every one to his house.</p> <p>(20) Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!</p> <p>(21) And David said unto Michal, <i>It was</i> before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.</p> <p>(22) And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.</p> <p>(23) Therefore Michal the daughter of Saul had no child unto the day of her death.</p>	<p>(17) And they brought in the ark of the LORD {Jehovah}, and set it in its place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD {Jehovah}.</p> <p>(18) And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the Name of the LORD {Jehovah} of hosts {armies}.</p> <p>(19) And he gave all the people, <i>even</i> among the whole multitude of Israel, both to the women as well as to the men, to everyone a cake of bread, and a good piece <i>of meat</i>, and a container <i>of wine</i>. So all the people departed each to his own house.</p> <p>(20) Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious the king of Israel was today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovers himself!</p> <p>(21) And David said to Michal, <i>It was</i> before the LORD {Jehovah}, Who chose me above your father, and above all his house, to appoint me ruler over the people of the LORD {Jehovah}, over Israel: therefore I will play before the LORD {Jehovah}.</p> <p>(22) And I will yet be more vile than this, and will be base in my own sight: and of the maidservants which you have spoken of, by them I shall be held in honor.</p> <p>(23) Therefore Michal the daughter of Saul had no child to the day of her death.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>Chapter 7</p> <p>(1) And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;</p> <p>(2) That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.</p> <p>(3) And Nathan said to the king, Go, do all that is in thine heart; for the LORD <i>is</i> with thee.</p> <p>(4) And it came to pass that night, that the word of the LORD came unto Nathan, saying,</p> <p>(5) Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?</p> <p>(6) Whereas I have not dwelt in <i>any</i> house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.</p> <p>(7) In all <i>the places</i> wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?</p> <p>(8) Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:</p> <p>(9) And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great <i>men</i> that <i>are</i> in the earth.</p>	<p>Chapter 7</p> <p>(1) And it came to pass, when the king sat in his house, and the LORD {Jehovah} had given him rest all around from all his enemies;^a</p> <p>(2) That the king said to Nathan the prophet, See now, I live in a house of cedar, but the ark of God lives within curtains.^b</p> <p>(3) And Nathan said to the king, Go, do all that <i>is</i> in your heart; because the LORD {Jehovah} <i>is</i> with you.</p> <p>(4) But it came to pass that night, that the word of the LORD {Jehovah} came to Nathan, saying,</p> <p>(5) <i>Go and tell My servant David, This is what the LORD {Jehovah} says, Shall you build Me a house {temple} for Me to live in?</i>^c</p> <p>(6) <i>Since I have not lived in any house {temple} since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.</i></p> <p>(7) In all <i>the places</i> in which I have walked with all the children of Israel <i>have</i> I spoken a word with any of the tribes of Israel, whom I commanded to feed My people Israel, saying, Why do you not build Me a house {temple} of cedar?</p> <p>(8) Now therefore you say this to My servant David, This is what the LORD {Jehovah} of hosts {armies} says, I took you from sheep herding, from following the sheep, to be ruler over My people, over Israel:</p> <p>(9) And I was with you wherever you went, and have cut off all your enemies out of your sight, and have made you a great name, like the name of the great <i>men</i> who <i>are</i> in the earth.</p>
<p>7:1a – I Chr. 17:16f 7:2b – II Sam. 6:17 7:5c – I Chr. 17:4f</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(10) Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,</p> <p>(11) And as since the time that I commanded judges <i>to be</i> over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.</p> <p>(12) And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.</p> <p>(13) He shall build an house for my name, and I will stablish the throne of his kingdom for ever.</p> <p>(14) I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:</p> <p>(15) But my mercy shall not depart away from him, as I took <i>it</i> from Saul, whom I put away before thee.</p> <p>(16) And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.</p> <p>(17) According to all these words, and according to all this vision, so did Nathan speak unto David.</p> <p>(18) Then went king David in, and sat before the LORD, and he said, Who <i>am</i> I, O Lord GOD? and what <i>is</i> my house, that thou hast brought me hitherto?</p>	<p>(10) Furthermore I will appoint a place for My people Israel, and will plant them, that they may live in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as in earlier times,</p> <p>(11) And as since the time that I commanded judges <i>to be</i> over My people Israel, and have caused you to rest from all your enemies. Also the LORD {Jehovah} tells you that He will make you a house.</p> <p>(12) And when your days are fulfilled, and you shall sleep with your fathers, I will set up your offspring after you, who shall proceed out of your body and I will establish his kingdom.^d</p> <p>(13) He shall build a house {temple} for My Name, and I will establish the throne of his kingdom forever.</p> <p>(14) I will be his father, and he shall be My son. If he commits sin, I will discipline him with the rod of men, and with the stripes of the children of men:</p> <p>(15) But My mercy shall not depart away from him, as I took <i>it</i> from Saul, whom I put away before you.</p> <p>(16) And your house and your kingdom shall be established forever before you: your throne shall be established forever.</p> <p>(17) So Nathan spoke according to all these words, and according to all this vision to David.</p> <p>(18) Then king David went in, and sat before the LORD {Jehovah}, and he said, Who <i>am</i> I, O Lord GOD {Jehovah}? and what <i>is</i> my house, that You have brought me here?^e</p>
<p>7:12d – I Chr. 22:9 7:18e – I Chr. 17:16f</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(19) And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And <i>is</i> this the manner of man, O Lord GOD?</p> <p>(20) And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.</p> <p>(21) For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know <i>them</i>.</p> <p>(22) Wherefore thou art great, O LORD God: for <i>there</i> is none like thee, neither <i>is there any</i> God beside thee, according to all that we have heard with our ears.</p> <p>(23) And what one nation in the earth <i>is</i> like thy people, <i>even</i> like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, <i>from</i> the nations and their gods?</p> <p>(24) For thou hast confirmed to thyself thy people Israel <i>to be</i> a people unto thee for ever: and thou, LORD, art become their God.</p> <p>(25) And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish <i>it</i> for ever, and do as thou hast said.</p> <p>(26) And let thy name be magnified for ever, saying, The LORD of hosts <i>is</i> the God over Israel: and let the house of thy servant David be established before thee.</p>	<p>(19) And this was yet a small thing in Your sight, O Lord GOD {Jehovah}; but You have spoken also of Your servant's house for a great while to come. And <i>is</i> this the manner of man, O Lord GOD {Jehovah}?</p> <p>(20) And what can David say more to You? because You, Lord GOD {Jehovah}, know Your servant.</p> <p>(21) For Your word's sake, and according to Your own heart, You have done all these great things, to make Your servant know <i>them</i>.</p> <p>(22) Therefore You are great, O LORD {Jehovah} God: because <i>there</i> is no one like You, neither <i>is there any</i> God besides You, according to all that we have heard with our ears.</p> <p>(23) And what one nation in the earth <i>is</i> like Your people, <i>even</i> like Israel, whom God went to redeem for a people to Himself, and to make for Himself a Name, and to do for You great and terrible things, because Your land, before Your people, which You have redeemed to Yourself from Egypt, <i>from</i> the nations and their gods?</p> <p>(24) Because You have confirmed to Yourself Your people Israel <i>to be</i> a people to You forever: and You, LORD {Jehovah}, have become their God.</p> <p>(25) And now, O LORD {Jehovah} God, the word that You have spoken concerning Your servant, and concerning his house, establish <i>it</i> forever, and do as You have said.</p> <p>(26) And let Your Name be magnified forever, saying, The LORD {Jehovah} of hosts {armies; multitudes} <i>is</i> the God over Israel: and let the house of Your servant David be established before You.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(27) For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.</p> <p>(28) And now, O Lord GOD, thou <i>art</i> that God, and thy words be true, and thou hast promised this goodness unto thy servant:</p> <p>(29) Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken <i>it</i>: and with thy blessing let the house of thy servant be blessed for ever.</p> <p>Chapter 8</p> <p>(1) And after this it came to pass, that David smote the Philistines, and subdued them: and David took Methegammah out of the hand of the Philistines.</p> <p>(2) And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And <i>so</i> the Moabites became David's servants, <i>and</i> brought gifts.</p> <p>(3) David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.</p> <p>(4) And David took from him a thousand <i>chariots</i>, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot <i>horses</i>, but reserved of them <i>for</i> an hundred chariots.</p> <p>(5) And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.</p>	<p>(27) Because You, O LORD {Jehovah} of hosts {armies}, God of Israel, have revealed to Your servant, saying, I will build you a house: therefore Your servant has found in his heart to pray this prayer to You.</p> <p>(28) And now, O Lord GOD {Jehovah}, You <i>are</i> that God, and Your words are true, and You have promised this goodness to Your servant:</p> <p>(29) Therefore now let it please You to bless the house of Your servant, that it may continue forever before You: because You, O Lord GOD {Jehovah}, have spoken <i>it</i>: and with Your blessing let the house of Your servant be blessed forever.</p> <p>Chapter 8</p> <p>(1) And after this it came to pass, that David struck the Philistines, and subdued them: and David took Metheg-ammah {bridle of Ammah}^a out of the hand of the Philistines.</p> <p>(2) And he struck Moab, and measured them with a line, casting them down to the ground; even with two lines he measured to put to death, and with one full line to keep alive. And <i>so</i> the Moabites became David's servants, <i>and</i> brought gifts.</p> <p>(3) David struck also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.</p> <p>(4) And David took from him a thousand <i>chariots</i>, and seven hundred horsemen, and twenty thousand footmen: and David hamstrung all the chariot <i>horses</i>, but reserved of them <i>for</i> one hundred chariots.</p> <p>(5) And when the Syrians of Damascus came to help Hadadezer king of Zobah, David killed of the Syrians twenty-two thousand men.</p>
<p>8:1a - Methegammah {מֶתֶגַּם דָּאִמָּה} - bridle of Ammah - the stronghold of Gath - See I Chr. 18:1-17</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(6) Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, <i>and</i> brought gifts. And the LORD preserved David whithersoever he went.</p> <p>(7) And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.</p> <p>(8) And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.</p> <p>(9) When Toi king of Hamath heard that David had smitten all the host of Hadadezer,</p> <p>(10) Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And <i>Joram</i> brought with him vessels of silver, and vessels of gold, and vessels of brass:</p> <p>(11) Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;</p> <p>(12) Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.</p> <p>(13) And David gat <i>him</i> a name when he returned from smiting of the Syrians in the valley of salt, <i>being</i> eighteen thousand <i>men</i>.</p> <p>(14) And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.</p> <p>(15) And David reigned over all Israel; and David executed judgment and justice unto all his people.</p>	<p>(6) Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, <i>and</i> brought gifts. And the LORD {Jehovah} preserved David wherever he went.</p> <p>(7) And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.^b</p> <p>(8) And from Betah, and from Berothai, cities of Hadadezer, king David took exceedingly much brass.</p> <p>(9) When Toi king of Hamath heard that David had stricken all the host {army} of Hadadezer,</p> <p>(10) Then Toi sent Joram his son to king David, to greet him, and to bless him, because he {David} had fought against Hadadezer, and killed him: because Hadadezer had wars with Toi. And <i>Joram</i> brought with him vessels of silver, and vessels of gold, and vessels of brass:</p> <p>(11) Which also king David dedicated to the LORD {Jehovah}, with the silver and gold that he had dedicated of all nations which he subdued;</p> <p>(12) Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.</p> <p>(13) And David made a name for <i>himself</i> when he returned from striking the Syrians in the valley of salt, <i>being</i> eighteen thousand <i>men</i>.</p> <p>(14) And he put garrisons in Edom; throughout all Edom he put garrisons, and all those of Edom became David's servants. And the LORD {Jehovah} preserved David wherever he went.</p> <p>(15) And David reigned over all Israel; and David executed judgment and justice to all his people.</p>
8:7b – I Chr. 18:7	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(16) And Joab the son of Zeruiah <i>was</i> over the host; and Jehoshaphat the son of Ahilud <i>was</i> recorder;</p> <p>(17) And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, <i>were</i> the priests; and Seraiah <i>was</i> the scribe;</p> <p>(18) And Benaiah the son of Jehoiada <i>was</i> over both the Cherethites and the Pelethites; and David's sons were chief rulers.</p> <p>Chapter 9</p> <p>(1) And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?</p> <p>(2) And <i>there was</i> of the house of Saul a servant whose name <i>was</i> Ziba. And when they had called him unto David, the king said unto him, <i>Art</i> thou Ziba? And he said, Thy servant <i>is he</i>.</p> <p>(3) And the king said, <i>Is</i> there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, <i>which is</i> lame on <i>his</i> feet.</p> <p>(4) And the king said unto him, Where <i>is</i> he? And Ziba said unto the king, Behold, <i>he is</i> in the house of Machir, the son of Ammiel, in Lodebar.</p> <p>(5) Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.</p> <p>(6) Now when Mephibosheth, the son of Jonathan, the son of Saul, <i>was</i> come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!</p>	<p>(16) And Joab the son of Zeruiah <i>was</i> over the host {army}; and Jehoshaphat the son of Ahilud <i>was</i> recorder;</p> <p>(17) And Zadok the son of Ahitub, and Ahimelech the son of Abiathar,^c <i>were</i> the priests; and Seraiah <i>was</i> the scribe;</p> <p>(18) And Benaiah the son of Jehoiada <i>was</i> over both the Cherethites and the Pelethites; and David's sons were chief rulers.</p> <p>Chapter 9</p> <p>(1) And David said, Is there yet any who are left of the house of Saul, that I may show him kindness for Jonathan's sake?</p> <p>(2) And <i>there was</i> of the house of Saul a servant whose name <i>was</i> Ziba. And when they had called him to David, the king said to him, <i>Are</i> you Ziba? And he said, I, your servant, am <i>he</i>.</p> <p>(3) And the king said, <i>Is</i> there not yet any of the house of Saul, that I may show the kindness of God to him? And Ziba said to the king, Jonathan has yet a son, <i>who is</i> lame on <i>his</i> feet.^a</p> <p>(4) And the king said to him, Where <i>is</i> he? And Ziba said to the king, He <i>is</i> in the house of Machir, the son of Ammiel, in Lodebar.</p> <p>(5) Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.</p> <p>(6) Now when Mephibosheth {dispeller of shame},^b the son of Jonathan, the son of Saul, had come to David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, See, your servant!</p>
<p>8:17c – Ahimelech son of Abiathar – Abiathar's father's name was Ahimelech. Abiathar named one of his sons Ahimelech after his father who was killed by Saul's servant Doeg – I Sam. 22:20-22</p> <p>9:3a – II Sam. 4:4</p> <p>9:6b - Mephibosheth {מפִּיבֹשֶׁת} - "dispeller of shame"</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(7) And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.</p> <p>(8) And he bowed himself, and said, What <i>is</i> thy servant, that thou shouldest look upon such a dead dog as I <i>am</i>?</p> <p>(9) Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.</p> <p>(10) Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in <i>the fruits</i>, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.</p> <p>(11) Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, <i>said the king</i>, he shall eat at my table, as one of the king's sons.</p> <p>(12) And Mephibosheth had a young son, whose name <i>was</i> Micha. And all that dwelt in the house of Ziba <i>were</i> servants unto Mephibosheth.</p> <p>(13) So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.</p>	<p>(7) And David said to him, Do not be afraid: because I will surely show you kindness for Jonathan your father's sake, and will restore to you all the land of Saul your father; and you shall eat bread at my table continually.</p> <p>(8) And he bowed himself, and said, What <i>is</i> your servant, that you should look upon such a dead dog as I <i>am</i>?</p> <p>(9) Then the king called to Ziba, Saul's servant, and said to him, I have given to your master's son all that belonged to Saul and to all his house.</p> <p>(10) You therefore, and your sons, and your servants, shall till the land for him, and you shall bring in <i>the fruits</i>, that your master's son may have food to eat: but Mephibosheth your master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants.</p> <p>(11) Then Ziba said to the king, According to all that my lord the king has commanded his servant, so shall your servant do. As for Mephibosheth, <i>the king said</i>, he shall eat at my table, as one of the king's sons.</p> <p>(12) And Mephibosheth had a young son, whose name <i>was</i> Micha {who is like Jehovah}.^c And all who lived in the house of Ziba <i>were</i> servants to Mephibosheth.</p> <p>(13) So Mephibosheth lived in Jerusalem: because he ate continually at the king's table; and was lame on both his feet.^d</p>
<p>9:12c - Micha {מִיכָא} - "Who is like Jah" [Jah is a short form of Jehovah]</p> <p>9:13d – II Sam. 4:4</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>Chapter 10</p> <p>(1) And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.</p> <p>(2) Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.</p> <p>(3) And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David <i>rather</i> sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?</p> <p>(4) Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, <i>even</i> to their buttocks, and sent them away.</p> <p>(5) When they told <i>it</i> unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and <i>then</i> return.</p> <p>(6) And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Bethrehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ishtob twelve thousand men.</p> <p>(7) And when David heard of <i>it</i>, he sent Joab, and all the host of the mighty men.</p>	<p>Chapter 10</p> <p>(1) And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his place.^a</p> <p>(2) Then David said, I will show kindness to Hanun the son of Nahash, as his father showed kindness to me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.</p> <p>(3) And the princes of the children of Ammon said to Hanun their lord, Do you think that David honors your father, that he has sent comforters to you? has David not <i>rather</i> sent his servants to you, to search the city, and to spy it out, and to overthrow it?</p> <p>(4) Therefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their clothes in the middle, <i>even</i> to their buttocks, and sent them away.^b</p> <p>(5) When they told <i>it</i> to David, he sent to meet them, because the men were greatly ashamed: and the king said, Stay at Jericho until your beards have grown, and <i>then</i> return.</p> <p>(6) And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Bethrehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ishtob twelve thousand men.</p> <p>(7) And when David heard of <i>it</i>, he sent Joab, and all the host {army} of the mighty men.</p>
<p>10:1a – I Chr. 19:1 10:4b – I Chr. 19:4</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(8) And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ishtob, and Maacah, <i>were</i> by themselves in the field.</p> <p>(9) When Joab saw that the front of the battle was against him before and behind, he chose of all the choice <i>men</i> of Israel, and put <i>them</i> in array against the Syrians:</p> <p>(10) And the rest of the people he delivered into the hand of Abishai his brother, that he might put <i>them</i> in array against the children of Ammon.</p> <p>(11) And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.</p> <p>(12) Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.</p> <p>(13) And Joab drew nigh, and the people that <i>were</i> with him, unto the battle against the Syrians: and they fled before him.</p> <p>(14) And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.</p> <p>(15) And when the Syrians saw that they were smitten before Israel, they gathered themselves together.</p> <p>(16) And Hadarezer sent, and brought out the Syrians that <i>were</i> beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer <i>went</i> before them.</p> <p>(17) And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.</p>	<p>(8) And the children of Ammon came out, and put the battle in array at the entrance of the gate: and the Syrians of Zoba, and of Rehob, and Ishtob, and Maacah, <i>were</i> by themselves in the field.</p> <p>(9) When Joab saw that the front of the battle was against him before and behind, he chose of all the choice <i>men</i> of Israel, and put <i>them</i> in array against the Syrians:</p> <p>(10) And the rest of the people he delivered into the hand of Abishai his brother, that he might put <i>them</i> in array against the children of Ammon.</p> <p>(11) And he said, If the Syrians are too strong for me, then you shall help me: but if the children of Ammon are too strong for you, then I will come and help you.</p> <p>(12) Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD {Jehovah} do that which seems good to Him.</p> <p>(13) And Joab drew near, and the people that <i>were</i> with him, to the battle against the Syrians: and they fled before him.</p> <p>(14) And when the children of Ammon saw that the Syrians had fled, then they also fled before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.</p> <p>(15) And when the Syrians saw that they were stricken before Israel, they gathered themselves together.</p> <p>(16) And Hadarezer sent, and brought out the Syrians that <i>were</i> beyond the river: and they came to Helam; and Shobach the captain of the host {army} of Hadarezer <i>went</i> before them.</p> <p>(17) And when it was told to David, he gathered all Israel together, and passed over the Jordan River, and came to Helam. And the Syrians set themselves in array against David, and fought with him.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(18) And the Syrians fled before Israel; and David slew <i>the men of</i> seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.</p> <p>(19) And when all the kings <i>that were</i> servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.</p> <p>Chapter 11</p> <p>(1) And it came to pass, after the year was expired, at the time when kings go forth <i>to battle</i>, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.</p> <p>(2) And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman <i>was</i> very beautiful to look upon.</p> <p>(3) And David sent and enquired after the woman. And <i>one</i> said, <i>Is</i> not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?</p> <p>(4) And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.</p>	<p>(18) And the Syrians fled before Israel; and David killed <i>the men of</i> seven hundred chariots of the Syrians, and forty thousand horsemen, and struck Shobach the captain of their host {army}, who died there.</p> <p>(19) And when all the kings <i>that were</i> servants to Hadarezer saw that they were stricken before Israel, they made peace with Israel, and served them. So the Syrians were afraid to help the children of Ammon any more.</p> <p>Chapter 11</p> <p>(1) And it came to pass, after the year was expired, at the time when kings go forth <i>to battle</i>, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David stayed in Jerusalem.</p> <p>(2) And it came to pass one evening, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman <i>was</i> very beautiful to look upon.</p> <p>(3) And David sent and inquired after the woman. And <i>one</i> said, <i>Is</i> this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?</p> <p>(4) And David sent messengers, and took her; and she came in to him, and he lay with her; because she was purified from her uncleanness:^a and she returned to her house.</p>
<p>11:4a - purified from her uncleanness - her period was over and she took a bath as required by the law of Moses {Lev. 15:19f}</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(5) And the woman conceived, and sent and told David, and said, I <i>am</i> with child.</p> <p>(6) And David sent to Joab, <i>saying</i>, Send me Uriah the Hittite. And Joab sent Uriah to David.</p> <p>(7) And when Uriah was come unto him, David demanded <i>of him</i> how Joab did, and how the people did, and how the war prospered.</p> <p>(8) And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess <i>of meat</i> from the king.</p> <p>(9) But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.</p> <p>(10) And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from <i>thy</i> journey? why <i>then</i> didst thou not go down unto thine house?</p> <p>(11) And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? <i>as</i> thou livest, and <i>as</i> thy soul liveth, I will not do this thing.</p> <p>(12) And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.</p> <p>(13) And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.</p>	<p>(5) And the woman conceived, and sent and told David, and said, I <i>am</i> with child.</p> <p>(6) And David sent to Joab, <i>saying</i>, Send me Uriah the Hittite. And Joab sent Uriah to David.</p> <p>(7) And when Uriah had come to him, David asked <i>of him</i> how Joab did, and how the people did, and how the war prospered.</p> <p>(8) And David said to Uriah, Go down to your house, and wash your feet. And Uriah departed out of the king's house, and the king sent after him a mess <i>of meat</i>.</p> <p>(9) But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house.</p> <p>(10) And when they had told David, saying, Uriah did not go down to his house, David said to Uriah, Did you not come from <i>your</i> journey? why <i>then</i> did you not go down to your house?</p> <p>(11) And Uriah said to David, The ark, and Israel, and Judah, live in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into my house, to eat and to drink, and to lie with my wife? <i>as</i> you live, and <i>as</i> your soul lives, I will not do this thing.</p> <p>(12) And David said to Uriah, Stay here today also, and tomorrow I will let you depart. So Uriah stayed in Jerusalem that day, and the next.</p> <p>(13) And when David had called him, he ate and drank before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but did not go down to his house.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(14) And it came to pass in the morning, that David wrote a letter to Joab, and sent <i>it</i> by the hand of Uriah.</p> <p>(15) And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.</p> <p>(16) And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men <i>were</i>.</p> <p>(17) And the men of the city went out, and fought with Joab: and there fell <i>some</i> of the people of the servants of David; and Uriah the Hittite died also.</p> <p>(18) Then Joab sent and told David all the things concerning the war;</p> <p>(19) And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,</p> <p>(20) And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?</p> <p>(21) Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.</p> <p>(22) So the messenger went, and came and shewed David all that Joab had sent him for.</p> <p>(23) And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.</p>	<p>(14) And it came to pass in the morning, that David wrote a letter to Joab, and sent <i>it</i> by the hand of Uriah.</p> <p>(15) And he wrote in the letter, saying, Set Uriah in the forefront of the hottest battle, and withdraw from him, that he may be stricken, and die.</p> <p>(16) And it came to pass, when Joab observed the city, that he assigned Uriah to a place where he knew that valiant men <i>were</i>.</p> <p>(17) And the men of the city went out, and fought with Joab: and there fell <i>some</i> of the people of the servants of David; and Uriah the Hittite died also.</p> <p>(18) Then Joab sent and told David all the things concerning the war;</p> <p>(19) And charged the messenger, saying, When you have made an end of telling the matters of the war to the king,</p> <p>(20) And if the king's wrath {anger; judgment} arises, and he says to you, Why did you approach so close to the city when you fought? did you not know that they would shoot from the wall?</p> <p>(21) Who struck Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall,^b that he died in Thebez? why did you go near the wall? then you say, Your servant Uriah the Hittite is also dead.</p> <p>(22) So the messenger went, and came and told David all that Joab had sent him for.</p> <p>(23) And the messenger said to David, Surely the men prevailed against us, and came out to us into the field, and we were upon them even to the entrance of the gate.</p>
11:21b – Jg. 9:52-53	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(24) And the shooters shot from off the wall upon thy servants; and <i>some</i> of the king's servants be dead, and thy servant Uriah the Hittite is dead also.</p> <p>(25) Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.</p> <p>(26) And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.</p> <p>(27) And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.</p> <p>Chapter 12</p> <p>(1) And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.</p> <p>(2) The rich <i>man</i> had exceeding many flocks and herds:</p> <p>(3) But the poor <i>man</i> had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.</p> <p>(4) And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.</p>	<p>(24) And the shooters shot from off the wall upon your servants; and <i>some</i> of the king's servants are dead, and your servant Uriah the Hittite is dead also.</p> <p>(25) Then David said to the messenger, This is what you shall say to Joab, Do not let this thing displease you, because the sword devours one as well as another: make your battle stronger against the city, and overthrow it: and you encourage him.</p> <p>(26) And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.</p> <p>(27) And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bore him a son. But the thing that David had done displeased the LORD {Jehovah}.</p> <p>Chapter 12</p> <p>(1) And the LORD {Jehovah} sent Nathan to David. And he came to him, and said to him, There were two men in one city; the one rich, and the other poor.</p> <p>(2) The rich <i>man</i> had exceedingly many flocks and herds:</p> <p>(3) But the poor <i>man</i> had nothing, except one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it ate of his own meat, and drank of his own cup, and lay in his bosom, and was to him as a daughter.</p> <p>(4) And there came a traveler to the rich man, and he spared to take of his own flock and of his own herd, to dress for the traveling man who had come to him; but took the poor man's lamb, and dressed it for the man who had come to him.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(5) And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this <i>thing</i> shall surely die:</p> <p>(6) And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.</p> <p>(7) And Nathan said to David, Thou <i>art</i> the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;</p> <p>(8) And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if <i>that had been</i> too little, I would moreover have given unto thee such and such things.</p> <p>(9) Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife <i>to be</i> thy wife, and hast slain him with the sword of the children of Ammon.</p> <p>(10) Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.</p> <p>(11) Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give <i>them</i> unto thy neighbour, and he shall lie with thy wives in the sight of this sun.</p> <p>(12) For thou didst <i>it</i> secretly: but I will do this thing before all Israel, and before the sun.</p>	<p>(5) And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD lives, the man who has done this <i>thing</i> shall surely die:</p> <p>(6) And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.</p> <p>(7) And Nathan said to David, You <i>are</i> the man. This is what the LORD {Jehovah} God of Israel says, <i>I anointed you king over Israel, and I delivered you out of the hand of Saul;</i></p> <p>(8) <i>And I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would have given even more such and such things to you.</i></p> <p>(9) <i>Why have you despised the commandment of the LORD {Jehovah}, to do evil in His sight? you have killed Uriah the Hittite with the sword, and have taken his wife to be your wife, and have killed him with the sword of the children of Ammon.</i></p> <p>(10) Now therefore the sword shall never depart from your house; because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.</p> <p>(11) This is what the LORD {Jehovah} says, Indeed, I will raise up evil against you out of your own house, and I will take your wives before your eyes, and give <i>them</i> to your neighbor, and he shall lie with your wives in the sight of this sun.</p> <p>(12) <i>Because you did it secretly: but I will do this thing before all Israel, and before the sun.</i></p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(13) And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.</p> <p>(14) Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also <i>that</i> is born unto thee shall surely die.</p> <p>(15) And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.</p> <p>(16) David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.</p> <p>(17) And the elders of his house arose, <i>and went</i> to him, to raise him up from the earth: but he would not, neither did he eat bread with them.</p> <p>(18) And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?</p> <p>(19) But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.</p> <p>(20) Then David arose from the earth, and washed, and anointed <i>himself</i>, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.</p>	<p>(13) And David said to Nathan, I have sinned against the LORD {Jehovah}.^a And Nathan said to David, The LORD {Jehovah} also has put away your sin; you shall not die.</p> <p>(14) However, because by this deed you have given great occasion to the enemies of the LORD {Jehovah} to blaspheme {curse the Lord},^b the child also <i>who</i> is born to you shall surely die.</p> <p>(15) And Nathan departed to his house. And the LORD {Jehovah} struck the child that Uriah's wife bore to David, and it was very sick.</p> <p>(16) David therefore pleaded with God for the child; and David fasted, and went in, and lay all night upon the earth.</p> <p>(17) And the elders of his house arose, <i>and went</i> to him, to raise him up from the earth: but he would not, neither did he eat bread with them.</p> <p>(18) And it came to pass on the seventh day, that the child died. And the servants of David were afraid to tell him that the child was dead: because they said, Indeed, while the child was yet alive, we spoke to him, and he would not listen to our voice: how will he then torment himself, if we tell him that the child is dead?</p> <p>(19) But when David saw that his servants whispered, David perceived that the child was dead: therefore David asked his servants, Is the child dead? And they said, He is dead.</p> <p>(20) Then David arose from the earth, and washed, and anointed <i>himself</i>, and changed his clothes, and came into the house of the LORD {Jehovah}, and worshiped: then he came to his own house; and when he required, they set bread before him, and he ate.</p>
<p>12:13a – Ps. 51 12:14b – blasphemy – see Lev. 24:11, 16</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(21) Then said his servants unto him, What thing <i>is</i> this that thou hast done? thou didst fast and weep for the child, <i>while it was</i> alive; but when the child was dead, thou didst rise and eat bread.</p> <p>(22) And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell <i>whether</i> GOD will be gracious to me, that the child may live?</p> <p>(23) But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.</p> <p>(24) And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.</p> <p>(25) And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.</p> <p>(26) And Joab fought against Rabbah of the children of Ammon, and took the royal city.</p> <p>(27) And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.</p> <p>(28) Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.</p> <p>(29) And David gathered all the people together, and went to Rabbah, and fought against it, and took it.</p>	<p>(21) Then his servants said to him, What thing <i>is</i> this that you have done? You fasted and wept for the child, <i>while it was</i> alive; but when the child was dead, you arose and ate bread.</p> <p>(22) And he said, While the child was yet alive, I fasted and wept: because I said, Who can tell <i>whether</i> GOD {Jehovah} will be gracious to me, that the child may live?</p> <p>(23) But now he is dead, why should I fast? can I bring him back again? I shall go to him, but he shall not return to me.^c</p> <p>(24) And David comforted Bathsheba his wife, and went in to her, and lay with her: and she bore a son, and he called his name Solomon {peaceful}:^d and the LORD {Jehovah} loved him.</p> <p>(25) And he sent by the hand of Nathan the prophet; and he called his {Solomon's} name Jedidiah {beloved of Jehovah},^e because of the LORD {Jehovah}.</p> <p>(26) And Joab fought against Rabbah of the children of Ammon, and took the royal city.</p> <p>(27) And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.</p> <p>(28) Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.</p> <p>(29) And David gathered all the people together, and went to Rabbah, and fought against it, and took it.</p>
<p>12:23c - the child dies, and goes to heaven - David knows this is where the child is and one day he will see the child again. David's sin does not rest upon the child. The child is not guilty of any sin. Had the child lived, sooner or later he would be known as a bastard child, i.e. illegitimate and would not only be unable to carry on the throne of David, but would probably be an outcast all of his life.</p> <p>12:24d - Solomon {שלמה} - peaceful</p> <p>12:25e - Jedidiah {ידידיה} - beloved of JAH {JAH is short for Jehovah} - another name of Solomon</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(30) And he took their king's crown from off his head, the weight whereof <i>was</i> a talent of gold with the precious stones: and it was <i>set</i> on David's head. And he brought forth the spoil of the city in great abundance.</p> <p>(31) And he brought forth the people that <i>were</i> therein, and put <i>them</i> under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.</p> <p>Chapter 13</p> <p>(1) And it came to pass after this, that Absalom the son of David had a fair sister, whose name <i>was</i> Tamar; and Amnon the son of David loved her.</p> <p>(2) And Amnon was so vexed, that he fell sick for his sister Tamar; for she <i>was</i> a virgin; and Amnon thought it hard for him to do any thing to her.</p> <p>(3) But Amnon had a friend, whose name <i>was</i> Jonadab, the son of Shimeah David's brother: and Jonadab <i>was</i> a very subtil man.</p> <p>(4) And he said unto him, Why <i>art</i> thou, <i>being</i> the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.</p> <p>(5) And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see <i>it</i>, and eat <i>it</i> at her hand.</p>	<p>(30) And he took their king's crown from off his head, its weight <i>was</i> a talent of gold {about 75.6 lbs; 34.3 kg.}^f with the precious stones: and it was <i>set</i> on David's head. And he brought forth the spoil of the city in great abundance.</p> <p>(31) And he brought forth the people who <i>were</i> in it, and put <i>them</i> under saws, and under sharp cutting tools of iron, and under axes of iron, and made them pass through the brick kiln: and this he did to all the cities of the children of Ammon. So David and all the people returned to Jerusalem.</p> <p>Chapter 13</p> <p>(1) And it came to pass after this, that Absalom the son of David had a fair {beautiful} sister, whose name <i>was</i> Tamar; and Amnon the son of David loved her.</p> <p>(2) And Amnon was so consumed with lust, that he fell sick for his sister Tamar; because she <i>was</i> a virgin; and Amnon thought it hard for him to do anything to her.</p> <p>(3) But Amnon had a friend, whose name <i>was</i> Jonadab, the son of Shimeah David's brother: and Jonadab <i>was</i> a very subtle man.</p> <p>(4) And he said to him, Why <i>are</i> you, <i>being</i> the king's son, lean from day to day? will you not tell me? And Amnon said to him, I love Tamar, my brother Absalom's^a sister.</p> <p>(5) And Jonadab said to him, Lay down on your bed, and pretend to be sick: and when your father comes to see you, say to him, I ask you to let my sister Tamar come, and give me food, and prepare the food in my sight, that I may see <i>it</i>, and eat <i>it</i> at her hand.</p>
<p>12:30f - talent - about 75.6 lbs; 34.3 kilograms - See Appendix J: Bible Weights and Measures</p> <p>13:4a - Absalom is David's third son II Sam. 3:3 ; Amnon was David's first born II Sam. 3:2</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(6) So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.</p> <p>(7) Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.</p> <p>(8) So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded <i>it</i>, and made cakes in his sight, and did bake the cakes.</p> <p>(9) And she took a pan, and poured <i>them</i> out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.</p> <p>(10) And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought <i>them</i> into the chamber to Amnon her brother.</p> <p>(11) And when she had brought <i>them</i> unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.</p> <p>(12) And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.</p> <p>(13) And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.</p> <p>(14) Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.</p> <p>(15) Then Amnon hated her exceedingly; so that the hatred wherewith he hated her <i>was</i> greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.</p>	<p>(6) So Amnon lay down, and pretended to be sick: and when the king had come to see him, Amnon said to the king, I ask you, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.</p> <p>(7) Then David sent home to Tamar, saying, Go now to your brother Amnon's house, and prepare food for him.</p> <p>(8) So Tamar went to her brother Amnon's house; and he was lying down. And she took flour, and kneaded <i>it</i>, and made cakes in his sight, and baked the cakes.</p> <p>(9) And she took a pan, and poured <i>them</i> out before him; but he refused to eat. And Amnon said, Have all the men go out from me. And they all went out from him.</p> <p>(10) And Amnon said to Tamar, Bring the food into the bedroom, that I may eat from your hand. And Tamar took the cakes which she had made, and brought <i>them</i> into the bedroom to Amnon her brother.</p> <p>(11) And when she had brought <i>them</i> to him to eat, he took hold of her, and said to her, Come lie with me, my sister.</p> <p>(12) And she answered him, No, my brother, do not force me; because no such thing ought to be done in Israel: do not commit this folly.</p> <p>(13) And I, where shall I cause my shame to go? and as for you, you shall be as one of the fools in Israel. Now therefore, I ask you, speak to the king; because he will not withhold me from you.</p> <p>(14) However he would not listen to her voice: but, being stronger than she, forced her, and lay with her.</p> <p>(15) Then Amnon hated her exceedingly; so that the hatred with which he hated her <i>was</i> greater than the love with which he had loved her. And Amnon said to her, Arise, be gone.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(16) And she said unto him, <i>There is</i> no cause: this evil in sending me away <i>is</i> greater than the other that thou didst unto me. But he would not hearken unto her.</p> <p>(17) Then he called his servant that ministered unto him, and said, Put now this <i>woman</i> out from me, and bolt the door after her.</p> <p>(18) And <i>she had</i> a garment of divers colours upon her: for with such robes were the king's daughters <i>that were</i> virgins apparelled. Then his servant brought her out, and bolted the door after her.</p> <p>(19) And Tamar put ashes on her head, and rent her garment of divers colours that <i>was</i> on her, and laid her hand on her head, and went on crying.</p> <p>unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he <i>is</i> thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.</p> <p>(21) But when king David heard of all these things, he was very wroth.</p> <p>(22) And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.</p> <p>(23) And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which <i>is</i> beside Ephraim: and Absalom invited all the king's sons.</p> <p>(24) And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.</p> <p>(25) And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.</p>	<p>(16) And she said to him, <i>There is</i> no reason: this evil in sending me away <i>is</i> greater than the other that you have done to me. But he would not listen to her.</p> <p>(17) Then he called his servant who ministered to him, and said, Put this <i>woman</i> out from me, and bolt the door after her.</p> <p>(18) And <i>she had</i> a robe of various colors upon her: because with such robes were the king's daughters who <i>were</i> virgins clothed. Then his servant brought her out, and bolted the door after her.</p> <p>(19) And Tamar put ashes on her head, and tore her robe of various colors that <i>was</i> on her, and laid her hand on her head, and went on crying.</p> <p>(20) And Absalom her brother said to her, Has Amnon your brother been with you? but now hold your peace, my sister: he <i>is</i> your brother; do not regard this thing. So Tamar remained desolate in her brother Absalom's house.</p> <p>(21) But when king David heard of all these things, he was very angry.</p> <p>(22) And Absalom spoke to his brother Amnon neither good nor bad: because Absalom hated Amnon, because he had forced his sister Tamar.</p> <p>(23) And it came to pass after two full years, that Absalom had sheep shearers in Baalhazor, which <i>is</i> beside Ephraim: and Absalom invited all the king's sons.</p> <p>(24) And Absalom came to the king, and said, See now, your servant has sheep shearers; I ask the king, let his servants go with your servant.</p> <p>(25) And the king said to Absalom, No, my son, let us not all now go, lest we be chargeable to you. And he pressed him: however he would not go, but blessed him.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(26) Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?</p> <p>(27) But Absalom pressed him, that he let Amnon and all the king's sons go with him.</p> <p>(28) Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.</p> <p>(29) And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.</p> <p>(30) And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.</p> <p>(31) Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.</p> <p>(32) And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose <i>that</i> they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.</p> <p>(33) Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.</p> <p>(34) But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.</p>	<p>(26) Then Absalom said, I ask you, If not, let my brother Amnon go with us. And the king said to him, Why should he go with you?</p> <p>(27) But Absalom pressed him, so that he let Amnon and all the king's sons go with him.</p> <p>(28) Now Absalom had commanded his servants, saying, Mark now when Amnon's heart is merry with wine, and when I say to you, Strike Amnon; then kill him, do not be afraid: have I not commanded you? be courageous, and be valiant.</p> <p>(29) And the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and every man mounted his mule, and fled.</p> <p>(30) And it came to pass, while they were in the way, that news came to David, saying, Absalom has killed all the king's sons, and there is not one of them left.</p> <p>(31) Then the king arose, and tore his clothes, and lay on the earth; and all his servants stood by with their clothes torn.</p> <p>(32) And Jonadab, the son of Shimeah David's brother, answered and said, Do not let my lord suppose <i>that</i> they have killed all the young men the king's sons; because Amnon only is dead: because by appointment of Absalom has determined this from the day that he forced his sister Tamar.</p> <p>(33) Now therefore do not let my lord the king take the thing to his heart, to think that all the king's sons are dead: because only Amnon is dead.</p> <p>(34) But Absalom fled. And the young man who kept the watch lifted up his eyes, and looked, and, indeed, there came many people by the road of the hillside behind him.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(35) And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.</p> <p>(36) And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.</p> <p>(37) But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And <i>David</i> mourned for his son every day.</p> <p>(38) So Absalom fled, and went to Geshur, and was there three years.</p> <p>(39) And <i>the soul of</i> king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.</p> <p>Chapter 14</p> <p>(1) Now Joab the son of Zeruiah perceived that the king's heart <i>was</i> toward Absalom.</p> <p>(2) And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:</p> <p>(3) And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.</p> <p>(4) And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king.</p> <p>(5) And the king said unto her, What aileth thee? And she answered, I <i>am</i> indeed a widow woman, and mine husband is dead.</p>	<p>(35) And Jonadab said to the king, See, the king's sons are coming: as your servant said, so it is.</p> <p>(36) And it came to pass, as soon as he had made an end of speaking, that, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept greatly.</p> <p>(37) But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And <i>David</i> mourned for his son every day.</p> <p>(38) So Absalom fled, and went to Geshur, and was there three years.</p> <p>(39) And <i>the soul of</i> king David longed to go forth to Absalom: because he was comforted concerning Amnon, since he was dead.</p> <p>Chapter 14</p> <p>(1) Now Joab the son of Zeruiah perceived that the king's heart <i>was</i> toward Absalom.</p> <p>(2) And Joab sent to Tekoah, and fetched a wise woman from there, and said to her, I ask you, to pretend to be a mourner, and put on now mourning clothes, and do not anoint yourself with oil, but be as a woman who has for a long time mourned for the dead:</p> <p>(3) And come to the king, and speak in this manner to him. So Joab put the words in her mouth.</p> <p>(4) And when the woman of Tekoah spoke to the king, she fell on her face to the ground, and kneeled to him, and said, Help, O king.</p> <p>(5) And the king said to her, What ails you? And she answered, I <i>am</i> indeed a widow woman, and my husband is dead.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(6) And thy handmaid had two sons, and they two strove together in the field, and <i>there was</i> none to part them, but the one smote the other, and slew him.</p> <p>(7) And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband <i>neither</i> name nor remainder upon the earth.</p> <p>(8) And the king said unto the woman, Go to thine house, and I will give charge concerning thee.</p> <p>(9) And the woman of Tekoah said unto the king, My lord, O king, the iniquity <i>be</i> on me, and on my father's house: and the king and his throne <i>be</i> guiltless.</p> <p>(10) And the king said, Whosoever saith <i>ought</i> unto thee, bring him to me, and he shall not touch thee any more.</p> <p>(11) Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, <i>As</i> the LORD liveth, there shall not one hair of thy son fall to the earth.</p> <p>(12) Then the woman said, Let thine handmaid, I pray thee, speak <i>one</i> word unto my lord the king. And he said, Say on.</p> <p>(13) And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.</p>	<p>(6) And your handmaid had two sons, and they two strove together in the field, and <i>there was</i> no one to part them, but the one struck the other, and killed him.</p> <p>(7) And, indeed, the whole family has risen against your handmaid, and they said, Deliver him who struck his brother, that we may kill him, for the life of his brother whom he killed; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband <i>neither</i> name nor remainder upon the earth.</p> <p>(8) And the king said to the woman, Go to your house, and I will give charge concerning you.</p> <p>(9) And the woman of Tekoah said to the king, My lord, O king, the sin <i>is</i> on me, and on my father's house: and the king and his throne <i>is</i> guiltless.</p> <p>(10) And the king said, Whoever says <i>anything</i> to you, bring him to me, and he shall not touch you anymore.</p> <p>(11) Then she said, I ask you, let the king remember the LORD {Jehovah} your God, that you would not allow those who want to avenge blood to destroy anymore, lest they destroy my son. And he said, <i>As</i> the LORD {Jehovah} lives, there shall not one hair of your son fall to the earth.</p> <p>(12) Then the woman said, Let your handmaid, I ask you, speak <i>one</i> word to my lord the king. And he said, Say on.</p> <p>(13) And the woman said, Why then have you thought such a thing against the people of God? Because the king does speak this thing as one which is faulty, in that the king does not fetch home again his banished.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(14) For we must needs die, and <i>are</i> as water spilt on the ground, which cannot be gathered up again; neither doth God respect <i>any</i> person: yet doth he devise means, that his banished be not expelled from him.</p> <p>(15) Now therefore that I am come to speak of this thing unto my lord the king, <i>it is</i> because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.</p> <p>(16) For the king will hear, to deliver his handmaid out of the hand of the man <i>that would</i> destroy me and my son together out of the inheritance of God.</p> <p>(17) Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so <i>is</i> my lord the king to discern good and bad: therefore the LORD thy God will be with thee.</p> <p>(18) Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.</p> <p>(19) And the king said, <i>Is not</i> the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:</p> <p>(20) To fetch about this form of speech hath thy servant Joab done this thing: and my lord <i>is</i> wise, according to the wisdom of an angel of God, to know all <i>things</i> that <i>are</i> in the earth.</p>	<p>(14) Because we must needs die, and <i>are</i> as water spilled on the ground, which cannot be gathered up again; neither does God respect <i>any</i> person: yet He devises means, that His banished not be expelled from Him.</p> <p>(15) Now therefore I have come to speak of this thing to my lord the king, <i>it is</i> because the people have made me afraid: and your handmaid said, I will now speak to the king; it may be that the king will perform the request of his handmaid.</p> <p>(16) Because the king will hear, to deliver his handmaid out of the hand of the man who <i>would</i> destroy me and my son together out of the inheritance of God.</p> <p>(17) Then your handmaid said, The word of my lord the king shall now be comfortable: because as an angel of God, so <i>is</i> my lord the king to discern good and bad: therefore the LORD {Jehovah} your God will be with you.</p> <p>(18) Then the king answered and said to the woman, I ask you, Do not hide from me, the thing that I shall ask you. And the woman said, Let my lord the king now speak.</p> <p>(19) And the king said, <i>Is</i> the hand of Joab not with you in all this? And the woman answered and said, As your soul lives, my lord the king, no one can turn to the right hand or to the left from anything that my lord the king has spoken: because your servant Joab, he asked me, and he put all these words in the mouth of your handmaid:</p> <p>(20) To fetch about this form of speech your servant Joab has done this thing: and my lord <i>is</i> wise, according to the wisdom of an angel of God, to know all <i>things</i> that <i>are</i> in the earth.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(21) And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.</p> <p>(22) And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.</p> <p>(23) So Joab arose and went to Geshur, and brought Absalom to Jerusalem.</p> <p>(24) And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.</p> <p>(25) But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.</p> <p>(26) And when he polled his head, (for it was at every year's end that he polled it: because <i>the hair</i> was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.</p> <p>(27) And unto Absalom there were born three sons, and one daughter, whose name <i>was</i> Tamar: she was a woman of a fair countenance.</p> <p>(28) So Absalom dwelt two full years in Jerusalem, and saw not the king's face.</p> <p>(29) Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.</p> <p>(30) Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.</p>	<p>(21) And the king said to Joab, Indeed now, I have done this thing: go therefore, bring the young man Absalom back.</p> <p>(22) And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, Today your servant knows that I have found grace in your sight, my lord, O king, in that the king has fulfilled the request of his servant.</p> <p>(23) So Joab arose and went to Geshur, and brought Absalom back to Jerusalem.</p> <p>(24) And the king said, Let him turn to his own house, but do not let him see my face. So Absalom returned to his own house, and he did not see the king's face.</p> <p>(25) But in all Israel there was no one to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.</p> <p>(26) And when he cut his hair, (because it was at every year's end that he cut it: because <i>the hair</i> was heavy on him, therefore he cut it:) he weighed the hair of his head at two hundred shekels {about 5 lbs.; 2.28 kg.}^a after the king's weight.</p> <p>(27) And to Absalom there were born three sons, and one daughter, whose name <i>was</i> Tamar:^b she was a woman of beauty.</p> <p>(28) So Absalom lived two full years in Jerusalem, and did not see the king's face.</p> <p>(29) Therefore Absalom sent for Joab, to have him sent to the king; but he would not come to him: and when he sent again the second time, he would not come.</p> <p>(30) Therefore he said to his servants, Look, Joab's field is near mine, and he has barley there; go and set it on fire. And Absalom's servants set the field on fire.</p>
<p>14:26a - shekel - about 0.4 ounces or 11.4 grams - so 200 shekels would be about 80.0 ounces; 5 lbs; 2.28 kilograms – see Appendix J: Bible Weights and Measures</p> <p>14:27b - Tamar - named for his sister who had been raped - see II Sam. 13:11-32</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(31) Then Joab arose, and came to Absalom unto <i>his</i> house, and said unto him, Wherefore have thy servants set my field on fire?</p> <p>(32) And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? <i>it had been</i> good for me <i>to have been</i> there still: now therefore let me see the king's face; and if there be <i>any</i> iniquity in me, let him kill me.</p> <p>(33) So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.</p> <p>Chapter 15</p> <p>(1) And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.</p> <p>(2) And Absalom rose up early, and stood beside the way of the gate: and it was <i>so</i>, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city <i>art</i> thou? And he said, Thy servant <i>is</i> of one of the tribes of Israel.</p> <p>(3) And Absalom said unto him, See, thy matters <i>are</i> good and right; but <i>there is</i> no man <i>deputed</i> of the king to hear thee.</p> <p>(4) Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!</p> <p>(5) And it was <i>so</i>, that when any man came nigh <i>to him</i> to do him obeisance, he put forth his hand, and took him, and kissed him.</p>	<p>(31) Then Joab arose, and came to Absalom to <i>his</i> house, and asked him, Why have your servants set my field on fire?</p> <p>(32) And Absalom answered Joab, Look, I sent to you, saying, Come here, that I may send you to the king, to say, Why have I come from Geshur? <i>it had been</i> good for me <i>to have been</i> there still: now therefore let me see the king's face; and if there is <i>any</i> sin in me, let him kill me.</p> <p>(33) So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.</p> <p>Chapter 15</p> <p>(1) And it came to pass after this, that Absalom prepared for himself chariots and horses, and fifty men to run before him.^a</p> <p>(2) And Absalom rose up early, and stood beside the way of the gate: and it was, that when any man that had a controversy came to the king for judgment, then Absalom called to him, and said, Of what city <i>are</i> you? And he said, Your servant <i>is</i> of one of the tribes of Israel.</p> <p>(3) And Absalom said to him, Indeed, your matters <i>are</i> good and right; but <i>there is</i> no man <i>appointed</i> by the king to hear you.</p> <p>(4) Furthermore Absalom said, Oh that I were made judge in the land, that every man who has any suit or cause might come to me, and I would do him justice!</p> <p>(5) And <i>so</i> it was, that when any man came near <i>to him</i> to kneel before him, he put forth his hand, and took him, and kissed him.</p>
<p>15:1a - Absalom is David's third son II Sam. 3:3; his first-born son, Amnon, had been killed by Absalom [II Sam. 13:28-29], David's oldest remaining son Chileab was either dead or not able to be in charge of government. The three sons were born to different women as stated in II Sam. 3:3. Absalom assumes that he is to be the successor to David's throne, but is unwilling to wait for David's death. See II Sam. 15:10</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(6) And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.</p> <p>(7) And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.</p> <p>(8) For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.</p> <p>(9) And the king said unto him, Go in peace. So he arose, and went to Hebron.</p> <p>(10) But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.</p> <p>(11) And with Absalom went two hundred men out of Jerusalem, <i>that were</i> called; and they went in their simplicity, and they knew not any thing.</p> <p>(12) And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, <i>even</i> from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.</p> <p>(13) And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.</p> <p>(14) And David said unto all his servants that <i>were</i> with him at Jerusalem, Arise, and let us flee; for we shall not <i>else</i> escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.</p>	<p>(6) And in this manner Absalom acted towards all Israel who came to the king for judgment: so Absalom stole the hearts of the men of Israel.</p> <p>(7) And it came to pass after forty years,^b that Absalom said to the king, I ask you, let me go and pay my vow, which I have vowed to the LORD {Jehovah}, in Hebron.</p> <p>(8) Because your servant vowed a vow while I lived at Geshur in Syria, saying, If the LORD {Jehovah} shall bring me again indeed to Jerusalem, then I will serve the LORD {Jehovah}.</p> <p>(9) And the king said to him, Go in peace. So he arose, and went to Hebron.</p> <p>(10) But Absalom sent spies throughout all the tribes of Israel, saying, As soon as you hear the sound of the trumpet, then you shall say, Absalom reigns in Hebron.^c</p> <p>(11) And with Absalom went two hundred men out of Jerusalem, <i>who were</i> called; and they went in their innocence, and they did not know anything {that Absalom was planning}.</p> <p>(12) And Absalom sent for Ahithophel the Gilonite, David's counselor, from his city, <i>even</i> from Giloh, while he offered sacrifices. And the conspiracy was strong; because the people increased continually with Absalom.</p> <p>(13) And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.</p> <p>(14) And David said to all his servants that <i>were</i> with him at Jerusalem, Arise, and let us flee; because we shall not escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and strike the city with the edge of the sword.</p>
<p>15:7b – the 40th year of David's reign [his last year as king] 15:10c - see note on II Sam. 15:1</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(15) And the king's servants said unto the king, Behold, thy servants <i>are ready to do</i> whatsoever my lord the king shall appoint.</p> <p>(16) And the king went forth, and all his household after him. And the king left ten women, <i>which were</i> concubines, to keep the house.</p> <p>(17) And the king went forth, and all the people after him, and tarried in a place that was far off.</p> <p>(18) And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.</p> <p>(19) Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou <i>art</i> a stranger, and also an exile.</p> <p>(20) Whereas thou camest <i>but</i> yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth <i>be</i> with thee.</p> <p>(21) And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.</p> <p>(22) And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that <i>were</i> with him.</p> <p>(23) And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.</p>	<p>(15) And the king's servants said to the king, Indeed, your servants <i>are ready to do</i> whatever my lord the king shall appoint.</p> <p>(16) And the king went forth, and all his household after him. And the king left ten women, <i>who were</i> concubines, to keep the house.</p> <p>(17) And the king went forth, and all the people after him, and waited in a place that was far off.</p> <p>(18) And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men who came after him from Gath, passed on before the king.</p> <p>(19) Then the king said to Ittai the Gittite, Why do you also go with us? return to your place, and stay with the king: because you <i>are</i> a stranger, and also an exile.</p> <p>(20) Since you came <i>but</i> yesterday, should I this day cause you go up and down with us? since I go where I may, return, and take back your brothers: mercy and truth <i>be</i> with you.</p> <p>(21) And Ittai answered the king, and said, As the LORD {Jehovah} lives, and as my lord the king lives, surely in what place my lord the king shall be, whether in death or life, even there also will your servant be.</p> <p>(22) And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones who <i>were</i> with him.</p> <p>(23) And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the road of the wilderness.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(24) And lo Zadok also, and all the Levites <i>were</i> with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.</p> <p>(25) And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me <i>both</i> it, and his habitation:</p> <p>(26) But if he thus say, I have no delight in thee; behold, <i>here am</i> I, let him do to me as seemeth good unto him.</p> <p>(27) The king said also unto Zadok the priest, <i>Art not</i> thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.</p> <p>(28) See, I will tarry in the plain of the wilderness, until there come word from you to certify me.</p> <p>(29) Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.</p> <p>(30) And David went up by the ascent of <i>mount Olivet</i>, and wept as he went up, and had his head covered, and he went barefoot: and all the people that <i>was</i> with him covered every man his head, and they went up, weeping as they went up.</p> <p>(31) And <i>one</i> told David, saying, Ahithophel <i>is</i> among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.</p>	<p>(24) And Zadok also, and all the Levites <i>were</i> with him, carrying the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had completed passing out of the city.</p> <p>(25) And the king said to Zadok, Carry the ark of God back into the city: if I shall find favor in the eyes of the LORD {Jehovah}, He will bring me again, and show me <i>both</i> it, and His house:</p> <p>(26) But if he says, I have no delight in you; look, <i>here I am</i>, let Him do to me as seems good to Him.</p> <p>(27) The king said also to Zadok the priest, <i>Are you not</i> a seer? return into the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan the son of Abiathar.</p> <p>(28) Indeed, I will wait in the plain of the wilderness, until there comes word from you to certify me.</p> <p>(29) Zadok therefore and Abiathar carried the ark of God back to Jerusalem: and they waited there.</p> <p>(30) And David went up by the ascent of the <i>mount of</i> Olives, and wept as he went up, and had his head covered, and he went barefoot: and all the people <i>who were</i> with him covered their heads, and they went up, weeping as they went up.</p> <p>(31) And <i>one</i> told David, saying, Ahithophel <i>is</i> among the conspirators with Absalom. And David said, O LORD {Jehovah}, I ask You, turn the counsel of Ahithophel into foolishness.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(32) And it came to pass, that <i>when</i> David was come to the top <i>of the mount</i>, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:</p> <p>(33) Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:</p> <p>(34) But if thou return to the city, and say unto Absalom, I will be thy servant, O king; <i>as I have been</i> thy father's servant hitherto, so <i>will</i> I now also <i>be</i> thy servant: then mayest thou for me defeat the counsel of Ahithophel.</p> <p>(35) And <i>hast thou</i> not there with thee Zadok and Abiathar the priests? therefore it shall be, <i>that</i> what thing soever thou shalt hear out of the king's house, thou shalt tell <i>it</i> to Zadok and Abiathar the priests.</p> <p>(36) Behold, <i>they have</i> there with them their two sons, Ahimaaz Zadok's <i>son</i>, and Jonathan Abiathar's <i>son</i>; and by them ye shall send unto me every thing that ye can hear.</p> <p>(37) So Hushai David's friend came into the city, and Absalom came into Jerusalem.</p> <p>Chapter 16</p> <p>(1) And when David was a little past the top <i>of the hill</i>, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred <i>loaves</i> of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.</p> <p>(2) And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses <i>be</i> for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.</p>	<p>(32) And it came to pass, that <i>when</i> David had come to the top <i>of the mount</i>, where he worshiped God, that Hushai the Archite came to meet him with his coat torn, and earth upon his head:</p> <p>(33) To whom David said, If you pass on with me, then you shall be a burden to me:</p> <p>(34) But if you return to the city, and say to Absalom, I will be your servant, O king; <i>as I have been</i> your father's servant up to now, so I <i>will</i> now also <i>be</i> your servant: then you may defeat the counsel of Ahithophel for me.</p> <p>(35) And <i>have you</i> not there with you Zadok and Abiathar the priests? therefore it shall be, <i>that</i> whatever you shall hear out of the king's house, you shall tell <i>it</i> to Zadok and Abiathar the priests.</p> <p>(36) Look, <i>they have</i> there with them their two sons, Ahimaaz Zadok's <i>son</i>, and Jonathan Abiathar's <i>son</i>; and by them you shall send to me everything that you can hear.</p> <p>(37) So Hushai David's friend came into the city, and Absalom came into Jerusalem.</p> <p>Chapter 16</p> <p>(1) And when David was a little past the top <i>of the hill</i>, Ziba the servant of Mephibosheth met him, with a couple of donkeys saddled, and upon them two hundred <i>loaves</i> of bread, and a hundred bunches of raisins, and a hundred of summer fruits, and a bottle of wine.</p> <p>(2) And the king said to Ziba, What do you mean by these? And Ziba said, The donkeys <i>are</i> for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that those who are faint in the wilderness may drink.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(3) And the king said, And where <i>is</i> thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.</p> <p>(4) Then said the king to Ziba, Behold, thine <i>are</i> all that <i>pertained</i> unto Mephibosheth. And Ziba said, I humbly beseech thee <i>that</i> I may find grace in thy sight, my lord, O king.</p> <p>(5) And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name <i>was</i> Shimei, the son of Gera: he came forth, and cursed still as he came.</p> <p>(6) And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men <i>were</i> on his right hand and on his left.</p> <p>(7) And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial:</p> <p>(8) The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou <i>art taken</i> in thy mischief, because thou <i>art</i> a bloody man.</p> <p>(9) Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.</p> <p>(10) And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?</p> <p>(12) It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.</p>	<p>(3) And the king said, And where <i>is</i> your master's son? And Ziba said to the king, he remains at Jerusalem: because he said, Today the house of Israel shall restore to me the kingdom of my father.</p> <p>(4) Then the king said to Ziba, Look, all that <i>belongs</i> to Mephibosheth <i>is</i> yours. And Ziba said, I humbly ask you <i>that</i> I may find grace in your sight, my lord, O king.</p> <p>(5) And when king David came to Bahurim, from there a man of the family of the house of Saul came out, whose name <i>was</i> Shimei, the son of Gera: he came forth, and still cursed as he came.</p> <p>(6) And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men <i>were</i> on his right hand and on his left.</p> <p>(7) And this is what Shimei said when he cursed, Come out, come out, you bloody man, and you man of Belial {wickedness}:</p> <p>(8) The LORD {Jehovah} has returned upon you all the blood of the house of Saul, in whose place you have reigned; and the LORD {Jehovah} has delivered the kingdom into the hand of your son Absalom: and, see, you <i>are taken</i> in your mischief, because you <i>are</i> a bloody man.</p> <p>(9) Then Abishai the son of Zeruiah said to the king, Why should this dead dog curse my lord the king? I ask you to let me go over, and take off his head.</p> <p>(10) And the king said, What have I to do with you, you sons of Zeruiah? so let him curse, because the LORD {Jehovah} has said to him, Curse David. Who shall then say, Why have you done so?</p> <p>(12) It may be that the LORD {Jehovah} will look on my affliction, and that the LORD {Jehovah} will repay me good for his cursing this day.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(13) And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.</p> <p>(14) And the king, and all the people that <i>were</i> with him, came weary, and refreshed themselves there.</p> <p>(15) And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.</p> <p>(16) And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.</p> <p>(17) And Absalom said to Hushai, <i>Is</i> this thy kindness to thy friend? why wentest thou not with thy friend?</p> <p>(18) And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.</p> <p>(19) And again, whom should I serve? <i>should I</i> not <i>serve</i> in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.</p> <p>(20) Then said Absalom to Ahithophel, Give counsel among you what we shall do.</p> <p>(21) And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that <i>are</i> with thee be strong.</p> <p>(22) So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.</p> <p>(23) And the counsel of Ahithophel, which he counselled in those days, <i>was</i> as if a man had enquired at the oracle of God: so <i>was</i> all the counsel of Ahithophel both with David and with Absalom.</p>	<p>(13) And as David and his men went by the way, Shimei went along on the hill's side opposite him, and cursed as he went, and threw stones at him, and cast dust.</p> <p>(14) And the king, and all the people who <i>were</i> with him, came weary, and refreshed themselves there.</p> <p>(15) And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.</p> <p>(16) And it came to pass, when Hushai the Archite, David's friend, had come to Absalom, that Hushai said to Absalom, God save the king, God save the king.</p> <p>(17) And Absalom said to Hushai, <i>Is</i> this your kindness to your friend? why did you not go with your friend?</p> <p>(18) And Hushai said to Absalom, No; but whom the LORD {Jehovah}, and this people, and all the men of Israel, choose, his I will be, and with him I will I stay.</p> <p>(19) And again, whom should I serve? <i>should I</i> not <i>serve</i> in the presence of his son? as I have served in your father's presence, so I will be in your presence.</p> <p>(20) Then Absalom said to Ahithophel, Give counsel among you what we shall do.</p> <p>(21) And Ahithophel^a said to Absalom, Go in to your father's concubines, which he has left to keep the house; and all Israel shall hear that you are despised by your father: then the hands of all who <i>are</i> with you shall be strong.</p> <p>(22) So they spread Absalom a tent upon the top of the house; and Absalom went in to his father's concubines in the sight of all Israel.</p> <p>(23) And the counsel of Ahithophel, which he counseled in those days, <i>was</i> as if a man had inquired at the oracle of God: so <i>was</i> all the counsel of Ahithophel both with David and with Absalom.</p>
16:21a - Ahithophel the grandfather of Bathsheba - II Sam. 11:3; 23:34 - some believe he said these things to get revenge for what David did to Bathsheba	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>Chapter 17</p> <p>(1) Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:</p> <p>(2) And I will come upon him while he <i>is</i> weary and weak handed, and will make him afraid: and all the people that <i>are</i> with him shall flee; and I will smite the king only:</p> <p>(3) And I will bring back all the people unto thee: the man whom thou seekest <i>is</i> as if all returned: <i>so</i> all the people shall be in peace.</p> <p>(4) And the saying pleased Absalom well, and all the elders of Israel.</p> <p>(5) Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.</p> <p>(6) And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do <i>after</i> his saying? if not; speak thou.</p> <p>(7) And Hushai said unto Absalom, The counsel that Ahithophel hath given <i>is</i> not good at this time.</p> <p>(8) For, said Hushai, thou knowest thy father and his men, that they <i>be</i> mighty men, and they <i>be</i> chafed in their minds, as a bear robbed of her whelps in the field: and thy father <i>is</i> a man of war, and will not lodge with the people.</p> <p>(9) Behold, he is hid now in some pit, or in some <i>other</i> place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.</p>	<p>Chapter 17</p> <p>(1) Furthermore Ahithophel said to Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:</p> <p>(2) And I will come upon him while he <i>is</i> weary and weak handed, and will make him afraid: and all the people who <i>are</i> with him shall flee; and I will strike the king only:</p> <p>(3) And I will bring back all the people to you: the man whom you seek <i>is</i> as if all returned: <i>so</i> all the people shall be in peace.</p> <p>(4) And the saying pleased Absalom well, and all the elders of Israel.</p> <p>(5) Then Absalom said, Call now Hushai the Archite also, and let us hear likewise what he has to say.</p> <p>(6) And when Hushai had come to Absalom, Absalom spoke to him, saying, Ahithophel has spoken after this manner: shall we do <i>according to what</i> his says? if not; you tell us.</p> <p>(7) And Hushai said to Absalom, The counsel that Ahithophel has given <i>is</i> not good at this time.</p> <p>(8) Because, Hushai said, you know your father and his men, that they <i>are</i> mighty men, and they <i>are</i> angry in their minds, as a bear robbed of her cubs in the field: and your father <i>is</i> a man of war, and will not lodge with the people.</p> <p>(9) Surely, he is hidden now in some pit, or in some <i>other</i> place: and it will come to pass, when some of them are overthrown at the first, that whoever hears it will say, There is a slaughter among the people who follow Absalom.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(10) And he also <i>that is</i> valiant, whose heart <i>is</i> as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father <i>is</i> a mighty man, and <i>they</i> which <i>be</i> with him <i>are</i> valiant men.</p> <p>(11) Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand that <i>is</i> by the sea for multitude; and that thou go to battle in thine own person.</p> <p>(12) So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that <i>are</i> with him there shall not be left so much as one.</p> <p>(13) Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.</p> <p>(14) And Absalom and all the men of Israel said, The counsel of Hushai the Archite <i>is</i> better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.</p> <p>(15) Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.</p> <p>(16) Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that <i>are</i> with him.</p>	<p>(10) And also he who <i>is</i> valiant, whose heart <i>is</i> as the heart of a lion, will completely melt: because all Israel knows that your father <i>is</i> a mighty man, and <i>those who are</i> with him <i>are</i> valiant men.</p> <p>(11) Therefore I counsel that all Israel be generally gathered to you, from Dan even to Beersheba, as the sand that <i>is</i> by the sea for multitude; and that you go to battle in your own person.</p> <p>(12) So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falls on the ground: and of him and of all the men who <i>are</i> with him there shall not be left so much as one.</p> <p>(13) Furthermore, if he gets into a city, then all Israel shall bring ropes to that city, and we will draw it into the river, until there is not one small stone found there.</p> <p>(14) And Absalom and all the men of Israel said, The counsel of Hushai the Archite <i>is</i> better than the counsel of Ahithophel. Because the LORD {Jehovah} had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD {Jehovah} might bring evil upon Absalom.</p> <p>(15) Then Hushai said to Zadok and to Abiathar the priests, This is what Ahithophel counseled Absalom and the elders of Israel; and this is what I have counseled.</p> <p>(16) Now therefore send quickly, and tell David, saying, Do not lodge this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people who <i>are</i> with him.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(17) Now Jonathan and Ahimaaz stayed by Enrogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David.</p> <p>(18) Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.</p> <p>(19) And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.</p> <p>(20) And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find <i>them</i>, they returned to Jerusalem.</p> <p>(21) And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.</p> <p>(22) Then David arose, and all the people that <i>were</i> with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.</p> <p>(23) And when Ahithophel saw that his counsel was not followed, he saddled <i>his</i> ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.</p>	<p>(17) Now Jonathan and Ahimaaz stayed by Enrogel; so that they might not be seen to come into the city: and a slave girl went and told them; and they went and told king David.</p> <p>(18) Nevertheless a lad saw them, and told Absalom: but they both went away quickly, and came to a man's house in Bahurim, who had a well in his court; which they went down into.</p> <p>(19) And the woman took and spread a covering over the well's mouth, and spread ground corn on it; and the thing was not known.</p> <p>(20) And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said to them, They have gone over the brook of water. And when they had sought and could not find <i>them</i>, they returned to Jerusalem.</p> <p>(21) And it came to pass, after they had departed, that they came up out of the well, and went and told king David, and said to David, Arise, and pass quickly over the water: because this is what Ahithophel has counseled against you.</p> <p>(22) Then David arose, and all the people who <i>were</i> with him, and they passed over the Jordan River: by the morning light there lacked not one of them who had not gone over the Jordan River.</p> <p>(23) And when Ahithophel saw that his counsel was not followed, he saddled <i>his</i> donkey, and arose, and went to his house, to his city, and put his household in order, and hung himself, and died, and was buried in the tomb of his father.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(24) Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.</p> <p>(25) And Absalom made Amasa captain of the host instead of Joab: which Amasa <i>was</i> a man's son, whose name <i>was</i> Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.</p> <p>(26) So Israel and Absalom pitched in the land of Gilead.</p> <p>(27) And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,</p> <p>(28) Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched <i>corn</i>, and beans, and lentiles, and parched <i>pulse</i>,</p> <p>(29) And honey, and butter, and sheep, and cheese of kine, for David, and for the people that <i>were</i> with him, to eat: for they said, The people <i>is</i> hungry, and weary, and thirsty, in the wilderness.</p> <p>Chapter 18</p> <p>(1) And David numbered the people that <i>were</i> with him, and set captains of thousands and captains of hundreds over them.</p> <p>(2) And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.</p>	<p>(24) Then David came to Mahanaim. And Absalom passed over the Jordan River, he and all the men of Israel with him.</p> <p>(25) And Absalom made Amasa captain of the army in the place of Joab: this Amasa <i>was</i> a man's son, whose name <i>was</i> Ithra an Israelite, who went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.</p> <p>(26) So Israel and Absalom camped in the land of Gilead.</p> <p>(27) And it came to pass, when David had come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,</p> <p>(28) Brought beds, and bowls, and earthen vessels, and wheat, and barley, and flour, and roasted <i>corn</i>, and beans, and lentiles {peas}, and roasted grain,</p> <p>(29) And honey, and butter, and sheep, and cow cheese, for David, and for the people who <i>were</i> with him, to eat: because they said, The people <i>are</i> hungry, and weary, and thirsty, in the wilderness.</p> <p>Chapter 18</p> <p>(1) And David numbered the people who <i>were</i> with him, and set captains of thousands and captains of hundreds over them.</p> <p>(2) And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said to the people, I will surely go forth with you myself also.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(3) But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now <i>thou art</i> worth ten thousand of us: therefore now <i>it is</i> better that thou succour us out of the city.</p> <p>(4) And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.</p> <p>(5) And the king commanded Joab and Abishai and Ittai, saying, <i>Deal</i> gently for my sake with the young man, <i>even</i> with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.</p> <p>(6) So the people went out into the field against Israel: and the battle was in the wood of Ephraim;</p> <p>(7) Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand <i>men</i>.</p> <p>(8) For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.</p> <p>(9) And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that <i>was</i> under him went away.</p> <p>(10) And a certain man saw <i>it</i>, and told Joab, and said, Behold, I saw Absalom hanged in an oak.</p> <p>(11) And Joab said unto the man that told him, And, behold, thou sawest <i>him</i>, and why didst thou not smite him there to the ground? and I would have given thee ten <i>shekels</i> of silver, and a girdle.</p>	<p>(3) But the people answered, You shall not go forth: because if we flee away, they will not care for us; neither if half of us die, will they care for us: but now <i>you are</i> worth ten thousand of us: therefore now <i>it is</i> better that you protect us out of the city.</p> <p>(4) And the king said to them, What seems best to you I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.</p> <p>(5) And the king commanded Joab and Abishai and Ittai, saying, <i>Deal</i> gently for my sake with the young man, <i>even</i> with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.</p> <p>(6) So the people went out into the field against Israel: and the battle was in the wooded area of Ephraim;</p> <p>(7) Where the people of Israel were killed before the servants of David, and there was there a great slaughter that day of twenty thousand <i>men</i>.</p> <p>(8) Because the battle was scattered there over the face of all the country: and the wooded area devoured more people that day than the sword devoured.</p> <p>(9) And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick branches of a great oak, and his head caught fast in the oak, and he was taken up between the heaven and the earth; and the mule that <i>was</i> under him went away.</p> <p>(10) And a certain man saw <i>it</i>, and told Joab, and said, I saw Absalom hanging in an oak.</p> <p>(11) And Joab said to the man who told him, And, you saw <i>him</i>, and why did you not strike him there to the ground? and I would have given you ten <i>shekels</i> of silver {about 4 oz.; 114 g.},^a and a belt.</p>
18:11a – shekel – 0.4 ounces; 11.4 grams - see Appendix J: Bible Weights and Measures	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(12) And the man said unto Joab, Though I should receive a thousand <i>shekels</i> of silver in mine hand, <i>yet</i> would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none <i>touch</i> the young man Absalom.</p> <p>(13) Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against <i>me</i>.</p> <p>(14) Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he <i>was</i> yet alive in the midst of the oak.</p> <p>(15) And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.</p> <p>(16) And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.</p> <p>(17) And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.</p> <p>(18) Now Absalom in his lifetime had taken and reared up for himself a pillar, which <i>is</i> in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.</p> <p>(19) Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.</p>	<p>(12) And the man said to Joab, Though I should receive a thousand <i>shekels</i> of silver {about 25 lbs.; 11.4 kg.} in my hand, <i>yet</i> I would not put forth my hand against the king's son: because in our hearing the king charged you and Abishai and Ittai, saying, Beware that no one <i>touches</i> the young man Absalom.</p> <p>(13) Otherwise I should have brought falsehood against my own life: because there is no matter hidden from the king, and you yourself would have set yourself against <i>me</i>.</p> <p>(14) Then Joab said, I may not waste time with you. And he took three darts in his hand, and thrust them through the heart of Absalom, while he <i>was</i> yet alive in the midst of the oak.</p> <p>(15) And ten young men who bore Joab's armor surrounded and struck Absalom, and killed him.</p> <p>(16) And Joab blew the trumpet, and the people returned from pursuing after Israel: because Joab held the people back.</p> <p>(17) And they took Absalom, and cast him into a great pit in the woods, and laid a very great heap of stones upon him: and all Israel fled everyone to his tent.</p> <p>(18) Now Absalom in his lifetime had taken and reared up for himself a pillar, which <i>is</i> in the king's valley: because he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called to this day, Absalom's place.</p> <p>(19) Then Ahimaaz the son of Zadok said, Let me now run, and bring the king news, how that the LORD {Jehovah} has avenged him of his enemies.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(20) And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.</p> <p>(21) Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran.</p> <p>(22) Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?</p> <p>(23) But howsoever, <i>said he</i>, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush.</p> <p>(24) And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.</p> <p>(25) And the watchman cried, and told the king. And the king said, If he <i>be</i> alone, <i>there is</i> tidings in his mouth. And he came apace, and drew near.</p> <p>(26) And the watchman saw another man running: and the watchman called unto the porter, and said, Behold <i>another</i> man running alone. And the king said, He also bringeth tidings.</p> <p>(27) And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He <i>is</i> a good man, and cometh with good tidings.</p>	<p>(20) And Joab said to him, You shall not carry news today, but you shall carry news another day: but today you shall carry no news, because the king's son is dead.</p> <p>(21) Then Joab said to Cush, Go tell the king what you have seen. And Cush bowed himself to Joab, and ran.</p> <p>(22) Then Ahimaaz the son of Zadok said yet again to Joab, But I ask you to now let me, also run after Cush. And Joab said, Why will you run, my son, since you have no news ready?</p> <p>(23) However, <i>he said</i>, let me run. And he said to him, Run. Then Ahimaaz ran by the way of the plain, and out ran Cush.</p> <p>(24) And David sat between the two gates: and the watchman went up to the roof opposite the gate towards the wall, and lifted up his eyes, and looked, and a man was running alone.</p> <p>(25) And the watchman cried, and told the king. And the king said, If he <i>is</i> alone, <i>there is</i> news in his mouth. And he came on, and drew near.</p> <p>(26) And the watchman saw another man running: and the watchman called to the porter {gate keeper}, and said, Look <i>another</i> man is running alone. And the king said, He also brings news.</p> <p>(27) And the watchman said, I believe the running of the first is like the running of Ahimaaz the son of Zadok. And the king said, He <i>is</i> a good man, and comes with good news.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(28) And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed <i>be</i> the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.</p> <p>(29) And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and <i>me</i> thy servant, I saw a great tumult, but I knew not what <i>it was</i>.</p> <p>(30) And the king said <i>unto him</i>, Turn aside, <i>and</i> stand here. And he turned aside, and stood still.</p> <p>(31) And, behold, Cushie came; and Cushie said, Tidings, my lord the king; for the LORD hath avenged thee this day of all them that rose up against thee.</p> <p>(32) And the king said unto Cushie, Is the young man Absalom safe? And Cushie answered, The enemies of my lord the king, and all that rise against thee to do <i>thee</i> hurt, be as <i>that</i> young man <i>is</i>.</p> <p>(33) And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!</p> <p>Chapter 19 (1) And it was told Joab, Behold, the king weepeth and mourneth for Absalom. (2) And the victory that day was <i>turned</i> into mourning unto all the people: for the people heard say that day how the king was grieved for his son.</p>	<p>(28) And Ahimaaz called, and said to the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed <i>is</i> the LORD {Jehovah} your God, Who has delivered up the men who lifted up their hand against my lord the king.</p> <p>(29) And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and <i>myself your</i> servant, I saw a great uproar, but I did not know what <i>it was</i>.</p> <p>(30) And the king said <i>to him</i>, Turn aside, <i>and</i> stand here. And he turned aside, and stood still.</p> <p>(31) And, Cushie came; and Cushie said, News, my lord the king; because the LORD {Jehovah} has avenged you this day of all those who rose up against you.</p> <p>(32) And the king asked Cushie, Is the young man Absalom safe? And Cushie answered, The enemies of my lord the king, and let all who rise against you to do harm to you, be as <i>that</i> young man <i>is</i>.</p> <p>(33) And the king was greatly moved, and went up to the chamber over the gate, and wept: and as he went, he said, O my son Absalom, my son, my son Absalom! I wish to God I had died for you, O Absalom, my son, my son!</p> <p>Chapter 19 (1) And it was told Joab, See, the king weeps and mourns for Absalom. (2) And the victory that day was <i>turned</i> into mourning for all the people: because the people heard that day how the king was grieved for his son.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(3) And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.</p> <p>(4) But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!</p> <p>(5) And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;</p> <p>(6) In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.</p> <p>(7) Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.</p> <p>(8) Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.</p> <p>(9) And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.</p>	<p>(3) And the people that day quietly entered into the city, as people who are ashamed sneak away when they flee in battle.</p> <p>(4) But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!</p> <p>(5) And Joab came into the house to the king, and said, Today you have shamed the faces of all your servants, who today have saved your life, and the lives of your sons and of your daughters, and the lives of your wives, and the lives of your concubines;</p> <p>(6) In that you love your enemies, and hate your friends. Because you have declared today, that you regard neither princes nor servants: because today I perceive, that if Absalom had lived, and all we had died today, then it would have pleased you well.</p> <p>(7) Now therefore arise, go forth, and speak comfortably to your servants: because I swear by the LORD {Jehovah}, if you do not go forth, there will be no one who will stay with you tonight: and that will be worse to you than all the evil that has come upon you from your youth until now.</p> <p>(8) Then the king arose, and sat in the gate. And they told to all the people, saying, Look, the king sits in the gate. And all the people came before the king: because Israel had fled every man to his tent.</p> <p>(9) And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he has fled out of the land for Absalom.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(10) And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?</p> <p>(11) And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, <i>even</i> to his house.</p> <p>(12) Ye <i>are</i> my brethren, ye <i>are</i> my bones and my flesh: wherefore then are ye the last to bring back the king?</p> <p>(13) And say ye to Amasa, <i>Art</i> thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.</p> <p>(14) And he bowed the heart of all the men of Judah, <i>even as the heart of one man</i>; so that they sent <i>this word</i> unto the king, Return thou, and all thy servants.</p> <p>(15) So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.</p> <p>(16) And Shimei the son of Gera, a Benjamite, which <i>was</i> of Bahurim, hasted and came down with the men of Judah to meet king David.</p> <p>(17) And <i>there were</i> a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.</p> <p>(18) And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;</p>	<p>(10) And Absalom, whom we anointed over us, is dead in battle. Now therefore why do you not speak a word of bringing the king back?</p> <p>(11) And king David sent to Zadok and to Abiathar the priests, saying, Speak to the elders of Judah, saying, Why are you the last to bring the king back to his house? Since the speech of all Israel has come to the king, <i>even</i> to his house.</p> <p>(12) You <i>are</i> my brothers, you <i>are</i> my bones and my flesh: why then are you the last to bring back the king?</p> <p>(13) And say to Amasa, <i>Are</i> you not of my bone, and of my flesh? God do so to me, and more also, if you are not captain of the army before me continually in the place of Joab.</p> <p>(14) And he bowed the heart of all the men of Judah, <i>even as the heart of one man</i>; so that they sent <i>this word</i> to the king, Return, and all your servants.</p> <p>(15) So the king returned, and came to the Jordan River. And Judah came to Gilgal, to go to meet the king, to conduct the king over the Jordan River.</p> <p>(16) And Shimei the son of Gera, a Benjamite, who <i>was</i> of Bahurim, quickly came down with the men of Judah to meet king David.</p> <p>(17) And <i>there were</i> a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over the Jordan River before the king.</p> <p>(18) And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he came over the Jordan River;</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(19) And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.</p> <p>(20) For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.</p> <p>(21) But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD'S anointed?</p> <p>(22) And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I <i>am</i> this day king over Israel?</p> <p>(23) Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.</p> <p>(24) And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came <i>again</i> in peace.</p> <p>(25) And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?</p> <p>(26) And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant <i>is</i> lame.</p> <p>(27) And he hath slandered thy servant unto my lord the king; but my lord the king <i>is</i> as an angel of God: do therefore <i>what is</i> good in thine eyes.</p>	<p>(19) And said to the king, Do not let my lord impute sin to me, neither remember that which your servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.</p> <p>(20) Because your servant knows that I have sinned: therefore, today I have come as the first of all the house of Joseph to go down to meet my lord the king.</p> <p>(21) But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's {Jehovah's} anointed?^a</p> <p>(22) And David said, What have I to do with you, you sons of Zeruiah, that you should this day be adversaries to me? shall any man be put to death this day in Israel? Because do I not know that I <i>am</i> this day king over Israel?</p> <p>(23) Therefore the king said to Shimei, You shall not die. And the king swore to him.</p> <p>(24) And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came <i>again</i> in peace.</p> <p>(25) And it came to pass, when he had come to Jerusalem to meet the king, that the king said to him, Why did you not go with me, Mephibosheth?</p> <p>(26) And he answered, My lord, O king, my servant deceived me: because {I} your servant said, I will saddle me a donkey, that I may ride on it, and go to the king; because your servant <i>is</i> lame.</p> <p>(27) And he has slandered your servant to my lord the king; but my lord the king <i>is</i> as an angel of God: do therefore <i>what is</i> good in your eyes.</p>
19:21a - II Sam. 16:5-13	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(28) For all <i>of</i> my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?</p> <p>(29) And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.</p> <p>(30) And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.</p> <p>(31) And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.</p> <p>(32) Now Barzillai was a very aged man, <i>even</i> fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he <i>was</i> a very great man.</p> <p>(33) And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.</p> <p>(34) And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?</p> <p>(35) I <i>am</i> this day fourscore years old: <i>and</i> can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?</p> <p>(36) Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?</p>	<p>(28) Because all <i>of</i> my father's house were but dead men before my lord the king: yet you set your servant among those who ate at your own table. Therefore what right do I have to cry any more to the king?</p> <p>(29) And the king said to him, Why do you speak any more of your matters? I have said, You and Ziba divide the land.</p> <p>(30) And Mephibosheth said to the king, Yes, let him take all, since my lord the king has come again in peace to his own house.</p> <p>(31) And Barzillai the Gileadite came down from Rogelim, and went over the Jordan River with the king, to conduct him over the Jordan River.</p> <p>(32) Now Barzillai was a very old man, <i>even</i> eighty years old: and he had provided the king of sustenance while he lay at Mahanaim;^b because he <i>was</i> a very great man.</p> <p>(33) And the king said to Barzillai, Come over with me, and I will feed you with myself in Jerusalem.</p> <p>(34) And Barzillai said to the king, How long have I to live, that I should go up with the king to Jerusalem?</p> <p>(35) I <i>am</i> this day eighty years old: <i>and</i> can I discern between good and evil? can your servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? why then should your servant be yet a burden to my lord the king?</p> <p>(36) Your servant will go a little way over the Jordan River with the king: and why should the king repay me with such a reward?</p>
19:32b - II Sam. 17:27-29	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(37) Let thy servant, I pray thee, turn back again, that I may die in mine own city, <i>and be buried</i> by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.</p> <p>(38) And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, <i>that</i> will I do for thee.</p> <p>(39) And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.</p> <p>(40) Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.</p> <p>(41) And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?</p> <p>(42) And all the men of Judah answered the men of Israel, Because the king <i>is</i> near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's <i>cost</i>? or hath he given us any gift?</p> <p>(43) And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more <i>right</i> in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.</p>	<p>(37) I ask you, Let your servant return again, that I may die in my own city, <i>and be buried</i> by the grave of my father and of my mother. But see your servant Chimham; let him go over with my lord the king; and do to him what shall seems good to you.</p> <p>(38) And the king answered, Chimham shall go over with me, and I will do to him that which shall seems good to you: and whatever you shall require of me, <i>that</i> I will do for you.</p> <p>(39) And all the people went over the Jordan River. And when the king had come over, the king kissed Barzillai, and blessed him; and he returned to his own place.</p> <p>(40) Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.</p> <p>(41) And, all the men of Israel came to the king, and said to the king, Why have our brothers then the men of Judah stolen you away, and have brought the king, and his household, and all David's men with him, over the Jordan River?</p> <p>(42) And all the men of Judah answered the men of Israel, Because the king <i>is</i> near of kin to us: why then are you angry for this matter? have we eaten at all of the king's <i>cost</i>? or has he given us any gift?</p> <p>(43) And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more <i>right</i> in David than you: why then did you despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were more fierce than the words of the men of Israel.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>Chapter 20</p> <p>(1) And there happened to be there a man of Belial, whose name <i>was</i> Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.</p> <p>(2) So every man of Israel went up from after David, <i>and</i> followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.</p> <p>(3) And David came to his house at Jerusalem; and the king took the ten women <i>his</i> concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.</p> <p>(4) Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.</p> <p>(5) So Amasa went to assemble <i>the men of</i> Judah: but he tarried longer than the set time which he had appointed him.</p> <p>(6) And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than <i>did</i> Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.</p> <p>(7) And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.</p>	<p>Chapter 20</p> <p>(1) And there happened to be there a man of Belial {wickedness}, whose name <i>was</i> Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.</p> <p>(2) So every man of Israel went up from after David, <i>and</i> followed Sheba the son of Bichri: but the men of Judah clung to their king, from the Jordan River even to Jerusalem.</p> <p>(3) And David came to his house {palace} at Jerusalem; and the king took the ten women <i>his</i> concubines, whom he had left to keep the house {palace}, and put them in their own room, and fed them, but did not go in to them. So they were shut up to the day of their death, living in widowhood.</p> <p>(4) Then the king said to Amasa, Assemble for me the men of Judah within three days, and you be present.</p> <p>(5) So Amasa went to assemble <i>the men of</i> Judah: but he waited longer than the set time which he had appointed him.</p> <p>(6) And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than Absalom <i>did</i>: take your lord's servants, and pursue after him, lest he enter fenced cities, and escape us.</p> <p>(7) And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(8) When they <i>were</i> at the great stone which <i>is</i> in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle <i>with</i> a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.</p> <p>(9) And Joab said to Amasa, <i>Art</i> thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.</p> <p>(10) But Amasa took no heed to the sword that <i>was</i> in Joab's hand: so he smote him therewith in the fifth <i>rib</i>, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.</p> <p>(11) And one of Joab's men stood by him, and said, He that favoureth Joab, and he that <i>is</i> for David, <i>let him go</i> after Joab.</p> <p>(12) And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.</p> <p>(13) When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.</p> <p>(14) And he went through all the tribes of Israel unto Abel, and to Bethmaachah, and all the Berites: and they were gathered together, and went also after him.</p> <p>(15) And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people that <i>were</i> with Joab battered the wall, to throw it down.</p>	<p>(8) When they <i>were</i> at the great stone which <i>is</i> in Gibeon, Amasa went before them. And Joab's clothes that he had put on was tied to him, and upon it a belt <i>with</i> a sword fastened upon his waist in its sheath; and as he went forth it fell out.</p> <p>(9) And Joab said to Amasa, <i>Are</i> you in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.</p> <p>(10) But Amasa did not notice the sword that <i>was</i> in Joab's hand: so he struck him with it in the fifth <i>rib</i>, and shed out his bowels to the ground, and did not strike him again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.</p> <p>(11) And one of Joab's men stood by him, and said, He who favors Joab, and he who <i>is</i> for David, <i>let him go</i> after Joab.</p> <p>(12) And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.</p> <p>(13) When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.</p> <p>(14) And he went through all the tribes of Israel to Abel, and to Bethmaachah, and all the Berites: and they were gathered together, and went also after him.</p> <p>(15) And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people who <i>were</i> with Joab battered the wall, to throw it down.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(16) Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.</p> <p>(17) And when he was come near unto her, the woman said, <i>Art</i> thou Joab? And he answered, I <i>am he</i>. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.</p> <p>(18) Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask <i>counsel</i> at Abel: and so they ended <i>the matter</i>.</p> <p>(19) I <i>am one of them that are peaceable and faithful</i> in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?</p> <p>(20) And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.</p> <p>(21) The matter <i>is</i> not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, <i>even</i> against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.</p> <p>(22) Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast <i>it</i> out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.</p> <p>(23) Now Joab <i>was</i> over all the host of Israel: and Benaiah the son of Jehoiada <i>was</i> over the Cherethites and over the Pelethites:</p>	<p>(16) Then a wise woman cried out of the city, I ask you, Listen, listen, to Joab, Come near here, that I may speak with you.</p> <p>(17) And when he had come near to her, the woman said, <i>Are</i> you Joab? And he answered, I <i>am he</i>. Then she said to him, Listen to the words of your handmaid. And he answered, I am listening.</p> <p>(18) Then she spoke, saying, In old times they would speak, saying, They shall surely ask <i>counsel</i> at Abel: and so they ended <i>the matter</i>.^a</p> <p>(19) I <i>am one of those who are peaceable and faithful</i> in Israel: you seek to destroy a city and a mother in Israel: why will you swallow up the inheritance of the LORD {Jehovah}?</p> <p>(20) And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.</p> <p>(21) The matter <i>is</i> not so: but a man of mount Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, <i>even</i> against David: only deliver him, and I will depart from the city. And the woman said to Joab, Look, his head shall be thrown to you over the wall.</p> <p>(22) Then the woman went to all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast <i>it</i> out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem to the king.</p> <p>(23) Now Joab <i>was</i> over all the host {army} of Israel: and Benaiah the son of Jehoiada <i>was</i> over the Cherethites and over the Pelethites:</p>
20:18a - counsel at Abel - apparently the city of Abel had a reputation of giving wise advice	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(24) And Adoram <i>was</i> over the tribute: and Jehoshaphat the son of Ahilud <i>was</i> recorder:</p> <p>(25) And Sheva <i>was</i> scribe: and Zadok and Abiathar <i>were</i> the priests:</p> <p>(26) And Ira also the Jairite was a chief ruler about David.</p> <p>Chapter 21</p> <p>(1) Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, <i>It is</i> for Saul, and for <i>his</i> bloody house, because he slew the Gibeonites.</p> <p>(2) And the king called the Gibeonites, and said unto them; (now the Gibeonites <i>were</i> not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)</p> <p>(3) Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?</p> <p>(4) And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, <i>that</i> will I do for you.</p> <p>(5) And they answered the king, The man that consumed us, and that devised against us <i>that</i> we should be destroyed from remaining in any of the coasts of Israel,</p>	<p>(24) And Adoram <i>was</i> over the tribute: and Jehoshaphat the son of Ahilud <i>was</i> recorder:</p> <p>(25) And Sheva <i>was</i> scribe: and Zadok and Abiathar <i>were</i> the priests:</p> <p>(26) And Ira also the Jairite was a chief ruler close to David.</p> <p>Chapter 21</p> <p>(1) Then there was a famine in the days of David three years, year after year; and David inquired of the LORD {Jehovah}. And the LORD {Jehovah} answered, <i>It is because of Saul, and because his bloody house, because he killed the Gibeonites.</i>^a</p> <p>(2) And the king called the Gibeonites, and said to them; (now the Gibeonites <i>were</i> not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn to them:^b but Saul sought to kill them in his zeal for the children of Israel and Judah.)</p> <p>(3) Therefore David said to the Gibeonites, What shall I do for you? and with what shall I make the atonement, that you may bless the inheritance of the LORD {Jehovah}?</p> <p>(4) And the Gibeonites said to him, We will have no silver nor gold of Saul, nor of his house; neither for us shall you kill any man in Israel. And he said, Whatever you shall say, <i>that</i> I will do for you.</p> <p>(5) And they answered the king, The man who consumed us, and who devised against us <i>that</i> we should be destroyed from remaining in any of the coasts of Israel,</p>
<p>21:1a – We are not told in scripture when the famine took place or when Saul killed the Gibeonites. ccording to Jewish tradition the Gibeonites were killed when Saul killed the priests at Nob [I Sam. 22:19] because the Gibeonites were wood cutters for the priests. The events listed in chapter 21 are not in chronological order but appear to have taken place early in David's reign.</p> <p>21:2b - Josh. 9:3-27</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(6) Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, <i>whom</i> the LORD did choose. And the king said, I will give <i>them</i>.</p> <p>(7) But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD'S oath that <i>was</i> between them, between David and Jonathan the son of Saul.</p> <p>(8) But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:</p> <p>(9) And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell <i>all</i> seven together, and were put to death in the days of harvest, in the first <i>days</i>, in the beginning of barley harvest.</p> <p>(10) And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.</p> <p>(11) And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.</p> <p>(12) And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabeshgilead, which had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:</p>	<p>(6) Let seven men of his sons be delivered to us, and we will hang them up to the LORD {Jehovah} in Gibeah of Saul, <i>whom</i> the LORD {Jehovah} chose. And the king said, I will give <i>them</i>.</p> <p>(7) But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's {Jehovah's} oath that <i>was</i> between them, between David and Jonathan the son of Saul.</p> <p>(8) But the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:</p> <p>(9) And he delivered them into the hands of the Gibeonites, and they hung them in the hill before the LORD {Jehovah}: and <i>all</i> seven fell together, and were put to death in the days of harvest, in the first <i>days</i>, in the beginning of barley harvest {Nisan [March/April]}.^c</p> <p>(10) And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and did not allow either the birds of the air to rest on them by day, nor the beasts of the field by night.</p> <p>(11) And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.</p> <p>(12) And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabeshgilead, who had stolen them from the street of Bethshan, where the Philistines had hung them, when the Philistines had killed Saul in Gilboa:</p>
<p>21:9c – beginning of barley harvest {Nisan [March/April]} – see Appendix L: The Modern Jewish Calendar and Holy Days</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(13) And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.</p> <p>(14) And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.</p> <p>(15) Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.</p> <p>(16) And Ishbibenob, which <i>was</i> of the sons of the giant, the weight of whose spear <i>weighed</i> three hundred <i>shekels</i> of brass in weight, he being girded with a new <i>sword</i>, thought to have slain David.</p> <p>(17) But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.</p> <p>(18) And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which <i>was</i> of the sons of the giant.</p> <p>(19) And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew <i>the brother of Goliath</i> the Gittite, the staff of whose spear <i>was</i> like a weaver's beam.</p>	<p>(13) And he brought up from there the bones of Saul and the bones of Jonathan his son; and they gathered their bones who were hung.</p> <p>(14) And the bones of Saul and Jonathan his son they buried in the country of Benjamin in Zelah, in the tomb of Kish his father: and they performed all that the king commanded. And after that God was appeased for the land.</p> <p>(15) Furthermore the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David grew faint.</p> <p>(16) And Ishbibenob, who <i>was</i> of the sons of the giant, the weight of whose spear <i>weighed</i> three hundred <i>shekels</i> of brass in weight {about 7.4 lbs; 3.3 kg.}^d, he having strapped on a new <i>sword</i>, thought to have killed David.</p> <p>(17) But Abishai the son of Zeruiah protected him, and struck the Philistine, and killed him. Then the men of David swore to him, saying, You shall no more go out with us to battle, that you not quench the light of Israel.</p> <p>(18) And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite killed Saph, who <i>was</i> of the sons of the giant.</p> <p>(19) And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, killed <i>the brother of Goliath</i> the Gittite, the staff of whose spear <i>was</i> like a weaver's beam.</p>
21:16d – shekel – 0.4 ounces; 11.4 grams – see Appendix J: Bible Weights and Measures	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(20) And there was yet a battle in Gath, where was a man of <i>great</i> stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.</p> <p>(21) And when he defied Israel, Jonathan the son of Shimea the brother of David slew him.</p> <p>(22) These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.</p> <p>Chapter 22</p> <p>(1) And David spake unto the LORD the words of this song in the day <i>that</i> the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:</p> <p>(2) And he said, The LORD <i>is</i> my rock, and my fortress, and my deliverer;</p> <p>(3) The God of my rock; in him will I trust: <i>he is</i> my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.</p> <p>(4) I will call on the LORD, <i>who is</i> worthy to be praised: so shall I be saved from mine enemies.</p> <p>(5) When the waves of death compassed me, the floods of ungodly men made me afraid;</p> <p>(6) The sorrows of hell compassed me about; the snares of death prevented me;</p> <p>(7) In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry <i>did enter</i> into his ears.</p>	<p>(20) And there was yet a battle in Gath, where was a man of <i>great</i> stature, who had on every hand six fingers, and on every foot six toes, twenty-four in number; and he also was born to the giant.</p> <p>(21) And when he defied Israel, Jonathan the son of Shimea the brother of David killed him.</p> <p>(22) These four were born to the giant in Gath,^e and fell by the hand of David, and by the hand of his servants.</p> <p>Chapter 22</p> <p>(1) And David spoke to the LORD {Jehovah} the words of this song in the day <i>that</i> the LORD {Jehovah} had delivered him out of the hand of all his enemies, and out of the hand of Saul:</p> <p>(2) And he said, The LORD {Jehovah} <i>is</i> my rock, and my fortress, and my deliverer;</p> <p>(3) The God of my rock; in Him I will trust: <i>He is</i> my shield, and the King of my salvation, my high tower, and my refuge, my Savior; You save me from violence.</p> <p>(4) I will call on the LORD {Jehovah}, <i>Who is</i> worthy to be praised: so I shall be saved from my enemies.</p> <p>(5) When the waves of death surrounded me, the floods of ungodly men made me afraid;</p> <p>(6) The sorrows of hell encircled me all around; the snares of death came upon me;</p> <p>(7) In my distress I called upon the LORD {Jehovah}, and cried to my God: and He heard my voice out Of His temple, and my cry <i>entered</i> into His ears.</p>
21:22e - See note on I Sam. 17:40	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(8) Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.</p> <p>(9) There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.</p> <p>(10) He bowed the heavens also, and came down; and darkness <i>was</i> under his feet.</p> <p>(11) And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.</p> <p>(12) And he made darkness pavilions round about him, dark waters, <i>and</i> thick clouds of the skies.</p> <p>(13) Through the brightness before him were coals of fire kindled.</p> <p>(14) The LORD thundered from heaven, and the most High uttered his voice.</p> <p>(15) And he sent out arrows, and scattered them; lightning, and discomfited them.</p> <p>(16) And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.</p> <p>(17) He sent from above, he took me; he drew me out of many waters;</p> <p>(18) He delivered me from my strong enemy, <i>and</i> from them that hated me: for they were too strong for me.</p> <p>(19) They prevented me in the day of my calamity: but the LORD was my stay.</p> <p>(20) He brought me forth also into a large place: he delivered me, because he delighted in me.</p>	<p>(8) Then the earth shook and trembled; the foundations of heaven moved and shook, because He was angry.</p> <p>(9) There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals were kindled by it.</p> <p>(10) He bowed the heavens also, and came down; and darkness <i>was</i> under His feet.</p> <p>(11) And He rode upon a cherub, and flew: and He was seen upon the wings of the wind.</p> <p>(12) And He made darkness pavilions all around Him, dark waters, <i>and</i> thick clouds of the skies.</p> <p>(13) Through the brightness before Him were coals of fire kindled.</p> <p>(14) The LORD {Jehovah} thundered from heaven, and the most High spoke.</p> <p>(15) And He sent out arrows, and scattered them; lightning, and destroyed them.</p> <p>(16) And the channels of the sea appeared, the foundations of the world were revealed, at the rebuking of the LORD {Jehovah}, at the blast of the breath of His nostrils.</p> <p>(17) He sent from above, He took me; He drew me out of many waters;</p> <p>(18) He delivered me from my strong enemy, <i>and</i> from those who hated me: because they were too strong for me.</p> <p>(19) They confronted me in the day of my calamity: but the LORD {Jehovah} was my stay.</p> <p>(20) He brought me forth also into a large place: He delivered me, because He delighted in me.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(21) The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.</p> <p>(22) For I have kept the ways of the LORD, and have not wickedly departed from my God.</p> <p>(23) For all his judgments <i>were</i> before me: and <i>as for</i> his statutes, I did not depart from them.</p> <p>(24) I was also upright before him, and have kept myself from mine iniquity.</p> <p>(25) Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eye sight.</p> <p>(26) With the merciful thou wilt shew thyself merciful, <i>and</i> with the upright man thou wilt shew thyself upright.</p> <p>(27) With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.</p> <p>(28) And the afflicted people thou wilt save: but thine eyes <i>are</i> upon the haughty, <i>that</i> thou mayest bring <i>them</i> down.</p> <p>(29) For thou <i>art</i> my lamp, O LORD: and the LORD will lighten my darkness.</p> <p>(30) For by thee I have run through a troop: by my God have I leaped over a wall.</p> <p>(31) <i>As for</i> God, his way <i>is</i> perfect; the word of the LORD <i>is</i> tried: he <i>is</i> a buckler to all them that trust in him.</p>	<p>(21) The LORD {Jehovah} rewarded me according to my righteousness: according to the cleanness of my hands He has repaid me.</p> <p>(22) Because I have kept the ways of the LORD {Jehovah}, and have not wickedly departed from my God.</p> <p>(23) Because all His judgments <i>were</i> before me: and <i>as for</i> His laws, I did not depart from them.</p> <p>(24) I was also upright before Him, and have kept myself from my sin.</p> <p>(25) Therefore the LORD {Jehovah} has repaid me according to my righteousness; according to my cleanness in His eye sight.</p> <p>(26) With the merciful You will show Yourself merciful, <i>and</i> with the upright man You will show Yourself upright.</p> <p>(27) With the pure You will show Yourself pure; and with the perverse You will show Yourself distasteful.</p> <p>(28) And the afflicted people You will save: but Your eyes <i>are</i> upon the proud, <i>that</i> You may bring <i>them</i> down.</p> <p>(29) Because You <i>are</i> my lamp, O LORD {Jehovah}: and the LORD {Jehovah} will lighten my darkness.</p> <p>(30) Because by You I have run through a troop: by my God I have leaped over a wall.</p> <p>(31) <i>As for</i> God, His way <i>is</i> perfect; the word of the LORD {Jehovah} <i>is</i> tried: He <i>is</i> a shield to all those who trust in Him.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(32) For who <i>is</i> God, save the LORD? and who is a rock, save our God?</p> <p>(33) God <i>is</i> my strength <i>and</i> power: and he maketh my way perfect.</p> <p>(34) He maketh my feet like hinds' <i>feet</i>: and setteth me upon my high places.</p> <p>(35) He teacheth my hands to war; so that a bow of steel is broken by mine arms.</p> <p>(36) Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.</p> <p>(37) Thou hast enlarged my steps under me; so that my feet did not slip.</p> <p>(38) I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.</p> <p>(39) And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.</p> <p>(40) For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.</p> <p>(41) Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.</p> <p>(42) They looked, but <i>there was</i> none to save; <i>even</i> unto the LORD, but he answered them not.</p> <p>(43) Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, <i>and</i> did spread them abroad.</p>	<p>(32) Because who <i>is</i> God, except the LORD {Jehovah}? and who <i>is</i> a rock, except our God?</p> <p>(33) God <i>is</i> my strength <i>and</i> power: and He makes my way perfect.</p> <p>(34) He makes my feet like <i>feet of a</i> deer: and sets me upon my high places.</p> <p>(35) He teaches my hands to war; so that a bow of steel is broken by my arms.</p> <p>(36) You have also given to me the shield of Your salvation: and Your gentleness has made me great.</p> <p>(37) You have enlarged my steps under me; so that my feet did not slip.</p> <p>(38) I have pursued my enemies, and destroyed them; and I did not return until I had consumed them.</p> <p>(39) And I have consumed them, and wounded them, that they could not arise: yes, they have fallen under my feet.</p> <p>(40) Because You have clothed me with strength for battle: those who rose up against me You have subdued under me.</p> <p>(41) You have also given me the necks of my enemies, that I might destroy those who hate me.</p> <p>(42) They looked, but <i>there was</i> no one to save {them}; <i>even</i> to the LORD {Jehovah}, but He did not answer them.</p> <p>(43) Then I beat them as small as the dust of the earth, I stamped them as the mire {mud} of the street, <i>and</i> scattered them abroad.</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(44) Thou also hast delivered me from the strivings of my people, thou hast kept me <i>to be</i> head of the heathen: a people <i>which</i> I knew not shall serve me.</p> <p>(45) Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.</p> <p>(46) Strangers shall fade away, and they shall be afraid out of their close places.</p> <p>(47) The LORD liveth; and blessed <i>be</i> my rock; and exalted be the God of the rock of my salvation.</p> <p>(48) It is God that avengeth me, and that bringeth down the people under me,</p> <p>(49) And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.</p> <p>(50) Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.</p> <p>(51) <i>He is</i> the tower of salvation for his king; and sheweth mercy to his anointed, unto David, and to his seed for evermore.</p> <p>Chapter 23</p> <p>(1) Now these <i>be</i> the last words of David. David the son of Jesse said, and the man <i>who was</i> raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,</p>	<p>(44) You also have delivered me from the strife of my people, You have kept me <i>to be</i> head of the nations: a people <i>whom</i> I did not know shall serve me.</p> <p>(45) Strangers shall submit themselves to me: as soon as they hear, they shall be obedient to me.</p> <p>(46) Strangers shall fade away, and they shall be afraid out of their close places.</p> <p>(47) The LORD {Jehovah} lives; and blessed <i>is</i> my Rock; and exalted is the God of the Rock of my salvation.</p> <p>(48) It is God Who avenges me, and Who brings down the people under me,</p> <p>(49) And Who brings me forth from my enemies: You also have lifted me up on high above those who rose up against me: You have delivered me from the violent man.</p> <p>(50) Therefore I will give thanks to You, O LORD {Jehovah}, among the nations, and I will sing praises to Your Name.</p> <p>(51) <i>He is</i> the tower of salvation for His king: and shows mercy to His Anointed, to David, and to his descendants forever.</p> <p>Chapter 23</p> <p>(1) Now these <i>are</i> the last words of David. David the son of Jesse said, and the man <i>who was</i> raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(2) The Spirit of the LORD spake by me, and his word <i>was</i> in my tongue.</p> <p>(3) The God of Israel said, the Rock of Israel spake to me, He that ruleth over men <i>must be</i> just, ruling in the fear of God.</p> <p>(4) And <i>he shall be</i> as the light of the morning, <i>when</i> the sun riseth, <i>even</i> a morning without clouds; <i>as</i> the tender grass <i>springing</i> out of the earth by clear shining after rain.</p> <p>(5) Although my house <i>be</i> not so with God; yet he hath made with me an everlasting covenant, ordered in all <i>things</i>, and sure: for <i>this is</i> all my salvation, and all <i>my</i> desire, although he make <i>it</i> not to grow.</p> <p>(6) But <i>the sons</i> of Belial <i>shall be</i> all of them as thorns thrust away, because they cannot be taken with hands:</p> <p>(7) But the man <i>that</i> shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the <i>same</i> place.</p> <p>(8) These <i>be</i> the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same <i>was</i> Adino the Eznite: <i>he lift up his spear</i> against eight hundred, whom he slew at one time.</p> <p>(9) And after him <i>was</i> Eleazar the son of Dodo the Ahohite, <i>one</i> of the three mighty men with David, when they defied the Philistines <i>that</i> were there gathered together to battle, and the men of Israel were gone away:</p>	<p>(2) The Spirit of the LORD {Jehovah} spoke by me, and His word <i>was</i> in my tongue.</p> <p>(3) The God of Israel said, the Rock of Israel spoke to me, <i>He who rules over men must be just, ruling in the fear {reverence}^a of God.</i></p> <p>(4) And <i>he shall be</i> as the light of the morning, <i>when</i> the sun rises, <i>even</i> a morning without clouds; <i>as</i> the tender grass <i>springing</i> out of the earth by clear shining after rain.</p> <p>(5) Although my house <i>is</i> not so with God; yet He has made with me an everlasting covenant, ordered in all <i>things</i>, and sure: because <i>this is</i> all my salvation, and all <i>my</i> desire, although He does not make <i>it</i> grow.</p> <p>(6) But <i>the sons</i> of Belial {wickedness}, all of them, <i>shall be</i> as thorns thrown away, because they cannot be taken with hands:</p> <p>(7) But the man <i>who</i> shall touch them must be fenced with iron and the staff of a spear; and they shall be completely burned with fire in the <i>same</i> place.</p> <p>(8) These <i>are</i> the names of the mighty men whom David had: The Tachmonite who sat in the seat, chief among the captains; the same <i>was</i> Adino the Eznite: <i>he lifted up his spear</i> against eight hundred, whom he killed at one time.</p> <p>(9) And after him <i>was</i> Eleazar the son of Dodo the Ahohite, <i>one</i> of the three mighty men with David, when they defied the Philistines <i>who</i> were there gathered together to battle, and the men of Israel had gone away:</p>
23:3a – fear of God – reverence – deep respect for God	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(10) He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.</p> <p>(11) And after him <i>was</i> Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.</p> <p>(12) But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.</p> <p>(13) And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.</p> <p>(14) And David <i>was</i> then in an hold, and the garrison of the Philistines <i>was</i> then <i>in</i> Bethlehem.</p> <p>(15) And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which <i>is</i> by the gate!</p> <p>(16) And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that <i>was</i> by the gate, and took <i>it</i>, and brought <i>it</i> to David: nevertheless he would not drink thereof, but poured it out unto the LORD.</p> <p>(17) And he said, Be it far from me, O LORD, that I should do this: <i>is not this</i> the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.</p>	<p>(10) He arose, and struck the Philistines until his hand was weary, and his hand clung to the sword: and the LORD {Jehovah} brought a great victory that day; and the people returned after him only to spoil.</p> <p>(11) And after him <i>was</i> Shammah the son of Agee the Hararite. And the Philistines were gathered together into an army, where there was a piece of ground full of lentiles {like peas}: and the people fled from the Philistines.</p> <p>(12) But he stood in the midst of the ground, and defended it, and killed the Philistines: and the LORD {Jehovah} brought a great victory.</p> <p>(13) And three of the thirty chiefs went down, and came to David in the harvest time to the cave of Adullam: and the troop of the Philistines camped in the valley of Rephaim.</p> <p>(14) And David <i>was</i> then in a stronghold, and the garrison of the Philistines <i>was</i> then <i>in</i> Bethlehem.</p> <p>(15) And David longed, and said, Oh that one would give me a drink of the water of the well of Bethlehem, which <i>is</i> by the gate!^b</p> <p>(16) And the three mighty men broke through the host {army} of the Philistines, and drew water out of the well of Bethlehem, that <i>was</i> by the gate, and took <i>it</i>, and brought <i>it</i> to David: nevertheless he would not drink of it, but poured it out to the LORD.</p> <p>(17) And he said, Far be it from me, O LORD {Jehovah}, that I should do this: <i>is not this</i> the blood of the men who went in jeopardy of their lives? therefore he would not drink it. These things these three mighty men did.</p>
23:15b – I Chr. 11:17f	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(18) And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, <i>and slew them</i>, and had the name among three.</p> <p>(19) Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the <i>first</i> three.</p> <p>(20) And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:</p> <p>(21) And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.</p> <p>(22) These <i>things</i> did Benaiah the son of Jehoiada, and had the name among three mighty men.</p> <p>(23) He was more honourable than the thirty, but he attained not to the <i>first</i> three. And David set him over his guard.</p> <p>(24) Asahel the brother of Joab <i>was</i> one of the thirty; Elhanan the son of Dodo of Bethlehem,</p> <p>(25) Shammah the Harodite, Elik the Harodite,</p> <p>(26) Helez the Paltite, Ira the son of Ikkesh the Tekoite,</p> <p>(27) Abiezer the Anethothite, Mebunnai the Hushathite,</p> <p>(28) Zalmon the Ahohite, Maharai the Netophathite,</p> <p>(29) Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,</p> <p>(30) Benaiah the Pirathonite, Hiddai of the brooks of Gaash,</p>	<p>(18) And Abishai, the brother of Joab, the son of Zeruiah, was chief among the three. And he lifted up his spear against three hundred, <i>and killed them</i>, and had the name among the three.</p> <p>(19) Was he not most honorable of three? therefore he was their captain: however he did not attain to the <i>first</i> three.</p> <p>(20) And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he killed two lion like men of Moab: he went down also and killed a lion in the midst of a pit in the time of snow:</p> <p>(21) And he killed an Egyptian, a handsome man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and killed him with his own spear.</p> <p>(22) These <i>things</i> Benaiah the son of Jehoiada did, and had the name among three mighty men.</p> <p>(23) He was more honorable than the thirty, but he did not attain to the <i>first</i> three. And David set him over his guard.</p> <p>(24) Asahel the brother of Joab <i>was</i> one of the thirty; Elhanan the son of Dodo of Bethlehem,</p> <p>(25) Shammah the Harodite, Elik the Harodite,</p> <p>(26) Helez the Paltite, Ira the son of Ikkesh the Tekoite,</p> <p>(27) Abiezer the Anethothite, Mebunnai the Hushathite,</p> <p>(28) Zalmon the Ahohite, Maharai the Netophathite,</p> <p>(29) Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,</p> <p>(30) Benaiah the Pirathonite, Hiddai of the brooks of Gaash,</p>

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(31) Abialbon the Arbathite, Azmaveth the Barhumite, (32) Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, (33) Shammah the Hararite, Ahiam the son of Sharar the Hararite, (34) Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, (35) Hezrai the Carmelite, Paarai the Arbite, (36) Igal the son of Nathan of Zobah, Bani the Gadite, (37) Zelek the Ammonite, Naharai the Beerothite, armourbearer to Joab the son of Zeruiah, (38) Ira an Ithrite, Gareb an Ithrite, (39) Uriah the Hittite: thirty and seven in all.</p> <p>Chapter 24 (1) And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. (2) For the king said to Joab the captain of the host, which <i>was</i> with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people. (3) And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see <i>it</i>: but why doth my lord the king delight in this thing? (4) Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.</p>	<p>(31) Abialbon the Arbathite, Azmaveth the Barhumite, (32) Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, (33) Shammah the Hararite, Ahiam the son of Sharar the Hararite, (34) Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, (35) Hezrai the Carmelite, Paarai the Arbite, (36) Igal the son of Nathan of Zobah, Bani the Gadite, (37) Zelek the Ammonite, Naharai the Beerothite, armourbearer to Joab the son of Zeruiah, (38) Ira an Ithrite, Gareb an Ithrite, (39) Uriah the Hittite: thirty-seven in all.</p> <p>Chapter 24 (1) And again the anger of the LORD {Jehovah} was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah.^a (2) Because the king said to Joab the captain of the army, who <i>was</i> with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number the people, that I may know the number of the people. (3) And Joab said to the king, May the LORD {Jehovah} your God now add to the people, however so many they are, one hundred fold, and that the eyes of my lord the king may see <i>it</i>: but why does my lord the king delight in this thing? (4) Nevertheless the king's word prevailed against Joab, and against the captains of the army. And Joab and the captains of the army went out from the presence of the king, to number the people of Israel.</p>
24:1a – I Chr. 21:1	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(5) And they passed over Jordan, and pitched in Aroer, on the right side of the city that <i>lieth</i> in the midst of the river of Gad, and toward Jazer:</p> <p>(6) Then they came to Gilead, and to the land of Tahtimhodshi; and they came to Danjaan, and about to Zidon,</p> <p>(7) And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, <i>even</i> to Beersheba.</p> <p>(8) So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.</p> <p>(9) And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah <i>were</i> five hundred thousand men.</p> <p>(10) And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.</p> <p>(11) For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,</p> <p>(12) Go and say unto David, Thus saith the LORD, I offer thee three <i>things</i>; choose thee one of them, that I may <i>do it</i> unto thee.</p> <p>(13) So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.</p>	<p>(5) And they passed over the Jordan River, and camped in Aroer, on the right side of the city that <i>lies</i> in the midst of the river of Gad, and toward Jazer:</p> <p>(6) Then they came to Gilead, and to the land of Tahtimhodshi; and they came to Danjaan, and about to Zidon,</p> <p>(7) And came to the stronghold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, <i>even</i> to Beersheba.</p> <p>(8) So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.</p> <p>(9) And Joab gave up the sum of the number of the people to the king: and there were in Israel eight hundred thousand valiant men who drew the sword; and the men of Judah <i>were</i> five hundred thousand men.</p> <p>(10) And David's heart struck him after he had numbered the people. And David said to the LORD {Jehovah}, I have sinned greatly in what I have done: I beg You, O LORD {Jehovah}, take away the sin of Your servant; because I have done very foolishly.</p> <p>(11) Because when David was up in the morning, the word of the LORD {Jehovah} came to the prophet Gad, David's seer, saying,</p> <p>(12) Go and say to David, This is what the LORD {Jehovah} says, I offer you three choices; choose one of them, that I may <i>do it to you</i>.^b</p> <p>(13) So Gad came to David, and told him, and said to him, Shall seven years of famine come to you in your land? or will you flee three months before your enemies, while they pursue you? or that there be three days' pestilence in your land? now advise, and see what answer I shall return to Him Who sent me.</p>
24:12b – I Chr. 21:10	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(14) And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies <i>are</i> great: and let me not fall into the hand of man.</p> <p>(15) So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.</p> <p>(16) And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.</p> <p>(17) And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.</p> <p>(18) And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.</p> <p>(19) And David, according to the saying of Gad, went up as the LORD commanded.</p> <p>(20) And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.</p> <p>(21) And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.</p>	<p>(14) And David said to Gad, I am in a great strait: let us fall now into the hand of the LORD {Jehovah}; because His mercies <i>are</i> great: and do not let me fall into the hand of man.</p> <p>(15) So the LORD {Jehovah} sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.^c</p> <p>(16) And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD {Jehovah} repented of the evil, and said to the angel who destroyed the people, It is enough: stay now your hand. And the angel of the LORD {Jehovah} was by the threshing place of Araunah the Jebusite.</p> <p>(17) And David spoke to the LORD {Jehovah} when he saw the angel who struck the people, and said, Look, I have sinned, and I have done wickedly: but these sheep, what have they done? I ask You, let Your hand, be against me, and against my father's house.</p> <p>(18) And Gad came that day to David, and said to him, Go up, build an altar to the LORD {Jehovah} in the threshing floor of Araunah the Jebusite.^d</p> <p>(19) And David, according to the saying of Gad, went up as the LORD {Jehovah} commanded.</p> <p>(20) And Araunah looked, and saw the king and his servants coming towards him: and Araunah went out, and bowed himself before the king on his face upon the ground.</p> <p>(21) And Araunah said, Why has my lord the king come to his servant? And David said, To buy your threshing floor, to build an altar to the LORD {Jehovah}, that the plague may be stayed from the people.</p>
<p>24:15c – I Chr. 21:15 24:18d - threshing floor of Araunah [also known as Ornan (alt. Hebrew spelling) I Chr. 21:18] on Mount Moriah in Jerusalem [verse 16] - where Solomon would build the temple - see II Chr. 3:1; IKi. 6:1 - also the site where Abraham offered Isaac his son as a sacrifice to the Lord Gen. 22:2,14</p>	

{10} II Samuel	
King James 1769 Version	King James Paraphrase
<p>(22) And Araunah said unto David, Let my lord the king take and offer up what <i>seemeth</i> good unto him: behold, <i>here be</i> oxen for burnt sacrifice, and threshing instruments and <i>other</i> instruments of the oxen for wood.</p> <p>(23) All these <i>things</i> did Araunah, <i>as</i> a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.</p> <p>(24) And the king said unto Araunah, Nay; but I will surely buy <i>it</i> of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.</p> <p>(25) And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.</p>	<p>(22) And Araunah said to David, Let my lord the king take and offer up what <i>seems</i> good to him: see, <i>here are</i> oxen for burnt sacrifice, and threshing instruments and <i>other</i> instruments of the oxen for wood.</p> <p>(23) All these <i>things</i> Araunah did, <i>as</i> a king, give to the king. And Araunah said to the king, May the LORD {Jehovah} your God accept you.</p> <p>(24) And the king said to Araunah, No; but I will surely buy <i>it</i> from you at a price: neither will I offer burnt offerings to the LORD {Jehovah} my God of that which costs me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver {about 20 oz.; 570 g.}.^e</p> <p>(25) And David built there an altar to the LORD {Jehovah}, and offered burnt offerings and peace offerings. So the LORD {Jehovah} was called upon for the land, and the plague was stayed from Israel.</p>
<p>24:24e - he bought the threshing floor and he also bought the oxen for 50 shekels of silver - for the threshing floor itself he paid 600 shekels of gold - see I Chr. 21:25 - see Appendix J: Bible Weights and Measures</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Now king David was old <i>and</i> stricken in years; and they covered him with clothes, but he gat no heat.</p> <p>(2) Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.</p> <p>(3) So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.</p> <p>(4) And the damsel <i>was</i> very fair, and cherished the king, and ministered to him: but the king knew her not.</p> <p>(5) Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.</p> <p>(6) And his father had not displeased him at any time in saying, Why hast thou done so? and he also <i>was a</i> very goodly <i>man</i>; and <i>his mother</i> bare him after Absalom.</p> <p>(7) And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped <i>him</i>.</p> <p>(8) But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which <i>belonged</i> to David, were not with Adonijah.</p>	<p>Chapter 1</p> <p>(1) Now king David was old <i>and</i> feeble in years; and they covered him with clothes, but he could not stay warm.</p> <p>(2) Therefore his servants said to him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in your bosom, that my lord the king may be warm.</p> <p>(3) So they sought for a fair young girl throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.</p> <p>(4) And the young girl <i>was</i> very fair {beautiful}, and cherished the king, and ministered to him: but the king did not know her {sexually}.</p> <p>(5) Then Adonijah^a the son of Haggith exalted himself, saying, I will be king: and he prepared for himself chariots and horsemen, and fifty men to run before him.^b</p> <p>(6) And his father had not displeased him at any time in saying, Why have you done so? and he also <i>was a</i> very handsome <i>man</i>; and <i>his mother</i> bore him after Absalom.</p> <p>(7) And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and following Adonijah they helped <i>him</i>.</p> <p>(8) But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men who <i>belonged</i> to David, were not with Adonijah.</p>
<p>1:5a – Adonijah – is the fourth son of David [II Sam. 3:3] - Absalom who was David's third son II Sam. 3:3 was now dead [II Sam. 18:14] ; Amnon who was David's first born [II Sam. 3:2] was killed by Absalom's servants [II Sam. 13:28-29] – David's second son - Chileab [II Sam. 3:3] is never mentioned after II Sam. 3:3 and probably died at an early age [see note on II Sam. 15:1] – so Adonijah assumed that he was next in line to be king.</p> <p>1:5b – fifty men to run before him – this is exactly what Absalom had done earlier [II Sam. 15:1]</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(9) And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which <i>is</i> by Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:</p> <p>(10) But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.</p> <p>(11) Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth <i>it</i> not?</p> <p>(12) Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.</p> <p>(13) Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?</p> <p>(14) Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.</p> <p>(15) And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.</p> <p>(16) And Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldst thou?</p> <p>(17) And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, <i>saying</i>, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.</p> <p>(18) And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest <i>it</i> not:</p>	<p>(9) And Adonijah killed sheep and oxen and fat cattle by the stone of Zoheleth, which <i>is</i> by Enrogel, and called all his brothers the king's sons, and all the men of Judah the king's servants:</p> <p>(10) But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he did not call.</p> <p>(11) Therefore Nathan spoke to Bathsheba the mother of Solomon, saying, Have you not heard that Adonijah the son of Haggith reigns, and David our lord does not know <i>it</i>?</p> <p>(12) Now therefore I ask you to come, let me give you counsel, that you may save your own life, and the life of your son Solomon.</p> <p>(13) Go in to king David, and say to him, Did you not, my lord, O king, swear to your handmaid, saying, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne? why then does Adonijah reign?</p> <p>(14) Indeed, while you are still talking there with the king, I also will come in after you, and confirm your words.</p> <p>(15) And Bathsheba went in to the king into the chamber: and the king was very old; and Abishag the Shunammite ministered to the king.</p> <p>(16) And Bathsheba bowed, and knelt before the king. And the king said, What do you want?</p> <p>(17) And she said to him, My lord, you swore by the LORD {Jehovah} your God to your handmaid, <i>saying</i>, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne.</p> <p>(18) And now, look, Adonijah reigns; and now, my lord the king, you do not know <i>it</i>:</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(19) And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.</p> <p>(20) And thou, my lord, O king, the eyes of all Israel <i>are</i> upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.</p> <p>(21) Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.</p> <p>(22) And, lo, while she yet talked with the king, Nathan the prophet also came in.</p> <p>(23) And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.</p> <p>(24) And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?</p> <p>(25) For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.</p> <p>(26) But me, <i>even</i> me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.</p> <p>(27) Is this thing done by my lord the king, and thou hast not shewed <i>it</i> unto thy servant, who should sit on the throne of my lord the king after him?</p>	<p>(19) And he has killed oxen and fat cattle and sheep in abundance, and has called all the sons of the king, and Abiathar the priest, and Joab the captain of the army: but Solomon your servant he has not called.</p> <p>(20) And you, my lord, O king, the eyes of all Israel <i>are</i> upon you, that you should tell them who shall sit on the throne of my lord the king after him.</p> <p>(21) Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.</p> <p>(22) And, while she yet talked with the king, Nathan the prophet also came in.</p> <p>(23) And they told the king, saying, Look Nathan the prophet. And when he had come in before the king, he bowed himself before the king with his face to the ground.</p> <p>(24) And Nathan said, My lord, O king, have you said, Adonijah shall reign after me, and he shall sit upon my throne?</p> <p>(25) Because he has gone down this day, and has killed oxen and fat cattle and sheep in abundance, and has called all the king's sons, and the captains of the army, and Abiathar the priest; and, they eat and drink before him, and say, God save king Adonijah.</p> <p>(26) But me, <i>even</i> me your servant, and Zadok the priest, and Benaiah the son of Jehoiada, and your servant Solomon, he has not called.</p> <p>(27) Is this thing done by my lord the king, and you have not shown <i>it</i> to your servant, who should sit on the throne of my lord the king after him?</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(28) Then king David answered and said, Call me Bathsheba. And she came into the king's presence, and stood before the king.</p> <p>(29) And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress,</p> <p>(30) Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.</p> <p>(31) Then Bathsheba bowed with <i>her</i> face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.</p> <p>(32) And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.</p> <p>(33) The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:</p> <p>(34) And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.</p> <p>(35) Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.</p> <p>(36) And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so <i>too</i>.</p> <p>(37) As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.</p>	<p>(28) Then king David answered and said, Call to me Bathsheba. And she came into the king's presence, and stood before the king.</p> <p>(29) And the king swore, and said, As the LORD {Jehovah} lives, Who has redeemed my soul out of all distress,</p> <p>(30) Even as I swore to you by the LORD {Jehovah} God of Israel, saying, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne in my place; even so I will certainly do this day.</p> <p>(31) Then Bathsheba bowed with <i>her</i> face to the earth, and did reverence to the king, and said, Let my lord king David live forever.</p> <p>(32) And king David said, Call to me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.</p> <p>(33) The king also said to them, Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon:</p> <p>(34) And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow with the trumpet, and say, God save king Solomon.</p> <p>(35) Then you shall come up after him, that he may come and sit upon my throne; because he shall be king in my place: and I have appointed him to be ruler over Israel and over Judah.</p> <p>(36) And Benaiah the son of Jehoiada answered the king, and said, Amen {let it be}: the LORD {Jehovah} God of my lord the king says so <i>also</i>.</p> <p>(37) As the LORD {Jehovah} has been with my lord the king, even so He shall be with Solomon, and make his throne greater than the throne of my lord king David.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(38) So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.</p> <p>(39) And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.</p> <p>(40) And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.</p> <p>(41) And Adonijah and all the guests that <i>were</i> with him heard <i>it</i> as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore <i>is this</i> noise of the city being in an uproar?</p> <p>(42) And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou <i>art</i> a valiant man, and bringest good tidings.</p> <p>(43) And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.</p> <p>(44) And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:</p> <p>(45) And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.</p> <p>(46) And also Solomon sitteth on the throne of the kingdom.</p>	<p>(38) So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.</p> <p>(39) And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.</p> <p>(40) And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth shook with their sound.</p> <p>(41) And Adonijah and all the guests who <i>were</i> with him heard <i>it</i> as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Why <i>is this</i> noise of the city being in an uproar?</p> <p>(42) And while he yet spoke, Jonathan the son of Abiathar the priest came: and Adonijah said to him, Come in; because you <i>are</i> a valiant man, and bring good news.</p> <p>(43) And Jonathan answered and said to Adonijah, Truly our lord king David has made Solomon king.</p> <p>(44) And the king has sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:</p> <p>(45) And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they have come up from there rejoicing, so that the city rang again. This is the noise that you have heard.</p> <p>(46) And also Solomon sits on the throne of the kingdom.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(47) And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.</p> <p>(48) And also thus said the king, Blessed <i>be</i> the LORD God of Israel, which hath given <i>one</i> to sit on my throne this day, mine eyes even seeing <i>it</i>.</p> <p>(49) And all the guests that <i>were</i> with Adonijah were afraid, and rose up, and went every man his way.</p> <p>(50) And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.</p> <p>(51) And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.</p> <p>(52) And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.</p> <p>(53) So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.</p> <p>Chapter 2</p> <p>(1) Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,</p> <p>(2) I go the way of all the earth: be thou strong therefore, and shew thyself a man;</p>	<p>(47) And furthermore the king's servants came to bless our lord king David, saying, God make the name of Solomon better than your name, and make his throne greater than your throne. And the king bowed himself upon the bed.</p> <p>(48) And also this is what the king said, Blessed <i>is</i> the LORD {Jehovah} God of Israel, Who has given <i>one</i> to sit on my throne this day, my own eyes have seen <i>it</i>.</p> <p>(49) And all the guests who <i>were</i> with Adonijah were afraid, and rose up, and every man went his way.</p> <p>(50) And Adonijah was afraid because of Solomon, and arose, and went, and caught hold on the horns of the altar.</p> <p>(51) And it was told Solomon, saying, See, Adonijah is afraid of king Solomon: because, look, he has caught hold on the horns of the altar, saying, Let king Solomon swear to me today that he will not kill his servant with the sword.</p> <p>(52) And Solomon said, If he will show himself a worthy man, not a hair of him shall fall to the earth: but if wickedness is found in him, he shall die.</p> <p>(53) So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said to him, Go to your house.</p> <p>Chapter 2</p> <p>(1) Now the days of David drew near that he should die; and he charged Solomon his son, saying,</p> <p>(2) I go the way of all the earth: therefore, you be strong and show yourself a man;</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(3) And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:</p> <p>(4) That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.</p> <p>(5) Moreover thou knowest also what Joab the son of Zeruiah did to me, <i>and</i> what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that <i>was</i> about his loins, and in his shoes that <i>were</i> on his feet.</p> <p>(6) Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.</p> <p>(7) But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.</p> <p>(8) And, behold, <i>thou hast</i> with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.</p> <p>(9) Now therefore hold him not guiltless: for thou <i>art</i> a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.</p>	<p>(3) And keep the charge of the LORD {Jehovah} your God, to walk in His ways, to keep His laws, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that you may prosper in all that you do, and wherever you turn yourself:</p> <p>(4) That the LORD {Jehovah} may continue His word which He spoke concerning me, saying, <i>If your children take heed to their way, to walk before Me in truth with all their heart and with all their soul</i>, He said, <i>there shall not fail of you a man to sit on the throne of Israel</i>.</p> <p>(5) Furthermore you know also what Joab the son of Zeruiah did to me, <i>and</i> what he did to the two captains of the armies of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he killed, and shed the blood of war in peace, and put the blood of war upon his belt that <i>was</i> about his waist, and in his shoes that <i>were</i> on his feet.</p> <p>(6) Therefore do according to your wisdom, and do not let his gray head go down to the grave in peace.</p> <p>(7) But show kindness to the sons of Barzillai the Gileadite,^a and let them be of those who eat at your table: because they came to me when I fled because of Absalom your brother.</p> <p>(8) And, indeed, <i>you have</i> with you Shimei^b the son of Gera, a Benjamite of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at the Jordan River, and I swore to him by the LORD {Jehovah}, saying, I will not put you to death with the sword.^c</p> <p>(9) Now therefore do not hold him guiltless: because you <i>are</i> a wise man, and know what you ought to do to him; but his gray head you bring down to the grave with blood.</p>
<p>2:7a – II Sam. 17:27, 31-38 2:8b – II Sam. 16:5-13 2:8c – II Sam. 19:16-23</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(10) So David slept with his fathers, and was buried in the city of David.</p> <p>(11) And the days that David reigned over Israel <i>were</i> forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.</p> <p>(12) Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.</p> <p>(13) And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.</p> <p>(14) He said moreover, I have somewhat to say unto thee. And she said, Say on.</p> <p>(15) And he said, Thou knowest that the kingdom was mine, and <i>that</i> all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.</p> <p>(16) And now I ask one petition of thee, deny me not. And she said unto him, Say on.</p> <p>(17) And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.</p> <p>(18) And Bathsheba said, Well; I will speak for thee unto the king.</p> <p>(19) Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.</p>	<p>(10) So David slept with his fathers, and was buried in the city of David {3103 A.H./C-939 B.C.}.^{d*}</p> <p>(11) And the days that David reigned over Israel <i>were</i> forty years: seven years he reigned in Hebron, and thirty-three years he reigned in Jerusalem.^e</p> <p>(12) Then Solomon sat upon the throne of David his father; and his kingdom was greatly established.</p> <p>(13) And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, Do you come peaceably? And he said, Peaceably.</p> <p>(14) He said furthermore, I have somewhat to say to you. And she said, Say on.</p> <p>(15) And he said, You know that the kingdom was mine, and <i>that</i> all Israel set their faces on me, that I should reign: however the kingdom has turned about, and has become my brother's: because it was his from the LORD {Jehovah}.</p> <p>(16) And now I ask one petition of you, do not deny me. And she said to him, Say on.</p> <p>(17) And he said, I ask you to speak, to Solomon the king, (because he will not say No to you,) that he give me Abishag the Shunammite^f for my wife.</p> <p>(18) And Bathsheba said, Well; I will speak for you to the king.</p> <p>(19) Bathsheba therefore went to king Solomon, to speak to him for Adonijah. And the king rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.</p>
<p>2:10d – David dies at age 70 [I Chr. 29:27] after 40 years of reign [II Sam. 5:4-5] – see Appendix G: World Time Line of Biblical History</p> <p>2:11e – II Sam. 5:4-5</p> <p>2:17f – Abishag the Shunammite – I Ki. 1:3</p> <p>David's reign ends after 40 years; Solomon's reign begins [*3103 A.H./C-939 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(20) Then she said, I desire one small petition of thee; <i>I pray thee</i>, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.</p> <p>(21) And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.</p> <p>(22) And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.</p> <p>(23) Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.</p> <p>(24) Now therefore, <i>as</i> the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.</p> <p>(25) And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.</p> <p>(26) And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou <i>art</i> worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.</p> <p>(27) So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.</p>	<p>(20) Then she said, I desire one small petition of you; <i>I ask you</i>, do not say, No, to me. And the king said to her, Ask on, my mother: because I will not say No to you.</p> <p>(21) And she said, Let Abishag the Shunammite be given to Adonijah your brother to be his wife.</p> <p>(22) And king Solomon answered and said to his mother, And why do you ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; because he <i>is</i> my elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.</p> <p>(23) Then king Solomon swore by the LORD {Jehovah}, saying, God do so to me, and more also, if Adonijah has not spoken this word against his own life.</p> <p>(24) Now therefore, <i>as</i> the LORD {Jehovah} lives, Who has established me, and set me on the throne of David my father, and Who has made me a house, as He promised, Adonijah shall be put to death this day.</p> <p>(25) And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.</p> <p>(26) And to Abiathar the priest the king said, Get yourself to Anathoth, to your own fields; because you <i>are</i> worthy of death: but I will not at this time put you to death, because you carry the ark of the Lord GOD {Jehovah} before David my father, and because you have been afflicted in all in which my father was afflicted.</p> <p>(27) So Solomon removed Abiathar from being priest to the LORD {Jehovah}; that he might fulfill the word of the LORD {Jehovah}, which He spoke concerning the house of Eli in Shiloh.^s</p>
2:27g – I Sam. 2:31-35; 3:13-14	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(28) Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.</p> <p>(29) And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, <i>he is</i> by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.</p> <p>(30) And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.</p> <p>(31) And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.</p> <p>(32) And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing <i>thereof, to wit</i>, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.</p> <p>(33) Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.</p> <p>(34) So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.</p>	<p>(28) Then news came to Joab: because Joab had followed Adonijah, though he did not follow after Absalom. And Joab fled to the tabernacle of the LORD {Jehovah}, and caught hold on the horns of the altar.</p> <p>(29) And it was told king Solomon that Joab had fled to the tabernacle of the LORD {Jehovah}; and, <i>he is</i> by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, kill him.</p> <p>(30) And Benaiah came to the tabernacle of the LORD {Jehovah}, and said to him, This is what the king says, Come out. And he said, No; but I will die here. And Benaiah brought the king word again, saying, This is what Joab said, and this is how he answered me.</p> <p>(31) And the king said to him, Do as he has said, and kill him, and bury him; that you may take away the innocent blood, which Joab shed, from me, and from the house of my father.</p> <p>(32) And the LORD {Jehovah} shall return his blood upon his own head, who fell upon two men more righteous and better than he, and killed them with the sword, without my father David knowing <i>it, namely</i>, Abner the son of Ner, captain of the host {army} of Israel, and Amasa the son of Jether, captain of the host {army} of Judah.^h</p> <p>(33) Their blood shall therefore return upon the head of Joab, and upon the head of his descendants forever: but upon David, and upon his descendants, and upon his house, and upon his throne, there shall be peace forever from the LORD {Jehovah}.</p> <p>(34) So Benaiah the son of Jehoiada went up, and killed him: and he was buried in his own house in the wilderness.</p>
2:32h – killed Abner [II Sam. 3:27]; and killed Amasa [II Sam. 20:10]	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(35) And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.</p> <p>(36) And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.</p> <p>(37) For it shall be, <i>that</i> on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.</p> <p>(38) And Shimei said unto the king, The saying <i>is</i> good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.</p> <p>(39) And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants <i>be</i> in Gath.</p> <p>(40) And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.</p> <p>(41) And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.</p> <p>(42) And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word <i>that</i> I have heard <i>is</i> good.</p> <p>(43) Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?</p>	<p>(35) And the king put Benaiah the son of Jehoiada in his place over the host {<i>army</i>}: and the king put Zadok the priest in the place of Abiathar.</p> <p>(36) And the king sent and called for Shimei,ⁱ and said to him, Build yourself a house in Jerusalem, and live there, and do not go forth from there anywhere.</p> <p>(37) Because it shall be, <i>that</i> on the day you go out, and pass over the brook Kidron, you shall know for certain that you shall surely die: your blood shall be upon your own head.</p> <p>(38) And Shimei said to the king, The saying <i>is</i> good: as my lord the king has said, so your servant will do. And Shimei lived in Jerusalem many days.</p> <p>(39) And it came to pass at the end of three years, that two of the servants of Shimei ran away to Achish son of Maachah king of Gath. And they told Shimei, saying, Your servants <i>are</i> in Gath.</p> <p>(40) And Shimei arose, and saddled his donkey and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.</p> <p>(41) And it was told Solomon that Shimei had gone from Jerusalem to Gath, and had returned again.</p> <p>(42) And the king sent and called for Shimei, and said to him, Did I not make you swear by the LORD {<i>Jehovah</i>}, and protested to you, saying, Know for a certain, on the day you go out, and walk abroad anywhere, that you shall surely die? and you said to me, The word <i>that</i> I have heard <i>is</i> good.</p> <p>(43) Why then have you not kept the oath of the LORD {<i>Jehovah</i>}, and the commandment that I have charged you with?</p>
2:36i – Shimei – II Sam. 16:5-13; 19:16-23; I Ki. 2:8	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(44) The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;</p> <p>(45) And king Solomon <i>shall be</i> blessed, and the throne of David shall be established before the LORD for ever.</p> <p>(46) So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.</p> <p>Chapter 3</p> <p>(1) And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.</p> <p>(2) Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.</p> <p>(3) And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.</p> <p>(4) And the king went to Gibeon to sacrifice there; for that <i>was</i> the great high place: a thousand burnt offerings did Solomon offer upon that altar.</p> <p>(5) In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.</p>	<p>(44) Furthermore the king said to Shimei, You know all the wickedness which your heart knows, that you did to David my father: therefore the LORD {Jehovah} shall return your wickedness upon your own head;</p> <p>(45) And king Solomon <i>shall be</i> blessed, and the throne of David shall be established before the LORD {Jehovah} forever.</p> <p>(46) So the king commanded Benaiah the son of Jehoiada; who went out, and killed him {Shimei}, so that he died. And the kingdom was established in the hand of Solomon.</p> <p>Chapter 3</p> <p>(1) And Solomon made peace with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house {temple} of the LORD {Jehovah}, and the wall all around Jerusalem.</p> <p>(2) However, the people sacrificed in high places, because there was no house {temple} built to the Name of the LORD {Jehovah}, until those days.</p> <p>(3) And Solomon loved the LORD {Jehovah}, keeping the laws of David his father: however, he sacrificed and burnt incense in high places.</p> <p>(4) And the king went to Gibeon to sacrifice there; because that <i>was</i> the great high place: Solomon offered a thousand burnt offerings upon that altar.</p> <p>(5) In Gibeon the LORD {Jehovah} appeared to Solomon in a dream by night: and God said, Ask what I shall give you.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(6) And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as <i>it is</i> this day.</p> <p>(7) And now, O LORD my God, thou hast made thy servant king instead of David my father: and I <i>am but</i> a little child: I know not <i>how</i> to go out or come in.</p> <p>(8) And thy servant <i>is</i> in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.</p> <p>(9) Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?</p> <p>(10) And the speech pleased the Lord, that Solomon had asked this thing.</p> <p>(11) And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;</p> <p>(12) Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.</p> <p>(13) And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.</p>	<p>(6) And Solomon said, You have shown to Your servant David my father great mercy, as he walked before You in truth, and in righteousness, and in uprightness of heart with You; and You have kept for him this great kindness, that You have given him a son to sit on his throne, as <i>it is</i> this day.</p> <p>(7) And now, O LORD {Jehovah} my God, You have made Your servant king instead of David my father: and I <i>am but</i> a little child: I do not know <i>how</i> to go out or come in.</p> <p>(8) And Your servant <i>is</i> in the midst of Your people which You have chosen, a great people, that cannot be numbered nor counted for multitude.</p> <p>(9) Therefore, give Your servant an understanding heart to judge Your people, that I may discern between good and bad: because who is able to judge this Your so great a people?</p> <p>(10) And the speech pleased the Lord, that Solomon had asked this thing.</p> <p>(11) And God said to him, <i>Because You have asked this thing, and have not asked for yourself long life; neither have asked riches for yourself, nor have asked the life of your enemies; but have asked for yourself understanding to discern judgment;</i></p> <p>(12) <i>Indeed, I have done according to your words: look, I have given you a wise and an understanding heart; so that there was no one like you before you, neither after shall any arise like you after you.</i></p> <p>(13) <i>And I have also given you that which you have not asked, both riches, and honor: so that there shall not be any among the kings like you all your days.</i></p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(14) And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.</p> <p>(15) And Solomon awoke; and, behold, <i>it was</i> a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.</p> <p>(16) Then came there two women, <i>that were</i> harlots, unto the king, and stood before him.</p> <p>(17) And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.</p> <p>(18) And it came to pass the third day after that I was delivered, that this woman was delivered also: and we <i>were</i> together; <i>there was</i> no stranger with us in the house, save we two in the house.</p> <p>(19) And this woman's child died in the night; because she overlaid it.</p> <p>(20) And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.</p> <p>(21) And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.</p> <p>(22) And the other woman said, Nay; but the living <i>is</i> my son, and the dead <i>is</i> thy son. And this said, No; but the dead <i>is</i> thy son, and the living <i>is</i> my son. Thus they spake before the king.</p> <p>(23) Then said the king, The one saith, This <i>is</i> my son that liveth, and thy son <i>is</i> the dead: and the other saith, Nay; but thy son <i>is</i> the dead, and my son <i>is</i> the living.</p>	<p>(14) <i>And if you will walk in My ways, to keep My laws and My commandments, as your father David walked, then I will lengthen your days.</i></p> <p>(15) And Solomon awoke; and, indeed, <i>it was</i> a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD {Jehovah}, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.</p> <p>(16) Then there came two women, who <i>were</i> prostitutes, to the king, and stood before him.</p> <p>(17) And the one woman said, O my lord, I and this woman live in one house; and I was delivered of a child with her in the house.</p> <p>(18) And it came to pass the third day after I was delivered, that this woman was delivered also: and we <i>were</i> together; <i>there was</i> no stranger with us in the house, only the two of us in the house.</p> <p>(19) And this woman's child died in the night; because she laid on it.</p> <p>(20) And she arose at midnight, and took my son from beside me, while your handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.</p> <p>(21) And when I rose in the morning to nurse my child, it was dead: but when I had considered it in the morning, indeed, it was not my son, which I held.</p> <p>(22) And the other woman said, No; but the living <i>is</i> my son, and the dead <i>is</i> your son. And this said, No; but the dead <i>is</i> your son, and the living <i>is</i> my son. This is what they spoke before the king.</p> <p>(23) Then the king said, The one says, This <i>is</i> my son that lives, and your son <i>is</i> the dead: and the other says, No; but your son <i>is</i> the dead, and my son <i>is</i> the living.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(24) And the king said, Bring me a sword. And they brought a sword before the king.</p> <p>(25) And the king said, Divide the living child in two, and give half to the one, and half to the other.</p> <p>(26) Then spake the woman whose the living child <i>was</i> unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, <i>but</i> divide <i>it</i>.</p> <p>(27) Then the king answered and said, Give her the living child, and in no wise slay it: she <i>is</i> the mother thereof.</p> <p>(28) And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God <i>was</i> in him, to do judgment.</p> <p>Chapter 4</p> <p>(1) So king Solomon was king over all Israel.</p> <p>(2) And these <i>were</i> the princes which he had; Azariah the son of Zadok the priest,</p> <p>(3) Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder.</p> <p>(4) And Benaiah the son of Jehoiada <i>was</i> over the host: and Zadok and Abiathar <i>were</i> the priests:</p> <p>(5) And Azariah the son of Nathan <i>was</i> over the officers: and Zabud the son of Nathan <i>was</i> principal officer, <i>and</i> the king's friend:</p> <p>(6) And Ahishar <i>was</i> over the household: and Adoniram the son of Abda <i>was</i> over the tribute.</p>	<p>(24) And the king said, Bring me a sword. And they brought a sword before the king.</p> <p>(25) And the king said, Divide the living child in two, and give half to the one, and half to the other.</p> <p>(26) Then the woman to whom the living child <i>belonged</i> because her heart yearned for her son said to the king, O my lord, give her the living child, and do not kill it. But the other said, Let it be neither mine nor yours, <i>but</i> divide <i>it</i>.</p> <p>(27) Then the king answered and said, Give her the living child, and do not kill it: she <i>is</i> its mother.</p> <p>(28) And all Israel heard of the judgment which the king had judged; and they feared the king: because they saw that the wisdom of God <i>was</i> in him, to do judgment.</p> <p>Chapter 4</p> <p>(1) So king Solomon was king over all Israel {3103 A.H./C-939 B.C.}.</p> <p>(2) And these <i>were</i> the princes which he had; Azariah the son of Zadok the priest,</p> <p>(3) Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder.</p> <p>(4) And Benaiah the son of Jehoiada <i>was</i> over the army: and Zadok and Abiathar <i>were</i> the priests:</p> <p>(5) And Azariah the son of Nathan <i>was</i> over the officers: and Zabud the son of Nathan <i>was</i> principal officer, <i>and</i> the king's friend:</p> <p>(6) And Ahishar <i>was</i> over the household: and Adoniram the son of Abda <i>was</i> over the tribute {taxes}.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(7) And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.</p> <p>(8) And these <i>are</i> their names: The son of Hur, in mount Ephraim:</p> <p>(9) The son of Dekar, in Makaz, and in Shaalbim, and Bethshemesh, and Elonbethhanan:</p> <p>(10) The son of Hesed, in Aruboth; to him <i>pertained</i> Sochoh, and all the land of Hepher:</p> <p>(11) The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:</p> <p>(12) Baana the son of Ahilud; <i>to him pertained</i> Taanach and Megiddo, and all Bethshean, which <i>is</i> by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, <i>even unto the place that is</i> beyond Jokneam:</p> <p>(13) The son of Geber, in Ramothgilead; to him <i>pertained</i> the towns of Jair the son of Manasseh, which <i>are</i> in Gilead; to him <i>also pertained</i> the region of Argob, which <i>is</i> in Bashan, threescore great cities with walls and brasen bars:</p> <p>(14) Ahinadab the son of Iddo <i>had</i> Mahanaim:</p> <p>(15) Ahimaaz <i>was</i> in Naphtali; he also took Basmath the daughter of Solomon to wife:</p> <p>(16) Baanah the son of Hushai <i>was</i> in Asher and in Aloth:</p> <p>(17) Jehoshaphat the son of Paruah, in Issachar:</p> <p>(18) Shimei the son of Elah, in Benjamin:</p> <p>(19) Geber the son of Uri <i>was</i> in the country of Gilead, <i>in</i> the country of Sihon king of the Amorites, and of Og king of Bashan; and <i>he was</i> the only officer which <i>was</i> in the land.</p>	<p>(7) And Solomon had twelve officers over all Israel, who provided food for the king and his household: each man his month in a year made provision.</p> <p>(8) And these <i>are</i> their names: The son of Hur, in mount Ephraim:</p> <p>(9) The son of Dekar, in Makaz, and in Shaalbim, and Bethshemesh, and Elonbethhanan:</p> <p>(10) The son of Hesed, in Aruboth; to him <i>belonged</i> Sochoh, and all the land of Hepher:</p> <p>(11) The son of Abinadab, in all the region of Dor; who had Taphath the daughter of Solomon for a wife:</p> <p>(12) Baana the son of Ahilud; <i>to him belonged</i> Taanach and Megiddo, and all Bethshean, which <i>is</i> by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, <i>even to the place that is</i> beyond Jokneam:</p> <p>(13) The son of Geber, in Ramothgilead; to him <i>belonged</i> the towns of Jair the son of Manasseh, which <i>are</i> in Gilead; to him <i>also belonged</i> the region of Argob, which <i>is</i> in Bashan, sixty great cities with walls and brass bars:</p> <p>(14) Ahinadab the son of Iddo <i>had</i> Mahanaim:</p> <p>(15) Ahimaaz <i>was</i> in Naphtali; he also took Basmath the daughter of Solomon for a wife:</p> <p>(16) Baanah the son of Hushai <i>was</i> in Asher and in Aloth:</p> <p>(17) Jehoshaphat the son of Paruah, in Issachar:</p> <p>(18) Shimei the son of Elah, in Benjamin:</p> <p>(19) Geber the son of Uri <i>was</i> in the country of Gilead, <i>in</i> the country of Sihon king of the Amorites, and of Og king of Bashan; and <i>he was</i> the only officer who <i>was</i> in the land.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(20) Judah and Israel <i>were</i> many, as the sand which <i>is</i> by the sea in multitude, eating and drinking, and making merry.</p> <p>(21) And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.</p> <p>(22) And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,</p> <p>(23) Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.</p> <p>(24) For he had dominion over all <i>the region</i> on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.</p> <p>(25) And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.</p> <p>(26) And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.</p> <p>(27) And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.</p> <p>(28) Barley also and straw for the horses and dromedaries brought they unto the place where <i>the officers</i> were, every man according to his charge.</p> <p>(29) And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that <i>is</i> on the sea shore.</p>	<p>(20) Judah and Israel <i>were</i> many, as the sand which <i>is</i> by the sea in multitude, eating and drinking, and making merry.</p> <p>(21) And Solomon reigned over all kingdoms from the river {Euphrates}^a to the land of the Philistines, and to the border of Egypt: they brought presents, and served Solomon all the days of his life.</p> <p>(22) And Solomon's provision for one day was thirty measures {homers; cors} of fine flour {about 1800 gal.; 6,660 L.},^b and sixty measures {homers} of meal {about 3,600 gal.; 13,320 L.},</p> <p>(23) Ten fat oxen, and twenty oxen out of the pastures, and one hundred sheep, besides deer, and bucks, and wild deer, and fattened birds.</p> <p>(24) Because he ruled over all <i>the region</i> on this side {west} of the river {Euphrates}, from Tiphseh even to Azzah, over all the kings on this side {west} of the river {Euphrates}: and he had peace on all sides all around him.</p> <p>(25) And Judah and Israel lived safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.</p> <p>(26) And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.</p> <p>(27) And those officers provided food for king Solomon, and for all who came to king Solomon's table, every man in his month: and they lacked nothing.</p> <p>(28) They also brought barley and straw for the horses and camels to the place where <i>the officers</i> were, every man according to his charge.</p> <p>(29) And God gave Solomon exceeding wisdom and great understanding, and largeness of heart, even as the sand that <i>is</i> on the sea shore.</p>
<p>4:21a – river {Euphrates} - Targum 4:22b – measure – cor – homer – 6.25 bushels = 60 gallons = 222 liters – see Appendix J: Bible Weights and Measures</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(30) And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.</p> <p>(31) For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.</p> <p>(32) And he spake three thousand proverbs: and his songs were a thousand and five.</p> <p>(33) And he spake of trees, from the cedar tree that <i>is</i> in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.</p> <p>(34) And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.</p> <p>Chapter 5</p> <p>(1) And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.</p> <p>(2) And Solomon sent to Hiram, saying,</p> <p>(3) Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.</p> <p>(4) But now the LORD my God hath given me rest on every side, <i>so that there is</i> neither adversary nor evil occurrent.</p> <p>(5) And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.</p>	<p>(30) And Solomon's wisdom exceeded the wisdom of all the children of the east country, and all the wisdom of Egypt.</p> <p>(31) Because he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations all around.</p> <p>(32) And he spoke three thousand proverbs: and his songs were a thousand and five.</p> <p>(33) And he spoke of trees, from the cedar tree that <i>is</i> in Lebanon even to the hyssop that springs out of the wall: he spoke also of beasts, and of birds, and of crawling things, and of fish.</p> <p>(34) And there came of all people to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom.</p> <p>Chapter 5</p> <p>(1) And Hiram king of Tyre sent his servants to Solomon; because he had heard that they had anointed him king in the place of his father: because Hiram was ever a lover of David.</p> <p>(2) And Solomon sent to Hiram, saying,</p> <p>(3) You know how David my father could not build a house {temple} to the Name of the LORD {Jehovah} his God because of the wars which were about him on every side, until the LORD {Jehovah} put them under the soles of his feet.</p> <p>(4) But now the LORD {Jehovah} my God has given me rest on every side, <i>so that there is</i> neither adversary nor evil occupant.</p> <p>(5) And, I have determined to build a house {temple} to the Name of the LORD {Jehovah} my God, as the LORD {Jehovah} spoke to David my father, saying, <i>Your son, whom I will set upon your throne in your place, he shall build a house {temple} to My Name.</i></p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(6) Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that <i>there</i> is not among us any that can skill to hew timber like unto the Sidonians.</p> <p>(7) And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed <i>be</i> the LORD this day, which hath given unto David a wise son over this great people.</p> <p>(8) And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: <i>and</i> I will do all thy desire concerning timber of cedar, and concerning timber of fir.</p> <p>(9) My servants shall bring <i>them</i> down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive <i>them</i>: and thou shalt accomplish my desire, in giving food for my household.</p> <p>(10) So Hiram gave Solomon cedar trees and fir trees <i>according to</i> all his desire.</p> <p>(11) And Solomon gave Hiram twenty thousand measures of wheat <i>for</i> food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.</p> <p>(12) And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.</p> <p>(13) And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.</p>	<p>(6) Now therefore command that they cut for me cedar trees out of Lebanon; and my servants shall be with your servants: and to you I will give wages for your servants according to all that you shall appoint: because you know that <i>there</i> is not among us anyone who has the skill to cut timber like to the Sidonians.</p> <p>(7) And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed <i>is</i> the LORD {Jehovah} this day, Who has given to David a wise son over this great people.</p> <p>(8) And Hiram sent to Solomon, saying, I have considered the things which you sent to me for: <i>and</i> I will do all that you desire concerning timber of cedar, and concerning timber of fir.</p> <p>(9) My servants will bring <i>them</i> down from Lebanon to the {Mediterranean} Sea: and I will convey them by sea in floats to the place that you shall designate to me, and will cause them to be discharged there, and you shall receive <i>them</i>: and you shall accomplish my desire, in giving food for my household.</p> <p>(10) So Hiram gave Solomon cedar trees and fir trees <i>according to</i> all his desire.</p> <p>(11) And Solomon gave Hiram twenty thousand measures of wheat {about 1,200,000 gallons; 125,000 bushels; 4,440,000 liters}^a <i>for</i> food to his household, and twenty measures of pure oil {about 1200 gallons; 4,440 liters}: this is what Solomon gave to Hiram year by year.</p> <p>(12) And the LORD {Jehovah} gave Solomon wisdom, as He promised him: and there was peace between Hiram and Solomon; and the two of them made a contract together.</p> <p>(13) And king Solomon raised a draft out of all Israel; and the draft was thirty thousand men.</p>
<p>5:11a – measure – homer {cor} [also spelled kor] = 10 ephahs = 222 liters = 6.25 bushels = 240 quarts = about 60 gallons – 20,000x60 = 1,200,000 gallons; 125,000 bushels; 4,440,000 liters - see Appendix J: Bible Weights and Measures - enough to feed 3,000 or more</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(14) And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, <i>and</i> two months at home: and Adoniram <i>was</i> over the levy.</p> <p>(15) And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;</p> <p>(16) Beside the chief of Solomon's officers which <i>were</i> over the work, three thousand and three hundred, which ruled over the people that wrought in the work.</p> <p>(17) And the king commanded, and they brought great stones, costly stones, <i>and</i> hewed stones, to lay the foundation of the house.</p> <p>(18) And Solomon's builders and Hiram's builders did hew <i>them</i>, and the stonesquarers: so they prepared timber and stones to build the house.</p> <p>Chapter 6</p> <p>(1) And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which <i>is</i> the second month, that he began to build the house of the LORD.</p> <p>(2) And the house which king Solomon built for the LORD, the length thereof <i>was</i> threescore cubits, and the breadth thereof twenty <i>cubits</i>, and the height thereof thirty cubits.</p>	<p>(14) And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, <i>and</i> two months at home: and Adoniram <i>was</i> over the draft.</p> <p>(15) And Solomon had seventy thousand who labored, and eighty thousand cutters in the mountains;</p> <p>(16) Besides the chief of Solomon's officers who <i>were</i> over the work, three thousand three hundred, who ruled over the people who performed the work.</p> <p>(17) And the king commanded, and they brought large and costly stones, <i>and</i> cut stones, to lay the foundation of the house.</p> <p>(18) And Solomon's builders and Hiram's builders cut <i>them</i>, and the stone-finishers: so they prepared timber and stones to build the house {temple}.</p> <p>Chapter 6</p> <p>(1) And it came to pass in the four hundred eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel {3107 A.H./C- 935 B.C.},^a in the month Zif {modern Iyar [April-May]},^b which <i>is</i> the second month, that he began to build the house {temple} of the LORD {Jehovah}.</p> <p>(2) And the house which king Solomon built for the LORD {Jehovah}, its length <i>was</i> sixty cubits {about 90 ft.; 27.4 m.},^c and its width twenty <i>cubits</i> {about 30 ft.; 9.1 m.}, and its height thirty cubits {about 45 ft.; 13.7 m.}.</p>
<p>6:1a - 480 years {plus 114 year of oppression} [3107 A.H./C-935 B.C.]</p> <p>6:1b - month of Zif - the second month of the year - modern Iyar [April-May] - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>6:2c - cubit - about 1 1/2 [1.5] feet; 0.46 meters – see Appendix J: Bible Weights and Measures</p> <p>Solomon's 4th year as king [*3107 A.H./C- 935 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(3) And the porch before the temple of the house, twenty cubits <i>was</i> the length thereof, according to the breadth of the house; <i>and</i> ten cubits <i>was</i> the breadth thereof before the house.</p> <p>(4) And for the house he made windows of narrow lights.</p> <p>(5) And against the wall of the house he built chambers round about, <i>against</i> the walls of the house round about, <i>both</i> of the temple and of the oracle: and he made chambers round about:</p> <p>(6) The nethermost chamber <i>was</i> five cubits broad, and the middle <i>was</i> six cubits broad, and the third <i>was</i> seven cubits broad: for without <i>in the wall</i> of the house he made narrowed rests round about, that <i>the beams</i> should not be fastened in the walls of the house.</p> <p>(7) And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe <i>nor</i> any tool of iron heard in the house, while it was in building.</p> <p>(8) The door for the middle chamber <i>was</i> in the right side of the house: and they went up with winding stairs into the middle <i>chamber</i>, and out of the middle into the third.</p> <p>(9) So he built the house, and finished it; and covered the house with beams and boards of cedar.</p> <p>(10) And <i>then</i> he built chambers against all the house, five cubits high: and they rested on the house <i>with</i> timber of cedar.</p>	<p>(3) And the porch on the front of the temple of the house, was twenty cubits long {about 30 ft.; 9.1 m.}, according to the width of the house {temple}; <i>and</i> its width was ten cubits {about 15 ft.; 3.05 m.} in front of the house {temple}.</p> <p>(4) And for the house {temple} he made windows of narrow lights.</p> <p>(5) And against the wall of the house {temple} he built rooms all around, <i>against</i> the walls of the house {temple}, <i>both</i> of the temple and of the innermost sanctuary he made rooms all around:</p> <p>(6) The lowest room <i>was</i> five cubits wide {about 7.5 ft.; 2.3 m.}, and the middle room {above it} <i>was</i> six cubits wide {about 9 ft.; 2.7 m.}, and the third room {on top} <i>was</i> seven cubits wide {about 10.5 ft.; 3.2 m.}: because outside <i>in the wall</i> of the house {temple} he made narrow supports all around, so that <i>the beams</i> would not be fastened in the walls of the house {temple}.</p> <p>(7) And when the house {temple}, was being built, its stones were made ready before they were brought to the site: so that there was neither hammer nor ax <i>nor</i> any tool of iron heard in the house {temple}, while it was being built.</p> <p>(8) The door for the middle chamber <i>was</i> in the right side of the house {temple}: and they went up with winding stairs into the middle <i>room</i> {on the second level}, and out of the middle <i>room</i> into the third {level}.</p> <p>(9) So he built the house, and finished it; and covered the house with beams and boards of cedar.</p> <p>(10) And <i>then</i> he built rooms against all the house, five cubits high {about 7.5 ft.; 2.3 m.}: and they rested on the house <i>with</i> timbers of cedar.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(11) And the word of the LORD came to Solomon, saying,</p> <p>(12) <i>Concerning</i> this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:</p> <p>(13) And I will dwell among the children of Israel, and will not forsake my people Israel.</p> <p>(14) So Solomon built the house, and finished it.</p> <p>(15) And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the cieling: <i>and</i> he covered <i>them</i> on the inside with wood, and covered the floor of the house with planks of fir.</p> <p>(16) And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built <i>them</i> for it within, <i>even</i> for the oracle, <i>even</i> for the most holy <i>place</i>.</p> <p>(17) And the house, that <i>is</i>, the temple before it, was forty cubits <i>long</i>.</p> <p>(18) And the cedar of the house within <i>was</i> carved with knops and open flowers: all <i>was</i> cedar; there was no stone seen.</p> <p>(19) And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.</p> <p>(20) And the oracle in the forepart <i>was</i> twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and <i>so</i> covered the altar <i>which was of</i> cedar.</p>	<p>(11) And the word of the LORD {Jehovah} came to Solomon, saying,</p> <p>(12) <i>Concerning</i> this house {temple} which you are building, if you will walk in My laws, and execute My judgments, and keep all My commandments to walk in them; then I will perform My word with you, which I spoke to David your father:</p> <p>(13) And I will live among the children of Israel, and will not forsake My people Israel.</p> <p>(14) So Solomon built the house {temple}, and finished it.</p> <p>(15) And he built the walls of the house {temple} inside with boards of cedar, both the floor of the house, and the walls of the ceiling: <i>and</i> he covered <i>them</i> on the inside with wood, and covered the floor of the house with planks of fir.</p> <p>(16) And he built twenty cubits {about 30 ft.; 9.1 m.} on the sides of the house {temple}, both the floor and the walls with boards of cedar: he even built <i>them</i> for it inside, <i>even</i> for the sanctuary, <i>even</i> for the most holy <i>place</i> {<i>Holy of Holies</i>}.</p> <p>(17) And the house {temple}, that <i>is</i>, the temple in front of it, was forty cubits <i>long</i> {about 60 ft.; 18.3 m.}.</p> <p>(18) And the cedar of the house {temple} inside <i>was</i> carved with gourds and open flowers: all <i>was</i> cedar; no stone was seen there.</p> <p>(19) And the Holy of Holies he prepared inside the house, to set the ark of the covenant of the LORD {Jehovah}.</p> <p>(20) And the Holy of Holies in the forefront <i>was</i> twenty cubits in length {about 30 ft.; 9.1 m.}, and twenty cubits in width {about 30 ft.; 9.1 m.}, and twenty cubits in its height {about 30 ft.; 9.1 m.}: and he overlaid it with pure gold; and <i>so</i> covered the altar <i>which was of</i> cedar.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(21) So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.</p> <p>(22) And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that <i>was</i> by the oracle he overlaid with gold.</p> <p>(23) And within the oracle he made two cherubims <i>of</i> olive tree, <i>each</i> ten cubits high.</p> <p>(24) And five cubits <i>was</i> the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other <i>were</i> ten cubits.</p> <p>(25) And the other cherub <i>was</i> ten cubits: both the cherubims <i>were</i> of one measure and one size.</p> <p>(26) The height of the one cherub <i>was</i> ten cubits, and so <i>was it</i> of the other cherub.</p> <p>(27) And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the <i>one</i> wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.</p> <p>(28) And he overlaid the cherubims with gold.</p> <p>(29) And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.</p> <p>(30) And the floor of the house he overlaid with gold, within and without.</p>	<p>(21) So Solomon overlaid the house {temple} inside with pure gold: and he made a partition by the chains of gold before the Holy of Holies; and he overlaid it with gold.</p> <p>(22) And the whole house {temple} he overlaid with gold, until he had finished all the house {temple}: also the whole altar that <i>was</i> by the Holy of Holies he overlaid with gold.</p> <p>(23) And inside the Holy of Holies he made two cherubims <i>of</i> olive tree, <i>each</i> ten cubits high {about 15 ft.; 4.6 m.}.</p> <p>(24) And five cubits {about 7.5 ft.; 2.3 m.} <i>was</i> the one wing of the cherub, and five cubits {about 7.5 ft.; 2.3 m.} the other wing of the cherub: from the outermost part of the one wing to the outermost part of the other <i>were</i> ten cubits {about 15 ft.; 4.6 m.}.</p> <p>(25) And the other cherub <i>was</i> ten cubits {about 15 ft.; 4.6 m.}: both the cherubims <i>were</i> of one measure and one size.</p> <p>(26) The height of the one cherub <i>was</i> ten cubits {about 15 ft.; 4.6 m.}, and so <i>was {the height}</i> of the other cherub.</p> <p>(27) And he set the cherubims within the inner house {temple}: and they stretched forth the wings of the cherubims, so that the wing of the one touched the <i>one</i> wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house {temple}.</p> <p>(28) And he overlaid the cherubims with gold.</p> <p>(29) And he carved all the walls of the house {temple} all around with carved figures of cherubims and palm trees and open flowers, inside and outside.</p> <p>(30) And the floor of the house {temple} he overlaid with gold, inside and outside.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(31) And for the entering of the oracle he made doors <i>of</i> olive tree: the lintel <i>and</i> side posts <i>were</i> a fifth part <i>of the wall</i>.</p> <p>(32) The two doors also <i>were of</i> olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid <i>them</i> with gold, and spread gold upon the cherubims, and upon the palm trees.</p> <p>(33) So also made he for the door of the temple posts <i>of</i> olive tree, a fourth part <i>of the wall</i>.</p> <p>(34) And the two doors <i>were of</i> fir tree: the two leaves of the one door <i>were</i> folding, and the two leaves of the other door <i>were</i> folding.</p> <p>(35) And he carved <i>thereon</i> cherubims and palm trees and open flowers: and covered <i>them</i> with gold fitted upon the carved work.</p> <p>(36) And he built the inner court with three rows of hewed stone, and a row of cedar beams.</p> <p>(37) In the fourth year was the foundation of the house of the LORD laid, in the month Zif:</p> <p>(38) And in the eleventh year, in the month Bul, which <i>is</i> the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.</p>	<p>(31) And for the entrance of the Holy of Holies he made doors <i>of</i> olive tree: the door header <i>and</i> side posts <i>were</i> a fifth part <i>of the wall</i>.</p> <p>(32) The two doors also <i>were of</i> olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid <i>them</i> with gold, and spread gold upon the cherubims, and upon the palm trees.</p> <p>(33) So he also made for the door of the temple posts <i>of</i> olive tree, a fourth part <i>of the wall</i>.</p> <p>(34) And the two doors <i>were of</i> fir tree: the two leaves of the one door <i>were</i> folding, and the two leaves of the other door <i>were</i> folding.</p> <p>(35) And he carved <i>on them</i> cherubims and palm trees and open flowers: and covered <i>them</i> with gold fitted upon the carved work.</p> <p>(36) And he built the inner court with three rows of cut stone, and a row of cedar beams.</p> <p>(37) In the fourth year {of Solomon's reign} {3107 A.H./C-935 B.C.} the foundation of the house of the LORD {Jehovah} was laid, in the month Zif {modern Iyar [April-May]}:^d</p> <p>(38) And in the eleventh year {3114 A.H./C- 928 B.C.}^e in the month of Bul {modern Heshvan [Oct.-Nov.]}:^f which <i>is</i> the eighth month, the house was finished throughout all its parts, and according to all its fashion. So he was seven years in building it.</p>
<p>6:37d - month of Zif - the second month of the year - modern Iyar [April-May] 6:38e - eleventh year of Solomon's reign [3114 A.H./C- 928 B.C.] - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com 6:38f - month of Bul - the eighth month of the year - modern Heshvan [Oct.-Nov.]</p> <p>Temple completed after 7 years [*3114 A.H./C- 928 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>Chapter 7</p> <p>(1) But Solomon was building his own house thirteen years, and he finished all his house.</p> <p>(2) He built also the house of the forest of Lebanon; the length thereof <i>was</i> an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.</p> <p>(3) And <i>it was</i> covered with cedar above upon the beams, that <i>lay</i> on forty five pillars, fifteen <i>in</i> a row.</p> <p>(4) And <i>there were</i> windows <i>in</i> three rows, and light <i>was</i> against light <i>in</i> three ranks.</p> <p>(5) And all the doors and posts <i>were</i> square, with the windows: and light <i>was</i> against light <i>in</i> three ranks.</p> <p>(6) And he made a porch of pillars; the length thereof <i>was</i> fifty cubits, and the breadth thereof thirty cubits: and the porch <i>was</i> before them: and the <i>other</i> pillars and the thick beam <i>were</i> before them.</p> <p>(7) Then he made a porch for the throne where he might judge, <i>even</i> the porch of judgment: and <i>it was</i> covered with cedar from one side of the floor to the other.</p> <p>(8) And his house where he dwelt <i>had</i> another court within the porch, <i>which</i> was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken <i>to wife</i>, like unto this porch.</p> <p>(9) All these <i>were of</i> costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and <i>so</i> on the outside toward the great court.</p>	<p>Chapter 7</p> <p>(1) But Solomon was building his own house thirteen years, and he finished all his house.</p> <p>(2) He built also the house of the forest of Lebanon; its length <i>was</i> one hundred cubits {about 150 ft.; 45.7 m.},^a and its width fifty cubits {about 75 ft.; 22.9 m.}, and its height thirty cubits {about 45 ft.; 13.7 m.}, upon four rows of cedar pillars, with cedar beams upon the pillars.</p> <p>(3) And <i>it was</i> covered with cedar above upon the beams, that <i>lay</i> on forty-five pillars, fifteen <i>in</i> a row.</p> <p>(4) And <i>there were</i> windows <i>in</i> three rows, and windows opposite each other in three rows.</p> <p>(5) And all the doors and posts <i>were</i> square, with the windows: and windows opposite each other in three rows.</p> <p>(6) And he made a porch of pillars; its length <i>was</i> fifty cubits {about 75 ft.; 22.9 m.}, and its width thirty cubits {about 45 ft.; 13.7 m.}: and the porch <i>was</i> in front of them: and the <i>other</i> pillars and the thick beam <i>was</i> before them.</p> <p>(7) Then he made a porch for the throne where he might judge, <i>even</i> the porch of judgment: and <i>it was</i> covered with cedar from one side of the floor to the other.</p> <p>(8) And his house where he lived <i>had</i> another court inside the porch, <i>which</i> was of similar work. Solomon made also a house for Pharaoh's daughter, whom he had taken <i>to be his wife</i>, like this porch.</p> <p>(9) All these <i>were of</i> costly stones, according to the measures of cut stones, sawed with saws, inside and outside, even from the foundation to the top of the wall, and <i>so</i> on the outside towards the great court.</p>
7:2a – cubit -1.5 feet; 0.457 meters – see Appendix J: Bible Weights and Measures	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(10) And the foundation <i>was of</i> costly stones, even great stones, stones of ten cubits, and stones of eight cubits.</p> <p>(11) And above <i>were</i> costly stones, after the measures of hewed stones, and cedars.</p> <p>(12) And the great court round about <i>was</i> with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.</p> <p>(13) And king Solomon sent and fetched Hiram out of Tyre.</p> <p>(14) He <i>was</i> a widow's son of the tribe of Naphtali, and his father <i>was</i> a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.</p> <p>(15) For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.</p> <p>(16) And he made two chapters <i>of</i> molten brass, to set upon the tops of the pillars: the height of the one chapter <i>was</i> five cubits, and the height of the other chapter <i>was</i> five cubits:</p> <p>(17) <i>And</i> nets of checker work, and wreaths of chain work, for the chapters which <i>were</i> upon the top of the pillars; seven for the one chapter, and seven for the other chapter.</p> <p>(18) And he made the pillars, and two rows round about upon the one network, to cover the chapters that <i>were</i> upon the top, with pomegranates: and so did he for the other chapter.</p> <p>(19) And the chapters that <i>were</i> upon the top of the pillars <i>were</i> of lily work in the porch, four cubits.</p>	<p>(10) And the foundation <i>was of</i> costly stones, even large stones, stones of ten cubits {about 15 ft.; 4.6 m.}, and stones of eight cubits {about 12 ft.; 3.7 m.}.</p> <p>(11) And above <i>were</i> costly stones, after the measures of cut stones, and cedars.</p> <p>(12) And the great court all around <i>was</i> with three rows of cut stones, and a row of cedar beams, both for the inner court of the house of the LORD {Jehovah}, and for the porch of the house.</p> <p>(13) And king Solomon sent and fetched Hiram out of Tyre.</p> <p>(14) He <i>was</i> a widow's son of the tribe of Naphtali, and his father <i>was</i> a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and skill to work all works in brass. And he came to king Solomon, and performed all his work.</p> <p>(15) Because he cast two pillars of brass, of eighteen cubits high apiece {about 27 ft.; 8.2 m.}: and a line of twelve cubits {about 18 ft.; 5.5 m.} encircled each of them.</p> <p>(16) And he made two caps <i>of</i> molten brass, to set upon the tops of the pillars: the height of the one cap <i>was</i> five cubits {about 7.5 ft.; 2.3 m.}, and the height of the other cap <i>was</i> five cubits {about 7.5 ft.; 2.3 m.}:</p> <p>(17) <i>And</i> nets of grating work, and wreaths of chain work, for the caps which <i>were</i> upon the top of the pillars; seven for the one cap, and seven for the other cap.</p> <p>(18) And he made the pillars, and two rows all around upon the one network, to cover the caps that <i>were</i> upon the top, with pomegranates: and so he did for the other cap also.</p> <p>(19) And the caps that <i>were</i> upon the tops of the pillars <i>were</i> of lily work in the porch, four cubits {about 6 ft.; 1.8 m.}.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(20) And the chapiters upon the two pillars <i>had pomegranates</i> also above, over against the belly which <i>was</i> by the network: and the pomegranates <i>were</i> two hundred in rows round about upon the other chapter.</p> <p>(21) And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.</p> <p>(22) And upon the top of the pillars <i>was</i> lily work: so was the work of the pillars finished.</p> <p>(23) And he made a molten sea, ten cubits from the one brim to the other: <i>it was</i> round all about, and his height <i>was</i> five cubits: and a line of thirty cubits did compass it round about.</p> <p>(24) And under the brim of it round about <i>there were</i> knops compassing it, ten in a cubit, compassing the sea round about: the knops <i>were</i> cast in two rows, when it was cast.</p> <p>(25) It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea <i>was set</i> above upon them, and all their hinder parts <i>were</i> inward.</p>	<p>(20) And the caps upon the two pillars <i>had pomegranates</i> also above, opposite the belly which <i>was</i> by the network: and the pomegranates <i>were</i> two hundred in rows all around upon the other cap.</p> <p>(21) And he set up the pillars in the porch of the temple: and he set up the right pillar, and called its name Jachin {He will establish};^b and he set up the left pillar, and called its name Boaz {in Him is strength};^c</p> <p>(22) And upon the top of the pillars <i>was</i> lily work: so was the work of the pillars finished.</p> <p>(23) And he made a molten sea {bowl; bath tub};^d ten cubits {about 15 ft.; 4.6 m.} from the one brim to the other: <i>it was</i> all around, and its height <i>was</i> five cubits {about 7.5 ft.; 2.3 m.}: and a line of thirty cubits {about 45 ft.; 13.7 m.} encircled it all around.</p> <p>(24) And under its brim all around <i>there were</i> gourds encircling it, ten in a cubit {about 1.5 ft.; 0.46 m.}, encircling the sea {bowl; bath tub} all around: the gourds <i>were</i> cast in two rows, when it was cast.</p> <p>(25) It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea {bowl; bath tub} <i>was set</i> above upon them, and all their back ends <i>were</i> pointing to the inside.</p>
<p>7:21b - Jachin {יָכִין} - He will establish</p> <p>7:21c - Boaz {בֹּאֵז} - in Him is strength</p> <p>7:23d – molten sea – a huge bowl {bath tub} to be filled with water and used by the priests for bathing [II Chr. 4:6] - 15 feet; 4.6 meters in diameter; 7 ½ feet; 2.3 meters deep, 45 feet; 13.7 m in circumference. Some argue that this passage gives an incorrect value for π since the diameter is 10 cubits but the circumference is 30 cubits. $C/D=\pi$. {30/10=3} There are actually three possibilities here. (1) the tub isn't perfectly circular, (2) the measurements are approximations, (3) the diameter is measured to the outside of the rim {which may be indicated in verse 26 and the brim is a hand-breath [4 inches] thick} and the circumference is measured on the inside. I'm inclined to believe the latter is the correct explanation. In actuality 3.14 is itself an approximation!</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(26) And it <i>was</i> an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.</p> <p>(27) And he made ten bases of brass; four cubits <i>was</i> the length of one base, and four cubits the breadth thereof, and three cubits the height of it.</p> <p>(28) And the work of the bases <i>was</i> on this <i>manner</i>: they had borders, and the borders <i>were</i> between the ledges:</p> <p>(29) And on the borders that <i>were</i> between the ledges <i>were</i> lions, oxen, and cherubims: and upon the ledges <i>there was</i> a base above: and beneath the lions and oxen <i>were</i> certain additions made of thin work.</p> <p>(30) And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver <i>were</i> undersetters molten, at the side of every addition.</p> <p>(31) And the mouth of it within the chapter and above <i>was</i> a cubit: but the mouth thereof <i>was</i> round <i>after</i> the work of the base, a cubit and an half: and also upon the mouth of it <i>were</i> gravings with their borders, foursquare, not round.</p> <p>(32) And under the borders <i>were</i> four wheels; and the axletrees of the wheels <i>were joined</i> to the base: and the height of a wheel <i>was</i> a cubit and half a cubit.</p> <p>(33) And the work of the wheels <i>was</i> like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, <i>were</i> all molten.</p> <p>(34) And <i>there were</i> four undersetters to the four corners of one base: <i>and</i> the undersetters <i>were</i> of the very base itself.</p>	<p>(26) And it <i>was</i> one hand breadth thick {about 4 in.; 10.2 cm.}, and its brim was formed like the brim of a cup, with flowers of lilies: it contained two thousand baths {about 11,600 gal.; 44,000 L.}.^e</p> <p>(27) And he made ten bases of brass; four cubits <i>was</i> the length of one base {about 6 ft.; 1.8 m.}, and four cubits its width {about 6 ft.; 1.8 m.}, and three cubits its height {about 4.5 ft.; 1.4 m.}.</p> <p>(28) And this is the <i>manner</i> of work of the bases: they had borders, and the borders <i>were</i> between the ledges:</p> <p>(29) And on the borders that <i>were</i> between the ledges <i>were</i> lions, oxen, and cherubims: and upon the ledges <i>there was</i> a base above: and beneath the lions and oxen <i>were</i> certain additions made of thin work.</p> <p>(30) And every base had four brass wheels, and plates of brass: and its four corners had supports: under the bowl <i>were</i> molten supports, at the side of every addition.</p> <p>(31) And the mouth of it inside the cap and above <i>was</i> a cubit {about 1.5 ft.; 0.46 m.}: but its mouth <i>was</i> round <i>after</i> the work of the base, a cubit and a half {about 2.3 ft.; 0.69 m.}: and also upon its mouth <i>were</i> engravings with their borders, foursquare, not round.</p> <p>(32) And under the borders <i>were</i> four wheels; and the spokes of the wheels <i>were joined</i> to the base: and the height of a wheel <i>was</i> a cubit and half a cubit {about 2.3 ft.; 0.69 m.}.</p> <p>(33) And the work of the wheels <i>was</i> like the work of a chariot wheel: their axles, and their hubs, and their rims, and their spokes, <i>were</i> all molten.</p> <p>(34) And <i>there were</i> four supports to the four corners of one base: <i>and</i> the supports <i>were</i> of the very base itself.</p>
<p>7:26e – bath – about 5.8 gallons or 22 liters – see Appendix J: Bible Weights and Measures</p> <p>Note: the tub was one piece of molded brass [I Ki. 7:40-46] about 4 inches; 10.2 centimeters thick</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(35) And in the top of the base <i>was there</i> a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof <i>were</i> of the same.</p> <p>(36) For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.</p> <p>(37) After this <i>manner</i> he made the ten bases: all of them had one casting, one measure, <i>and</i> one size.</p> <p>(38) Then made he ten lavers of brass: one laver contained forty baths: <i>and</i> every laver was four cubits: <i>and</i> upon every one of the ten bases one laver.</p> <p>(39) And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.</p> <p>(40) And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:</p> <p>(41) The two pillars, and the <i>two</i> bowls of the chapiters that <i>were</i> on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which <i>were</i> upon the top of the pillars;</p> <p>(42) And four hundred pomegranates for the two networks, <i>even</i> two rows of pomegranates for one network, to cover the two bowls of the chapiters that <i>were</i> upon the pillars;</p> <p>(43) And the ten bases, and ten lavers on the bases;</p> <p>(44) And one sea, and twelve oxen under the sea;</p>	<p>(35) And in the top of the base <i>there was</i> a round circle of half a cubit high {about 9 in.; 0.23 m.}: and on the top of the base its ledges and its borders <i>were</i> of the same.</p> <p>(36) Because on the plates of its ledges, and on its borders, he engraved cherubims, lions, and palm trees, according to the proportion of every one, and additions all around.</p> <p>(37) After this <i>manner</i> he made the ten bases: all of them had one casting, one measure, <i>and</i> one size.</p> <p>(38) Then he made ten bowls of brass: one bowl contained forty baths {about 232 gal.; 80 L.}:^f <i>and</i> every bowl was four cubits {about 6 ft.; 1.8 m.} : <i>and</i> upon every one of the ten bases one bowl.</p> <p>(39) And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward opposite the south.</p> <p>(40) And Hiram made the large bowls, and the shovels, and the smaller bowls. So Hiram made an end of doing all the work that he made king Solomon for the house {temple} of the LORD {Jehovah}:</p> <p>(41) The two pillars, and the <i>two</i> bowls of the caps that <i>were</i> on the top of the two pillars; and the two networks, to cover the two bowls of the caps which <i>were</i> upon the top of the pillars;</p> <p>(42) And four hundred pomegranates for the two networks, <i>even</i> two rows of pomegranates for one network, to cover the two bowls of the caps that <i>were</i> upon the pillars;</p> <p>(43) And the ten bases, and ten bowls on the bases;</p> <p>(44) And one sea {bowl; bath tub}, and twelve oxen under the sea {bowl; bath tub};</p>
<p>7:38f - 1 bath = 5.8 gallons; 22 liters - 40 baths = about 232 gallons; 880 liters - see Appendix J: Bible Weights and Measures</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(46) In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.</p> <p>(47) And Solomon left all the vessels <i>unweighed</i>, because they were exceeding many: neither was the weight of the brass found out.</p> <p>(48) And Solomon made all the vessels that <i>pertained</i> unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread <i>was</i>,</p> <p>(49) And the candlesticks of pure gold, five on the right <i>side</i>, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs <i>of</i> gold,</p> <p>(50) And the bowls, and the snuffers, and the basons, and the spoons, and the censers <i>of</i> pure gold; and the hinges <i>of</i> gold, <i>both</i> for the doors of the inner house, the most holy <i>place</i>, <i>and</i> for the doors of the house, <i>to wit</i>, of the temple.</p> <p>(51) So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; <i>even</i> the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.</p>	<p>(45) And the pots, and the shovels, and the bowls: and all these vessels, which Hiram made to king Solomon for the house {temple} of the LORD {Jehovah}, <i>were of</i> bright brass.</p> <p>(46) In the plain of the Jordan River the king cast them, in the clay ground between Succoth and Zarthan.</p> <p>(47) And Solomon left all the vessels <i>unweighed</i>, because they were exceedingly many: neither was the weight of the brass measured.</p> <p>(48) And Solomon made all the vessels that <i>pertained</i> to the house {temple} of the LORD {Jehovah}: the altar of gold, and the table of gold, upon which the holy bread <i>was</i>,</p> <p>(49) And the candlesticks of pure gold, five on the right <i>side</i>, and five on the left, before the Holy of Holies, with the flowers, and the lamps, and the tongs <i>of</i> gold,</p> <p>(50) And the bowls, and the snuffers, and the bowls, and the spoons, and the censers <i>of</i> pure gold; and the hinges <i>of</i> gold, <i>both</i> for the doors of the inner house, the Holy of Holies, <i>and</i> for the doors of the house; of the temple.</p> <p>(51) So all the work that king Solomon made for the house {temple} of the LORD {Jehovah} was completed. And Solomon brought in the things which David his father had dedicated; <i>even</i> the silver, and the gold, and the vessels, he put among the treasures of the house {temple} of the LORD {Jehovah}.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>Chapter 8</p> <p>(1) Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.</p> <p>(2) And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.</p> <p>(3) And all the elders of Israel came, and the priests took up the ark.</p> <p>(4) And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that <i>were</i> in the tabernacle, even those did the priests and the Levites bring up.</p> <p>(5) And king Solomon, and all the congregation of Israel, that were assembled unto him, <i>were</i> with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.</p> <p>(6) And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy <i>place</i>, <i>even</i> under the wings of the cherubims.</p> <p>(7) For the cherubims spread forth <i>their</i> two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.</p> <p>(8) And they drew out the staves, that the ends of the staves were seen out in the holy <i>place</i> before the oracle, and they were not seen without: and there they are unto this day.</p>	<p>Chapter 8</p> <p>(1) Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD {Jehovah} out of the city of David, which is Zion {Jerusalem}.</p> <p>(2) And all the men of Israel assembled themselves to king Solomon at the feast in the month Ethanim, which is the seventh month^a {modern Tishri [Sept.-Oct.]}.</p> <p>(3) And all the elders of Israel came, and the priests took up the ark.</p> <p>(4) And they brought up the ark of the LORD {Jehovah}, and the tabernacle of the congregation, and all the holy vessels that <i>were</i> in the tabernacle, even those the priests and the Levites brought up.</p> <p>(5) And king Solomon, and all the congregation of Israel, who were assembled to him, <i>were</i> with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.</p> <p>(6) And the priests brought in the ark of the covenant of the LORD {Jehovah} to its place, into the Holy of Holies of the house {temple}, to the most holy <i>place</i> {Holy of Holies}, <i>even</i> under the wings of the cherubims.</p> <p>(7) Because the cherubims spread forth <i>their</i> two wings over the place of the ark, and the cherubims covered the ark and its poles above.</p> <p>(8) And they drew out the poles, that the ends of the poles were seen out in the holy <i>place</i> before the Holy of Holies, and they were not seen outside: and there they are to this day.</p>
<p>8:2a - month of Ethanim - seventh month - modern Tishri {September-October} – II Chr. 5:3 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(9) <i>There was</i> nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made <i>a covenant</i> with the children of Israel, when they came out of the land of Egypt.</p> <p>(10) And it came to pass, when the priests were come out of the holy <i>place</i>, that the cloud filled the house of the LORD,</p> <p>(11) So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.</p> <p>(12) Then spake Solomon, The LORD said that he would dwell in the thick darkness.</p> <p>(13) I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.</p> <p>(14) And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)</p> <p>(15) And he said, Blessed <i>be</i> the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled <i>it</i>, saying,</p> <p>(16) Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.</p> <p>(17) And it was in the heart of David my father to build an house for the name of the LORD God of Israel.</p>	<p>(9) <i>There was</i> nothing in the ark except the two tablets of stone,^b which Moses put there at Horeb, when the LORD {Jehovah} made <i>a covenant</i> with the children of Israel, when they came out of the land of Egypt.</p> <p>(10) And it came to pass, when the priests had come out of the holy <i>place</i>,^c that the cloud filled the house {temple} of the LORD {Jehovah},</p> <p>(11) So that the priests could not stand to minister because of the cloud: because the glory of the LORD {Jehovah} had filled the house {temple} of the LORD {Jehovah}.</p> <p>(12) Then Solomon spoke, The LORD {Jehovah} said that He would live in the thick darkness.</p> <p>(13) I have surely built You a house {temple} to live in, a settled place for You to live in forever.</p> <p>(14) And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)</p> <p>(15) And he said, Blessed <i>is</i> the LORD {Jehovah} God of Israel, Who spoke with His mouth to David my father, and has with His hand fulfilled <i>it</i>, saying,</p> <p>(16) <i>Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house {temple}, that My Name might be there; but I chose David to be over My people Israel.</i>^d</p> <p>(17) And it was in the heart of David my father to build a house {temple} for the Name of the LORD {Jehovah} God of Israel.</p>
<p>8:9b – only the stone tablets remained – earlier Aaron's staff had been placed there [Num. 17] and possibly the golden "tumors" and golden mice the Philistines sent back with the ark after they had captured it [I Sam. 6]</p> <p>8:10c – holy place – mid section of the temple {in front of the Holy of Holies} – where the priests normally ministered</p> <p>8:16d – II Chr. 6:5</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(18) And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.</p> <p>(19) Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.</p> <p>(20) And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.</p> <p>(21) And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.</p> <p>(22) And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:</p> <p>(23) And he said, LORD God of Israel, <i>there is</i> no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:</p> <p>(24) Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled <i>it</i> with thine hand, as <i>it is</i> this day.</p>	<p>(18) And the LORD {Jehovah} said to David my father, <i>Whereas it was in your heart to build a house {temple} to My Name, you did well what was in your heart.</i></p> <p>(19) <i>Nevertheless you shall not build the house {temple}; but your son who shall come forth out of your body, he shall build the house {temple} to My Name.</i></p> <p>(20) And the LORD {Jehovah} has performed His word that He spoke, and I have been raised up in the place of David my father, and sit on the throne of Israel, as the LORD {Jehovah} promised, and have built a house {temple} for the Name of the LORD {Jehovah} God of Israel.</p> <p>(21) And I have set there a place for the ark, in which is the covenant of the LORD {Jehovah}, which He made with our forefathers, when He brought them out of the land of Egypt.</p> <p>(22) And Solomon stood before the altar of the LORD {Jehovah} in the presence of all the congregation of Israel, and spread forth his hands towards heaven:</p> <p>(23) And he said, LORD {Jehovah} God of Israel, <i>there is</i> no God like You, in heaven above, or on earth beneath, Who keeps covenant and mercy with Your servants who walk before You with all their heart:</p> <p>(24) Who has kept with Your servant David my father that which You promised him: You spoke also with Your mouth, and have fulfilled <i>it</i> with Your hand, as <i>it is</i> this day.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(25) Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.</p> <p>(26) And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.</p> <p>(27) But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?</p> <p>(28) Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:</p> <p>(29) That thine eyes may be open toward this house night and day, <i>even</i> toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.</p> <p>(30) And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.</p> <p>(31) If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:</p>	<p>(25) Therefore now, LORD {Jehovah} God of Israel, keep with Your servant David my father that which You promised him, saying, <i>There shall not fail of you a man in My sight to sit on the throne of Israel; so that your children take heed to their ways, that they walk before Me as you have walked before Me.</i>^e</p> <p>(26) And now, O God of Israel, I ask You to let Your word, be verified, which You spoke to Your servant David my father.</p> <p>(27) But will God indeed live on the earth? Indeed, the heaven and heaven of heavens^f cannot contain You; how much less this house {temple} which I have built?</p> <p>(28) Yet You have respect to the prayer of Your servant, and to his request, O LORD {Jehovah} my God, to listen to the cry and to the prayer, which Your servant prays before You today:</p> <p>(29) That Your eyes may be open towards this house {temple} night and day, <i>even</i> towards the place of which You have said, <i>My Name shall be there:</i> that You may listen to the prayer which Your servant shall make towards this place.</p> <p>(30) And listen to the request of Your servant, and of Your people Israel, when they shall pray towards this place: and hear in heaven Your home: and when You hear, forgive.</p> <p>(31) If any man sins against his neighbor, and an oath is laid upon him to cause him to swear, and the oath comes before Your altar in this house {temple}:</p>
<p>8:25e – II Chr. 6:16 8:27f – heaven of heavens – see note on Gen. 1:8</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(32) Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.</p> <p>(33) When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:</p> <p>(34) Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.</p> <p>(35) When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:</p> <p>(36) Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.</p> <p>(37) If there be in the land famine, if there be pestilence, blasting, mildew, locust, <i>or</i> if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness <i>there be</i>;</p> <p>(38) What prayer and supplication soever be <i>made</i> by any man, <i>or</i> by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:</p>	<p>(32) Then hear in heaven, and do, and judge Your servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.</p> <p>(33) When Your people Israel are struck down before the enemy, because they have sinned against You, and shall turn again to You, and confess Your Name, and pray, and make request to You in this house {temple}:</p> <p>(34) Then hear in heaven, and forgive the sin of Your people Israel, and bring them again to the land which You gave to their forefathers.</p> <p>(35) When heaven is shut up, and there is no rain, because they have sinned against You; if they pray towards this place, and confess Your Name, and turn from their sin, when You afflict them:^s</p> <p>(36) Then hear in heaven, and forgive the sin of Your servants, and of Your people Israel, that You teach them the good way in which they should walk, and give rain upon Your land, which You have given to Your people for an inheritance.</p> <p>(37) If there is in the land famine, if there is pestilence, blasting {hot wind; judgment}, mildew, locust, <i>or</i> if there is caterpillar; if their enemy besieges them in the land of their cities; whatever plague, whatever sickness <i>there may be</i>;</p> <p>(38) What prayer and request ever be <i>made</i> by any man, <i>or</i> by all Your people Israel, which shall know every man the plague of his own heart, and spreads forth his hands towards this house {temple}:</p>
8:35g – II Chr. 6:26	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(39) Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, <i>even</i> thou only, knowest the hearts of all the children of men;)</p> <p>(40) That they may fear thee all the days that they live in the land which thou gavest unto our fathers.</p> <p>(41) Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;</p> <p>(42) (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;</p> <p>(43) Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as <i>do</i> thy people Israel; and that they may know that this house, which I have builded, is called by thy name.</p> <p>(44) If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and <i>toward</i> the house that I have built for thy name:</p> <p>(45) Then hear thou in heaven their prayer and their supplication, and maintain their cause.</p> <p>(46) If they sin against thee, (for <i>there is</i> no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;</p>	<p>(39) Then hear in heaven Your home, and forgive, and do, and give to every man according to his ways, whose heart You know; (because You, <i>even</i> You only, know the hearts of all the children of men;)</p> <p>(40) That they may fear You all the days that they live in the land which You gave to our forefathers.</p> <p>(41) Furthermore concerning a stranger, that <i>is</i> not of Your people Israel, but comes out of a far country for Your Name's sake;^h</p> <p>(42) (Because they shall hear of Your great Name, and of Your strong hand, and of Your stretched out arm;) when he shall come and pray towards this house {temple};</p> <p>(43) Hear in heaven Your home, and do according to all that the stranger calls to You for: that all people of the earth may know Your Name, to fear You, as Your people Israel <i>do</i>; and that they may know that this house {temple}, which I have built, is called by Your Name.</p> <p>(44) If Your people go out to battle against their enemy, wherever You shall send them, and shall pray to the LORD {Jehovah} towards the city which You have chosen, and <i>towards</i> the house {temple} that I have built for Your Name:</p> <p>(45) Then hear their prayer in heaven and their request, and maintain their cause.</p> <p>(46) If they sin against You, (because <i>there is</i> no man who does not sin,) and You become angry with them, and deliver them to the enemy, so that they carry them away captives to the land of the enemy, far or near;</p>
8:41h – II Chr. 6:32	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(47) <i>Yet</i> if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;</p> <p>(48) And <i>so</i> return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:</p> <p>(49) Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,</p> <p>(50) And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:</p> <p>(51) For they <i>be</i> thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:</p> <p>(52) That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.</p> <p>(53) For thou didst separate them from among all the people of the earth, <i>to be</i> thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.</p>	<p>(47) <i>Yet</i> if they shall remember in the land where they were carried captives, and repent, and make request to You in the land of those who carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;</p> <p>(48) And <i>so</i> return to You with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray to You towards their land, which You gave to their forefathers, the city which You have chosen, and the house {temple} which I have built for Your Name:</p> <p>(49) Then hear their prayer and their request in heaven Your home, and maintain their cause,</p> <p>(50) And forgive Your people who have sinned against You, and all their sins in which they have sinned against You, and give them compassion before those who carried them captive, that they may have compassion on them:</p> <p>(51) Because they <i>are</i> Your people, and Your inheritance, which You brought forth out of Egypt, from the midst of the furnace of iron:</p> <p>(52) That Your eyes may be open to the request of Your servant, and to the request of Your people Israel, to listen to them in all that they call to You for.</p> <p>(53) Because You separated them from among all the people of the earth, <i>to be</i> Your inheritance, as You spoke by the hand of Moses Your servant, when You brought our forefathers out of Egypt, O Lord GOD {Jehovah}.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(54) And it was <i>so</i>, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.</p> <p>(55) And he stood, and blessed all the congregation of Israel with a loud voice, saying,</p> <p>(56) Blessed <i>be</i> the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.</p> <p>(57) The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:</p> <p>(58) That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.</p> <p>(59) And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:</p> <p>(60) That all the people of the earth may know that the LORD <i>is</i> God, <i>and that there is</i> none else.</p> <p>(61) Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.</p> <p>(62) And the king, and all Israel with him, offered sacrifice before the LORD.</p>	<p>(54) And it was, that when Solomon had made an end of praying all this prayer and request to the LORD {Jehovah}, he arose from before the altar of the LORD {Jehovah}, from kneeling on his knees with his hands spread up to heaven.</p> <p>(55) And he stood, and blessed all the congregation of Israel with a loud voice, saying,</p> <p>(56) Blessed is the LORD {Jehovah}, Who has given rest to His people Israel, according to all that He promised: there has not failed one word of all His good promise, which He promised by the hand of Moses His servant.</p> <p>(57) The LORD {Jehovah} our God be with us, as He was with our forefathers: let Him not leave us, nor forsake us:</p> <p>(58) That He may incline our hearts to Him, to walk in all His ways, and to keep His commandments, and His laws, and His judgments, which He commanded our forefathers.</p> <p>(59) And let these my words, with which I have made request before the LORD {Jehovah}, be near to the LORD {Jehovah} our God day and night, that He maintain the cause of His servant, and the cause of His people Israel at all times, as the matter shall require:</p> <p>(60) That all the people of the earth may know that the LORD {Jehovah} <i>is</i> God, <i>and that there is</i> no other.</p> <p>(61) Let your heart therefore be perfect with the LORD {Jehovah} our God, to walk in His laws, and to keep His commandments, as at this day.</p> <p>(62) And the king, and all Israel with him, offered sacrifice before the LORD {Jehovah}.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(63) And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.</p> <p>(64) The same day did the king hallow the middle of the court that <i>was</i> before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that <i>was</i> before the LORD <i>was</i> too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.</p> <p>(65) And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, <i>even</i> fourteen days.</p> <p>(66) On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.</p> <p>Chapter 9 (1) And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, (2) That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.</p>	<p>(63) And Solomon offered a sacrifice of peace offerings, which he offered to the LORD {Jehovah}, twenty-two thousand oxen, and one hundred twenty thousand sheep. So the king and all the children of Israel dedicated the house {temple} of the LORD {Jehovah}.¹</p> <p>(64) The same day the king hallowed {cleansed; made holy} the middle of the court that <i>was</i> before the house {temple} of the LORD {Jehovah}: because there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brass altar that <i>was</i> before the LORD {Jehovah} <i>was</i> too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.</p> <p>(65) And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entrance of Hamath to the river of Egypt, before the LORD {Jehovah} our God, seven days and another seven days, <i>even</i> fourteen days in all.^j</p> <p>(66) On the eighth day he sent the people away: and they blessed the king, and went to their tents joyful and glad of heart because of all the goodness that the LORD {Jehovah} had done for David His servant, and for Israel His people.</p> <p>Chapter 9 (1) And it came to pass, when Solomon had finished the building of the house {temple} of the LORD {Jehovah}, and the king's house {palace}, and all Solomon's desire which he was pleased to do, (2) That the LORD {Jehovah} appeared to Solomon the second time, as He had appeared to him at Gibeon.^a</p>
8:63i – II Chr. 7:5 8:65j – II Chr. 7:8 9:2a – I Ki. 3:11-14	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(3) And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.</p> <p>(4) And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, <i>and</i> wilt keep my statutes and my judgments:</p> <p>(5) Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.</p> <p>(6) <i>But</i> if ye shall at all turn from following me, ye or your children, and will not keep my commandments <i>and</i> my statutes which I have set before you, but go and serve other gods, and worship them:</p> <p>(7) Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:</p> <p>(8) And at this house, <i>which</i> is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?</p> <p>(9) And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.</p>	<p>(3) And the LORD {Jehovah} said to him, I have heard your prayer and your request, that you have made before Me: I have hallowed {cleansed; made holy} this house {temple}, which you have built, to put My Name there forever; and My eyes and My heart shall be there forever.^b</p> <p>(4) And if you will walk before Me, as David your father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded you, <i>and</i> will keep My laws and My judgments:</p> <p>(5) Then I will establish the throne of your kingdom upon Israel forever, as I promised to David your father, saying, There shall not fail of you a man upon the throne of Israel.</p> <p>(6) <i>But</i> if you shall at all turn from following Me, you or your children, and will not keep My commandments <i>and</i> My laws which I have set before you, but go and serve other gods, and worship them:^c</p> <p>(7) Then I will cut off Israel out of the land which I have given them; and this house, {temple} which I have hallowed {cleansed; made holy} for My Name, I will cast out of My sight; and Israel shall be a proverb and a byword among all people:</p> <p>(8) And at this house {temple}, <i>which</i> is high, everyone who passes by it shall be astonished, and shall hiss; and they shall say, Why has the LORD {Jehovah} done this to this land, and to this house {temple}?</p> <p>(9) And they shall answer, Because they forsook the LORD {Jehovah} their God, who brought forth their forefathers out of the land of Egypt, and have taken hold upon other gods, and have worshiped them, and served them: therefore the LORD {Jehovah} has brought upon them all this evil.</p>
<p>9:3b – II Chr. 7:12; 21:3; 33:3 9:6c – II Chr. 7:18</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(10) And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,</p> <p>(11) <i>(Now</i> Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.</p> <p>(12) And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.</p> <p>(13) And he said, What cities <i>are</i> these which thou hast given me, my brother? And he called them the land of Cabul unto this day.</p> <p>(14) And Hiram sent to the king sixscore talents of gold.</p> <p>(15) And this <i>is</i> the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.</p> <p>(16) <i>For</i> Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it <i>for</i> a present unto his daughter, Solomon's wife.</p> <p>(17) And Solomon built Gezer, and Bethhoron the nether,</p>	<p>(10) And it came to pass at the end of twenty years {3127AH./C-915 B.C.},^{d*} when Solomon had built the two houses, the house {temple} of the LORD {Jehovah}, and the king's house {palace},</p> <p>(11) <i>(Now</i> Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.</p> <p>(12) And Hiram came out from Tyre to see the cities which Solomon had given him; and they did not please him.</p> <p>(13) And he said, What cities <i>are</i> these which you have given me, my brother? And he called them the land of Cabul {displeasing}^e to this day.</p> <p>(14) And Hiram sent to the king sixscore {120} talents of gold {about 9,072 lbs.; 4,116 kg.}.^f</p> <p>(15) And this <i>is</i> the reason for the tax which king Solomon raised; to build the house {temple} of the LORD {Jehovah}, and his own house {palace}, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.</p> <p>(16) <i>Because</i> Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and killed the Canaanites who lived in the city, and given it <i>for</i> a present to his daughter, Solomon's wife.</p> <p>(17) And Solomon built Gezer, and the lower Bethhoron {house of hollowness},^g</p>
<p>9:10d – II Chr. 8:1 - 24th year of Solomon's reign; the 20 years of building the temple and palace were completed [3127AH./C-915 B.C.] – see Appendix G: World Time Line of Biblical History</p> <p>9:13e - Cabul {כבול} - displeasing - according to II Chr. 8:2 Hiram returned the cities to Solomon who then gave him another gift more to his liking - it is said that the land had a lot of clay and required hard work to farm.</p> <p>9:14f - a talent = about 75.6 pounds; 24.3 kilograms - 120 talents would be about 9,072 pounds; 4,116 kilograms – see Appendix J: Bible Weights and Measures</p> <p>9:17g - Bethhoron {בית חרר} - house of hollowness - the lower - according to II Chr. 8:5 this city had an upper and lower part</p> <p>24th year of Solomon's reign; the 20 years of building the temple and palace were completed [*3127AH./C-915 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(18) And Baalath, and Tadmor in the wilderness, in the land,</p> <p>(19) And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.</p> <p>(20) <i>And</i> all the people <i>that were</i> left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which <i>were</i> not of the children of Israel,</p> <p>(21) Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.</p> <p>(22) But of the children of Israel did Solomon make no bondmen: but they <i>were</i> men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.</p> <p>(23) These <i>were</i> the chief of the officers that <i>were</i> over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.</p> <p>(24) But Pharaoh's daughter came up out of the city of David unto her house which <i>Solomon</i> had built for her: then did he build Millo.</p> <p>(25) And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that <i>was</i> before the LORD. So he finished the house.</p> <p>(26) And king Solomon made a navy of ships in Eziongeber, which <i>is</i> beside Eloth, on the shore of the Red sea, in the land of Edom.</p> <p>(27) And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.</p>	<p>(18) And Baalath, and Tadmor in the wilderness, in the land,</p> <p>(19) And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his rule.</p> <p>(20) <i>And</i> all the people who <i>were</i> left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who <i>were</i> not of the children of Israel,</p> <p>(21) Their children who were left after them in the land, whom the children of Israel also were not able to completely destroy, upon those Solomon levied a tax of bond-service to this day.</p> <p>(22) But of the children of Israel Solomon did not make bondmen: but they <i>were</i> men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.^h</p> <p>(23) These <i>were</i> the chief of the officers who <i>were</i> over Solomon's work, five hundred fifty, who ruled over the people who performed the work.</p> <p>(24) But Pharaoh's daughter came up out of the city of David to her house which <i>Solomon</i> had built for her: then he built Millo.^l</p> <p>(25) And three times in a year Solomon offered burnt offerings and peace offerings upon the altar which he built to the LORD {Jehovah}, and he burnt incense upon the altar that <i>was</i> before the LORD {Jehovah}. So he finished the house.</p> <p>(26) And king Solomon made a navy of ships in Eziongeber, which <i>is</i> beside Eloth, on the shore of the Red Sea, in the land of Edom.</p> <p>(27) And Hiram sent in the navy his servants, sailors who had knowledge of the sea, with the servants of Solomon.</p>
<p>9:22h – II Chr. 8:9 9:24i – II Chr. 8:11</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(28) And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought <i>it</i> to king Solomon.</p> <p>Chapter 10 (1) And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. (2) And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. (3) And Solomon told her all her questions: there was not <i>any</i> thing hid from the king, which he told her not. (4) And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, (5) And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. (6) And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. (7) Howbeit I believed not the words, until I came, and mine eyes had seen <i>it</i>: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. (8) Happy <i>are</i> thy men, happy <i>are</i> these thy servants, which stand continually before thee, <i>and</i> that hear thy wisdom.</p>	<p>(28) And they came to Ophir {India}, and brought gold from there, four hundred twenty talents {about 31,752 lbs.; 14,406 kg.},^j and brought <i>it</i> to king Solomon.</p> <p>Chapter 10 (1) And when the queen of Sheba heard of the fame of Solomon concerning the Name of the LORD {Jehovah}, she came to test him with hard questions.^a (2) And she came to Jerusalem with a very great train, with camels that bore spices, and very much gold, and precious stones: and when she had come to Solomon, she communed with him of all that was in her heart. (3) And Solomon answered all her questions: there was not <i>anything</i> hid from the king, which he did not tell her. (4) And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, (5) And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their clothing, and his cup bearers, and his stairway by which he went up to the house {temple} of the LORD {Jehovah}; there was no more spirit in her. (6) And she said to the king, It was a true report that I heard in my own land of your acts and of your wisdom. (7) Nevertheless I did not believe the words, until I came, and my eyes had seen <i>it</i>: and, truly, the half was not told me: your wisdom and prosperity exceeds the fame which I heard. (8) Your men are blessed, your servants are blessed, who stand continually before you, <i>and</i> who hear your wisdom.</p>
<p>9:28j - a talent = about 75.6 pounds; 24.3 kilograms - see Appendix J: Bible Weights and Measures 10:1a - II Chr. 9:1; Mat. 12:42; Lk. 11:31</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(9) Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.</p> <p>(10) And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.</p> <p>(11) And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.</p> <p>(12) And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.</p> <p>(13) And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside <i>that</i> which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.</p> <p>(14) Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,</p> <p>(15) Beside <i>that he had</i> of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.</p> <p>(16) And king Solomon made two hundred targets <i>of</i> beaten gold: six hundred <i>shekels</i> of gold went to one target.</p>	<p>(9) Blessed is the LORD {Jehovah} your God, Who delighted in you, to set you on the throne of Israel: because the LORD {Jehovah} loved Israel forever, therefore He made you king, to do judgment and justice.</p> <p>(10) And she gave the king one hundred and twenty talents of gold {about 9,072 lbs.; 4,116 kg.},^b and of a very great store of spices, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.</p> <p>(11) And also the navy of Hiram, that brought gold from Ophir {India}, brought in from Ophir {India} great plenty of almug trees, and precious stones.</p> <p>(12) And the king made of the almug trees pillars for the house of the LORD {Jehovah}, and for the king's house, harps also and lyres {stringed instruments} for singers: no such almug trees have come, nor have been seen to this day.</p> <p>(13) And king Solomon gave to the queen of Sheba all her desire, whatever she asked, besides <i>that</i> which Solomon gave her of his royal bounty. So she returned and went to her own country, she and her servants.</p> <p>(14) Now the weight of gold that came to Solomon in one year was six hundred threescore and six {666}^c talents of gold {about 50,350 lbs.; 22,844 kg.},</p> <p>(15) Besides <i>that he had</i> of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country.</p> <p>(16) And king Solomon made two hundred large shields <i>of</i> beaten gold:^d six hundred <i>shekels</i> of gold {about 15 lbs.; 6.8 kg.} went to one large shield.</p>
<p>10:10b - a talent = about 75.6 pounds; 24.3 kilograms – see Appendix J: Bible Weights and Measures 10:14c – II Chr. 9:13; Ezra 2:13; Rev. 13:18 10:16d – II Chr. 9:15</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(17) And <i>he made</i> three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.</p> <p>(18) Moreover the king made a great throne of ivory, and overlaid it with the best gold.</p> <p>(19) The throne had six steps, and the top of the throne <i>was</i> round behind: and <i>there were</i> stays on either side on the place of the seat, and two lions stood beside the stays.</p> <p>(20) And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.</p> <p>(21) And all king Solomon's drinking vessels <i>were of</i> gold, and all the vessels of the house of the forest of Lebanon <i>were of</i> pure gold; none <i>were of</i> silver: it was nothing accounted of in the days of Solomon.</p> <p>(22) For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.</p> <p>(23) So king Solomon exceeded all the kings of the earth for riches and for wisdom.</p> <p>(24) And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.</p> <p>(25) And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.</p> <p>(26) And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.</p>	<p>(17) And <i>he made</i> three hundred smaller shields <i>of</i> beaten gold; three pounds of gold {about 2 kg.} went to one smaller shield: and the king put them in the house of the forest of Lebanon.</p> <p>(18) Furthermore the king made a great throne of ivory, and overlaid it with the best gold.^e</p> <p>(19) The throne had six steps, and the top of the throne <i>had a</i> round back: and <i>there were</i> supports on each side on the place of the seat, and two lions stood beside the supports.</p> <p>(20) And twelve lions stood there on the one side and on the other upon the six steps: there was nothing like it made in any kingdom.</p> <p>(21) And all king Solomon's drinking vessels <i>were of</i> gold, and all the vessels of the house of the forest of Lebanon <i>were of</i> pure gold; none <i>were of</i> silver: it {silver} was accounted as nothing in the days of Solomon.</p> <p>(22) Because the king had at sea a navy of Tharshish with the navy of Hiram: once in three years the navy of Tharshish came, bringing gold, and silver, ivory, and apes, and peacocks.</p> <p>(23) So king Solomon exceeded all the kings of the earth for riches and for wisdom.</p> <p>(24) And all the earth looked to Solomon, to hear his wisdom, which God had put in his heart.</p> <p>(25) And every man brought his present, vessels of silver, and vessels of gold, and clothes, and armor, and spices, horses, and mules, a rate year by year.</p> <p>(26) And Solomon gathered together chariots and horsemen: and he had a thousand four hundred chariots, and twelve thousand horsemen, whom he distributed in the cities for chariots, and with the king at Jerusalem.</p>
10:18e – II Chr. 9:17	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(27) And the king made silver <i>to be</i> in Jerusalem as stones, and cedars made he <i>to be</i> as the sycomore trees that <i>are</i> in the vale, for abundance.</p> <p>(28) And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.</p> <p>(29) And a chariot came up and went out of Egypt for six hundred <i>shekels</i> of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring <i>them</i> out by their means.</p> <p>Chapter 11</p> <p>(1) But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, <i>and</i> Hittites;</p> <p>(2) Of the nations <i>concerning</i> which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: <i>for</i> surely they will turn away your heart after their gods: Solomon clave unto these in love.</p> <p>(3) And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.</p> <p>(4) For it came to pass, when Solomon was old, <i>that</i> his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as <i>was</i> the heart of David his father.</p>	<p>(27) And the king caused silver <i>to be</i> {as plentiful} in Jerusalem as stones, and he caused cedars <i>to be</i> as abundant as the sycamore trees that <i>are</i> in the valley.</p> <p>(28) And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.</p> <p>(29) And a chariot came up and went out of Egypt for six hundred <i>shekels</i> of silver {about 15 lbs.; 6.8 kg.}, and a horse for a hundred-fifty [of silver] {about 3.8 lbs.; 1.7 kg.}: and so for all the kings of the Hittites, and for the kings of Syria, they brought <i>them</i> out by their means.</p> <p>Chapter 11</p> <p>(1) But king Solomon loved many foreign women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, <i>and</i> Hittites;</p> <p>(2) Of the nations <i>concerning</i> which the LORD {Jehovah} said to the children of Israel, You shall not go in to them, neither shall they come in to you: <i>because</i> surely they will turn your heart away after their gods: Solomon clung to these in love.</p> <p>(3) And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.</p> <p>(4) Because it came to pass, when Solomon was old, <i>that</i> his wives turned his heart away after other gods: and his heart was not perfect with the LORD {Jehovah} his God, as <i>was</i> the heart of David his father.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(5) For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.</p> <p>(6) And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as <i>did</i> David his father.</p> <p>(7) Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that <i>is</i> before Jerusalem, and for Molech, the abomination of the children of Ammon.</p> <p>(8) And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.</p> <p>(9) And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,</p> <p>(10) And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.</p> <p>(11) Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.</p> <p>(12) Notwithstanding in thy days I will not do it for David thy father's sake: <i>but</i> I will rend it out of the hand of thy son.</p> <p>(13) Howbeit I will not rend away all the kingdom; <i>but</i> will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.</p> <p>(14) And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he <i>was</i> of the king's seed in Edom.</p>	<p>(5) Because Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.</p> <p>(6) And Solomon did evil in the sight of the LORD {Jehovah}, and did not fully follow the LORD {Jehovah}, as David his father <i>did</i>.</p> <p>(7) Then Solomon built a high place for Chemosh, the abomination of Moab, in the hill that <i>is</i> before Jerusalem, and for Molech, the abomination of the children of Ammon.</p> <p>(8) And he did the same for all his foreign wives, who burnt incense and sacrificed to their gods.</p> <p>(9) And the LORD {Jehovah} was angry with Solomon, because his heart had turned from the LORD {Jehovah} God of Israel, Who had appeared to him twice,</p> <p>(10) And had commanded him concerning this thing, that he should not go after other gods: but he did not keep that which the LORD {Jehovah} commanded.</p> <p>(11) Therefore the LORD {Jehovah} said to Solomon, <i>Since you have done this, and you have not kept My covenant and My laws, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant.</i></p> <p>(12) <i>Nevertheless, I will not do it for David your father's sake in your days: but I will tear it out of the hand of your son.</i></p> <p>(13) <i>However, I will not tear away all the kingdom; but will give one tribe to your son for David My servant's sake, and for Jerusalem's sake which I have chosen.</i></p> <p>(14) And the LORD {Jehovah} stirred up an adversary against Solomon, Hadad the Edomite: he <i>was</i> of the king's offspring in Edom.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(15) For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;</p> <p>(16) (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)</p> <p>(17) That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad <i>being</i> yet a little child.</p> <p>(18) And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.</p> <p>(19) And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.</p> <p>(20) And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.</p> <p>(21) And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.</p> <p>(22) Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.</p> <p>(23) And God stirred him up <i>another</i> adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:</p>	<p>(15) Because it came to pass, when David was in Edom, and Joab the captain of the host {army} had gone up to bury the dead, after he had struck every male in Edom;</p> <p>(16) (For six months Joab remained there with all Israel, until he had cut off every male in Edom:)</p> <p>(17) That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad <i>was</i> still a little child.</p> <p>(18) And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, to Pharaoh king of Egypt; who gave him a house, and appointed him food, and gave him land.</p> <p>(19) And Hadad found great favor in the sight of Pharaoh, so that he gave him the sister of his own wife to be his wife, the sister of Tahpenes the queen.</p> <p>(20) And the sister of Tahpenes gave birth to him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.</p> <p>(21) And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host {army} was dead, Hadad said to Pharaoh, Let me depart, that I may go to my own country.</p> <p>(22) Then Pharaoh said to him, But what have you lacked with me, that, you seek to go to your own country? And he answered, Nothing: however let me go anyway.</p> <p>(23) And God stirred up for Himself <i>another</i> adversary, Rezon the son of Eliadah, who fled from his lord Hadadezer king of Zobah:</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(24) And he gathered men unto him, and became captain over a band, when David slew them <i>of Zobah</i>: and they went to Damascus, and dwelt therein, and reigned in Damascus.</p> <p>(25) And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad <i>did</i>: and he abhorred Israel, and reigned over Syria.</p> <p>(26) And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name <i>was</i> Zeruah, a widow woman, even he lifted up <i>his</i> hand against the king.</p> <p>(27) And this <i>was</i> the cause that he lifted up <i>his</i> hand against the king: Solomon built Millo, <i>and</i> repaired the breaches of the city of David his father.</p> <p>(28) And the man Jeroboam <i>was</i> a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.</p> <p>(29) And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two <i>were</i> alone in the field:</p> <p>(30) And Ahijah caught the new garment that <i>was</i> on him, and rent it <i>in</i> twelve pieces:</p> <p>(31) And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:</p> <p>(32) (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)</p>	<p>(24) And he gathered men to himself, and became captain over a band, when David killed those <i>of Zobah</i>: and they went to Damascus, and lived there, and reigned in Damascus.</p> <p>(25) And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad <i>did</i>: and he hated Israel, and reigned over Syria.</p> <p>(26) And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name <i>was</i> Zeruah, a widow woman, even he lifted up <i>his</i> hand against the king.</p> <p>(27) And this <i>was</i> the reason that he lifted up <i>his</i> hand against the king: Solomon built Millo, <i>and</i> repaired the breaches of the city of David his father.</p> <p>(28) And the man Jeroboam <i>was</i> a mighty man of valor: and Solomon seeing that the young man was industrious, made him ruler over all the charge of the house of Joseph.</p> <p>(29) And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new robe and the two of them <i>were</i> alone in the field:</p> <p>(30) And Ahijah caught the new robe that <i>was</i> on him, and tore it <i>in</i> twelve pieces:</p> <p>(31) And he said to Jeroboam, Take for yourself ten pieces: because this is what the LORD {Jehovah}, the God of Israel says, <i>Listen, I will tear the kingdom out of the hand of Solomon, and will give ten tribes to you:</i></p> <p>(32) <i>(But he shall have one tribe for My servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)</i></p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(33) Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do <i>that which</i> is right in mine eyes, and <i>to keep</i> my statutes and my judgments, as <i>did</i> David his father.</p> <p>(34) Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:</p> <p>(35) But I will take the kingdom out of his son's hand, and will give it unto thee, <i>even</i> ten tribes.</p> <p>(36) And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.</p> <p>(37) And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.</p> <p>(38) And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do <i>that is</i> right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.</p> <p>(39) And I will for this afflict the seed of David, but not for ever.</p> <p>(40) Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.</p>	<p>(33) Because that they have forsaken Me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do <i>that which</i> is right in My eyes, and <i>to keep</i> My laws and My judgments, as David his father <i>did</i>.</p> <p>(34) However, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David My servant's sake, whom I chose, because he kept My commandments and My laws:</p> <p>(35) But I will take the kingdom out of his son's hand, and will give it to you, <i>even</i> ten tribes.</p> <p>(36) And to his son will I give one tribe, that David My servant may have a light always before Me in Jerusalem, the city which I have chosen for Myself to put My Name there.</p> <p>(37) And I will take you, and you shall reign according to all that your soul desires, and {you} shall be king over Israel.</p> <p>(38) And it shall be, if you will listen to all that I command you, and will walk in My ways, and do <i>that which</i> is right in My sight, to keep My laws and My commandments, as David My servant did; that I will be with you, and will build you a sure house, as I built for David, and will give Israel to you.</p> <p>(39) And I will because of this afflict the descendants of David, but not forever.</p> <p>(40) Solomon therefore sought to kill Jeroboam. And Jeroboam arose, and fled into Egypt, to Shishak king of Egypt, and was in Egypt until the death of Solomon.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(41) And the rest of the acts of Solomon, and all that he did, and his wisdom, <i>are</i> they not written in the book of the acts of Solomon?</p> <p>(42) And the time that Solomon reigned in Jerusalem over all Israel <i>was</i> forty years.</p> <p>(43) And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.</p> <p>Chapter 12</p> <p>(1) And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.</p> <p>(2) And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard <i>of it</i>, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)</p> <p>(3) That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,</p> <p>(4) Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.</p> <p>(5) And he said unto them, Depart yet <i>for</i> three days, then come again to me. And the people departed.</p>	<p>(41) And the rest of the acts of Solomon, and all that he did, and his wisdom, <i>are</i> they not written in the book of the acts of Solomon?^a</p> <p>(42) And the time that Solomon reigned in Jerusalem over all Israel <i>was</i> forty years.</p> <p>(43) And Solomon slept with his fathers, and was buried in the city of David his father {3143 A.H./C-899 B.C.};* and Rehoboam his son reigned in his place.^b</p> <p>Chapter 12</p> <p>(1) And Rehoboam went to Shechem: because all Israel had come to Shechem to make him king.^a</p> <p>(2) And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard <i>of it</i>, (because he had fled from the presence of king Solomon, and Jeroboam lived in Egypt;)</p> <p>(3) That they sent and called him. And Jeroboam and all the congregation of Israel came, and spoke to Rehoboam, saying,</p> <p>(4) Your father made our yoke heavy: now therefore make the grievous service of your father, and his heavy yoke which he put upon us, lighter, and we will serve you.^b</p> <p>(5) And he said to them, Depart <i>for</i> three days, then come again to me. And the people departed.</p>
<p>11:41a – the book of the acts of Solomon – a book unknown to us today - see Josh. 10:13; II Sam. 1:18</p> <p>11:43b – II Chr. 9:31 - Solomon's death after 40 year reign; Rehoboam, his son, begins reign [3143 A.H./C-899 B.C.] – see Appendix G: World Time Line of Biblical History</p> <p>12:1a – II Chr. 10:2</p> <p>12:4b – II Chr. 10:4</p> <p>Solomon's death after 40 year reign; Rehoboam, his son, begins reign [*3143 A.H./C-899 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(6) And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?</p> <p>(7) And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.</p> <p>(8) But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, <i>and</i> which stood before him:</p> <p>(9) And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?</p> <p>(10) And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou <i>it</i> lighter unto us; thus shalt thou say unto them, My little <i>finger</i> shall be thicker than my father's loins.</p> <p>(11) And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.</p> <p>(12) So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.</p> <p>(13) And the king answered the people roughly, and forsook the old men's counsel that they gave him;</p>	<p>(6) And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do you advise that I may answer this people?</p> <p>(7) And they spoke to him, saying, If you will be a servant to this people this day, and will serve them, and answer them, and speak good words to them, then they will be your servants forever.</p> <p>(8) But he forsook the counsel of the old men, which they had given him, and consulted with the young men who had grown up with him, <i>and</i> who stood before him:</p> <p>(9) And he said to them, What counsel do you give that we may answer this people, who have spoken to me, saying, Make the yoke which your father put upon us lighter?</p> <p>(10) And the young men who had grown up with him spoke to him, saying, This is what you should say to this people who spoke to you, saying, Your father made our yoke heavy, but you make <i>it</i> lighter for us; this is what you shall say to them, My little <i>finger</i> shall be thicker than my father's thighs.</p> <p>(11) And now whereas my father loaded you down with a heavy yoke, I will add to your yoke: my father has chastised you with whips, but I will chastise you with scorpions.</p> <p>(12) So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.</p> <p>(13) And the king answered the people roughly, and forsook the old men's counsel that they gave him;</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(14) And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father <i>also</i> chastised you with whips, but I will chastise you with scorpions.</p> <p>(15) Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.</p> <p>(16) So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither <i>have we</i> inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.</p> <p>(17) But <i>as for</i> the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.</p> <p>(18) Then king Rehoboam sent Adoram, who <i>was</i> over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.</p> <p>(19) So Israel rebelled against the house of David unto this day.</p> <p>(20) And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.</p>	<p>(14) And spoke to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father <i>also</i> chastised you with whips, but I will chastise you with scorpions.</p> <p>(15) Therefore the king did not listen to the people; because the matter was from the LORD {Jehovah}, that He might perform His saying, which the LORD {Jehovah} spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.^c</p> <p>(16) So when all Israel saw that the king did not listen to them, the people answered the king, saying, What portion do we have in David? neither do <i>we have</i> an inheritance in the son of Jesse: to your tents, O Israel: now see to your own house, David. So Israel departed to their tents.</p> <p>(17) But <i>as for</i> the children of Israel who lived in the cities of Judah, Rehoboam reigned over them.</p> <p>(18) Then king Rehoboam sent Adoram, who <i>was</i> over the tribute {taxes}; and all Israel stoned him with stones, that he died. Therefore king Rehoboam quickly got into his chariot, to flee to Jerusalem.^d</p> <p>(19) So Israel rebelled against the house of David to this day.</p> <p>(20) And it came to pass, when all Israel heard that Jeroboam had come again, that they sent and called him to the congregation, and made him king over all Israel: there was no one who followed the house of David, but the tribe of Judah only.</p>
<p>12:15c - I Ki. 11:31-37 12:18d - II Chr. 10:18</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(21) And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.</p> <p>(22) But the word of God came unto Shemaiah the man of God, saying,</p> <p>(23) Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,</p> <p>(24) Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.</p> <p>(25) Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.</p> <p>(26) And Jeroboam said in his heart, Now shall the kingdom return to the house of David:</p> <p>(27) If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, <i>even</i> unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.</p> <p>(28) Whereupon the king took counsel, and made two calves <i>of</i> gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.</p>	<p>(21) And when Rehoboam had come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, one hundred eighty thousand {180,000} chosen men, who were warriors, to fight against the house of Israel, to bring the kingdom back to Rehoboam the son of Solomon.</p> <p>(22) But the word of God came to Shemaiah the man of God, saying,</p> <p>(23) <i>Speak to Rehoboam, the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the remnant of the people, saying,^e</i></p> <p>(24) <i>This is what the LORD {Jehovah} says, You shall not go up, nor fight against your brothers the children of Israel: return every man to his house; because this thing is from Me.</i> Therefore they listened to the word of the LORD {Jehovah}, and returned to depart, according to the word of the LORD {Jehovah}.</p> <p>(25) Then Jeroboam built Shechem in mount Ephraim, and lived there; and went out from there, and built Penuel.</p> <p>(26) And Jeroboam said in his heart, Now the kingdom shall return to the house of David:</p> <p>(27) If this people goes up to do sacrifice in the house {temple} of the LORD {Jehovah} at Jerusalem, then the heart of this people shall turn again to their lord, <i>even</i> to Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.</p> <p>(28) Upon this the king took counsel, and made two calves <i>of</i> gold, and said to them, It is too much for you to go up to Jerusalem: see your gods, O Israel, which brought you up out of the land of Egypt.</p>
12:23e – II Chr. 11:4	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(29) And he set the one in Bethel, and the other put he in Dan.</p> <p>(30) And this thing became a sin: for the people went <i>to worship</i> before the one, <i>even</i> unto Dan.</p> <p>(31) And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.</p> <p>(32) And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that <i>is</i> in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.</p> <p>(33) So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, <i>even</i> in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.</p> <p>Chapter 13</p> <p>(1) And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.</p> <p>(2) And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.</p>	<p>(29) And he set the one in Bethel, and the other he put in Dan.</p> <p>(30) And this thing became a sin: because the people went <i>to worship</i> before the one, <i>even</i> to Dan.</p> <p>(31) And he made a house of high places, and made priests of the lowest of the people, who were not of the sons of Levi.</p> <p>(32) And Jeroboam ordained a feast in the eighth month {modern Heshvan [Oct.-Nov]}, on the fifteenth day of the month,^f like the feast that <i>is</i> in Judah, and he offered upon the altar. So did he in Bethel, sacrificing to the calves that he had made: and he placed in Bethel the priests of the high places which he had made.</p> <p>(33) So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month {modern Heshvan [Oct.-Nov]}, <i>even</i> in the month which he had devised of his own heart; and ordained a feast to the children of Israel: and he offered upon the altar, and burnt incense.</p> <p>Chapter 13</p> <p>(1) And, there came a man of God out of Judah by the word of the LORD {Jehovah} to Bethel: and Jeroboam stood by the altar to burn incense.</p> <p>(2) And he cried against the altar in the word of the LORD {Jehovah}, and said, O altar, altar, this is what the LORD {Jehovah} says; Listen, a child shall be born to the house of David, Josiah by name; and upon you shall he offer the priests of the high places who burn incense upon you, and men's bones shall be burnt upon you.^a</p>
<p>12:32f - the fifteenth of the eighth month {8/15} -- Judah celebrated the Feast of Tabernacles on the fifteenth of the seventh month [Lev. 23:34] - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com 13:2a - fulfilled II Ki. 23:16</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(3) And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that <i>are</i> upon it shall be poured out.</p> <p>(4) And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.</p> <p>(5) The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.</p> <p>(6) And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as <i>it was</i> before.</p> <p>(7) And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.</p> <p>(8) And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:</p> <p>(9) For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.</p> <p>(10) So he went another way, and returned not by the way that he came to Bethel.</p>	<p>(3) And he gave a sign the same day, saying, This is the sign which the LORD {Jehovah} has spoken; Indeed, the altar shall be torn {down}, and the ashes that <i>are</i> upon it shall be poured out.</p> <p>(4) And it came to pass, when king Jeroboam heard the saying of the man of God, who had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his {Jeroboam's} hand, which he put forth against him {the man of God}, dried up, so that he could not pull it in again to himself.</p> <p>(5) The altar also was torn, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD {Jehovah}.</p> <p>(6) And the king answered and said to the man of God, Call now the face of the LORD {Jehovah} your God, and pray for me, that my hand may be restored to me again. And the man of God called upon the LORD {Jehovah}, and the king's hand was restored to him again, and became as <i>it was</i> before.</p> <p>(7) And the king said to the man of God, Come home with me, and refresh yourself, and I will give you a reward.</p> <p>(8) And the man of God said to the king, If you will give me half your house, I will not go in with you, neither will I eat bread nor drink water in this place:</p> <p>(9) Because it was so charged to me by the word of the LORD {Jehovah}, saying, Eat no bread, nor drink water, and do not return by the same way that you came.</p> <p>(10) So he went another way, and did not return by the way that he came to Bethel.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(11) Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father.</p> <p>(12) And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.</p> <p>(13) And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,</p> <p>(14) And went after the man of God, and found him sitting under an oak: and he said unto him, <i>Art</i> thou the man of God that camest from Judah? And he said, I <i>am</i>.</p> <p>(15) Then he said unto him, Come home with me, and eat bread.</p> <p>(16) And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:</p> <p>(17) For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.</p> <p>(18) He said unto him, I <i>am</i> a prophet also as thou <i>art</i>; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. <i>But</i> he lied unto him.</p> <p>(19) So he went back with him, and did eat bread in his house, and drank water.</p> <p>(20) And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:</p>	<p>(11) Now there lived an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken to the king, they also told to their father.</p> <p>(12) And their father said to them, Which way did he go? Because his sons had seen the way the man of God went, who came from Judah.</p> <p>(13) And he said to his sons, Saddle the donkey for me. So they saddled the donkey for him: and he rode on it,</p> <p>(14) And went after the man of God, and found him sitting under an oak: and he said to him, <i>Are</i> you the man of God who came from Judah? And he said, I <i>am</i>.</p> <p>(15) Then he said to him, Come home with me, and eat bread.</p> <p>(16) And he said, I may not return with you, nor go in with you: neither will I eat bread nor drink water with you in this place:</p> <p>(17) Because it was said to me by the word of the LORD {Jehovah}, You shall eat no bread nor drink water there, and do not return to go by the way that you came.</p> <p>(18) He said to him, I <i>am</i> a prophet also as you <i>are</i>; and an angel spoke to me by the word of the LORD {Jehovah}, saying, Bring him back with you into your house, that he may eat bread and drink water. <i>But</i> he lied to him.</p> <p>(19) So he went back with him, and ate bread in his house, and drank water.</p> <p>(20) And it came to pass, as they sat at the table, that the word of the LORD {Jehovah} came to the prophet who brought him back:</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(21) And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,</p> <p>(22) But camest back, and hast eaten bread and drunk water in the place, of the which <i>the LORD</i> did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.</p> <p>(23) And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, <i>to wit</i>, for the prophet whom he had brought back.</p> <p>(24) And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.</p> <p>(25) And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told <i>it</i> in the city where the old prophet dwelt.</p> <p>(26) And when the prophet that brought him back from the way heard <i>thereof</i>, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.</p> <p>(27) And he spake to his sons, saying, Saddle me the ass. And they saddled <i>him</i>.</p> <p>(28) And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.</p>	<p>(21) And he cried to the man of God who came from Judah, saying, This is what the LORD {Jehovah} says, <i>Since you have disobeyed the mouth of the LORD {Jehovah}, and have not kept the commandment which the LORD {Jehovah} your God commanded you,</i></p> <p>(22) <i>But came back, and have eaten bread and drunk water in the place, of the which the LORD {Jehovah} said to you, Eat no bread, and drink no water; your dead body shall not come to the tomb of your fathers.</i></p> <p>(23) And it came to pass, after he had eaten bread, and after he had drunk, that he saddled the donkey for him, for the prophet whom he had brought back.</p> <p>(24) And when he had gone, a lion met him by the road, and killed him: and his dead body was cast in the road, and the donkey stood by it, the lion also stood by the dead body.</p> <p>(25) And, men passed by, and saw the dead body cast into the road, and the lion standing by the dead body: and they came and told <i>it</i> in the city where the old prophet lived.</p> <p>(26) And when the prophet who brought him back from the road heard <i>of it</i>, he said, It is the man of God, who was disobedient to the word of the LORD {Jehovah}: therefore the LORD {Jehovah} has delivered him to the lion, which has torn him, and killed him, according to the word of the LORD {Jehovah}, which He spoke to him.</p> <p>(27) And he spoke to his sons, saying, Saddle the donkey for me. And they saddled <i>him</i>.</p> <p>(28) And he went and found his dead body cast into the road, and the donkey and the lion standing by the dead body: the lion had not eaten the dead body, nor torn the donkey.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(29) And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.</p> <p>(30) And he laid his carcase in his own grave; and they mourned over him, <i>saying</i>, Alas, my brother!</p> <p>(31) And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones:</p> <p>(32) For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which <i>are</i> in the cities of Samaria, shall surely come to pass.</p> <p>(33) After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became <i>one</i> of the priests of the high places.</p> <p>(34) And this thing became sin unto the house of Jeroboam, even to cut <i>it</i> off, and to destroy <i>it</i> from off the face of the earth.</p> <p>Chapter 14</p> <p>(1) At that time Abijah the son of Jeroboam fell sick.</p> <p>(2) And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that <i>I should be</i> king over this people.</p>	<p>(29) And the prophet took up the dead body of the man of God, and laid it upon the donkey, and brought it back: and the old prophet came to the city, to mourn and to bury him.</p> <p>(30) And he laid his dead body in his own grave; and they mourned over him, <i>saying</i>, Alas, my brother!</p> <p>(31) And it came to pass, after he had buried him, that he spoke to his sons, saying, When I am dead, then bury me in the tomb in which the man of God is buried; lay my bones beside his bones:</p> <p>(32) Because the saying which he cried by the word of the LORD {Jehovah} against the altar in Bethel, and against all the houses of the high places which <i>are</i> in the cities of Samaria, shall surely come to pass.</p> <p>(33) After this thing Jeroboam did not return from his evil way, but made again of the lowest of the people priests of the high places: whoever would, he consecrated him, and he became <i>one</i> of the priests of the high places.</p> <p>(34) And this thing became sin to the house of Jeroboam, even to cut <i>it</i> off, and to destroy <i>it</i> from off the face of the earth.</p> <p>Chapter 14</p> <p>(1) At that time Abijah the son of Jeroboam fell sick.</p> <p>(2) And Jeroboam said to his wife, I ask you to arise, and disguise yourself, that you not be known to be the wife of Jeroboam; and get yourself to Shiloh: Indeed, there <i>is</i> Ahijah the prophet, who told me that <i>I should be</i> king over this people.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(3) And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.</p> <p>(4) And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.</p> <p>(5) And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he <i>is</i> sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself <i>to be</i> another <i>woman</i>.</p> <p>(6) And it was <i>so</i>, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself <i>to be</i> another? for I <i>am</i> sent to thee <i>with</i> heavy <i>tidings</i>.</p> <p>(7) Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,</p> <p>(8) And rent the kingdom away from the house of David, and gave it thee: and <i>yet</i> thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do <i>that</i> only <i>which was</i> right in mine eyes;</p> <p>(9) But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:</p>	<p>(3) And take with you ten loaves, and biscuits, and a cruse of honey, and go to him: he shall tell you what shall become of the child.</p> <p>(4) And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; because his eyes were set because of his age.</p> <p>(5) And the LORD {Jehovah} said to Ahijah, Look, the wife of Jeroboam comes to ask a thing of you for her son; because he <i>is</i> sick: this and this you shall say to her: because it shall be, when she comes in, that she shall pretend <i>to be</i> another <i>woman</i>.</p> <p>(6) And it was <i>that</i> when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, you wife of Jeroboam; why do you pretend to be another? because I <i>am</i> sent to you <i>with</i> bad news.</p> <p>(7) Go, tell Jeroboam, This is what the LORD {Jehovah} God of Israel says, Inasmuch as I exalted you from among the people, and made you prince over My people Israel,</p> <p>(8) And tore the kingdom away from the house of David, and gave it to you: and <i>yet</i> you have not been as my servant David, who kept My commandments, and who followed Me with all his heart, to do only that <i>which was</i> right in My eyes;</p> <p>(9) But have done evil above all who were before you: because you have gone and made for yourself other gods, and molten images, to provoke Me to anger, and have cast Me behind your back:</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(10) Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, <i>and</i> him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.</p> <p>(11) Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken <i>it</i>.</p> <p>(12) Arise thou therefore, get thee to thine own house: <i>and</i> when thy feet enter into the city, the child shall die.</p> <p>(13) And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found <i>some</i> good thing toward the LORD God of Israel in the house of Jeroboam.</p> <p>(14) Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.</p> <p>(15) For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.</p> <p>(16) And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.</p> <p>(17) And Jeroboam's wife arose, and departed, and came to Tirzah: <i>and</i> when she came to the threshold of the door, the child died;</p>	<p>(10) Therefore, listen, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam all males, <i>and</i> he who is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man takes away manure, until it is all gone.</p> <p>(11) He who dies of Jeroboam in the city the dogs shall eat; and he who dies in the field the birds of the air shall eat: because the LORD {Jehovah} has spoken <i>it</i>.</p> <p>(12) Arise therefore, get yourself to your own house: <i>and</i> when your feet enter into the city, the child shall die.</p> <p>(13) And all Israel shall mourn for him, and bury him: because he only of Jeroboam shall come to the grave, because in him there is found <i>some</i> good thing towards the LORD {Jehovah} God of Israel in the house of Jeroboam.</p> <p>(14) Furthermore the LORD {Jehovah} shall raise up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.</p> <p>(15) Because the LORD {Jehovah} shall strike Israel, as a reed is shaken in the water, and He shall root up Israel out of this good land, which He gave to their forefathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD {Jehovah} to anger.</p> <p>(16) And He shall give Israel up because of the sins of Jeroboam, who sinned, and who caused Israel to sin.</p> <p>(17) And Jeroboam's wife arose, and departed, and came to Tirzah: <i>and</i> when she came to the threshold of the door, the child died;</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(18) And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.</p> <p>(19) And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they <i>are</i> written in the book of the chronicles of the kings of Israel.</p> <p>(20) And the days which Jeroboam reigned <i>were</i> two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.</p> <p>(21) And Rehoboam the son of Solomon reigned in Judah. Rehoboam <i>was</i> forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name <i>was</i> Naamah an Ammonitess.</p> <p>(22) And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.</p> <p>(23) For they also built them high places, and images, and groves, on every high hill, and under every green tree.</p> <p>(24) And there were also sodomites in the land: <i>and</i> they did according to all the abominations of the nations which the LORD cast out before the children of Israel.</p>	<p>(18) And they buried him; and all Israel mourned for him, according to the word of the LORD {Jehovah}, which He spoke by the hand of His servant Ahijah the prophet.</p> <p>(19) And the rest of the acts of Jeroboam, how he warred, and how he reigned, indeed, they <i>are</i> written in the book of the chronicles of the kings of Israel.</p> <p>(20) And the days which Jeroboam reigned <i>were</i> twenty-two years: and he slept with his fathers, and Nadab his son reigned in his place {3164 A.H./C- 878 B.C.}.^{a*}</p> <p>(21) And Rehoboam the son of Solomon reigned in Judah. Rehoboam <i>was</i> forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD {Jehovah} chose out of all the tribes of Israel, to put His Name there. And his mother's name <i>was</i> Naamah an Ammonitess.</p> <p>(22) And Judah did evil in the sight of the LORD {Jehovah}, and they provoked Him to jealousy with their sins which they had committed, above all that their forefathers had done.</p> <p>(23) Because they also built for themselves high places, and images, and groves, on every high hill, and under every green tree.</p> <p>(24) And there were also sodomites {homosexuals}^b in the land: <i>and</i> they did according to all the abominations of the nations which the LORD {Jehovah} cast out before the children of Israel.</p>
<p>14:20a - Jeroboam reigned 22 years and died 4 years after the death of Rehoboam (Solomon's son) - Jeroboam reigned over the northern 10 tribes of Israel which came to be called Israel. Rehoboam reigned over the tribes of Judah and Benjamin which came to be called Judah. [3164 A.H./C- 878 B.C.] – see Appendix G: World Time Line of Biblical History</p> <p>14:24b - sodomites - men who practiced sodomy – homosexuals</p> <p>Jeroboam's reign ends after 22 years; Nadab his son begins reign over Israel [*3164 A.H./C- 878 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(25) And it came to pass in the fifth year of king Rehoboam, <i>that</i> Shishak king of Egypt came up against Jerusalem:</p> <p>(26) And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.</p> <p>(27) And king Rehoboam made in their stead brasen shields, and committed <i>them</i> unto the hands of the chief of the guard, which kept the door of the king's house.</p> <p>(28) And it was <i>so</i>, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.</p> <p>(29) Now the rest of the acts of Rehoboam, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(30) And there was war between Rehoboam and Jeroboam all <i>their</i> days.</p> <p>(31) And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name <i>was</i> Naamah an Ammonitess. And Abijam his son reigned in his stead.</p>	<p>(25) And it came to pass in the fifth year of king Rehoboam {3148 A.H./C-894 B.C.}, <i>that</i> Shishak king of Egypt came up against Jerusalem:^c</p> <p>(26) And he took away the treasures of the house {temple} of the LORD {Jehovah}, and the treasures of the king's house {palace}; he even took away all: and he took away all the shields of gold which Solomon had made.^d</p> <p>(27) And king Rehoboam made brass shields in their place, and committed <i>them</i> to the hands of the chief of the guard, who kept the door of the king's house.</p> <p>(28) And it was <i>that</i> when the king went into the house {temple} of the LORD {Jehovah}, that the guard carried them, and brought them back into the guard chamber.</p> <p>(29) Now the rest of the acts of Rehoboam, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(30) And there was war between Rehoboam and Jeroboam all <i>their</i> days.</p> <p>(31) And Rehoboam slept with his fathers, {3160 A.H./C- 882 B.C.},^{e*} and was buried with his fathers in the city of David. And his mother's name <i>was</i> Naamah an Ammonitess. And Abijam his son reigned in his place.</p>
<p>14:25c – II Chr. 12:2 14:26d – II Chr. 12:9 14:31e - Rehoboam died in the 18th year of Jeroboam's reign – II Chr. 12:16 [3160 A.H./C- 882 B.C.] – see Appendix G: World Time Line of Biblical History</p> <p>Rehoboam dies after reign of 18 years; Abijam his son begins reign [*3160 A.H./C- 882 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>Chapter 15</p> <p>(1) Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.</p> <p>(2) Three years reigned he in Jerusalem. And his mother's name <i>was</i> Maachah, the daughter of Abishalom.</p> <p>(3) And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.</p> <p>(4) Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:</p> <p>(5) Because David did <i>that which was</i> right in the eyes of the LORD, and turned not aside from any <i>thing</i> that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.</p> <p>(6) And there was war between Rehoboam and Jeroboam all the days of his life.</p> <p>(7) Now the rest of the acts of Abijam, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.</p> <p>(8) And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.</p> <p>(9) And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.</p> <p>(10) And forty and one years reigned he in Jerusalem. And his mother's name <i>was</i> Maachah, the daughter of Abishalom.</p> <p>(11) And Asa did <i>that which was</i> right in the eyes of the LORD, as <i>did</i> David his father.</p>	<p>Chapter 15</p> <p>(1) Now in the eighteenth year of king Jeroboam the son of Nebat {3160 A.H./C- 882 B.C.} Abijam reigned over Judah.^a</p> <p>(2) Three years he reigned in Jerusalem. And his mother's name <i>was</i> Maachah, the daughter of Abishalom.</p> <p>(3) And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD {Jehovah} his God, as the heart of David his father.</p> <p>(4) Nevertheless for David's sake the LORD {Jehovah} his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:</p> <p>(5) Because David did <i>that which was</i> right in the eyes of the LORD {Jehovah}, and did not turn aside from <i>anything</i> that He commanded him all the days of his life, except in the matter of Uriah the Hittite.</p> <p>(6) And there was war between Rehoboam and Jeroboam all the days of his life.</p> <p>(7) Now the rest of the acts of Abijam, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.</p> <p>(8) And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his place.</p> <p>(9) And in the twentieth year of Jeroboam king of Israel {3162 A.H./C- 880 B.C.}* Asa reigned over Judah.</p> <p>(10) And forty-one years he reigned in Jerusalem. And his mother's name <i>was</i> Maachah, the daughter of Abishalom.^b</p> <p>(11) And Asa did <i>that which was</i> right in the eyes of the LORD {Jehovah}, as <i>did</i> David his father.</p>
<p>15:1a – II Chr. 13:1; 14:1 15:10b – I Ki. 22:41; II Chr. 17:1</p> <p>Abijam dies after 3 years; Asa his son begins reign [*3162 A.H./C- 880 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(12) And he took away the sodomites out of the land, and removed all the idols that his fathers had made.</p> <p>(13) And also Maachah his mother, even her he removed from <i>being</i> queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt <i>it</i> by the brook Kidron.</p> <p>(14) But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.</p> <p>(15) And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.</p> <p>(16) And there was war between Asa and Baasha king of Israel all their days.</p> <p>(17) And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.</p> <p>(18) Then Asa took all the silver and the gold <i>that were</i> left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,</p> <p>(19) <i>There is</i> a league between me and thee, <i>and</i> between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.</p> <p>(20) So Benhadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abelbethmaachah, and all Cinneroth,</p>	<p>(12) And he took away the sodomites {homosexuals} out of the land, and removed all the idols that his fathers had made.</p> <p>(13) And also Maachah his mother, even her he removed from <i>being</i> queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt <i>it</i> by the brook Kidron.</p> <p>(14) But the high places were not removed: nevertheless Asa's heart was perfect with the LORD {Jehovah} all his days.</p> <p>(15) And he brought in the things which his father had dedicated, and the things which he himself had dedicated, into the house {temple} of the LORD {Jehovah}, silver, and gold, and vessels.</p> <p>(16) And there was war between Asa and Baasha king of Israel all their days.</p> <p>(17) And Baasha king of Israel went up against Judah, and built Ramah, that he might not allow any to go out or come in to Asa king of Judah.^c</p> <p>(18) Then Asa took all the silver and the gold <i>that were</i> left in the treasures of the house {temple} of the LORD {Jehovah}, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria,^d who lived at Damascus, saying,</p> <p>(19) <i>There is</i> a league {alliance} between me and you, <i>and</i> between my father and your father: See, I have sent to you a present of silver and gold; come and break your league {alliance} with Baasha king of Israel, that he may depart from me.</p> <p>(20) So Benhadad listened to king Asa, and sent the captains of the army which he had against the cities of Israel, and struck Ijon, and Dan, and Abelbethmaachah, and all Cinneroth, with all the land of Naphtali.</p>
<p>15:17c – II Chr. 16:1 15:18d – II Chr. 16:2</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(21) And it came to pass, when Baasha heard <i>thereof</i>, that he left off building of Ramah, and dwelt in Tirzah.</p> <p>(22) Then king Asa made a proclamation throughout all Judah; none <i>was</i> exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.</p> <p>(23) The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, <i>are</i> they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.</p> <p>(24) And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.</p> <p>(25) And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.</p> <p>(26) And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.</p> <p>(27) And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which <i>belonged</i> to the Philistines; for Nadab and all Israel laid siege to Gibbethon.</p> <p>(28) Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.</p>	<p>(21) And it came to pass, when Baasha heard <i>of it</i>, that he left off building of Ramah, and lived in Tirzah.</p> <p>(22) Then king Asa made a proclamation throughout all Judah; no one <i>was</i> exempted: and they took away the stones of Ramah, and its timber, with which Baasha had built; and king Asa built with them Geba of Benjamin, and Mizpah.</p> <p>(23) The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, <i>are</i> they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.</p> <p>(24) And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his place {3204 A.H./C- 838 B.C.}.</p> <p>(25) And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah {3164 A.H./C- 878 B.C.},^{e*} and reigned over Israel two years.</p> <p>(26) And he did evil in the sight of the LORD {Jehovah}, and walked in the way of his father, and in his sin with which he caused Israel to sin.</p> <p>(27) And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha struck him at Gibbethon, which <i>belonged</i> to the Philistines; because Nadab and all Israel laid siege to Gibbethon.</p> <p>(28) Even in the third year of Asa king of Judah {3165 A.H./C- 877 B.C.} Baasha killed him {Nadab}, and reigned in his place.^f</p>
<p>15:25e - Nadab, Jeroboam's son begins reign over Israel in 2nd year of Asa, king of Judah [3164 A.H./C- 878 B.C.] – see Appendix G: World Time Line of Biblical History</p> <p>15:28f - Baasha kills Nadab and begins reign over Israel in 3rd year of Asa king of Judah's reign [3165 A.H./C- 877 B.C.] – see Appendix G: World Time Line of Biblical History</p> <p>[*3164 A.H./C- 878 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(29) And it came to pass, when he reigned, <i>that</i> he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:</p> <p>(30) Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.</p> <p>(31) Now the rest of the acts of Nadab, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(32) And there was war between Asa and Baasha king of Israel all their days.</p> <p>(33) In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.</p> <p>(34) And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.</p> <p>Chapter 16</p> <p>(1) Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,</p> <p>(2) Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;</p>	<p>(29) And it came to pass, when he reigned, <i>that</i> he struck all the house of Jeroboam; he left not to Jeroboam any who breathed, until he had destroyed him, according to the saying of the LORD {Jehovah}, which He spoke by his servant Ahijah the Shilonite:^s</p> <p>(30) Because of the sins of Jeroboam which he sinned, and which he caused Israel to sin, by his provocation with which he provoked the LORD {Jehovah} God of Israel to anger.</p> <p>(31) Now the rest of the acts of Nadab, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(32) And there was war between Asa and Baasha king of Israel all their days.</p> <p>(33) In the third year of Asa king of Judah {3165 A.H./C- 877 B.C.}* Baasha the son of Ahijah began to reign over all Israel in Tirzah, twenty-four years.</p> <p>(34) And he did evil in the sight of the LORD {Jehovah}, and walked in the way of Jeroboam, and in his sin with which he caused Israel to sin.</p> <p>Chapter 16</p> <p>(1) Then the word of the LORD {Jehovah} came to Jehu the son of Hanani against Baasha, saying,</p> <p>(2) <i>Since I exalted you out of the dust, and made you prince over My people Israel; and you have walked in the way of Jeroboam, and have caused My people Israel to sin, to provoke Me to anger with their sins;</i></p>
<p>15:29g – I Ki. 14:14</p> <p>Baasha kills Nadab and begins reign over Israel in 3rd year of Asa king of Judah's reign [*3165 A.H./C- 877 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(3) Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.</p> <p>(4) Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.</p> <p>(5) Now the rest of the acts of Baasha, and what he did, and his might, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(6) So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.</p> <p>(7) And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.</p> <p>(8) In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.</p> <p>(9) And his servant Zimri, captain of half <i>his</i> chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of <i>his</i> house in Tirzah.</p> <p>(10) And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.</p>	<p>(3) Indeed, I will take away the posterity of Baasha, and the posterity of his house; and will make your house like the house of Jeroboam the son of Nebat.</p> <p>(4) He who dies of Baasha in the city the dogs shall eat; and he who dies of his in the fields the birds of the air shall eat.</p> <p>(5) Now the rest of the acts of Baasha, and what he did, and his might, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(6) So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his place {3188 A.H./C- 854 B.C.}.</p> <p>(7) And also by the hand of the prophet Jehu the son of Hanani the word of the LORD {Jehovah} came against Baasha, and against his house, even for all the evil that he did in the sight of the LORD {Jehovah}, in provoking Him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.</p> <p>(8) In the twenty-sixth year of Asa king of Judah {3188 A.H./C- 854 B.C.}* Elah the son of Baasha began to reign over Israel in Tirzah, two years.</p> <p>(9) And his servant Zimri, captain of half <i>his</i> chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of <i>his</i> house in Tirzah.</p> <p>(10) And Zimri went in and struck him, and killed him, in the twenty-seventh year of Asa king of Judah {3189 A.H./C- 853 B.C.},** and reigned in his place.</p>
<p>16:8a - Baasha's reign ends after 24 years; Elah his son begins reign over Israel [3188 A.H./C- 854 B.C.] – see Appendix G: World Time Line of Biblical History</p> <p>Baasha's reign ends after 24 years; Elah his son begins reign over Israel [*3188 A.H./C- 854 B.C.] – see Appendix G: World Time Line of Biblical History Elah killed by Zimri after 2 years; Zimri kills himself 7 days later to prevent being captured; Omri begins reign over part of Israel; Tibni reigns over other part [**3189 S.H./C- 853 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(11) And it came to pass, when he began to reign, as soon as he sat on his throne, <i>that</i> he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.</p> <p>(12) Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet,</p> <p>(13) For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.</p> <p>(14) Now the rest of the acts of Elah, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(15) In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people <i>were</i> encamped against Gibbethon, which <i>belonged</i> to the Philistines.</p> <p>(16) And the people <i>that were</i> encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.</p> <p>(17) And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.</p> <p>(18) And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,</p>	<p>(11) And it came to pass, when he began to reign, as soon as he sat on his throne, <i>that</i> he killed all the house of Baasha: he did not leave to him a male, neither of his kinfolks, nor of his friends.</p> <p>(12) So Zimri destroyed all the house of Baasha, according to the word of the LORD {Jehovah}, which He spoke against Baasha by Jehu the prophet,^b</p> <p>(13) For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they caused Israel to sin, in provoking the LORD {Jehovah} God of Israel to anger with their vanities.</p> <p>(14) Now the rest of the acts of Elah, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(15) In the twenty-seventh year of Asa king of Judah {3189 A.H./C- 853 B.C.} Zimri reigned seven days in Tirzah. And the people <i>were</i> encamped against Gibbethon, which <i>belonged</i> to the Philistines.</p> <p>(16) And the people who <i>were</i> encamped heard that Zimri had conspired, and had also killed the king: therefore all Israel made Omri, the captain of the host {army}, king over Israel that day in the camp.^c</p> <p>(17) And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.</p> <p>(18) And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,</p>
<p>16:12b – I Ki. 16:3 16:16c - Elah killed by Zimri after 2 years; Zimri kills himself 7 days later to prevent being captured; Omri begins reign over part of Israel; Tibni reigns over other part [3189 S.H./C- 853 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(19) For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.</p> <p>(20) Now the rest of the acts of Zimri, and his treason that he wrought, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(21) Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.</p> <p>(22) But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.</p> <p>(23) In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.</p> <p>(24) And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.</p> <p>(25) But Omri wrought evil in the eyes of the LORD, and did worse than all that <i>were</i> before him.</p> <p>(26) For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.</p> <p>(27) Now the rest of the acts of Omri which he did, and his might that he shewed, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p>	<p>(19) For his sins which he sinned in doing evil in the sight of the LORD {Jehovah}, in walking in the way of Jeroboam, and in his sin which he did, to cause Israel to sin.</p> <p>(20) Now the rest of the acts of Zimri, and his treason that he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(21) Then the people of Israel divided were into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.</p> <p>(22) But the people who followed Omri prevailed against the people who followed Tibni the son of Ginath: so Tibni died, and Omri reigned.</p> <p>(23) In the thirty-first year of Asa king of Judah {3193 A.H./C- 850 B.C.}* Omri began to reign over Israel, twelve years: six years he reigned in Tirzah.</p> <p>(24) And he bought the hill Samaria from Shemer for two talents of silver {about 151.2 lbs; 65.6 kg.},^d and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria {watch station}.^e</p> <p>(25) But Omri did evil in the eyes of the LORD {Jehovah}, and did worse than all who <i>were</i> before him.</p> <p>(26) Because he walked in all the way of Jeroboam the son of Nebat, and in his sin with which he caused Israel to sin, to provoke the LORD {Jehovah} God of Israel to anger with their vanities.</p> <p>(27) Now the rest of the acts of Omri which he did, and his might that he showed, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p>
<p>16:24d – talent – see Appendix J: Bible Weights and Measures</p> <p>16:24e – Samaria {שֶׁמֶר} – watch station</p> <p>Omri begins reign over all Israel in 31st year of Asa king of Judah [*3193 A.H./C- 850 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>Chapter 17</p> <p>(1) And Elijah the Tishbite, <i>who was</i> of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.</p> <p>(2) And the word of the LORD came unto him, saying,</p> <p>(3) Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.</p> <p>(4) And it shall be, <i>that</i> thou shalt drink of the brook; and I have commanded the ravens to feed thee there.</p> <p>(5) So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.</p> <p>(6) And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.</p> <p>(7) And it came to pass after a while, that the brook dried up, because there had been no rain in the land.</p> <p>(8) And the word of the LORD came unto him, saying,</p> <p>(9) Arise, get thee to Zarephath, which <i>belongeth</i> to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.</p> <p>(10) So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman <i>was</i> there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.</p>	<p>Chapter 17</p> <p>(1) And Elijah {My God is Jehovah}^a the Tishbite, <i>who was</i> of those who live in Gilead, said to Ahab, As the LORD {Jehovah} God of Israel lives, before Whom I stand, there shall not be dew nor rain these years, but according to my word.</p> <p>(2) And the word of the LORD {Jehovah} came to him, saying,</p> <p>(3) <i>Get yourself away from here, and go eastward, and hide yourself by the brook Cherith,^b that is before {east of} the Jordan River.</i></p> <p>(4) <i>And it shall be, that you shall drink of the brook; and I have commanded the ravens to feed you there.</i></p> <p>(5) So he went and did according to the word of the LORD {Jehovah}; because he went and lived by the brook Cherith, that is before the Jordan River.</p> <p>(6) And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.</p> <p>(7) And it came to pass after a while, that the brook dried up, because there had been no rain in the land.</p> <p>(8) And the word of the LORD {Jehovah} came to him, saying,</p> <p>(9) <i>Arise, get yourself to Zarephath, which belongs to Zidon, and live there: Indeed, I have commanded a widow woman there to sustain you.^c</i></p> <p>(10) So he arose and went to Zarephath. And when he came to the gate of the city, indeed, the widow woman <i>was</i> there gathering of sticks: and he called to her, and said, I ask you to fetch for me a little water in a vessel, that I may drink.</p>
<p>17:1a – Elijah {אֵלִיָּהוּ} – My God is Jah {short for Jehovah}</p> <p>17:3b – Cherith {כֶּרִית} – cut off; separated</p> <p>17:9c – Lk. 4:26</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(11) And as she was going to fetch <i>it</i>, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.</p> <p>(12) And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I <i>am</i> gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.</p> <p>(13) And Elijah said unto her, Fear not; go <i>and</i> do as thou hast said: but make me thereof a little cake first, and bring <i>it</i> unto me, and after make for thee and for thy son.</p> <p>(14) For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day <i>that</i> the LORD sendeth rain upon the earth.</p> <p>(15) And she went and did according to the saying of Elijah: and she, and he, and her house, did eat <i>many</i> days.</p> <p>(16) <i>And</i> the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.</p> <p>(17) And it came to pass after these things, <i>that</i> the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.</p> <p>(18) And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?</p> <p>(19) And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.</p> <p>(20) And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?</p>	<p>(11) And as she was going to fetch <i>it</i>, he called to her, and said, I ask you to bring me a morsel of bread in your hand.</p> <p>(12) And she said, As the LORD {Jehovah} your God lives, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse {jar; bottle}: and, indeed, I <i>am</i> gathering two sticks, that I may go in and prepare it for me and my son, that we may eat it, and die.</p> <p>(13) And Elijah said to her, Do not fear; go <i>and</i> do as you have said: but make me a little cake of it first, and bring <i>it</i> to me, and afterward make for you and for your son.</p> <p>(14) Because this is what the LORD {Jehovah} God of Israel says, The barrel of meal shall not go empty, neither shall the cruse {jar; bottle} of oil fail, until the day <i>that</i> the LORD {Jehovah} sends rain upon the earth.</p> <p>(15) And she went and did according to the saying of Elijah: and she, and he, and her house, ate <i>many</i> days.</p> <p>(16) <i>And</i> the barrel of meal did not go empty, neither did the cruse {jar; bottle} of oil fail, according to the word of the LORD {Jehovah}, which He spoke by Elijah.^d</p> <p>(17) And it came to pass after these things, <i>that</i> the son of the woman, the mistress of the house, fell sick; and his sickness was so great, that there was no breath left in him.</p> <p>(18) And she said to Elijah, What have I to do with you, O you man of God? have you come to me to call my sin to remembrance, and to kill my son?</p> <p>(19) And he said to her, Give me your son. And he took him out of her bosom, and carried him up into a loft, where he stayed, and laid him upon his own bed.</p> <p>(20) And he cried to the LORD {Jehovah}, and said, O LORD {Jehovah} my God, have You also brought evil upon the widow with whom I live, by killing her son?</p>
17:16d – See Appendix A: Recorded Miracles in the Bible	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(21) And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.</p> <p>(22) And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.</p> <p>(23) And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.</p> <p>(24) And the woman said to Elijah, Now by this I know that thou <i>art</i> a man of God, <i>and</i> that the word of the LORD in thy mouth <i>is</i> truth.</p> <p>Chapter 18</p> <p>(1) And it came to pass <i>after</i> many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.</p> <p>(2) And Elijah went to shew himself unto Ahab. And <i>there was</i> a sore famine in Samaria.</p> <p>(3) And Ahab called Obadiah, which <i>was</i> the governor of <i>his</i> house. (Now Obadiah feared the LORD greatly:</p> <p>(4) For it was <i>so</i>, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)</p> <p>(5) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.</p>	<p>(21) And he stretched himself upon the child three times, and cried to the LORD {Jehovah}, and said, O LORD {Jehovah} my God, I ask You, let this child's soul come into him again.</p> <p>(22) And the LORD {Jehovah} heard the voice of Elijah; and the soul of the child came into him again, and he revived.</p> <p>(23) And Elijah took the child, and brought him down out of the chamber into the house, and delivered him to his mother: and Elijah said, See, your son lives.^e</p> <p>(24) And the woman said to Elijah, Now by this I know that you <i>are</i> a man of God, <i>and</i> that the word of the LORD {Jehovah} in your mouth <i>is</i> truth.</p> <p>Chapter 18</p> <p>(1) And it came to pass <i>after</i> many days, that the word of the LORD {Jehovah} came to Elijah in the third year, saying, Go, show yourself to Ahab; and I will send rain upon the earth.</p> <p>(2) And Elijah went to show himself to Ahab. And <i>there was</i> a terrible famine in Samaria.</p> <p>(3) And Ahab called Obadiah, who <i>was</i> the governor of <i>his</i> house. (Now Obadiah feared the LORD {Jehovah} greatly:</p> <p>(4) Because it was, when Jezebel cut off the prophets of the LORD {Jehovah}, that Obadiah took one hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)</p> <p>(5) And Ahab said to Obadiah, Go into the land, to all fountains of water, and to all brooks: perhaps we may find grass to save the horses and mules alive, that we not lose all the beasts.</p>
17:23e – See Appendix A: Recorded Miracles in the Bible	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(6) So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.</p> <p>(7) And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, <i>Art</i> thou that my lord Elijah?</p> <p>(8) And he answered him, I <i>am</i>: go, tell thy lord, Behold, Elijah <i>is here</i>.</p> <p>(9) And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?</p> <p>(10) As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, <i>He is not there</i>; he took an oath of the kingdom and nation, that they found thee not.</p> <p>(11) And now thou sayest, Go, tell thy lord, Behold, Elijah <i>is here</i>.</p> <p>(12) And it shall come to pass, <i>as soon as</i> I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.</p> <p>(13) Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water?</p> <p>(14) And now thou sayest, Go, tell thy lord, Behold, Elijah <i>is here</i>: and he shall slay me.</p> <p>(15) And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.</p>	<p>(6) So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.</p> <p>(7) And as Obadiah was in the way, indeed, Elijah met him: and he knew him, and fell on his face, and said, <i>Are</i> you my lord Elijah?</p> <p>(8) And he answered him, I <i>am</i>: go, tell your lord, Look, Elijah <i>is here</i>.</p> <p>(9) And he said, What have I sinned, that you would deliver your servant into the hand of Ahab, to kill me?</p> <p>(10) As the LORD {Jehovah} your God lives, there is no nation or kingdom, where my lord has not sent to seek you: and when they said, <i>He is not there</i>; he took an oath of the kingdom and nation, that they did not find you.</p> <p>(11) And now you say, Go, tell your lord, See, Elijah <i>is here</i>.</p> <p>(12) And it shall come to pass, <i>as soon as</i> I am gone from you, that the Spirit of the LORD {Jehovah} shall carry you where I do not know; and so when I come and tell Ahab, and he cannot find you, he shall kill me: but I your servant have feared {revered} the LORD {Jehovah} from my youth.</p> <p>(13) Was it not told my lord what I did when Jezebel killed the prophets of the LORD {Jehovah}, how I hid one hundred men of the LORD's {Jehovah's} prophets by fifty in a cave, and fed them with bread and water?</p> <p>(14) And now you say, Go, tell your lord, See, Elijah <i>is here</i>: and he shall kill me.</p> <p>(15) And Elijah said, As the LORD {Jehovah} of hosts {armies} lives, before Whom I stand, I will surely show myself to him today.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(16) So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.</p> <p>(17) And it came to pass, when Ahab saw Elijah, that Ahab said unto him, <i>Art</i> thou he that troubleth Israel?</p> <p>(18) And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.</p> <p>(19) Now therefore send, <i>and</i> gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.</p> <p>(20) So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.</p> <p>(21) And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD <i>be</i> God, follow him: but if Baal, <i>then</i> follow him. And the people answered him not a word.</p> <p>(22) Then said Elijah unto the people, I, <i>even</i> I only, remain a prophet of the LORD; but Baal's prophets <i>are</i> four hundred and fifty men.</p> <p>(23) Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay <i>it</i> on wood, and put no fire <i>under</i>: and I will dress the other bullock, and lay <i>it</i> on wood, and put no fire <i>under</i>:</p> <p>(24) And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.</p>	<p>(16) So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.</p> <p>(17) And it came to pass, when Ahab saw Elijah, that Ahab said to him, <i>Are</i> you he who troubles Israel?</p> <p>(18) And he answered, I have not troubled Israel; but you, and your father's house, because you have forsaken the commandments of the LORD {Jehovah}, and you have followed Baalim.</p> <p>(19) Now therefore send, <i>and</i> gather to me all Israel to mount Carmel, and the four hundred fifty prophets of Baal, and the four hundred prophets of the groves, who eat at Jezebel's table.</p> <p>(20) So Ahab sent to all the children of Israel, and gathered the prophets together to mount Carmel.</p> <p>(21) And Elijah came to all the people, and said, How long will you waver between two opinions? if the LORD {Jehovah} <i>is</i> God, follow Him: but if Baal, <i>then</i> follow him. And the people did not answer him a word.</p> <p>(22) Then Elijah said to the people, I, <i>even</i> I only, remain a prophet of the LORD {Jehovah}; but Baal's prophets <i>are</i> four hundred fifty men.</p> <p>(23) Let them therefore give us two bulls; and let them choose one bull for themselves, and cut it in pieces, and lay <i>it</i> on wood, and put no fire <i>under</i>: and I will dress the other bull, and lay <i>it</i> on wood, and put no fire <i>under</i>:</p> <p>(24) And you call on the name of your gods, and I will call on the Name of the LORD {Jehovah}: and the God Who answers by fire, let him be God. And all the people answered and said, It is well spoken.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(25) And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire <i>under</i>.</p> <p>(26) And they took the bullock which was given them, and they dressed <i>it</i>, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But <i>there was</i> no voice, nor any that answered. And they leaped upon the altar which was made.</p> <p>(27) And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he <i>is</i> a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.</p> <p>(28) And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.</p> <p>(29) And it came to pass, when midday was past, and they prophesied until the <i>time</i> of the offering of the <i>evening</i> sacrifice, that <i>there was</i> neither voice, nor any to answer, nor any that regarded.</p> <p>(30) And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD <i>that was</i> broken down.</p> <p>(31) And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:</p>	<p>(25) And Elijah said to the prophets of Baal, Choose for yourselves one bull, and dress <i>it</i> first; because you <i>are</i> many; and call on the name of your gods, but put no fire <i>under it</i>.</p> <p>(26) And they took the bull which was given them, and they dressed <i>it</i>, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But <i>there was</i> no voice, nor any that answered. And they leaped upon the altar which was made.</p> <p>(27) And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: because he <i>is</i> a god; either he is talking, or he is pursuing, or he is in a journey, or perhaps he sleeps, and must be awakened.</p> <p>(28) And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.</p> <p>(29) And it came to pass, when midday was past, and they prophesied until the <i>time</i> of the offering of the <i>evening</i> sacrifice {3 p.m.}, that <i>there was</i> neither voice, nor any to answer, nor any that regarded.</p> <p>(30) And Elijah said to all the people, Come near to me. And all the people came near to him. And he repaired the altar of the LORD {Jehovah} <i>that was</i> broken down.</p> <p>(31) And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD {Jehovah} came, saying, Israel shall be your name:</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(32) And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.</p> <p>(33) And he put the wood in order, and cut the bullock in pieces, and laid <i>him</i> on the wood, and said, Fill four barrels with water, and pour <i>it</i> on the burnt sacrifice, and on the wood.</p> <p>(34) And he said, Do <i>it</i> the second time. And they did <i>it</i> the second time. And he said, Do <i>it</i> the third time. And they did <i>it</i> the third time.</p> <p>(35) And the water ran round about the altar; and he filled the trench also with water.</p> <p>(36) And it came to pass at <i>the time of</i> the offering of the <i>evening</i> sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou <i>art</i> God in Israel, and <i>that I am</i> thy servant, and <i>that</i> I have done all these things at thy word.</p> <p>(37) Hear me, O LORD, hear me, that this people may know that thou <i>art</i> the LORD God, and <i>that</i> thou hast turned their heart back again.</p> <p>(38) Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that <i>was</i> in the trench.</p> <p>(39) And when all the people saw <i>it</i>, they fell on their faces: and they said, The LORD, he <i>is</i> the God; the LORD, he <i>is</i> the God.</p>	<p>(32) And with the stones he built an altar in the Name of the LORD {Jehovah}: and he made a trench all around the altar, as great as would contain two measures of seed {about 12.5 bushels; 120 gal.; 444 L.}.^a</p> <p>(33) And he put the wood in order, and cut the bull in pieces, and laid <i>him</i> on the wood, and said, Fill four barrels with water, and pour <i>it</i> on the burnt sacrifice, and on the wood.</p> <p>(34) And he said, Do <i>it</i> the second time. And they did <i>it</i> the second time. And he said, Do <i>it</i> the third time. And they did <i>it</i> the third time.</p> <p>(35) And the water ran all around the altar; and he filled the trench also with water.</p> <p>(36) And it came to pass at <i>the time of</i> the offering of the <i>evening</i> sacrifice {3 p.m.}, that Elijah the prophet came near, and said, LORD {Jehovah} God of Abraham, Isaac, and of Israel, let it be known this day that You <i>are</i> God in Israel, and <i>that I am Your</i> servant, and <i>that</i> I have done all these things at Your word.</p> <p>(37) Hear me, O LORD {Jehovah}, hear me, that this people may know that You <i>are</i> the LORD {Jehovah} God, and <i>that</i> You have turned their hearts back again.</p> <p>(38) Then the fire of the LORD {Jehovah} fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that <i>was</i> in the trench.</p> <p>(39) And when all the people saw <i>it</i>, they fell on their faces: and they said, The LORD {Jehovah}, He <i>is</i> the God; the LORD {Jehovah}, He <i>is</i> the God.</p>
<p>18:32a – measure - homer {kor} [also spelled kor] = 10 ephahs = 222 liters = 6.25 bushels = 240 quarts = about 60 gallons – see Appendix J: Bible Weights and Measures</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(40) And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.</p> <p>(41) And Elijah said unto Ahab, Get thee up, eat and drink; for <i>there is</i> a sound of abundance of rain.</p> <p>(42) So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,</p> <p>(43) And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, <i>There is</i> nothing. And he said, Go again seven times.</p> <p>(44) And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare <i>thy chariot</i>, and get thee down, that the rain stop thee not.</p> <p>(45) And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.</p> <p>(46) And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.</p> <p>Chapter 19</p> <p>(1) And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.</p> <p>(2) Then Jezebel sent a messenger unto Elijah, saying, So let the gods do <i>to me</i>, and more also, if I make not thy life as the life of one of them by to morrow about this time.</p>	<p>(40) And Elijah said to them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and killed them there.</p> <p>(41) And Elijah said to Ahab, Get yourself up, eat and drink; because <i>there is</i> a sound of abundance of rain.</p> <p>(42) So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,</p> <p>(43) And said to his servant, Go up now, look towards the {Mediterranean} Sea. And he went up, and looked, and said, <i>There is</i> nothing. And he said, Go again seven times.</p> <p>(44) And it came to pass at the seventh time, that he said, Look, there arises a little cloud out of the {Mediterranean} Sea, like a man's hand. And he said, Go up, say to Ahab, Prepare your <i>chariot</i>, and get yourself down, that the rain not stop you.</p> <p>(45) And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.</p> <p>(46) And the hand of the LORD {Jehovah} was on Elijah; and he tied his belt around his waist, and ran before Ahab to the entrance of Jezreel.</p> <p>Chapter 19</p> <p>(1) And Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword.</p> <p>(2) Then Jezebel sent a messenger to Elijah, saying, So let the gods do <i>to me</i>, and more also, if I do not make your life as the life of one of them by tomorrow about this time.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(3) And when he saw <i>that</i>, he arose, and went for his life, and came to Beersheba, which <i>belongeth</i> to Judah, and left his servant there.</p> <p>(4) But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I <i>am</i> not better than my fathers.</p> <p>(5) And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, <i>Arise and eat</i>.</p> <p>(6) And he looked, and, behold, <i>there was</i> a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.</p> <p>(7) And the angel of the LORD came again the second time, and touched him, and said, <i>Arise and eat; because the journey is too great for thee</i>.</p> <p>(8) And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.</p> <p>(9) And he came thither unto a cave, and lodged there; and, behold, the word of the LORD <i>came</i> to him, and he said unto him, What doest thou here, Elijah?</p> <p>(10) And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, <i>even</i> I only, am left; and they seek my life, to take it away.</p>	<p>(3) And when he heard <i>that</i>, he arose, and fled for his life, and came to Beersheba, which <i>belongs</i> to Judah, and left his servant there.</p> <p>(4) But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD {Jehovah}, take away my life; because I <i>am</i> not better than my forefathers.</p> <p>(5) And as he lay and slept under a juniper tree, indeed, then an angel touched him, and said to him, <i>Arise and eat</i>.</p> <p>(6) And he looked, and, saw, <i>there was</i> a cake baked on the coals, and a cruse {jar; bottle} of water at his head. And he ate and drank, and laid himself down again.</p> <p>(7) And the angel of the LORD {Jehovah} came again the second time, and touched him, and said, <i>Arise and eat; because the journey is too great for you</i>.</p> <p>(8) And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb the mount of God.</p> <p>(9) And he came there to a cave, and lodged there; and, indeed, the word of the LORD {Jehovah} <i>came</i> to him, and He said to him, <i>What are you doing here, Elijah?</i></p> <p>(10) And he said, I have been very jealous for the LORD {Jehovah} God of hosts {armies}: because the children of Israel have forsaken Your covenant, thrown down Your altars, and killed Your prophets with the sword; and I, <i>even</i> I only, am left; and they seek my life, to take it away.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(11) And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; <i>but</i> the LORD <i>was</i> not in the wind: and after the wind an earthquake; <i>but</i> the LORD <i>was</i> not in the earthquake:</p> <p>(12) And after the earthquake a fire; <i>but</i> the LORD <i>was</i> not in the fire: and after the fire a still small voice.</p> <p>(13) And it was <i>so</i>, when Elijah heard <i>it</i>, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, <i>there came</i> a voice unto him, and said, What doest thou here, Elijah?</p> <p>(14) And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, <i>even</i> I only, am left; and they seek my life, to take it away.</p> <p>(15) And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael <i>to be</i> king over Syria:</p> <p>(16) And Jehu the son of Nimshi shalt thou anoint <i>to be</i> king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint <i>to be</i> prophet in thy room.</p> <p>(17) And it shall come to pass, <i>that</i> him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.</p> <p>(18) Yet I have left <i>me</i> seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.</p>	<p>(11) And He said, Go forth, and stand upon the mount before the LORD {Jehovah}. And, indeed, the LORD {Jehovah} passed by, and a great and strong wind tore the mountains, and broke the rocks in pieces before the LORD {Jehovah}; <i>but</i> the LORD {Jehovah} <i>was</i> not in the wind: and after the wind an earthquake; <i>but</i> the LORD {Jehovah} <i>was</i> not in the earthquake:</p> <p>(12) And after the earthquake a fire; <i>but</i> the LORD {Jehovah} <i>was</i> not in the fire: and after the fire a still small voice.</p> <p>(13) And it was <i>so</i>, when Elijah heard <i>it</i>, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And <i>there came</i> a voice to him, and said, What are you doing here, Elijah?</p> <p>(14) And he said, I have been very jealous for the LORD {Jehovah} God of hosts {armies; multitudes}: because the children of Israel have forsaken Your covenant, thrown down Your altars, and killed Your prophets with the sword; and I, <i>even</i> I only, am left; and they seek my life, to take it away.</p> <p>(15) And the LORD {Jehovah} said to him, Go, return on your way to the wilderness of Damascus: and when you come, anoint Hazael <i>to be</i> king over Syria:^a</p> <p>(16) And Jehu the son of Nimshi you shall anoint <i>to be</i> king over Israel: and Elisha the son of Shaphat of Abelmeholah you shall anoint <i>to be</i> prophet in your place.</p> <p>(17) And it shall come to pass, <i>that</i> he who escapes the sword of Hazael, Jehu shall kill: and he who escapes from the sword of Jehu Elisha shall kill.</p> <p>(18) Yet I have left for Myself seven thousand in Israel, all the knees who have not bowed to Baal, and every mouth which has not kissed him.</p>
19:15a – anoint Hazael to be king over Syria – note: God chooses even the leaders of pagan nations!	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(19) So he departed thence, and found Elisha the son of Shaphat, who <i>was</i> plowing <i>with</i> twelve yoke <i>of oxen</i> before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.</p> <p>(20) And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and <i>then</i> I will follow thee. And he said unto him, Go back again: for what have I done to thee?</p> <p>(21) And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.</p> <p>Chapter 20</p> <p>(1) And Benhadad the king of Syria gathered all his host together: and <i>there were</i> thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.</p> <p>(2) And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Benhadad,</p> <p>(3) Thy silver and thy gold <i>is</i> mine; thy wives also and thy children, <i>even</i> the goodliest, <i>are</i> mine.</p> <p>(4) And the king of Israel answered and said, My lord, O king, according to thy saying, I <i>am</i> thine, and all that I have.</p> <p>(5) And the messengers came again, and said, Thus speaketh Benhadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;</p>	<p>(19) So he departed from there, and found Elisha the son of Shaphat, who <i>was</i> plowing <i>with</i> twelve yoke <i>of oxen</i> before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.</p> <p>(20) And he left the oxen, and ran after Elijah, and said, I ask you to let me kiss my father and my mother, and <i>then</i> I will follow you. And he said to him, Go back again: because what have I done to you?</p> <p>(21) And he returned back from him, and took a yoke of oxen, and killed them, and boiled their flesh with the instruments of the oxen, and gave to the people, and they ate. Then he arose, and went after Elijah, and ministered to him.</p> <p>Chapter 20</p> <p>(1) And Benhadad the king of Syria gathered all his host {<i>army</i>} together: and <i>there were</i> thirty-two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.</p> <p>(2) And he sent messengers to Ahab king of Israel into the city, and said to him, This is what Benhadad says,</p> <p>(3) Your silver and your gold <i>is</i> mine; your wives also and your children, <i>even</i> the best, <i>are</i> mine.</p> <p>(4) And the king of Israel answered and said, My lord, O king, according to your saying, I <i>am</i> yours, and all that I have.</p> <p>(5) And the messengers came again, and said, This is what Benhadad, speaks saying, Although I have sent to you, saying, You shall deliver to me your silver, and your gold, and your wives, and your children;</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(6) Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, <i>that</i> whatsoever is pleasant in thine eyes, they shall put <i>it</i> in their hand, and take <i>it</i> away.</p> <p>(7) Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this <i>man</i> seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.</p> <p>(8) And all the elders and all the people said unto him, Hearken not <i>unto him</i>, nor consent.</p> <p>(9) Wherefore he said unto the messengers of Benhadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.</p> <p>(10) And Benhadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.</p> <p>(11) And the king of Israel answered and said, Tell <i>him</i>, Let not him that girdeth on <i>his harness</i> boast himself as he that putteth it off.</p> <p>(12) And it came to pass, when <i>Benhadad</i> heard this message, as he <i>was</i> drinking, he and the kings in the pavilions, that he said unto his servants, Set <i>yourselves in array</i>. And they set <i>themselves in array</i> against the city.</p> <p>(13) And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I <i>am</i> the LORD.</p>	<p>(6) Yet I will send my servants to you tomorrow about this time, and they shall search your house, and the houses of your servants; and it shall be, <i>that</i> whatever is pleasant in your eyes, they shall put <i>it</i> in their hand, and take <i>it</i> away.</p> <p>(7) Then the king of Israel called all the elders of the land, and said, I ask you to mark and see how this <i>man</i> seeks mischief: because he sent to me for my wives, and for my children, and for my silver, and for my gold; and I did not deny him.</p> <p>(8) And all the elders and all the people said to him, Do not listen <i>to him</i>, nor consent.</p> <p>(9) Therefore he said to the messengers of Benhadad, Tell my lord the king, All that you sent for to your servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.</p> <p>(10) And Benhadad sent to him, and said, The gods do so to me, and more also, if the dust of Samaria shall suffice for handfuls for all the people who follow me.</p> <p>(11) And the king of Israel answered and said, Tell <i>him</i>, Do not let him who ties on <i>his harness</i> brag as he who takes it off.^a</p> <p>(12) And it came to pass, when <i>Benhadad</i> heard this message, as he <i>was</i> drinking, he and the kings in the pavilions, that he said to his servants, Set <i>yourselves in array</i>. And they set <i>themselves in array</i> against the city.</p> <p>(13) And, indeed, there came a prophet to Ahab king of Israel, saying, This is what the LORD {Jehovah} says, <i>Have you seen all this great multitude? indeed, I will deliver it into your hand today; and you shall know that I am the LORD {Jehovah}.</i></p>
20:11a – As you prepare for battle, don't brag as one who has already won the victory	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(14) And Ahab said, By whom? And he said, Thus saith the LORD, <i>Even</i> by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.</p> <p>(15) Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, <i>even</i> all the children of Israel, <i>being</i> seven thousand.</p> <p>(16) And they went out at noon. But Benhadad <i>was</i> drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.</p> <p>(17) And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria.</p> <p>(18) And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.</p> <p>(19) So these young men of the princes of the provinces came out of the city, and the army which followed them.</p> <p>(20) And they slew every one his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on an horse with the horsemen.</p> <p>(21) And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.</p> <p>(22) And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.</p>	<p>(14) And Ahab said, By whom? And he said, This is what the LORD {Jehovah} says, <i>Even by the young men of the princes of the provinces</i>. Then he said, Who shall order the battle? And he answered, <i>You</i>.</p> <p>(15) Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, <i>even</i> all the children of Israel, <i>being</i> seven thousand.</p> <p>(16) And they went out at noon. But Benhadad <i>was</i> drinking himself drunk in the pavilions, he and the kings, the thirty-two kings who helped him.</p> <p>(17) And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men coming out of Samaria.</p> <p>(18) And he said, Whether they are coming out for peace, take them alive; or whether they are coming out for war, take them alive.</p> <p>(19) So these young men of the princes of the provinces came out of the city, and the army which followed them.</p> <p>(20) And everyone killed his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on a horse with the horsemen.</p> <p>(21) And the king of Israel went out, and struck the horses and chariots, and killed the Syrians with a great slaughter.</p> <p>(22) And the prophet came to the king of Israel, and said to him, <i>Go, strengthen yourself, and mark, and see what you do: because at the return of the year the king of Syria will come up against you</i>.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(23) And the servants of the king of Syria said unto him, Their gods <i>are</i> gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.</p> <p>(24) And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:</p> <p>(25) And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, <i>and</i> surely we shall be stronger than they. And he hearkened unto their voice, and did so.</p> <p>(26) And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel.</p> <p>(27) And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.</p> <p>(28) And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD <i>is</i> God of the hills, but he <i>is</i> not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I <i>am</i> the LORD.</p> <p>(29) And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.</p>	<p>(23) And the servants of the king of Syria said to him, Their gods <i>are</i> gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.</p> <p>(24) And do this thing, Take the kings away, every man out of his place, and put captains in their places:</p> <p>(25) And number an army, like the army that you have lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, <i>and</i> surely we shall be stronger than they. And he listened to their voice, and did as they said.</p> <p>(26) And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel.</p> <p>(27) And the children of Israel were numbered, and were all present, and went against them: and the children of Israel camped before them like two little flocks of kids {young goats}; but the Syrians filled the country.</p> <p>(28) And there came a man of God, and spoke to the king of Israel, and said, This is what the LORD {Jehovah} says, <i>Because the Syrians have said, The LORD {Jehovah} is God of the hills, but He is not God of the valleys, therefore I will deliver all this great multitude into your hand, and you shall know that I am the LORD {Jehovah}.</i></p> <p>(29) And they camped opposite each other for seven days. And <i>so</i> it was, that in the seventh day the battle was joined: and the children of Israel killed of the Syrians one hundred thousand footmen in one day.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(30) But the rest fled to Aphek, into the city; and <i>there</i> a wall fell upon twenty and seven thousand of the men <i>that were</i> left. And Benhadad fled, and came into the city, into an inner chamber.</p> <p>(31) And his servants said unto him, Behold now, we have heard that the kings of the house of Israel <i>are</i> merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.</p> <p>(32) So they girded sackcloth on their loins, and <i>put</i> ropes on their heads, and came to the king of Israel, and said, Thy servant Benhadad saith, I pray thee, let me live. And he said, <i>Is</i> he yet alive? he <i>is</i> my brother.</p> <p>(33) Now the men did diligently observe whether <i>any thing would come</i> from him, and did hastily catch <i>it</i>: and they said, Thy brother Benhadad. Then he said, Go ye, bring him. Then Benhadad came forth to him; and he caused him to come up into the chariot.</p> <p>(34) And <i>Benhadad</i> said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then <i>said Ahab</i>, I will send thee away with this covenant. So he made a covenant with him, and sent him away.</p> <p>(35) And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.</p> <p>(36) Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.</p>	<p>(30) But the rest fled to Aphek, into the city; and <i>there</i> a wall fell upon twenty-seven thousand of the men <i>that were</i> left. And Benhadad fled, and came into the city, into an inner chamber.</p> <p>(31) And his servants said to him, Indeed now, we have heard that the kings of the house of Israel <i>are</i> merciful kings: I ask you, let us put sackcloth on our waists, and ropes upon our heads, and go out to the king of Israel: perhaps he will save your life.</p> <p>(32) So they put on sackcloth on their waists, and <i>put</i> ropes on their heads, and came to the king of Israel, and said, Your servant Benhadad says, I ask you, let me live. And he said, <i>Is</i> he yet alive? he <i>is</i> my brother.</p> <p>(33) Now the men diligently observed whether <i>anything would come</i> from him, that they could quickly notice: and they said, Your brother Benhadad. Then he said, Go, bring him. Then Benhadad came forth to him; and he caused him to come up into the chariot.</p> <p>(34) And <i>Benhadad</i> said to him, The cities, which my father took from your father, I will restore; and you shall make streets for yourself in Damascus, as my father made in Samaria. Then <i>Ahab said</i>, I will send you away with this covenant. So he made a covenant with him, and sent him away.</p> <p>(35) And a certain man of the sons of the prophets said to his neighbor in the word of the LORD {Jehovah}, <i>I ask you to strike me</i>. And the man refused to strike him.</p> <p>(36) Then said he to him, Because you have not obeyed the voice of the LORD {Jehovah} {Jehovah}, indeed, as soon as you have departed from me, a lion shall kill you. And as soon as he was departed from him, a lion found him, and killed him.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(37) Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded <i>him</i>.</p> <p>(38) So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.</p> <p>(39) And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.</p> <p>(40) And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So <i>shall</i> thy judgment <i>be</i>; thyself hast decided <i>it</i>.</p> <p>(41) And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he <i>was</i> of the prophets.</p> <p>(42) And he said unto him, Thus saith the LORD, Because thou hast let go out of <i>thy</i> hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.</p> <p>(43) And the king of Israel went to his house heavy and displeased, and came to Samaria.</p> <p>Chapter 21 (1) And it came to pass after these things, <i>that</i> Naboth the Jezreelite had a vineyard, which <i>was</i> in Jezreel, hard by the palace of Ahab king of Samaria.</p>	<p>(37) Then he found another man, and said, I ask you to strike me. And the man struck him, so that in striking he wounded <i>him</i>.</p> <p>(38) So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.</p> <p>(39) And as the king passed by, he cried to the king: and he said, Your servant went out into the midst of the battle; and, see, a man turned aside, and brought a man to me, and said, Keep this man: if by any means he is missing, then your life shall be for his life, or else thou shalt pay a talent of silver {about 75.6 lbs.; 34.3 kg.}.^a</p> <p>(40) And as your servant was busy here and there, he was gone. And the king of Israel said to him, So <i>shall</i> your judgment <i>be</i>; you yourself have decided <i>it</i>.</p> <p>(41) And he quickly took the ashes away from his face; and the king of Israel discerned him that he <i>was</i> of the prophets.</p> <p>(42) And he said to him, This is what the LORD {Jehovah} says, Because you have let go out of <i>your</i> hand a man whom I appointed to complete destruction, therefore your life shall go for his life, and your people for his people.</p> <p>(43) And the king of Israel went to his house heavy and displeased, and came to Samaria.</p> <p>Chapter 21 (1) And it came to pass after these things, <i>that</i> Naboth the Jezreelite had a vineyard, which <i>was</i> in Jezreel, next to the palace of Ahab king of Samaria.</p>
20:39a - a talent = about 75.6 pounds; 24.3 kilograms - see Appendix J: Bible Weights and Measures	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(2) And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it <i>is</i> near unto my house: and I will give thee for it a better vineyard than it; <i>or</i>, if it seem good to thee, I will give thee the worth of it in money.</p> <p>(3) And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.</p> <p>(4) And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.</p> <p>(5) But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?</p> <p>(6) And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee <i>another</i> vineyard for it: and he answered, I will not give thee my vineyard.</p> <p>(7) And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, <i>and</i> eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.</p> <p>(8) So she wrote letters in Ahab's name, and sealed <i>them</i> with his seal, and sent the letters unto the elders and to the nobles that <i>were</i> in his city, dwelling with Naboth.</p> <p>(9) And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:</p> <p>(10) And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And <i>then</i> carry him out, and stone him, that he may die.</p>	<p>(2) And Ahab spoke to Naboth, saying, Give me your vineyard, that I may have it for a garden of herbs, because it <i>is</i> near to my house {palace}: and I will give you for it a better vineyard than it; <i>or</i>, if it seems good to you, I will give you its worth in money.</p> <p>(3) And Naboth said to Ahab, The LORD {Jehovah} forbid me, that I should give the inheritance of my fathers to you.</p> <p>(4) And Ahab came into his house sad and displeased because of the word which Naboth the Jezreelite had spoken to him: because he had said, I will not give you the inheritance of my fathers. And he laid himself down upon his bed, and turned away his face, and would eat no bread.</p> <p>(5) But Jezebel his wife came to him, and said to him, Why is your spirit so sad, that you eat no bread?</p> <p>(6) And he said to her, Because I spoke to Naboth the Jezreelite, and said to him, Give me your vineyard for money; or else, if it pleases you, I will give you <i>another</i> vineyard for it: and he answered, I will not give you my vineyard.</p> <p>(7) And Jezebel his wife said to him, Do you now govern the kingdom of Israel? arise, <i>and</i> eat bread, and let your heart be merry: I will give you the vineyard of Naboth the Jezreelite.</p> <p>(8) So she wrote letters in Ahab's name, and sealed <i>them</i> with his seal, and sent the letters to the elders and to the nobles who <i>were</i> in his city, living with Naboth.</p> <p>(9) And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:</p> <p>(10) And set two men, sons of Belial {wickedness}, before him, to bear witness against him, saying, You blasphemed God and the king.^a And <i>then</i> carry him out, and stone him, that he may die.</p>
21:10a – blasphemed God – see Lev. 24:11, 16	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(11) And the men of his city, <i>even</i> the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, <i>and</i> as it <i>was</i> written in the letters which she had sent unto them.</p> <p>(12) They proclaimed a fast, and set Naboth on high among the people.</p> <p>(13) And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, <i>even</i> against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.</p> <p>(14) Then they sent to Jezebel, saying, Naboth is stoned, and is dead.</p> <p>(15) And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.</p> <p>(16) And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.</p> <p>(17) And the word of the LORD came to Elijah the Tishbite, saying,</p> <p>(18) Arise, go down to meet Ahab king of Israel, which <i>is</i> in Samaria: behold, <i>he is</i> in the vineyard of Naboth, whither he is gone down to possess it.</p>	<p>(11) And the men of his city, <i>even</i> the elders and the nobles who lived in his city, did as Jezebel had sent to them, <i>and</i> as it <i>was</i> written in the letters which she had sent to them.</p> <p>(12) They proclaimed a fast, and set Naboth on high among the people.</p> <p>(13) And there came in two men, children of Belial {wickedness}, and sat before him: and the men of Belial {wickedness} witnessed against him, <i>even</i> against Naboth, in the presence of the people, saying, Naboth blasphemed God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.</p> <p>(14) Then they sent to Jezebel, saying, Naboth is stoned, and is dead.</p> <p>(15) And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give to you for money: because Naboth is not alive, but dead.</p> <p>(16) And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.</p> <p>(17) And the word of the LORD {Jehovah} came to Elijah the Tishbite, saying,</p> <p>(18) <i>Arise, go down to meet Ahab king of Israel, which is in Samaria: indeed, he is in the vineyard of Naboth, where he has gone down to possess it.</i></p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(19) And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.</p> <p>(20) And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found <i>thee</i>: because thou hast sold thyself to work evil in the sight of the LORD.</p> <p>(21) Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,</p> <p>(22) And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked <i>me</i> to anger, and made Israel to sin.</p> <p>(23) And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.</p> <p>(24) Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.</p> <p>(25) But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.</p> <p>(26) And he did very abominably in following idols, according to all <i>things</i> as did the Amorites, whom the LORD cast out before the children of Israel.</p> <p>(27) And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.</p>	<p>(19) And you shall speak to him, saying, This is what the LORD {Jehovah} says, Have you killed, and also taken possession? And you shall speak to him, saying, This is what the LORD {Jehovah} says, In the place where dogs licked the blood of Naboth dogs shall lick your blood, even yours.</p> <p>(20) And Ahab said to Elijah, Have you found me, O my enemy? And he answered, I have found you: because you have sold yourself to work evil in the sight of the LORD {Jehovah}.</p> <p>(21) Indeed, I will bring evil upon you, and will take away your posterity, and will cut off from Ahab all males, and he who is shut up and left in Israel,</p> <p>(22) And will make your house like the house of Jeroboam the son of Nebat,^b and like the house of Baasha the son of Ahijah,^c because of the provocation with which you have provoked <i>Me</i> to anger, and caused Israel to sin.</p> <p>(23) And of Jezebel the LORD {Jehovah} also spoke, saying, The dogs shall eat Jezebel by the wall of Jezreel.</p> <p>(24) He who dies of Ahab in the city the dogs shall eat; and he who dies in the field shall the birds of the air eat.</p> <p>(25) But there was no one like Ahab, who sold himself to work wickedness in the sight of the LORD {Jehovah}, whom Jezebel his wife stirred up.</p> <p>(26) And he very wickedly followed idols, according to all <i>things</i> as did the Amorites, whom the LORD {Jehovah} cast out before the children of Israel.</p> <p>(27) And it came to pass, when Ahab heard those words, that he tore his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.</p>
<p>21:22b – I Ki. 15:29 21:22c – I Ki. 16:12</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(28) And the word of the LORD came to Elijah the Tishbite, saying,</p> <p>(29) Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: <i>but</i> in his son's days will I bring the evil upon his house.</p> <p>Chapter 22</p> <p>(1) And they continued three years without war between Syria and Israel.</p> <p>(2) And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.</p> <p>(3) And the king of Israel said unto his servants, Know ye that Ramoth in Gilead <i>is</i> ours, and we <i>be</i> still, <i>and</i> take it not out of the hand of the king of Syria?</p> <p>(4) And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramothgilead? And Jehoshaphat said to the king of Israel, I <i>am</i> as thou <i>art</i>, my people as thy people, my horses as thy horses.</p> <p>(5) And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.</p> <p>(6) Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramothgilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver <i>it</i> into the hand of the king.</p> <p>(7) And Jehoshaphat said, <i>Is there</i> not here a prophet of the LORD besides, that we might enquire of him?</p> <p>(8) And the king of Israel said unto Jehoshaphat, <i>There is</i> yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.</p>	<p>(28) And the word of the LORD {Jehovah} came to Elijah the Tishbite, saying,</p> <p>(29) See how Ahab humbles himself before Me? because he humbles himself before Me, I will not bring the evil in his days: <i>but</i> in his son's days I will bring the evil upon his house.</p> <p>Chapter 22</p> <p>(1) And they continued three years without war between Syria and Israel.</p> <p>(2) And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.</p> <p>(3) And the king of Israel said to his servants, Do you know that Ramoth in Gilead <i>is</i> ours, and we <i>are</i> still, <i>and</i> do not take it out of the hand of the king of Syria?</p> <p>(4) And he said to Jehoshaphat, Will you go with me to battle to Ramothgilead? And Jehoshaphat said to the king of Israel, I <i>am</i> as you <i>are</i>, my people as your people, my horses as your horses.</p> <p>(5) And Jehoshaphat said to the king of Israel, I ask you to inquire at the word of the LORD {Jehovah} today.</p> <p>(6) Then the king of Israel gathered the prophets together, about four hundred men, and said to them, Shall I go against Ramothgilead to battle, or shall I forbear? And they said, Go up; because the Lord shall deliver <i>it</i> into the hand of the king.</p> <p>(7) And Jehoshaphat said, <i>Is there</i> not here a prophet of the LORD {Jehovah}, that we might inquire of him?</p> <p>(8) And the king of Israel said to Jehoshaphat, <i>There is</i> yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD {Jehovah}: but I hate him; because he does not prophesy good concerning me, but evil. And Jehoshaphat said, Do not let the king say so.</p>

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(9) Then the king of Israel called an officer, and said, Hasten <i>hither</i> Micaiah the son of Imlah.</p> <p>(10) And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.</p> <p>(11) And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.</p> <p>(12) And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver <i>it</i> into the king's hand.</p> <p>(13) And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets <i>declare</i> good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak <i>that which is good</i>.</p> <p>(14) And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.</p> <p>(15) So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver <i>it</i> into the hand of the king.</p> <p>(16) And the king said unto him, How many times shall I adjure thee that thou tell me nothing but <i>that which is true</i> in the name of the LORD?</p>	<p>(9) Then the king of Israel called an officer, and said, <i>Quickly bring</i> Micaiah the son of Imlah here.</p> <p>(10) And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.</p> <p>(11) And Zedekiah the son of Chenaanah made him horns of iron: and he said, This is what the LORD {Jehovah} says, With these you shall push the Syrians, until you have consumed them.</p> <p>(12) And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: because the LORD {Jehovah} shall deliver <i>it</i> into the king's hand.</p> <p>(13) And the messenger who had gone to call Micaiah spoke to him, saying, Indeed now, the words of the prophets <i>declare</i> good to the king with one mouth: I ask you to let your word be like the word of one of them, and speak <i>that which is good</i>.</p> <p>(14) And Micaiah said, As the LORD {Jehovah} lives, what the LORD {Jehovah} says to me, that I will speak.</p> <p>(15) So he came to the king. And the king said to him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: because the LORD {Jehovah} shall deliver <i>it</i> into the hand of the king.</p> <p>(16) And the king said to him, How many times shall I command you that you tell me nothing but <i>that which is true</i> in the Name of the LORD {Jehovah}?</p>

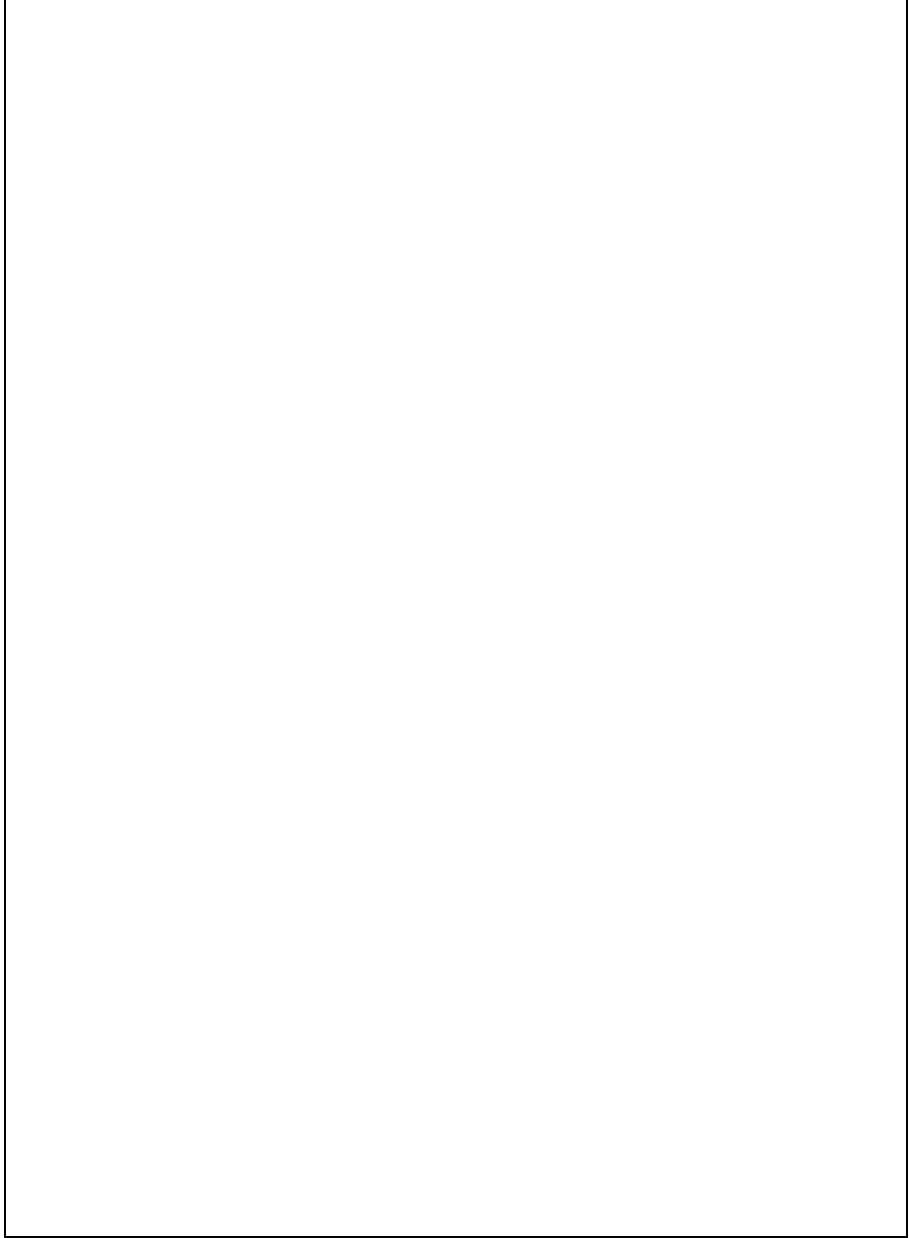
{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(17) And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.</p> <p>(18) And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?</p> <p>(19) And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.</p> <p>(20) And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.</p> <p>(21) And there came forth a spirit, and stood before the LORD, and said, I will persuade him.</p> <p>(22) And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade <i>him</i>, and prevail also: go forth, and do so.</p> <p>(23) Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.</p> <p>(24) But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?</p> <p>(25) And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.</p>	<p>(17) And he said, I saw all Israel scattered upon the hills, as sheep that do not have a shepherd: and the LORD {Jehovah} said, These have no master: let them return every man to his house in peace.^a</p> <p>(18) And the king of Israel said to Jehoshaphat, Did I not tell you that he would prophesy no good concerning me, but evil?</p> <p>(19) And he said, Hear therefore the word of the LORD {Jehovah}: I saw the LORD {Jehovah} sitting on His throne, and all the host {army} of heaven standing by Him on His right hand and on His left.</p> <p>(20) And the LORD {Jehovah} said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.</p> <p>(21) And there came forth a spirit, and stood before the LORD {Jehovah}, and said, I will persuade him.</p> <p>(22) And the LORD {Jehovah} said to him, How? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, You shall persuade <i>him</i>, and prevail also: go forth, and do so.^b</p> <p>(23) Now therefore, indeed, the LORD {Jehovah} has put a lying spirit in the mouth of all these your prophets, and the LORD {Jehovah} has spoken evil concerning you.</p> <p>(24) But Zedekiah the son of Chenaanah went near, and struck Micaiah on the cheek, and said, Which way did the Spirit of the LORD {Jehovah} go from me to speak to you?</p> <p>(25) And Micaiah said, Indeed, you shall see in that day, when you shall go into an inner chamber to hide yourself.</p>
<p>22:17a – II Chr. 18:16 22:22b – II Chr. 18:21</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(26) And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;</p> <p>(27) And say, Thus saith the king, Put this <i>fellow</i> in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.</p> <p>(28) And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.</p> <p>(29) So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.</p> <p>(30) And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.</p> <p>(31) But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.</p> <p>(32) And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.</p> <p>(33) And it came to pass, when the captains of the chariots perceived that it <i>was</i> not the king of Israel, that they turned back from pursuing him.</p> <p>(34) And a <i>certain</i> man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.</p>	<p>(26) And the king of Israel said, Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;</p> <p>(27) And say, This is what the king says, Put this <i>fellow</i> in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.</p> <p>(28) And Micaiah said, If you return at all in peace, the LORD {Jehovah} has not spoken by me.^c And he said, Listen, O people, every one of you.</p> <p>(29) So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.</p> <p>(30) And the king of Israel said to Jehoshaphat, I will disguise myself, and enter into the battle; but you put on your robes. And the king of Israel disguised himself, and went into the battle.</p> <p>(31) But the king of Syria commanded his thirty-two captains who had rule over his chariots, saying, Fight neither with small nor great, but only with the king of Israel.</p> <p>(32) And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.</p> <p>(33) And it came to pass, when the captains of the chariots perceived that it <i>was</i> not the king of Israel, that they turned back from pursuing him.</p> <p>(34) And a <i>certain</i> man drew a bow at a venture, and struck the king of Israel between the joints of the harness: therefore he said to the driver of his chariot, Turn your hand, and carry me out of the army; because I am wounded.</p>
22:28c – II Chr. 18:27	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(35) And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.</p> <p>(36) And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.</p> <p>(37) So the king died, and was brought to Samaria; and they buried the king in Samaria.</p> <p>(38) And <i>one</i> washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.</p> <p>(39) Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(40) So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.</p> <p>(41) And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.</p> <p>(42) Jehoshaphat <i>was</i> thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name <i>was</i> Azubah the daughter of Shilhi.</p>	<p>(35) And the battle increased that day: and the king was held up in his chariot against the Syrians, and died at evening: and the blood ran out of the wound into the midst of the chariot.^d</p> <p>(36) And there went a proclamation throughout the army about the going down of the sun, saying, Every man to his city, and every man to his own country.</p> <p>(37) So the king died, and was brought to Samaria; and they buried the king in Samaria.</p> <p>(38) And <i>one</i> washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according to the word of the LORD {Jehovah} which He spoke.^e</p> <p>(39) Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(40) So Ahab slept with his fathers; and Ahaziah his son reigned in his place.</p> <p>(41) And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel {3204 A.H./C- 838 B.C.}.^f</p> <p>(42) Jehoshaphat <i>was</i> thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem. And his mother's name <i>was</i> Azubah the daughter of Shilhi.</p>
<p>22:35d – II Chr. 18:34 22:38e – I Ki. 21:19 22:41f - Ahab's 4th year; Asa's reign over Judah ends; Jehoshaphat his son begins reign [3204 A.H./C- 838 B.C.] – see Appendix G: World Time Line of Biblical History</p> <p>Ahab's 4th year; Asa's reign over Judah ends; Jehoshaphat his son begins reign [*3204 A.H./C- 838 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
<p>(43) And he walked in all the ways of Asa his father; he turned not aside from it, doing <i>that which was</i> right in the eyes of the LORD: nevertheless the high places were not taken away; <i>for</i> the people offered and burnt incense yet in the high places.</p> <p>(44) And Jehoshaphat made peace with the king of Israel.</p> <p>(45) Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(46) And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.</p> <p>(47) <i>There was</i> then no king in Edom: a deputy <i>was</i> king.</p> <p>(48) Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Eziongeber.</p> <p>(49) Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.</p> <p>(50) And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.</p> <p>(51) Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.</p>	<p>(43) And he walked in all the ways of Asa his father; he did not turn aside from it, doing <i>that which was</i> right in the eyes of the LORD {Jehovah}: nevertheless the high places were not taken away; <i>because</i> the people offered and burnt incense yet in the high places.</p> <p>(44) And Jehoshaphat made peace with the king of Israel.</p> <p>(45) Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(46) And the remnant of the sodomites {homosexuals}, who remained in the days of his father Asa, he took out of the land.</p> <p>(47) <i>There was</i> then no king in Edom: a deputy <i>was</i> king.</p> <p>(48) Jehoshaphat made ships of Tharshish to go to Ophir {India} for gold: but they did not go; because the ships were broken at Eziongeber.</p> <p>(49) Then Ahaziah the son of Ahab said to Jehoshaphat, Let my servants go with your servants in the ships. But Jehoshaphat would not allow it.</p> <p>(50) And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his place.^g</p> <p>(51) Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah {3220 A.H./C- 822 B.C.},^{h*} and reigned two years over Israel.</p>
<p>22:50g – II Chr. 21:1 22:51h - Ahaziah son of Ahab begins co-reign with his father in 17th year of Jehoshaphat king of Judah [3220 A.H./C- 822 B.C.] – see Appendix G: World Time Line of Biblical History</p> <p>Ahaziah son of Ahab begins co-reign with his father in 17th year of Jehoshaphat king of Judah [3220 A.H./C- 822 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{11} I Kings	
King James 1769 Version	King James Paraphrase
(52) And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: (53) For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.	(52) And he did evil in the sight of the LORD {Jehovah}, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who caused Israel to sin: (53) Because he served Baal, and worshiped him, and provoked the LORD {Jehovah} God of Israel to anger, according to all that his father had done.



{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Then Moab rebelled against Israel after the death of Ahab.</p> <p>(2) And Ahaziah fell down through a lattice in his upper chamber that <i>was</i> in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease.</p> <p>(3) But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, <i>Is it</i> not because <i>there</i> is not a God in Israel, <i>that</i> ye go to enquire of Baalzebub the god of Ekron?</p> <p>(4) Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.</p> <p>(5) And when the messengers turned back unto him, he said unto them, Why are ye now turned back?</p> <p>(6) And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, <i>Is it</i> not because <i>there</i> is not a God in Israel, <i>that</i> thou sendest to enquire of Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.</p> <p>(7) And he said unto them, What manner of man <i>was he</i> which came up to meet you, and told you these words?</p> <p>(8) And they answered him, <i>He was</i> an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.</p>	<p>Chapter 1</p> <p>(1) Then Moab rebelled against Israel after the death of Ahab.</p> <p>(2) And Ahaziah fell down through a lattice in his upper chamber that <i>was</i> in Samaria, and was sick: and he sent messengers, and said to them, Go, inquire of Baalzebub the god of Ekron whether I shall recover of this disease.</p> <p>(3) But the Angel of the LORD {Jehovah} said to Elijah the Tishbite, <i>Arise, go up to meet the messengers of the king of Samaria, and say to them, Is it because there is not a God in Israel, that you go to inquire of Baalzebub the god of Ekron?</i></p> <p>(4) <i>Now therefore this is what the LORD {Jehovah} says, You shall not come down from the bed on which you have gone up, but shall surely die.</i> And Elijah departed.</p> <p>(5) And when the messengers turned back to him, he said to them, Why have you already returned?</p> <p>(6) And they said to him, There came a man up to meet us, and said to us, Go, return to the king who sent you, and say to him, This is what the LORD {Jehovah} says, <i>Is it because there is not a God in Israel, that you send to inquire of Baalzebub the god of Ekron? therefore you shall not come down from the bed on which you have gone up, but shall surely die.</i></p> <p>(7) And he asked them, What manner of man <i>was he</i> who came up to meet you, and told you these words?</p> <p>(8) And they answered him, <i>He was</i> a hairy man, and with a belt of leather tied around his waist.^a And he {Ahaziah} said, It is Elijah the Tishbite.</p>
1:8a – Mat. 3:4 – see Appendix A: Recorded Miracles in the Bible	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(9) Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.</p> <p>(10) And Elijah answered and said to the captain of fifty, If I <i>be</i> a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.</p> <p>(11) Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.</p> <p>(12) And Elijah answered and said unto them, If I <i>be</i> a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.</p> <p>(13) And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.</p> <p>(14) Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.</p> <p>(15) And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.</p>	<p>(9) Then the king sent to him a captain of fifty with his fifty {soldiers}. And he went up to him: and, he {Elijah} sat on the top of a hill. And he {the captain} spoke to him, You man of God, the king has said, Come down.</p> <p>(10) And Elijah answered and said to the captain of fifty, If I <i>am</i> a man of God, then let fire come down from heaven, and consume you and your fifty {soldiers}. And there came down fire from heaven, and consumed him and his fifty {soldiers}.</p> <p>(11) Again also he {Ahaziah} sent to him another captain of fifty with his fifty {soldiers}. And he {the captain} answered and said to him {Elijah}, O man of God, this is what the king has said, Come down quickly.</p> <p>(12) And Elijah answered and said to them, If I <i>am</i> a man of God, let fire come down from heaven, and consume you and your fifty {soldiers}. And the fire of God came down from heaven, and consumed him and his fifty.</p> <p>(13) And he {Ahaziah} sent again a captain of the third fifty with his fifty {soldiers}. And the third captain of fifty went up, and came and fell on his knees before Elijah, and begged him, and said to him, O man of God, I pray, let my life, and the life of these fifty of your servants, be precious in your sight.</p> <p>(14) Indeed, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in your sight.</p> <p>(15) And the Angel of the LORD {Jehovah} said to Elijah, Go down with him: Do not be afraid of him. And he arose, and went down with him to the king.</p>
12.002/090 II Kings Chapter 1 (Page 1086)	
{12} II Kings	

King James 1769 Version	King James Paraphrase
<p>(16) And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baalzebub the god of Ekron, <i>is it</i> not because <i>there is</i> no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.</p> <p>(17) So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.</p> <p>(18) Now the rest of the acts of Ahaziah which he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>Chapter 2</p> <p>(1) And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.</p> <p>(2) And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said <i>unto him</i>, As the LORD liveth, and <i>as</i> thy soul liveth, I will not leave thee. So they went down to Bethel.</p> <p>(3) And the sons of the prophets that <i>were</i> at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know <i>it</i>; hold ye your peace.</p> <p>(4) And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and <i>as</i> thy soul liveth, I will not leave thee. So they came to Jericho.</p>	<p>(16) And he said to him, This is what the LORD {Jehovah} says, Since you have sent messengers to inquire of Baalzebub the god of Ekron, is it because <i>there is</i> no God in Israel to inquire of His word? therefore you shall not come down off the bed on which you have lain, but shall surely die.</p> <p>(17) So he died according to the word of the LORD {Jehovah} which Elijah had spoken. And Jehoram reigned in his place in the second year of Jehoram the son of Jehoshaphat king of Judah {3221 A.H./C-821 B.C.};^{b*} because he had no son.</p> <p>(18) Now the rest of the acts of Ahaziah which he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>Chapter 2</p> <p>(1) And it came to pass, when the LORD {Jehovah} would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.</p> <p>(2) And Elijah said to Elisha, I ask you to stay here; because the LORD {Jehovah} has sent me to Bethel. And Elisha said <i>to him</i>, As the LORD {Jehovah} lives, and <i>as</i> your soul lives, I will not leave you. So they went down to Bethel.</p> <p>(3) And the sons of the prophets that <i>were</i> at Bethel came forth to Elisha, and said to him, Do you know that the LORD {Jehovah} will take away your master from your head today? And he said, Yes, I know <i>it</i>; hold your peace.</p> <p>(4) And Elijah said to him, Elisha, I ask you to stay here; because the LORD {Jehovah} has sent me to Jericho. And he said, As the LORD {Jehovah} lives, and <i>as</i> your soul lives, I will not leave you. So they came to Jericho.</p>
<p>1:17b – Ahaziah began co-reign with his father Ahab in 3220 A.H./C-822 B.C.. His father Ahab dies in battle after 22 years of reign. Ahaziah dies due to accident. Jehoram #2 begins reign over Israel in 3221 A.H./C-821 B.C.</p> <p>Jehoram begins reign over Israel in 18th year of Jehoshaphat king of Judah [*3221 A.H./C- 821 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(5) And the sons of the prophets that <i>were</i> at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know <i>it</i>; hold ye your peace.</p> <p>(6) And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and <i>as</i> thy soul liveth, I will not leave thee. And they two went on.</p> <p>(7) And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.</p> <p>(8) And Elijah took his mantle, and wrapped <i>it</i> together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.</p> <p>(9) And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.</p> <p>(10) And he said, Thou hast asked a hard thing: <i>nevertheless</i>, if thou see me <i>when I am</i> taken from thee, it shall be so unto thee; but if not, it shall not be so.</p> <p>(11) And it came to pass, as they still went on, and talked, that, behold, <i>there appeared</i> a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.</p>	<p>(5) And the sons of the prophets that <i>were</i> at Jericho came to Elisha, and said to him, Do you know that the LORD {Jehovah} will take away your master from your head today? And he answered, Yes, I know <i>it</i>; hold your peace.</p> <p>(6) And Elijah said to him, I ask you to stay, here; because the LORD {Jehovah} has sent me to Jordan. And he said, As the LORD {Jehovah} lives, and <i>as</i> your soul lives, I will not leave you. And the two of them went on.</p> <p>(7) And fifty men of the sons of the prophets went, and stood to watch at a distance: and the two of them stood by Jordan.</p> <p>(8) And Elijah took his mantle, and wrapped <i>it</i> together, and struck the waters, and they were divided here and there, so that the two of them went over on dry ground.^a</p> <p>(9) And it came to pass, when they had gone over, that Elijah said to Elisha, Ask what I shall do for you, before I am taken away from you. And Elisha said, I ask you, let a double portion of your spirit be upon me.</p> <p>(10) And he said, You have asked a hard thing: <i>nevertheless</i>, if you see me <i>when I am</i> taken from you, it shall be so to you; but if not, it shall not be so.</p> <p>(11) And it came to pass, as they still went on, and talked, that, <i>there appeared</i> a chariot of fire, and horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.</p>
2:8a - see Appendix A: Recorded Miracles in the Bible	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(12) And Elisha saw <i>it</i>, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.</p> <p>(13) He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;</p> <p>(14) And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where <i>is</i> the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.</p> <p>(15) And when the sons of the prophets which <i>were</i> to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.</p> <p>(16) And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.</p> <p>(17) And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.</p> <p>(18) And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?</p> <p>(19) And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city <i>is</i> pleasant, as my lord seeth: but the water <i>is</i> naught, and the ground barren.</p>	<p>(12) And Elisha saw <i>it</i>, and he cried, My father, my father, the chariot of Israel, and its horsemen. And he saw him no more: and he took hold of his own clothes, and tore them in two pieces.</p> <p>(13) He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan River;</p> <p>(14) And he took the mantle of Elijah that fell from him, and struck the waters, and said, Where <i>is</i> the LORD {Jehovah} God of Elijah? and when he also had stricken the waters, they parted here and there: and Elisha went over.^b</p> <p>(15) And when the sons of the prophets who <i>watched</i> at Jericho saw him, they said, The spirit of Elijah rests upon Elisha. And they came to meet him, and bowed themselves to the ground before him.</p> <p>(16) And they said to him, Indeed now, there are with your servants fifty strong men; let them go, we ask you, to seek your master: lest perhaps the Spirit of the LORD {Jehovah} has taken him up, and cast him upon some mountain, or into some valley. And he said, You shall not send.</p> <p>(17) And when they urged him until he was ashamed, he said, Send {them}. They sent therefore fifty men; and they sought three days, but did not find him.</p> <p>(18) And when they returned to him, (because he stayed at Jericho,) he said to them, Did I not say to you, Do not go?</p> <p>(19) And the men of the city said to Elisha, Look, I ask you, the situation of this city <i>is</i> pleasant, as my lord sees: but there is no water, and the ground is barren.</p>
2:14b – see Appendix A: Recorded Miracles in the Bible	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(20) And he said, Bring me a new cruse, and put salt therein. And they brought <i>it</i> to him.</p> <p>(21) And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren <i>land</i>.</p> <p>(22) So the waters were healed unto this day, according to the saying of Elisha which he spake.</p> <p>(23) And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.</p> <p>(24) And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.</p> <p>(25) And he went from thence to mount Carmel, and from thence he returned to Samaria.</p> <p>Chapter 3</p> <p>(1) Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.</p> <p>(2) And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.</p>	<p>(20) And he said, Bring me a new bowl, and put salt in it. And they brought <i>it</i> to him.</p> <p>(21) And he went forth to the spring of the waters, and cast the salt in there, and said, This is what the LORD {Jehovah} says, I have healed these waters; there shall not be from this time forth any more death or barren <i>land</i>.</p> <p>(22) So the waters were healed to this day, according to the saying of Elisha which he spoke.</p> <p>(23) And he went up from there to Bethel: and as he was going up by the roadway, there came forth little children out of the city, and mocked him, and said to him, Go up, you bald head; go up, you bald head.</p> <p>(24) And he turned back, and looked on them, and cursed them in the Name of the LORD {Jehovah}. And there came forth two female bears out of the woods, and tore forty-two of their children.^c</p> <p>(25) And he went from there to mount Carmel, and from there he returned to Samaria.</p> <p>Chapter 3</p> <p>(1) Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah {3221 A.H./C- 821 B.C.},* and reigned twelve years.</p> <p>(2) And he did evil in the sight of the LORD {Jehovah}; but not like his father, and like his mother: because he put away the image of Baal that his father had made.</p>
<p>2:24c – Note: Elisha did not kill the children; when he cursed them; they lost the Lord's protection over them and the bears attacked.</p> <p>The eighteenth year of Jehoshaphat king of Judah; Jehoram #2 son of Ahab begins reign over Israel [*3221 A.H./C- 821 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(3) Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.</p> <p>(4) And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.</p> <p>(5) But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.</p> <p>(6) And king Jehoram went out of Samaria the same time, and numbered all Israel.</p> <p>(7) And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I <i>am</i> as thou <i>art</i>, my people as thy people, <i>and</i> my horses as thy horses.</p> <p>(8) And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.</p> <p>(9) So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.</p> <p>(10) And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!</p> <p>(11) But Jehoshaphat said, <i>Is there</i> not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.</p>	<p>(3) Nevertheless he held onto the sins of Jeroboam the son of Nebat, who caused Israel to sin; he did not depart from them.</p> <p>(4) And Mesha king of Moab was a sheepmaster, and rendered to the king of Israel one hundred thousand lambs, and one hundred thousand rams, with the wool.</p> <p>(5) But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.</p> <p>(6) And king Jehoram went out of Samaria the same time, and numbered all Israel.</p> <p>(7) And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab has rebelled against me: will you go with me against Moab to battle? And he said, I will go up: I <i>am</i> as you <i>are</i>, my people as your people, <i>and</i> my horses as your horses.</p> <p>(8) And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.</p> <p>(9) So the king of Israel went, and the king of Judah, and the king of Edom: and they traveled a seven days' journey: and there was no water for the army, or for the cattle that followed them.</p> <p>(10) And the king of Israel said, Alas! the LORD {Jehovah} has called these three kings together, to deliver them into the hand of Moab!</p> <p>(11) But Jehoshaphat said, <i>Is there</i> not here a prophet of the LORD {Jehovah}, that we may inquire of the LORD {Jehovah} by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, who poured water on the hands of Elijah.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(12) And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.</p> <p>(13) And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.</p> <p>(14) And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.</p> <p>(15) But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.</p> <p>(16) And he said, Thus saith the LORD, Make this valley full of ditches.</p> <p>(17) For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.</p> <p>(18) And this is <i>but</i> a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.</p> <p>(19) And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.</p>	<p>(12) And Jehoshaphat said, The word of the LORD {Jehovah} is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.</p> <p>(13) And Elisha said to the king of Israel, What have I to do with you? go to the prophets of your father, and to the prophets of your mother. And the king of Israel said to him, No: because the LORD {Jehovah} has called these three kings together, to deliver them into the hand of Moab.</p> <p>(14) And Elisha said, As the LORD {Jehovah} of hosts {armies} lives, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look towards you, nor see you.</p> <p>(15) But now bring to me a musician. And it came to pass, when the musician played, that the hand of the LORD {Jehovah} came upon him.</p> <p>(16) And he said, This is what the LORD {Jehovah} says, Make this valley full of ditches.</p> <p>(17) Because this is what the LORD {Jehovah} says, You shall not see wind, neither shall you see rain; yet that valley shall be filled with water, that you may drink, both you, and your cattle, and your beasts.</p> <p>(18) And this is <i>but</i> a light thing in the sight of the LORD {Jehovah}: He will deliver the Moabites also into your hand.</p> <p>(19) And you shall strike every fenced city, and every choice city, and shall cut down every good tree, and stop all wells of water, and cover every good piece of land with stones.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(20) And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.</p> <p>(21) And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.</p> <p>(22) And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side <i>as red as blood</i>:</p> <p>(23) And they said, This <i>is</i> blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.</p> <p>(24) And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in <i>their</i> country.</p> <p>(25) And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kirharaseth left they the stones thereof; howbeit the slingers went about <i>it</i>, and smote it.</p> <p>(26) And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through <i>even</i> unto the king of Edom: but they could not.</p> <p>(27) Then he took his eldest son that should have reigned in his stead, and offered him <i>for</i> a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to <i>their own</i> land.</p>	<p>(20) And it came to pass in the morning, when the meat offering was offered {9 a.m.}, that, indeed, there came water by the road of Edom, and the country was filled with water.</p> <p>(21) And when all the Moabites heard that the kings had come up to fight against them, they gathered all who were able to put on armor, and upward, and stood in the border.</p> <p>(22) And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side <i>as red as blood</i>:</p> <p>(23) And they said, This <i>is</i> blood: the kings are surely killed, and they have killed one another: now therefore, Moab, to the spoil.</p> <p>(24) And when they came to the camp of Israel, the Israelites rose up and struck the Moabites, so that they fled before them: but they went forward striking the Moabites, even in <i>their</i> country.</p> <p>(25) And they beat down the cities, and on every good piece of land every man cast his stone, and filled it; and they stopped all the wells of water, and cut down all the good trees: only in Kirharaseth they left its stones; however the slingers^a went about <i>it</i>, and struck it.</p> <p>(26) And when the king of Moab saw that the battle was too great for him, he took with him seven hundred men who drew swords, to break through <i>even</i> to the king of Edom: but they could not.</p> <p>(27) Then he took his eldest son who should have reigned in his place, and offered him <i>for</i> a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to <i>their own</i> land.</p>
3:25a – slingers – soldiers who used slings {[as David did against Goliath [I Sam. 17:49]]}	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>Chapter 4</p> <p>(1) Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.</p> <p>(2) And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.</p> <p>(3) Then he said, Go, borrow thee vessels abroad of all thy neighbours, <i>even</i> empty vessels; borrow not a few.</p> <p>(4) And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.</p> <p>(5) So she went from him, and shut the door upon her and upon her sons, who brought <i>the vessels</i> to her; and she poured out.</p> <p>(6) And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, <i>There is</i> not a vessel more. And the oil stayed.</p> <p>(7) Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.</p> <p>(8) And it fell on a day, that Elisha passed to Shunem, where <i>was</i> a great woman; and she constrained him to eat bread. And <i>so</i> it was, <i>that</i> as oft as he passed by, he turned in thither to eat bread.</p>	<p>Chapter 4</p> <p>(1) Now there cried a certain woman of the wives of the sons of the prophets to Elisha, saying, Your servant my husband is dead; and you know that your servant did fear the LORD {Jehovah}: and the creditor has come to take to himself my two sons to be slaves.</p> <p>(2) And Elisha said to her, What shall I do for you? tell me, what do you have in the house? And she said, Your handmaid does not have anything in the house, except a pot of oil.</p> <p>(3) Then he said, Go, borrow containers abroad of all your neighbors, <i>even</i> empty containers; do not borrow just a few.</p> <p>(4) And when you have come in, you shall shut the door upon you and upon your sons, and shall pour out into all those containers, and you shall set aside that which is full.</p> <p>(5) So she went from him, and shut the door upon her and upon her sons, who brought <i>the containers</i> to her; and she poured out.</p> <p>(6) And it came to pass, when the containers were full, that she said to her son, Bring me yet another container. And he said to her, <i>There is</i> not a container left. And the oil stopped.</p> <p>(7) Then she came and told the man of God. And he said, Go, sell the oil, and pay your debt, and you and your children live off the rest.</p> <p>(8) And it fell on a day, that Elisha passed to Shunem, where there <i>was</i> a prominent woman; and she constrained him to eat bread. And <i>so</i> it was, <i>that</i> as often as he passed by, he turned in there to eat bread.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(9) And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually.</p> <p>(10) Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.</p> <p>(11) And it fell on a day, that he came thither, and he turned into the chamber, and lay there.</p> <p>(12) And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.</p> <p>(13) And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.</p> <p>(14) And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.</p> <p>(15) And he said, Call her. And when he had called her, she stood in the door.</p> <p>(16) And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, <i>thou</i> man of God, do not lie unto thine handmaid.</p> <p>(17) And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.</p> <p>(18) And when the child was grown, it fell on a day, that he went out to his father to the reapers.</p> <p>(19) And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.</p>	<p>(9) And she said to her husband, Look now, I perceive that this is a holy man of God, who passes by us continually.</p> <p>(10) I ask you to let us make a little room, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he comes to us, that he shall turn in there.</p> <p>(11) And it fell on a day, that he came there, and he turned into the room, and lay there.</p> <p>(12) And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.</p> <p>(13) And he said to him, Say now to her, Look, you have been careful for us with all this care; what <i>is</i> to be done for you? would you be spoken for to the king, or to the captain of the army? And she answered, I live among my own people.</p> <p>(14) And he said, What then <i>is</i> to be done for her? And Gehazi answered, Truly she has no child, and her husband is old.</p> <p>(15) And he said, Call her. And when he had called her, she stood in the door.</p> <p>(16) And he said, About this season, according to the time of life, you shall embrace a son. And she said, No, my lord, <i>you</i> man of God, do not lie to your handmaid.</p> <p>(17) And the woman conceived, and bore a son at that season that Elisha had said to her, according to the time of life.</p> <p>(18) And when the child was grown, it fell on a day, that he went out to his father to the reapers.</p> <p>(19) And he said to his father, My head, my head. And he said to a lad, Carry him to his mother.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(20) And when he had taken him, and brought him to his mother, he sat on her knees till noon, and <i>then</i> died.</p> <p>(21) And she went up, and laid him on the bed of the man of God, and shut <i>the door</i> upon him, and went out.</p> <p>(22) And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.</p> <p>(23) And he said, Wherefore wilt thou go to him to day? <i>it is</i> neither new moon, nor sabbath. And she said, <i>It shall be</i> well.</p> <p>(24) Then she saddled an ass, and said to her servant, Drive, and go forward; slack not <i>thy</i> riding for me, except I bid thee.</p> <p>(25) So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, <i>yonder is</i> that Shunammite:</p> <p>(26) Run now, I pray thee, to meet her, and say unto her, <i>Is it</i> well with thee? <i>is it</i> well with thy husband? <i>is it</i> well with the child? And she answered, <i>It is</i> well.</p> <p>(27) And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul <i>is</i> vexed within her: and the LORD hath hid <i>it</i> from me, and hath not told me.</p> <p>(28) Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?</p> <p>(29) Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.</p>	<p>(20) And when he had taken him, and brought him to his mother, he sat on her knees till noon, and <i>then</i> died.</p> <p>(21) And she went up, and laid him on the bed of the man of God, and shut <i>the door</i> upon him, and went out.</p> <p>(22) And she called to her husband, and said, I ask you to send me, one of the young men, and one of the donkeys, that I may run to the man of God, and come again.</p> <p>(23) And he said, Why will you go to him today? <i>it is</i> neither new moon, nor sabbath. And she said, <i>It shall be</i> well.</p> <p>(24) Then she saddled a donkey, and said to her servant, Drive, and go forward; do not slow down for me, unless I ask you to.</p> <p>(25) So she went and came to the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Look, <i>yonder is</i> that Shunammite:</p> <p>(26) I ask you to run now, to meet her, and say to her, <i>Is it</i> well with you? <i>is it</i> well with your husband? <i>is it</i> well with the child? And she answered, <i>It is</i> well.</p> <p>(27) And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to pull her away. And the man of God said, Let her alone; because her soul <i>is</i> troubled within her: and the LORD {Jehovah} has hidden <i>it</i> from me, and has not told me.</p> <p>(28) Then she said, Did I ask a son of my lord? did I not say, Do not deceive me?</p> <p>(29) Then he said to Gehazi, Put a belt around your waist, and take my staff in your hand, and go your way: if you meet any man, do not greet him; and if anyone greets you, do not answer him: and lay my staff upon the face of the child.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(30) And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.</p> <p>(31) And Gehazi passed on before them, and laid the staff upon the face of the child; but <i>there was</i> neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.</p> <p>(32) And when Elisha was come into the house, behold, the child was dead, <i>and</i> laid upon his bed.</p> <p>(33) He went in therefore, and shut the door upon them twain, and prayed unto the LORD.</p> <p>(34) And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.</p> <p>(35) Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.</p> <p>(36) And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.</p> <p>(37) Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.</p> <p>(38) And Elisha came again to Gilgal: and <i>there was</i> a dearth in the land; and the sons of the prophets <i>were</i> sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.</p>	<p>(30) And the mother of the child said, As the LORD {Jehovah} lives, and as your soul lives, I will not leave you. And he arose, and followed her.</p> <p>(31) And Gehazi passed on before them, and laid the staff upon the face of the child; but <i>there was</i> neither voice, nor hearing. Therefore he went again to meet him, and told him, saying, The child has not awakened.</p> <p>(32) And when Elisha had come into the house, the child was dead, <i>and</i> laid upon his bed.</p> <p>(33) Therefore he went in, and shut the door upon the two of them, and prayed to the LORD {Jehovah}.</p> <p>(34) And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child grew warm.</p> <p>(35) Then he returned, and walked in the house back and forth; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.^a</p> <p>(36) And he called Gehazi, and said, Call this Shunammite. So he called her. And when she had come in to him, he said, Take up your son.</p> <p>(37) Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.</p> <p>(38) And Elisha came again to Gilgal: and <i>there was</i> a drought in the land; and the sons of the prophets <i>were</i> sitting before him: and he said to his servant, Set on the great pot, and boil pottage for the sons of the prophets.</p>
4:35a – see Appendix A: Recorded Miracles in the Bible	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(39) And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred <i>them</i> into the pot of pottage: for they knew <i>them</i> not.</p> <p>(40) So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O <i>thou</i> man of God, <i>there is</i> death in the pot. And they could not eat <i>thereof</i>.</p> <p>(41) But he said, Then bring meal. And he cast <i>it</i> into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.</p> <p>(42) And there came a man from Baalshalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.</p> <p>(43) And his servitor said, What, should I set this before one hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave <i>thereof</i>.</p> <p>(44) So he set <i>it</i> before them, and they did eat, and left <i>thereof</i>, according to the word of the LORD.</p> <p>Chapter 5</p> <p>(1) Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, <i>but he was</i> a leper.</p> <p>(2) And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.</p>	<p>(39) And one went out into the field to gather herbs, and found a wild vine, and gathered of it wild gourds his lap full, and came and shred <i>them</i> into the pot of pottage: because they did not know it.</p> <p>(40) So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O man of God, <i>there is</i> death in the pot. And they could not eat of it.</p> <p>(41) But he said, Then bring meal. And he cast <i>it</i> into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.</p> <p>(42) And there came a man from Baalshalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in its husk. And he said, Give to the people, that they may eat.</p> <p>(43) And his servant said, What, should I set this before one hundred men? He said again, Give the people, that they may eat: because this is what the LORD {Jehovah} says, <i>They shall eat, and shall have food left over</i>.</p> <p>(44) So he set <i>it</i> before them, and they ate, and had food left over, according to the word of the LORD {Jehovah}.^b</p> <p>Chapter 5</p> <p>(1) Now Naaman, captain of the army of the king of Syria, was a great man with his master, and honorable, because by him the LORD {Jehovah} had given deliverance to Syria: he was also a mighty man in valor, <i>but he was</i> a leper.</p> <p>(2) And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.</p>
4:44b – see Appendix A: Recorded Miracles in the Bible	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(3) And she said unto her mistress, Would God my lord <i>were</i> with the prophet that <i>is</i> in Samaria! for he would recover him of his leprosy.</p> <p>(4) And <i>one</i> went in, and told his lord, saying, Thus and thus said the maid that <i>is</i> of the land of Israel.</p> <p>(5) And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand <i>pieces</i> of gold, and ten changes of raiment.</p> <p>(6) And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have <i>therewith</i> sent Naaman my servant to thee, that thou mayest recover him of his leprosy.</p> <p>(7) And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, <i>Am</i> I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.</p> <p>(8) And it was <i>so</i>, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.</p> <p>(9) So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.</p> <p>(10) And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.</p>	<p>(3) And she said to her mistress, I wish to God that my master <i>were</i> with the prophet who <i>is</i> in Samaria! because he would heal him of his leprosy.</p> <p>(4) And <i>one</i> went in, and told his lord, saying, This is what the maid said who <i>is</i> of the land of Israel.</p> <p>(5) And the king of Syria said, Go there, go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver {about 750 lbs; 340 kg.}, and six thousand <i>pieces</i> of gold, and ten changes of clothing.</p> <p>(6) And he brought the letter to the king of Israel, saying, Now when this letter has come to you, see, I have sent Naaman my servant to you with all of this, that you may heal him of his leprosy.</p> <p>(7) And it came to pass, when the king of Israel had read the letter, that he tore his clothes, and said, <i>Am</i> I God, to kill and to make alive, that this man sends to me to heal a man of his leprosy? I ask you therefore consider, and see how he seeks a quarrel against me.</p> <p>(8) And it was <i>that</i>, when Elisha the man of God had heard that the king of Israel had torn his clothes, that he sent to the king, saying, Why have you torn your clothes? let him come now to me, and he shall know that there is a prophet in Israel.</p> <p>(9) So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.</p> <p>(10) And Elisha sent a messenger to him, saying, Go and wash in the Jordan River seven times, and your flesh shall return to you, and you shall be clean.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(11) But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.</p> <p>(12) <i>Are</i> not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.</p> <p>(13) And his servants came near, and spake unto him, and said, My father, <i>if</i> the prophet had bid thee <i>do some</i> great thing, wouldest thou not have done <i>it</i>? how much rather then, when he saith to thee, Wash, and be clean?</p> <p>(14) Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.</p> <p>(15) And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that <i>there is</i> no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.</p> <p>(16) But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take <i>it</i>; but he refused.</p> <p>(17) And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.</p>	<p>(11) But Naaman was angry, and went away, and said, Indeed, I thought, He will surely come out to me, and stand, and call on the Name of the LORD {Jehovah} his God, and strike his hand over the place, and heal the leprosy.</p> <p>(12) <i>Are</i> not Abana and Pharpar, rivers of Dmascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.</p> <p>(13) And his servants came near, and spoke to him, and said, My father, <i>if</i> the prophet had bid you <i>do some</i> great thing, would you not have done <i>it</i>? how much rather then, when he said to you, Wash, and be clean?</p> <p>(14) Then he went down, and dipped himself seven times in the Jordan River, according to the saying of the man of God: and his flesh returned like the flesh of a little child, and he was clean.^a</p> <p>(15) And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Look, now I know that <i>there is</i> no God in all the earth, but in Israel: I ask you now therefore, receive a gift from your servant.</p> <p>(16) But he said, As the LORD {Jehovah} lives, before Whom I stand, I will receive none. And he {Naaman} urged him to take <i>it</i>; but he {Elisha} refused.</p> <p>(17) And Naaman said, I ask you then shall there not then, be given to your servant two mules' load of dirt? because your servant will from this time forth offer neither burnt offering nor sacrifice to other gods, but to the LORD {Jehovah} only.</p>
5:14a – Lk. 4:27	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(18) In this thing the LORD pardon thy servant, <i>that</i> when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.</p> <p>(19) And he said unto him, Go in peace. So he departed from him a little way.</p> <p>(20) But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, <i>as</i> the LORD liveth, I will run after him, and take somewhat of him.</p> <p>(21) So Gehazi followed after Naaman. And when Naaman saw <i>him</i> running after him, he lighted down from the chariot to meet him, and said, <i>Is</i> all well?</p> <p>(22) And he said, All <i>is</i> well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.</p> <p>(23) And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid <i>them</i> upon two of his servants; and they bare <i>them</i> before him.</p> <p>(24) And when he came to the tower, he took <i>them</i> from their hand, and bestowed <i>them</i> in the house: and he let the men go, and they departed.</p> <p>(25) But he went in, and stood before his master. And Elisha said unto him, Whence <i>comest thou</i>, Gehazi? And he said, Thy servant went no whither.</p>	<p>(18) May the LORD {Jehovah} pardon your servant, in this one thing <i>that</i> when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, may the LORD {Jehovah} pardon your servant in this thing.</p> <p>(19) And he said to him, Go in peace. So he departed from him a little way.</p> <p>(20) But Gehazi, the servant of Elisha the man of God, said, Indeed, my master has spared Naaman this Syrian, in not receiving at his hands that which he brought: but, <i>as</i> the LORD {Jehovah} lives, I will run after him, and take something from him.</p> <p>(21) So Gehazi followed after Naaman. And when Naaman saw <i>him</i> running after him, he climbed down from the chariot to meet him, and said, <i>Is</i> all well?</p> <p>(22) And he said, All <i>is</i> well. My master has sent me, saying, Look, even now there have come to me from mount Ephraim two young men of the sons of the prophets: I ask you to give to them, a talent of silver {about 75 lbs; 34 kg.}, and two changes of clothes.</p> <p>(23) And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of clothes, and laid <i>them</i> upon two of his servants; and they carried <i>them</i> before him.</p> <p>(24) And when he came to the tower, he took <i>them</i> from their hand, and put <i>them</i> in the house: and he let the men go, and they departed.</p> <p>(25) But he went in, and stood before his master. And Elisha said to him, Where have you <i>come from</i>, Gehazi? And he said, Your servant went nowhere.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(26) And he said unto him, Went not mine heart <i>with thee</i>, when the man turned again from his chariot to meet thee? <i>Is it</i> a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?</p> <p>(27) The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper <i>as white</i> as snow.</p> <p>Chapter 6</p> <p>(1) And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.</p> <p>(2) Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.</p> <p>(3) And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.</p> <p>(4) So he went with them. And when they came to Jordan, they cut down wood.</p> <p>(5) But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed.</p> <p>(6) And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast <i>it</i> in thither; and the iron did swim.</p> <p>(7) Therefore said he, Take <i>it</i> up to thee. And he put out his hand, and took it.</p> <p>(8) Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place <i>shall be</i> my camp.</p>	<p>(26) And he {Elisha} said to him, Did not my heart go <i>with you</i>, when the man turned again from his chariot to meet you? <i>Is it</i> a time to receive money, and to receive clothes, and olive groves, and vineyards, and sheep, and oxen, and menservants, and maidservants?</p> <p>(27) Therefore the leprosy of Naaman shall cling to you, and to your descendants forever. And he went out from his presence a leper <i>as white</i> as snow.</p> <p>Chapter 6</p> <p>(1) And the sons of the prophets said to Elisha, Look now, the place where we live with you is too small for us.</p> <p>(2) We ask you to let us go, to the Jordan River, and let each one take from there a beam, and let us build us a place there, where we may live. And he answered, Go.</p> <p>(3) And one said, I ask you to be content, and go with your servants. And he answered, I will go.</p> <p>(4) So he went with them. And when they came to the Jordan River, they cut down wood.</p> <p>(5) But as one was cutting a beam, the ax head fell into the water: and he cried, and said, Alas, master! because it was borrowed.</p> <p>(6) And the man of God said, Where did it fall? And he showed him the place. And he cut down a stick, and cast <i>it</i> in there; and the iron floated.^a</p> <p>(7) Therefore he said, Take <i>it</i> up to yourself. And he put out his hand, and took it.</p> <p>(8) Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place <i>shall be</i> my camp.</p>
6:6a – see Appendix A: Recorded Miracles in the Bible	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(9) And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.</p> <p>(10) And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.</p> <p>(11) Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?</p> <p>(12) And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.</p> <p>(13) And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, <i>he</i> is in Dothan.</p> <p>(14) Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.</p> <p>(15) And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?</p> <p>(16) And he answered, Fear not: for they that <i>be</i> with us <i>are</i> more than they that <i>be</i> with them.</p> <p>(17) And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain <i>was</i> full of horses and chariots of fire round about Elisha.</p> <p>(18) And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.</p>	<p>(9) And the man of God sent to the king of Israel, saying, Beware that you not pass such a place; because there the Syrians have come down.</p> <p>(10) And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not {just} once nor twice.</p> <p>(11) Therefore the heart of the king of Syria was greatly troubled because of this; and he called his servants, and said to them, Will you not show me which of us is for the king of Israel?</p> <p>(12) And one of his servants said, None, my lord, O king: but Elisha, the prophet who <i>is</i> in Israel, tells the king of Israel the words that you speak in your bedchamber.</p> <p>(13) And he said, Go and spy where he <i>is</i>, that I may send and fetch him. And it was told him, saying, Indeed, <i>he</i> is in Dothan.</p> <p>(14) Therefore he sent horses, and chariots, and a great army there: and they came by night, and encircled the city.</p> <p>(15) And when the servant of the man of God had risen early, and gone forth, an army had encircled the city both with horses and chariots. And his servant said to him, Alas, my master! what shall we do?</p> <p>(16) And he answered, Do not be afraid: because those who are with us <i>are</i> more than those who are with them.</p> <p>(17) And Elisha prayed, and said, LORD {Jehovah}, I ask You, open his eyes, that he may see. And the LORD {Jehovah} opened the eyes of the young man; and he saw: and, indeed, the mountain <i>was</i> full of horses and chariots of fire all around Elisha.</p> <p>(18) And when they came down to him, Elisha prayed to the LORD {Jehovah}, and said, I ask You to strike this people with blindness. And He struck them with blindness according to the word of Elisha.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(19) And Elisha said unto them, This <i>is</i> not the way, neither <i>is</i> this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.</p> <p>(20) And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these <i>men</i>, that they may see. And the LORD opened their eyes, and they saw; and, behold, <i>they were</i> in the midst of Samaria.</p> <p>(21) And the king of Israel said unto Elisha, when he saw them, My father, shall I smite <i>them</i>? shall I smite <i>them</i>?</p> <p>(22) And he answered, Thou shalt not smite <i>them</i>: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.</p> <p>(23) And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.</p> <p>(24) And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.</p> <p>(25) And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was <i>sold</i> for fourscore <i>pieces</i> of silver, and the fourth part of a cab of dove's dung for five <i>pieces</i> of silver.</p> <p>(26) And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.</p> <p>(27) And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?</p>	<p>(19) And Elisha said to them, This <i>is</i> not the way, neither <i>is</i> this the city: follow me, and I will bring you to the man whom you seek. But he led them to Samaria.</p> <p>(20) And it came to pass, when they had come into Samaria, that Elisha said, LORD {Jehovah}, open the eyes of these <i>men</i>, that they may see. And the LORD {Jehovah} opened their eyes, and they saw; and <i>they were</i> in the midst of Samaria.</p> <p>(21) And the king of Israel said to Elisha, when he saw them, My father, shall I strike <i>them</i>? shall I strike <i>them</i>?</p> <p>(22) And he answered, You shall not strike <i>them</i>: would you strike those whom you have taken captive with your sword and with your bow? set bread and water before them, that they may eat and drink, and go to their master.</p> <p>(23) And he prepared great provision for them: and when they had eaten and drank, he sent them away, and they went to their master. So the bands of Syria did not return to the land of Israel.</p> <p>(24) And it came to pass after this, that Benhadad king of Syria gathered all his army, and went up, and besieged Samaria.</p> <p>(25) And there was a great famine in Samaria: and, they besieged it, until a donkey's head was <i>sold</i> for eighty <i>pieces</i> of silver {shekel} {about 32 oz.; 912 gm.},^b and the fourth part of a cab of dove's dung {about 11 oz.; 0.31 L.} for five <i>pieces</i> of silver.</p> <p>(26) And as the king of Israel was passing by upon the wall, a woman cried to him there, saying, Help, my lord, O king.</p> <p>(27) And he said, If the LORD {Jehovah} does not help you, how shall I help you? out of the barn floor, or out of the wine press?</p>
<p>6:25b – shekel – 0.4 ounces; 11.4 grams – ¼ of a cab – about 11 ounces or 0.31 liters – a little less than a pint- 1 cab = 1/6 seah = about 1 1/3 quarts or 1.2 liters – see Appendix J: Bible Weights and Measures</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(28) And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.</p> <p>(29) So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.</p> <p>(30) And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, <i>he had</i> sackcloth within upon his flesh.</p> <p>(31) Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.</p> <p>(32) But Elisha sat in his house, and the elders sat with him; and <i>the king</i> sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: <i>is</i> not the sound of his master's feet behind him?</p> <p>(33) And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil <i>is</i> of the LORD; what should I wait for the LORD any longer?</p> <p>Chapter 7</p> <p>(1) Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time <i>shall</i> a measure of fine flour <i>be sold</i> for a shekel, and two measures of barley for a shekel, in the gate of Samaria.</p>	<p>(28) And the king said to her, What ails you? And she answered, This woman said to me, Give your son, that we may eat him today, and we will eat my son tomorrow.</p> <p>(29) So we boiled my son, and ate him: and I said to her on the next day, Give your son, that we may eat him: and she has hidden her son.</p> <p>(30) And it came to pass, when the king heard the words of the woman, that he tore his clothes; and he passed by upon the wall, and the people looked, and, saw, <i>he had</i> sackcloth within upon his flesh.</p> <p>(31) Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall remain on him this day.</p> <p>(32) But Elisha sat in his house, and the elders sat with him; and <i>the king</i> sent a man from before him: but before the messenger came to him, he said to the elders, See how this son of a murderer has sent to take away my head? look, when the messenger comes, shut the door, and hold him fast at the door: <i>are</i> not the sound of his master's feet behind him?</p> <p>(33) And while he yet talked with them, the messenger came down to him: and he said, Look, this evil <i>is</i> of the LORD {Jehovah}; why should I wait for the LORD {Jehovah} any longer?</p> <p>Chapter 7</p> <p>(1) Then Elisha said, Hear the word of the LORD {Jehovah}; <i>This is what the LORD {Jehovah} says, Tomorrow about this time a measure of fine flour {homer; cor} {about 6.25 bushels; 60 gallons; 222 liters}^a shall <i>be sold</i> for a shekel [of silver] {about 0.4 oz; 11.4 grams }, and two measures of barley for a shekel, in the gate of Samaria.</i></p>
<p>7:1a -- measure -- cor -- homer -- 6.25 bushels = 60 gallons = 222 liters -- see Appendix J: Bible Weights and Measures</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(2) Then a lord on whose hand the king leaned answered the man of God, and said, Behold, <i>if</i> the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see <i>it</i> with thine eyes, but shalt not eat thereof.</p> <p>(3) And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?</p> <p>(4) If we say, We will enter into the city, then the famine <i>is</i> in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.</p> <p>(5) And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, <i>there was</i> no man there.</p> <p>(6) For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, <i>even</i> the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.</p> <p>(7) Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it <i>was</i>, and fled for their life.</p> <p>(8) And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid <i>it</i>; and came again, and entered into another tent, and carried thence <i>also</i>, and went and hid <i>it</i>.</p>	<p>(2) Then an officer on whose hand the king leaned answered the man of God, and said, Indeed, <i>if</i> the LORD {Jehovah} would make windows in heaven, could this thing be? And he {Elisha} said, You shall see <i>it</i> with your eyes, but shall not eat of it.</p> <p>(3) And there were four leprous men at the entrance of the gate: and they said to one another, Why should we sit here until we die?</p> <p>(4) If we say, We will enter into the city, then the famine <i>is</i> in the city, and we shall die there: and if we sit still here, we will die also. Now therefore come, and let us fall to the host {army} of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.</p> <p>(5) And they rose up in the twilight, to go to the camp of the Syrians: and when they had come to the outermost part of the camp of Syria, <i>there was</i> no man there.</p> <p>(6) Because the Lord had caused the army of the Syrians to hear a noise of chariots, and a noise of horses, <i>even</i> the noise of a great army: and they said to one another, The king of Israel has hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.</p> <p>(7) Therefore they arose and fled in the twilight, and left their tents, and their horses, and their donkeys, even the camp as it <i>was</i>, and fled for their lives.</p> <p>(8) And when these lepers came to the outermost part of the camp, they went into one tent, and ate and drank, and carried from there silver, and gold, and clothing, and went and hid <i>it</i>; and came again, and entered into another tent, and carried from there <i>also</i>, and went and hid <i>it</i>.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(9) Then they said one to another, We do not well: this day <i>is</i> a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.</p> <p>(10) So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, <i>there was</i> no man there, neither voice of man, but horses tied, and asses tied, and the tents as they <i>were</i>.</p> <p>(11) And he called the porters; and they told <i>it</i> to the king's house within.</p> <p>(12) And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we <i>be</i> hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.</p> <p>(13) And one of his servants answered and said, Let <i>some</i> take, I pray thee, five of the horses that remain, which are left in the city, (behold, they <i>are</i> as all the multitude of Israel that are left in it: behold, <i>I say</i>, they <i>are</i> even as all the multitude of the Israelites that are consumed:) and let us send and see.</p> <p>(14) They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.</p> <p>(15) And they went after them unto Jordan: and, lo, all the way <i>was</i> full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.</p>	<p>(9) Then they said to one another, We are not doing well: this day <i>is</i> a day of good news, and we are holding our peace: if we stay until the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.</p> <p>(10) So they came and called to the porter {gate keeper} of the city: and they told them, saying, We came to the camp of the Syrians, and, indeed, <i>there was</i> no man there, neither voice of man, but horses tied, and donkeys tied, and the tents as they <i>were</i>.</p> <p>(11) And he called the gate keepers; and they told <i>it</i> to the king's household inside.</p> <p>(12) And the king arose in the night, and said to his servants, I will now show you what the Syrians have done to us. They know that we are hungry; therefore they have gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.</p> <p>(13) And one of his servants answered and said, I ask you let <i>some</i> take, five of the horses that remain, which are left in the city, (indeed, they <i>are</i> as all the multitude of Israel that are left in it: look, <i>I say</i>, they <i>are</i> even as all the multitude of the Israelites that are consumed:) and let us send and see.</p> <p>(14) They therefore took two chariot horses; and the king sent after the army of the Syrians, saying, Go and see.</p> <p>(15) And they went after them to the Jordan River: and, all the road <i>was</i> full of clothes and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(16) And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was <i>sold</i> for a shekel, and two measures of barley for a shekel, according to the word of the LORD.</p> <p>(17) And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.</p> <p>(18) And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:</p> <p>(19) And that lord answered the man of God, and said, Now, behold, <i>if</i> the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.</p> <p>(20) And so it fell out unto him: for the people trode upon him in the gate, and he died.</p> <p>Chapter 8</p> <p>(1) Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.</p> <p>(2) And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.</p>	<p>(16) And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour {homer; cor} {about 6.25 bushels; 60 gallons; 222 liters} was <i>sold</i> for a shekel [of silver] {about 0.4 oz; 11.4 grams}, and two measures of barley for a shekel, according to the word of the LORD {Jehovah}.^b</p> <p>(17) And the king appointed the officer on whose hand he leaned to have the charge of the gate: and the people trampled him in the gate, and he died, as the man of God had said, who spoke when the king came down to him.</p> <p>(18) And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be tomorrow about this time in the gate of Samaria:</p> <p>(19) And that officer answered the man of God, and said, Now, look, <i>if</i> the LORD {Jehovah} should make windows in heaven, could such a thing be? And he said, Indeed, you shall see it with your eyes, but shall not eat of it.^c</p> <p>(20) And so it happened to him: because the people trampled him in the gate, and he died.</p> <p>Chapter 8</p> <p>(1) Then Elisha spoke to the woman, whose son he had restored to life, saying, Arise, and go both you and your household, and live wherever you can live: because the LORD {Jehovah} has called for a famine; and it shall also come upon the land seven years.</p> <p>(2) And the woman arose, and did according to the saying of the man of God: and she went with her household, and lived in the land of the Philistines seven years.</p>
<p>7:16b – II Ki. 7:1 7:19c – II Ki. 7:2</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(3) And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.</p> <p>(4) And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.</p> <p>(5) And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this <i>is</i> the woman, and this <i>is</i> her son, whom Elisha restored to life.</p> <p>(6) And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that <i>was</i> hers, and all the fruits of the field since the day that she left the land, even until now.</p> <p>(7) And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.</p> <p>(8) And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?</p> <p>(9) So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?</p>	<p>(3) And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry to the king for her house and for her land.</p> <p>(4) And the king talked with Gehazi the servant of the man of God, saying, I ask you, Tell me, all the great things that Elisha has done.</p> <p>(5) And it came to pass, as he was telling the king how he had restored a dead body to life, that, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this <i>is</i> the woman, and this <i>is</i> her son, whom Elisha restored to life.</p> <p>(6) And when the king asked the woman, she told him. So the king appointed to her a certain officer, saying, Restore all that <i>was</i> hers, and all the fruits of the field since the day that she left the land, even until now.</p> <p>(7) And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God has come here.</p> <p>(8) And the king said to Hazael, Take a present in your hand, and go, meet the man of God, and inquire of the LORD {Jehovah} by him, saying, Shall I recover of this disease?</p> <p>(9) So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' loads, and came and stood before him, and said, Your son Benhadad king of Syria has sent me to you, saying, Shall I recover of this disease?</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(18) And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.</p> <p>(19) Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, <i>and</i> to his children.</p> <p>(20) In his days Edom revolted from under the hand of Judah, and made a king over themselves.</p> <p>(21) So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.</p> <p>(22) Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.</p> <p>(23) And the rest of the acts of Joram, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(24) And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.</p> <p>(25) In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.</p> <p>(26) Two and twenty years old <i>was</i> Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name <i>was</i> Athaliah, the daughter of Omri king of Israel.</p>	<p>(18) And he walked in the way of the kings of Israel, as the house of Ahab had done: because the daughter of Ahab was his wife: and he did evil in the sight of the LORD {Jehovah}.</p> <p>(19) Yet the LORD {Jehovah} would not destroy Judah for David His servant's sake, as He promised him to give him always a light, <i>and</i> to his children.</p> <p>(20) In his days Edom revolted from under the hand of Judah, and made a king over themselves.^c</p> <p>(21) So Joram went over to Zair, and all the chariots with him: and he rose by night, and struck the Edomites who surrounded him, and the captains of the chariots: and the people fled into their tents.</p> <p>(22) Yet Edom revolted from under the hand of Judah to this day. Then Libnah revolted at the same time.</p> <p>(23) And the rest of the acts of Joram, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(24) And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his place.*</p> <p>(25) Ahaziah the son of Jehoram king of Judah began to reign in the twelfth year of Joram the son of Ahab king of Israel {3232 A.H./C-810 B.C.}.^d</p> <p>(26) Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem. And his mother's name <i>was</i> Athaliah, the daughter {granddaughter} of Omri king of Israel.^e</p>
<p>8:20c – II Chr. 21:10 8:25d – II Chr. 22:1 8:26e – daughter – actually granddaughter of Omri – see note on II Chr. 22:2</p> <p>Jehoram's death; Ahaziah becomes sole king over Judah [*3232 A.H./C-810 B.C.]</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(27) And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as <i>did</i> the house of Ahab: for he <i>was</i> the son in law of the house of Ahab.</p> <p>(28) And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramothgilead; and the Syrians wounded Joram.</p> <p>(29) And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.</p> <p>Chapter 9</p> <p>(1) And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead:</p> <p>(2) And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;</p> <p>(3) Then take the box of oil, and pour <i>it</i> on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.</p> <p>(4) So the young man, <i>even</i> the young man the prophet, went to Ramothgilead.</p> <p>(5) And when he came, behold, the captains of the host <i>were</i> sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.</p>	<p>(27) And he walked in the ways of the house of Ahab, and did evil in the sight of the LORD {Jehovah}, as the house of Ahab had done: because he <i>was</i> the son-in-law of the house of Ahab.</p> <p>(28) And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramothgilead; and the Syrians wounded Joram.</p> <p>(29) And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.^f</p> <p>Chapter 9</p> <p>(1) And Elisha the prophet called one of the children of the prophets, and said to him, Put your belt on, and take this box of oil in your hand, and go to Ramothgilead:</p> <p>(2) And when you come there, seek out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and cause him to rise up from among his brothers, and carry him to an inner room;</p> <p>(3) Then take the box of oil, and pour <i>it</i> on his head, and say, This is what the LORD {Jehovah} says, I have anointed you king over Israel. Then open the door, and flee, and do not delay.</p> <p>(4) So the young man, <i>even</i> the young man the prophet, went to Ramothgilead.</p> <p>(5) And when he came, the captains of the army <i>were</i> sitting; and he said, I have an errand for you, O captain. And Jehu said, To which of us? And he said, To you, O captain.</p>
8:29f – II Chr. 22:6	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(6) And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, <i>even</i> over Israel.</p> <p>(7) And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.</p> <p>(8) For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:</p> <p>(9) And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah:</p> <p>(10) And the dogs shall eat Jezebel in the portion of Jezreel, and <i>there shall be</i> none to bury <i>her</i>. And he opened the door, and fled.</p> <p>(11) Then Jehu came forth to the servants of his lord: and <i>one</i> said unto him, <i>Is</i> all well? wherefore came this mad <i>fellow</i> to thee? And he said unto them, Ye know the man, and his communication.</p> <p>(12) And they said, <i>It is</i> false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.</p> <p>(13) Then they hasted, and took every man his garment, and put <i>it</i> under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.</p> <p>(14) So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria.</p>	<p>(6) And he arose, and went into the house; and he poured the oil on his head, and said to him, This is what the LORD {Jehovah} God of Israel says, I have anointed you king over the people of the LORD {Jehovah}, <i>even</i> over Israel.</p> <p>(7) And you shall strike the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD {Jehovah}, at the hand of Jezebel.</p> <p>(8) Because the whole house of Ahab shall perish: and I will cut off from Ahab all males, and everyone who is shut up and left in Israel:</p> <p>(9) And I will make the house of Ahab like the house of Jeroboam the son of Nebat,^a and like the house of Baasha the son of Ahijah:^b</p> <p>(10) And the dogs shall eat Jezebel in the portion of Jezreel, and <i>there shall be</i> no one to bury <i>her</i>.^c And he opened the door, and fled.</p> <p>(11) Then Jehu came forth to the servants of his lord: and <i>one</i> said to him, <i>Is</i> all well? why did this mad <i>fellow</i> come to you? And he said to them, You know the man, and his communication.</p> <p>(12) And they said, No we don't; tell us now. And he said, This is what he spoke to me, saying, This is what the LORD {Jehovah} says, I have anointed you king over Israel.</p> <p>(13) Then every man quickly took his clothes, and put <i>it</i> under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.</p> <p>(14) So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria.</p>
<p>9:9a – I Ki. 15:29 9:9b – I Ki. 16:12 9:10c – II Ki. 9:36</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(15) But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, <i>then</i> let none go forth <i>nor</i> escape out of the city to go to tell <i>it</i> in Jezreel.</p> <p>(16) So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.</p> <p>(17) And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, <i>Is it peace?</i></p> <p>(18) So there went one on horseback to meet him, and said, Thus saith the king, <i>Is it peace?</i> And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.</p> <p>(19) Then he sent out a second on horseback, which came to them, and said, Thus saith the king, <i>Is it peace?</i> And Jehu answered, What hast thou to do with peace? turn thee behind me.</p> <p>(20) And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.</p> <p>(21) And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.</p>	<p>(15) But king Joram had returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it is your mind, <i>then</i> let no one go forth <i>nor</i> escape out of the city to go to tell <i>it</i> in Jezreel.</p> <p>(16) So Jehu rode in a chariot, and went to Jezreel; because Joram lay there. And Ahaziah king of Judah had come down to see Joram.</p> <p>(17) And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, <i>Is it peace?</i></p> <p>(18) So there went one on horseback to meet him, and said, This is what the king asks, <i>Is it peace?</i> And Jehu said, What do you have to do with peace? turn behind me. And the watchman told, saying, The messenger came to them, but he does not return.</p> <p>(19) Then he sent out a second on horseback, which came to them, and said, This is what the king asks, <i>Is it peace?</i> And Jehu answered, What do you have to do with peace? turn behind me.</p> <p>(20) And the watchman told, saying, He came even to them, and does not return: and the driving is like the driving of Jehu the son of Nimshi; because he drives furiously.</p> <p>(21) And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(30) And when Jehu was come to Jezreel, Jezebel heard <i>of it</i>; and she painted her face, and tired her head, and looked out at a window.</p> <p>(31) And as Jehu entered in at the gate, she said, <i>Had</i> Zimri peace, who slew his master?</p> <p>(32) And he lifted up his face to the window, and said, Who <i>is</i> on my side? who? And there looked out to him two <i>or</i> three eunuchs.</p> <p>(33) And he said, Throw her down. So they threw her down: and <i>some</i> of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.</p> <p>(34) And when he was come in, he did eat and drink, and said, Go, see now this cursed <i>woman</i>, and bury her: for she <i>is</i> a king's daughter.</p> <p>(35) And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of <i>her</i> hands.</p> <p>(36) Wherefore they came again, and told him. And he said, This <i>is</i> the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:</p> <p>(37) And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This <i>is</i> Jezebel.</p> <p>Chapter 10 (1) And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's <i>children</i>, saying,</p>	<p>(30) And when Jehu had come to Jezreel, Jezebel heard <i>of it</i>; and she painted her face, and adorned her head,^e and looked out at a window.</p> <p>(31) And as Jehu entered in at the gate, she said, Did Zimri who killed his master have peace?</p> <p>(32) And he lifted up his face to the window, and said, Who <i>is</i> on my side? who? And two <i>or</i> three eunuchs looked out to him.</p> <p>(33) And he said, Throw her down. So they threw her down: and <i>some</i> of her blood was sprinkled on the wall, and on the horses: and he trampled her under foot.</p> <p>(34) And when he had come in, he ate and drank, and said, Go, see now this cursed <i>woman</i>, and bury her: because she <i>is</i> a king's daughter.</p> <p>(35) And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of <i>her</i> hands.</p> <p>(36) Therefore they came again, and told him. And he said, This <i>is</i> the word of the LORD {Jehovah}, which He spoke by His servant Elijah the Tishbite, saying, <i>In the portion of Jezreel shall dogs eat the flesh of Jezebel:</i>^f</p> <p>(37) And the dead body of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This <i>is</i> Jezebel.</p> <p>Chapter 10 (1) And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, to the rulers of Jezreel, to the elders, and to those who brought up Ahab's <i>children</i>, saying,</p>
<p>9:30e – adorned her head – possibly put on ear rings or jewels or crown 9:36f – I Ki. 21:23; II Ki. 9:10</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(2) Now as soon as this letter cometh to you, seeing your master's sons <i>are</i> with you, and <i>there are</i> with you chariots and horses, a fenced city also, and armour;</p> <p>(3) Look even out the best and meetest of your master's sons, and set <i>him</i> on his father's throne, and fight for your master's house.</p> <p>(4) But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?</p> <p>(5) And he that <i>was</i> over the house, and he that <i>was</i> over the city, the elders also, and the bringers up <i>of the children</i>, sent to Jehu, saying, <i>We are</i> thy servants, and will do all that thou shalt bid us; we will not make any king: do thou <i>that which is</i> good in thine eyes.</p> <p>(6) Then he wrote a letter the second time to them, saying, If ye <i>be</i> mine, and <i>if</i> ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, <i>being</i> seventy persons, <i>were</i> with the great men of the city, which brought them up.</p> <p>(7) And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him <i>them</i> to Jezreel.</p> <p>(8) And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.</p> <p>(9) And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye <i>be</i> righteous: behold, I conspired against my master, and slew him: but who slew all these?</p>	<p>(2) Now as soon as this letter comes to you, since your master's sons <i>are</i> with you, and <i>there are</i> with you chariots and horses, a fenced city also, and armor;</p> <p>(3) Seek out the best and fit of your master's sons, and set <i>him</i> on his father's throne, and fight for your master's house.</p> <p>(4) But they were exceedingly afraid, and said, Look, two kings could not stand before him: how then shall we stand?</p> <p>(5) And he who <i>was</i> over the house, and he who <i>was</i> over the city, the elders also, and those who brought up <i>of the children</i>, sent to Jehu, saying, <i>We are</i> your servants, and will do what you tell us; we will not make any king: You do <i>that which is</i> good in your eyes.</p> <p>(6) Then he wrote a letter the second time to them, saying, If you <i>are</i> mine, and <i>if</i> you will listen to my voice, take the heads of the men your master's sons, and come to me to Jezreel by tomorrow this time. Now the king's sons, <i>were</i> seventy persons, <i>were</i> with the great men of the city, who brought them up.</p> <p>(7) And it came to pass, when the letter came to them, that they took the king's sons, and killed seventy persons, and put their heads in baskets, and sent him <i>them</i> to Jezreel.</p> <p>(8) And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay them in two piles at the entrance of the gate until the morning.</p> <p>(9) And it came to pass in the morning, that he went out, and stood, and said to all the people, <i>Be</i> righteous: I conspired against my master, and killed him: but who killed all these?</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(10) Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done <i>that</i> which he spake by his servant Elijah.</p> <p>(11) So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.</p> <p>(12) And he arose and departed, and came to Samaria. <i>And</i> as he <i>was</i> at the shearing house in the way,</p> <p>(13) Jehu met with the brethren of Ahaziah king of Judah, and said, Who <i>are</i> ye? And they answered, We <i>are</i> the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.</p> <p>(14) And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, <i>even</i> two and forty men; neither left he any of them.</p> <p>(15) And when he was departed thence, he lighted on Jehonadab the son of Rechab <i>coming</i> to meet him: and he saluted him, and said to him, Is thine heart right, as my heart <i>is</i> with thy heart? And Jehonadab answered, It is. If it be, give <i>me</i> thine hand. And he gave <i>him</i> his hand; and he took him up to him into the chariot.</p> <p>(16) And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.</p> <p>(17) And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.</p>	<p>(10) Know now that nothing of the word of the Lord {Jehovah} shall fall to the earth, which the LORD {Jehovah} spoke concerning the house of Ahab: because the LORD {Jehovah} has done <i>that</i> which He spoke by His servant Elijah.^a</p> <p>(11) So Jehu killed all who remained of the house of Ahab in Jezreel, and all his great men, and his relatives, and his priests, until he left him no one remaining.</p> <p>(12) And he arose and departed, and came to Samaria. <i>And</i> as he <i>was</i> at the shearing house in the way,</p> <p>(13) Jehu met with the brothers of Ahaziah king of Judah, and said, Who <i>are</i> you? And they answered, We <i>are</i> the brothers of Ahaziah; and we are going down to greet the children of the king and the children of the queen.</p> <p>(14) And he said, Take them alive. And they took them alive, and killed them at the pit of the shearing house, <i>even</i> forty-two men; neither did he leave any of them {alive}.</p> <p>(15) And when he had departed from there, he came upon Jehonadab the son of Rechab <i>coming</i> to meet him: and he greeted him, and said to him, Is your heart right, as my heart <i>is</i> with your heart? And Jehonadab answered, It is. If it is, give <i>me</i> your hand. And he gave <i>him</i> his hand; and he took him up to him into the chariot.</p> <p>(16) And he said, Come with me, and see my zeal for the LORD {Jehovah}. So they made him ride in his chariot.</p> <p>(17) And when he came to Samaria, he killed all that remained to Ahab in Samaria, until he had destroyed him, according to the saying of the LORD {Jehovah}, which He spoke to Elijah.^a</p>
10:10,17a – I Ki. 21:21-22; II Ki. 9:8	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(18) And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; <i>but</i> Jehu shall serve him much.</p> <p>(19) Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice <i>to do</i> to Baal; whosoever shall be wanting, he shall not live. But Jehu did <i>it</i> in subtilty, to the intent that he might destroy the worshippers of Baal.</p> <p>(20) And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed <i>it</i>.</p> <p>(21) And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.</p> <p>(22) And he said unto him that <i>was</i> over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.</p> <p>(23) And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.</p> <p>(24) And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, <i>If</i> any of the men whom I have brought into your hands escape, <i>he that letteth him go</i>, his life <i>shall be</i> for the life of him.</p> <p>(25) And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, <i>and</i> slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast <i>them</i> out, and went to the city of the house of Baal.</p>	<p>(18) And Jehu gathered all the people together, and said to them, Ahab served Baal a little; <i>but</i> Jehu shall serve him much.</p> <p>(19) Now therefore call to me all the prophets of Baal, all his servants, and all his priests; let no one be lacking: because I have a great sacrifice <i>to do</i> to Baal; whoever shall be missing, he shall not live. But Jehu did <i>it</i> deceitfully, to the intent that he might destroy the worshipers of Baal.</p> <p>(20) And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed <i>it</i>.</p> <p>(21) And Jehu sent through all Israel: and all the worshipers of Baal came, so that there was not a man left who did not come. And they came into the house of Baal; and the house of Baal was full from one end to another.</p> <p>(22) And he said to him who <i>was</i> over the robe-room, Bring forth robes for all the worshipers of Baal. And he brought them robes.</p> <p>(23) And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said to the worshipers of Baal, Search, and look that there are here with you no one of the servants of the LORD {Jehovah}, but the worshipers of Baal only.</p> <p>(24) And when they went in to offer sacrifices and burnt offerings, Jehu appointed eighty men outside, and said, <i>If</i> any of the men whom I have brought into your hands escape, <i>he who lets him go</i>, his life <i>shall be</i> for the life of him.</p> <p>(25) And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, <i>and</i> kill them; let no one come forth. And they struck them with the edge of the sword; and the guard and the captains cast <i>them</i> out, and went to the city of the house of Baal.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(26) And they brought forth the images out of the house of Baal, and burned them.</p> <p>(27) And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.</p> <p>(28) Thus Jehu destroyed Baal out of Israel.</p> <p>(29) Howbeit <i>from</i> the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, <i>to wit</i>, the golden calves that <i>were</i> in Bethel, and that <i>were</i> in Dan.</p> <p>(30) And the LORD said unto Jehu, Because thou hast done well in executing <i>that which is</i> right in mine eyes, <i>and</i> hast done unto the house of Ahab according to all that <i>was</i> in mine heart, thy children of the fourth <i>generation</i> shall sit on the throne of Israel.</p> <p>(31) But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.</p> <p>(32) In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;</p> <p>(33) From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which <i>is</i> by the river Arnon, even Gilead and Bashan.</p> <p>(34) Now the rest of the acts of Jehu, and all that he did, and all his might, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(35) And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.</p> <p>(36) And the time that Jehu reigned over Israel in Samaria <i>was</i> twenty and eight years.</p>	<p>(26) And they brought forth the images out of the house of Baal, and burned them.</p> <p>(27) And they broke down the image of Baal, and broke down the house of Baal, and made it an outhouse to this day.</p> <p>(28) So Jehu destroyed Baal out of Israel.</p> <p>(29) However <i>from</i> the sins of Jeroboam the son of Nebat, who caused Israel to sin, Jehu did not depart from after them, that is, the golden calves that <i>were</i> in Bethel, and that <i>were</i> in Dan.</p> <p>(30) And the LORD {Jehovah} said to Jehu, <i>Because you have done well in executing that which is right in My eyes, and have done to the house of Ahab according to all that was in My heart, your children of the fourth generation shall sit on the throne of Israel.</i></p> <p>(31) But Jehu did not take heed to walk in the law of the LORD {Jehovah} God of Israel with all his heart: because he did not depart from the sins of Jeroboam, who caused Israel to sin.</p> <p>(32) In those days the LORD {Jehovah} began to cut Israel short: and Hazael struck them in all the coasts of Israel;</p> <p>(33) From the Jordan River eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which <i>is</i> by the river Arnon, even Gilead and Bashan.</p> <p>(34) Now the rest of the acts of Jehu, and all that he did, and all his might, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(35) And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his place {3261 A.H./C- 781 B.C.}.*</p> <p>(36) And the time that Jehu reigned over Israel in Samaria <i>was</i> twenty-eight years.</p>
<p>28th year of Jehu; Jehu dies; Jehoahaz his son reigns over Israel [*3261 A.H./C- 781 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>Chapter 11</p> <p>(1) And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.</p> <p>(2) But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons <i>which were</i> slain; and they hid him, <i>even</i> him and his nurse, in the bedchamber from Athaliah, so that he was not slain.</p> <p>(3) And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.</p> <p>(4) And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.</p> <p>(5) And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;</p> <p>(6) And a third part <i>shall be</i> at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.</p> <p>(7) And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.</p> <p>(8) And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.</p>	<p>Chapter 11</p> <p>(1) And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal children.</p> <p>(2) But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons <i>who were</i> killed; and they hid him, <i>even</i> him and his nurse, in the bedchamber from Athaliah, so that he was not killed.^a</p> <p>(3) And he was hidden from her in the house {temple} of the LORD {Jehovah} six years. And Athaliah reigned over the land.</p> <p>(4) And the seventh year {of Jehu king of Israel} {3239 A.H./C-803 B.C.} Jehoiada {the priest} sent and called for the rulers over hundreds, with the captains and the guard, and brought them to himself into the house {temple} of the LORD {Jehovah}, and made a covenant with them, and took an oath of them in the house {temple} of the LORD {Jehovah}, and showed them the king's son.</p> <p>(5) And he commanded them, saying, This is the thing that you shall do; A third part of you that enter in on the sabbath {Saturday} shall keep watch over the king's house;</p> <p>(6) And a third part <i>shall be</i> at the gate of Sur; and a third part at the gate behind the guard: so shall you keep the watch of the house, that it not be broken down.</p> <p>(7) And two parts of all you that go forth on the sabbath {Saturday}, even they shall keep the watch of the house {temple} of the LORD {Jehovah} about the king.</p> <p>(8) And you shall surround the king, every man with his weapons in his hand: and anyone who comes near the king, let him be killed: and be with the king as he goes out and as he comes in.</p>
11:2a – II Ki. 11:21; 12:1; II Chr. 22:11	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(9) And the captains over the hundreds did according to all <i>things</i> that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.</p> <p>(10) And to the captains over hundreds did the priest give king David's spears and shields, that <i>were</i> in the temple of the LORD.</p> <p>(11) And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, <i>along</i> by the altar and the temple.</p> <p>(12) And he brought forth the king's son, and put the crown upon him, and <i>gave him</i> the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.</p> <p>(13) And when Athaliah heard the noise of the guard <i>and</i> of the people, she came to the people into the temple of the LORD.</p> <p>(14) And when she looked, behold, the king stood by a pillar, as the manner <i>was</i>, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.</p> <p>(15) But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.</p> <p>(16) And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.</p>	<p>(9) And the captains over the hundreds did according to all <i>things</i> that Jehoiada the priest commanded: and every man took his men who were to come in on the sabbath {Saturday}, with those who should go out on the sabbath {Saturday}, and came to Jehoiada the priest.</p> <p>(10) And to the captains over hundreds the priest gave king David's spears and shields, that <i>were</i> in the temple of the LORD {Jehovah}.</p> <p>(11) And the guard stood, every man with his weapons in his hand, all around the king, from the right corner of the temple to the left corner of the temple, <i>along</i> by the altar and the temple.</p> <p>(12) And he brought forth the king's son, and put the crown upon him, and <i>gave him</i> the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.</p> <p>(13) And when Athaliah heard the noise of the guard <i>and</i> of the people, she came to the people into the temple of the LORD {Jehovah}.</p> <p>(14) And when she looked, the king stood by a pillar, as the custom <i>was</i>, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah tore her clothes, and cried, Treason, Treason.</p> <p>(15) But Jehoiada the priest commanded the captains of the hundreds, the officers of the host {army}, and said to them, Take her forth outside the temple: and everyone who follows her kill with the sword. Because the priest had said, Let her not be killed in the house {temple} of the LORD {Jehovah}.</p> <p>(16) And they laid hands on her; and she went by the roadway by the which the horses came into the king's house: and there she was killed.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(17) And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD'S people; between the king also and the people.</p> <p>(18) And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.</p> <p>(19) And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.</p> <p>(20) And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword <i>beside</i> the king's house.</p> <p>(21) Seven years old <i>was</i> Jehoash when he began to reign.</p> <p>Chapter 12</p> <p>(1) In the seventh year of JehuJehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name <i>was</i> Zibiah of Beersheba.</p> <p>(2) And Jehoash did <i>that which was</i> right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.</p> <p>(3) But the high places were not taken away: the people still sacrificed and burnt incense in the high places.</p>	<p>(17) And Jehoiada made a covenant between the LORD {Jehovah} and the king and the people, that they should be the LORD's {Jehovah's} people; between the king also and the people.</p> <p>(18) And all the people of the land went into the house of Baal, and broke it down; his altars and his images they broke in pieces thoroughly, and killed Mattan the priest of Baal before the altars. And the priest appointed officers over the house {temple} of the LORD {Jehovah}.</p> <p>(19) And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house {temple} of the LORD {Jehovah}, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.</p> <p>(20) And all the people of the land rejoiced, and the city was in quiet: and they killed Athaliah with the sword <i>beside</i> the king's house.</p> <p>(21) Jehoash was seven years old when he began to reign {over Judah} {3239 A.H./C- 803 B.C.}.^{b*}</p> <p>Chapter 12</p> <p>(1) In the seventh year of Jehu {3239 A.H./C- 803 B.C.} Jehoash began to reign;^{**} and he reigned forty years in Jerusalem. And his mother's name <i>was</i> Zibiah of Beersheba.^a</p> <p>(2) And Jehoash did <i>that which was</i> right in the sight of the LORD {Jehovah} all his days in which Jehoiada the priest instructed him.</p> <p>(3) But the high places were not taken away: the people still sacrificed and burnt incense in the high places.</p>
<p>11:21b – II Chr. 22:11 12:1a – II Chr. 22:11; 25:1</p> <p>7th year of Jehu king of Israel; Jehoash begins reign over Judah [*3239 A.H./C- 803 B.C.] – see Appendix G: World Time Line of Biblical History 7th year of Jehu king of Israel; Jehoash begins reign over Judah [**3239 A.H./C- 803 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(4) And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, <i>even</i> the money of every one that passeth <i>the account</i>, the money that every man is set at, <i>and</i> all the money that cometh into any man's heart to bring into the house of the LORD,</p> <p>(5) Let the priests take <i>it</i> to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.</p> <p>(6) But it was <i>so, that</i> in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.</p> <p>(7) Then king Jehoash called for Jehoiada the priest, and the <i>other</i> priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no <i>more</i> money of your acquaintance, but deliver it for the breaches of the house.</p> <p>(8) And the priests consented to receive no <i>more</i> money of the people, neither to repair the breaches of the house.</p> <p>(9) But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money <i>that was</i> brought into the house of the LORD.</p> <p>(10) And it was <i>so</i>, when they saw that <i>there was</i> much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.</p>	<p>(4) And Jehoash said to the priests, All the money of the dedicated things that is brought into the house {temple} of the LORD {Jehovah}, <i>even</i> the money of everyone that passes <i>the account</i>, the money that every man is set at, <i>and</i> all the money that comes into any man's heart to bring into the house {temple} of the LORD {Jehovah},</p> <p>(5) Let the priests take <i>it</i> to themselves, every man of his acquaintance: and let them repair the damage of the house {temple}, wherever any damage shall be found.</p> <p>(6) But it was, <i>that</i> in the twenty-third year of king Jehoash {3261 A.H./C- 781 B.C.}* the priests had not repaired the damages of the house {temple}.</p> <p>(7) Then king Jehoash called for Jehoiada the priest, and the <i>other</i> priests, and said to them, Why have you not repaired the damages of the house {temple}? now therefore receive no <i>more</i> money of your acquaintance, but deliver it for the damages of the house {temple}.</p> <p>(8) And the priests consented to receive no <i>more</i> money from the people, neither to repair the damages of the house {temple}.</p> <p>(9) But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one enters into the house of the LORD {Jehovah}: and the priests who kept the door put in it all the money <i>that was</i> brought into the house of the LORD {Jehovah}.</p> <p>(10) And it was, when they saw that <i>there was</i> much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and counted the money that was found in the house of the LORD {Jehovah}.</p>
<p>Twenty-third year of king Jehoash – repairs made to the temple [*3261 A.H./C- 781 B.C.]</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(11) And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD,</p> <p>(12) And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair <i>it</i>.</p> <p>(13) Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money <i>that was</i> brought into the house of the LORD:</p> <p>(14) But they gave that to the workmen, and repaired therewith the house of the LORD.</p> <p>(15) Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.</p> <p>(16) The trespass money and sin money was not brought into the house of the LORD: it was the priests'.</p> <p>(17) Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.</p> <p>(18) And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold <i>that was</i> found in the treasures of the house of the LORD, and in the king's house, and sent <i>it</i> to Hazael king of Syria: and he went away from Jerusalem.</p>	<p>(11) And they gave the money, being counted, into the hands of those who did the work, who had the oversight of the house {temple} of the LORD {Jehovah}: and they laid it out to the carpenters and builders, who did the work on the house {temple} of the LORD {Jehovah},</p> <p>(12) And to masons, and stone cutters, and to buy timber and cut stone to repair the damage of the house of the LORD {Jehovah}, and for all that was laid out for the house {temple} to repair <i>it</i>.</p> <p>(13) However there were not made for the house {temple} of the LORD {Jehovah} bowls of silver, snuffers, wash bowls, trumpets, any vessels of gold, or vessels of silver, of the money <i>that was</i> brought into the house of the LORD {Jehovah}:</p> <p>(14) But they gave that to the workmen, and repaired the house {temple} of the LORD {Jehovah} with it.</p> <p>(15) Furthermore they did not reckon with the men, into whose hand they delivered the money to be paid on workmen: because they dealt faithfully.</p> <p>(16) The trespass money and sin money was not brought into the house {temple} of the LORD {Jehovah}: it was the priests'.</p> <p>(17) Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.</p> <p>(18) And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold <i>that was</i> found in the treasures of the house {temple} of the LORD {Jehovah}, and in the king's house, and sent <i>it</i> to Hazael king of Syria: and he went away from Jerusalem.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(19) And the rest of the acts of Joash, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(20) And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.</p> <p>(21) For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.</p> <p>Chapter 13</p> <p>(1) In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, <i>and reigned</i> seventeen years.</p> <p>(2) And he did <i>that which was</i> evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.</p> <p>(3) And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, <i>all their</i> days.</p> <p>(4) And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.</p> <p>(5) (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.</p>	<p>(19) And the rest of the acts of Joash,^c and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(20) And his servants arose, and made a conspiracy, and killed Joash in the house of Millo, which goes down to Silla.</p> <p>(21) Because Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, struck him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his place.</p> <p>Chapter 13</p> <p>(1) In the twenty-third year of Joash the son of Ahaziah king of Judah {3261 A.H./C- 781 B.C.},^a Jehoahaz the son of Jehu began to reign over Israel in Samaria, <i>and reigned</i> seventeen years.</p> <p>(2) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah}, and followed the sins of Jeroboam the son of Nebat, who caused Israel to sin; he did not depart from it.</p> <p>(3) And the anger of the LORD {Jehovah} was kindled against Israel, and He delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, <i>all their</i> days.</p> <p>(4) And Jehoahaz sought the LORD {Jehovah}, and the LORD {Jehovah} listened to him: because He saw the oppression of Israel, because the king of Syria oppressed them.</p> <p>(5) (And the LORD {Jehovah} gave Israel a savior, so that they went out from under the hand of the Syrians: and the children of Israel lived in their tents, as before.</p>
<p>12:19c – Joash – alternate spelling of Jehoash 13:1a - 23rd year of Joash king of Judah; Jehoahaz begins reign over Israel [3261 A.H./C- 781 B.C.] - see Appendix G: World Time Line of Biblical History</p> <p>23rd year of Joash king of Judah; Jehoahaz begins reign over Israel [*3261 A.H./C- 781 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(6) Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, <i>but</i> walked therein: and there remained the grove also in Samaria.)</p> <p>(7) Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.</p> <p>(8) Now the rest of the acts of Jehoahaz, and all that he did, and his might, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(9) And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.</p> <p>(10) In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, <i>and reigned</i> sixteen years.</p> <p>(11) And he did <i>that which was</i> evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: <i>but</i> he walked therein.</p> <p>(12) And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(13) And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.</p> <p>(14) Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.</p>	<p>(6) Nevertheless they did not depart from the sins of the house of Jeroboam, who caused Israel to sin, <i>but</i> walked in them: and there remained the grove also in Samaria.)</p> <p>(7) Neither did He leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; because the king of Syria had destroyed them, and had made them like the dust by threshing.</p> <p>(8) Now the rest of the acts of Jehoahaz, and all that he did, and his might, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(9) And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his place.</p> <p>(10) In the thirty-seventh year of Joash king of Judah {3275 A.H./C-767 B.C.},* Jehoash the son of Jehoahaz began to reign over Israel in Samaria, <i>and reigned</i> sixteen years.</p> <p>(11) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah}; he did not depart from all the sins of Jeroboam the son of Nebat, who caused Israel sin: <i>but</i> he walked in them.</p> <p>(12) And the rest of the acts of Joash, and all that he did, and his might with which he fought against Amaziah king of Judah, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(13) And Joash slept with his fathers {3293 A.H./C-749 B.C.}; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.</p> <p>(14) Now Elisha had fallen sick of his sickness of which he died. And Joash the king of Israel came down to him, and wept over his face, and said, O my father, my father, the chariot of Israel, and its horsemen.</p>
<p>37th year of Joash king of Judah; Jehoahaz begins co-reign with his father Jehoahaz over Israel [*3275 A.H./C- 767 B.C.]</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(15) And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.</p> <p>(16) And he said to the king of Israel, Put thine hand upon the bow. And he put his hand <i>upon it</i>: and Elisha put his hands upon the king's hands.</p> <p>(17) And he said, Open the window eastward. And he opened <i>it</i>. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed <i>them</i>.</p> <p>(18) And he said, Take the arrows. And he took <i>them</i>. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.</p> <p>(19) And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed <i>it</i>: whereas now thou shalt smite Syria <i>but</i> thrice.</p> <p>(20) And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.</p> <p>(21) And it came to pass, as they were burying a man, that, behold, they spied a band <i>of men</i>; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.</p> <p>(22) But Hazael king of Syria oppressed Israel all the days of Jehoahaz.</p> <p>(23) And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.</p>	<p>(15) And Elisha said to him, Take bow and arrows. And he took to himself bow and arrows.</p> <p>(16) And he said to the king of Israel, Put your hand upon the bow. And he put his hand <i>upon it</i>: and Elisha put his hands upon the king's hands.</p> <p>(17) And he said, Open the window eastward. And he opened <i>it</i>. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's {Jehovah's} deliverance, and the arrow of deliverance from Syria: because you shall strike the Syrians in Aphek, until you have consumed <i>them</i>.</p> <p>(18) And he said, Take the arrows. And he took <i>them</i>. And he said to the king of Israel, Strike the ground. And he struck three times, and stopped.</p> <p>(19) And the man of God was angry with him, and said, You should have stricken five or six times; then you would have stricken Syria until you had consumed <i>it</i>: since now you shall strike Syria <i>but</i> three times.</p> <p>(20) And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.</p> <p>(21) And it came to pass, as they were burying a man, that, they saw a group <i>of men</i>; and they cast the man into the tomb of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.</p> <p>(22) But Hazael king of Syria oppressed Israel all the days of Jehoahaz.</p> <p>(23) And the LORD {Jehovah} was gracious to them, and had compassion on them, and had respect towards them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither did He cast them from His presence as yet.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(24) So Hazael king of Syria died; and Benhadad his son reigned in his stead.</p> <p>(25) And Jehoash the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.</p> <p>Chapter 14</p> <p>(1) In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.</p> <p>(2) He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name <i>was</i> Jehoaddan of Jerusalem.</p> <p>(3) And he did <i>that which was</i> right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.</p> <p>(4) Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.</p> <p>(5) And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.</p> <p>(6) But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.</p>	<p>(24) So Hazael king of Syria died; and Benhadad his son reigned in his place.</p> <p>(25) And Jehoash the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times Joash beat him, and recovered the cities of Israel.</p> <p>Chapter 14</p> <p>(1) In the second year of Joash son of Jehoahaz king of Israel, Amaziah the son of Joash king of Judah reigned {3279 A.H./C- 763 B.C.}.*</p> <p>(2) He was twenty-five years old when he began to reign, and reigned twenty-nine years in Jerusalem. And his mother's name <i>was</i> Jehoaddan of Jerusalem.^a</p> <p>(3) And he did <i>that which was</i> right in the sight of the LORD {Jehovah}, yet not like David his father: he did according to all things as Joash his father did.</p> <p>(4) However the high places were not taken away: as yet the people still sacrificed and burnt incense on the high places.</p> <p>(5) And it came to pass, as soon as the kingdom was confirmed in his hand, that he killed his servants who had killed his father the king.</p> <p>(6) But the children of the murderers he did not kill: according to that which is written in the book of the law of Moses, in which the LORD {Jehovah} commanded, saying, <i>The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.</i>^b</p>
<p>14:2a – II Chr. 24:27; 25:1 14:6b – Deut. 24:16; II Chr. 25:4</p> <p>The second year of Joash king of Israel; Amaziah begins reign over Judah [*3279 A.H./C- 763 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(7) He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.</p> <p>(8) Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.</p> <p>(9) And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that <i>was</i> in Lebanon sent to the cedar that <i>was</i> in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that <i>was</i> in Lebanon, and trode down the thistle.</p> <p>(10) Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of <i>this</i>, and tarry at home: for why shouldest thou meddle to <i>thy</i> hurt, that thou shouldest fall, <i>even</i> thou, and Judah with thee?</p> <p>(11) But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Bethshemesh, which <i>belongeth</i> to Judah.</p> <p>(12) And Judah was put to the worse before Israel; and they fled every man to their tents.</p> <p>(13) And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.</p> <p>(14) And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.</p>	<p>(7) He killed of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel {obedience to God}^c to this day.</p> <p>(8) Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.^d</p> <p>(9) And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that <i>was</i> in Lebanon sent to the cedar that <i>was</i> in Lebanon, saying, Give your daughter to my son to be his wife: and there passed by a wild beast that <i>was</i> in Lebanon, and trampled down the thistle.</p> <p>(10) You have indeed stricken Edom, and your heart has lifted you up: be content with <i>this</i>, and stay at home: because why should you meddle to <i>your</i> hurt, that you should fall, <i>even</i> you, and Judah with you?</p> <p>(11) But Amaziah would not listen. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Bethshemesh, which <i>belongs</i> to Judah.</p> <p>(12) And Judah was put to the worse before Israel; and every man fled to their tents.</p> <p>(13) And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits {about 600 ft.; 183 m.}.^e</p> <p>(14) And he took all the gold and silver, and all the vessels that were found in the house {temple} of the LORD {Jehovah}, and in the treasures of the king's house, and hostages, and returned to Samaria.</p>
<p>14:7c - Joktheel {^{בְּיָדָיו}} - obedience to God</p> <p>14:8d – II Chr. 25:17</p> <p>14:13e – II Chr. 25:23</p> <p>- cubit – 1.5 feet; 0.457 meters – see Appendix J: Bible Weights and Measures</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(15) Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(16) And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.</p> <p>(17) And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.</p> <p>(18) And the rest of the acts of Amaziah, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(19) Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.</p> <p>(20) And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.</p> <p>(21) And all the people of Judah took Azariah, which <i>was</i> sixteen years old, and made him king instead of his father Amaziah.</p> <p>(22) He built Elath, and restored it to Judah, after that the king slept with his fathers.</p> <p>(23) In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, <i>and reigned</i> forty and one years.</p> <p>(24) And he did <i>that which</i> was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.</p>	<p>(15) Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(16) And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his place {3293 A.H./C- 749 B.C.}.*</p> <p>(17) And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.</p> <p>(18) And the rest of the acts of Amaziah, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(19) Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and killed him there.^f</p> <p>(20) And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.</p> <p>(21) And all the people of Judah took Azariah, who <i>was</i> sixteen years old, and made him king in the place of his father Amaziah.</p> <p>(22) He built Elath, and restored it to Judah, after that the king slept with his fathers.</p> <p>(23) In the fifteenth year of Amaziah the son of Joash king of Judah {3293 A.H./C- 749 B.C.}, Jeroboam the son of Joash king of Israel began to reign in Samaria, <i>and reigned</i> forty-one years.</p> <p>(24) And he did <i>that which</i> was evil in the sight of the LORD {Jehovah}: he did not depart from all the sins of Jeroboam the son of Nebat, who caused Israel to sin.</p>
<p>14:19f – II Chr. 25:27</p> <p>Jehoash's reign ends after 16 years; Jeroboam#2 begins reign over Israel in 15th year of Amaziah king of Judah [*3293 A.H./C- 749 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(25) He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which <i>was</i> of Gathhepher.</p> <p>(26) For the LORD saw the affliction of Israel, <i>that it was</i> very bitter: for <i>there was</i> not any shut up, nor any left, nor any helper for Israel.</p> <p>(27) And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.</p> <p>(28) Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, <i>which belonged</i> to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?</p> <p>(29) And Jeroboam slept with his fathers, <i>even</i> with the kings of Israel; and Zachariah his son reigned in his stead.</p> <p>Chapter 15</p> <p>(1) In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.</p> <p>(2) Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name <i>was</i> Jecholiah of Jerusalem.</p> <p>(3) And he did <i>that which was</i> right in the sight of the LORD, according to all that his father Amaziah had done;</p> <p>(4) Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.</p>	<p>(25) He restored the coast of Israel from the entering of Hamath to the sea of the plain, according to the word of the LORD {Jehovah} God of Israel, which He spoke by the hand of his servant Jonah, the son of Amittai,^s the prophet, who <i>was</i> of Gathhepher.</p> <p>(26) Because the LORD {Jehovah} saw the affliction of Israel, <i>that it was</i> very bitter: because <i>there was</i> not any shut up, nor any left, nor any helper for Israel.</p> <p>(27) And the LORD {Jehovah} did not say that He would blot out the name of Israel from under heaven: but He saved them by the hand of Jeroboam the son of Joash.</p> <p>(28) Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, <i>which belonged</i> to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?</p> <p>(29) And Jeroboam slept with his fathers, <i>even</i> with the kings of Israel; and Zachariah his son reigned in his place.</p> <p>Chapter 15</p> <p>(1) In the twenty-seventh year of Jeroboam king of Israel {3319 A.H./C- 723 B.C.}* , Azariah son of Amaziah king of Judah began to reign.</p> <p>(2) He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. And his mother's name <i>was</i> Jecholiah of Jerusalem.</p> <p>(3) And he did <i>that which was</i> right in the sight of the LORD {Jehovah}, according to all that his father Amaziah had done;</p> <p>(4) Except the high places were not removed: the people sacrificed and burnt incense still on the high places.</p>
<p>14:25g – Jonah son of Amittai – Jonah 1:1</p> <p>27th year of Jeroboam king of Israel; Azariah (also called Uzziah) begins reign over Judah [*3319 A.H./C- 723 B.C.]</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(5) And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son <i>was</i> over the house, judging the people of the land.</p> <p>(6) And the rest of the acts of Azariah, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(7) So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.</p> <p>(8) In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.</p> <p>(9) And he did <i>that which was</i> evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.</p> <p>(10) And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.</p> <p>(11) And the rest of the acts of Zachariah, behold, they <i>are</i> written in the book of the chronicles of the kings of Israel.</p> <p>(12) This <i>was</i> the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth <i>generation</i>. And so it came to pass.</p> <p>(13) Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.</p>	<p>(5) And the LORD {Jehovah} struck the king {Azariah (Uzziah)}, so that he was a leper to the day of his death, and lived in a hospital house. And Jotham the king's son <i>was</i> over the house, judging the people of the land.^a</p> <p>(6) And the rest of the acts of Azariah, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(7) So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his place.</p> <p>(8) In the thirty-eighth year of Azariah king of Judah {3356 A.H./C- 686 B.C.},* Zachariah the son of Jeroboam reigned over Israel in Samaria six months.</p> <p>(9) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah}, as his fathers had done: he did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.</p> <p>(10) And Shallum the son of Jabesh conspired against him, and struck him before the people, and killed him, and reigned in his place.</p> <p>(11) And the rest of the acts of Zachariah, look, they <i>are</i> written in the book of the chronicles of the kings of Israel.</p> <p>(12) This <i>was</i> the word of the LORD {Jehovah} which He spoke to Jehu, saying, Your sons shall sit on the throne of Israel to the fourth generation.^b And so it came to pass.</p> <p>(13) Shallum the son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah {3357 A.H./C- 685 B.C.};** and he reigned a full month in Samaria.</p>
<p>15:5a – II Chr. 26:20 15:12b – II Ki. 10:30</p> <p>38th year of Azariah (Uzziah) king of Judah; Zachariah begins reign over Israel [*3356 A.H./C- 686 B.C.] – see Appendix G: World Time Line of Biblical History 39th year of Uzziah (Azariah) king of Judah; Shallum reigns for 1 month then Menahem begins reign over Israel [**3357 A.H./C- 685 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(14) For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.</p> <p>(15) And the rest of the acts of Shallum, and his conspiracy which he made, behold, they <i>are</i> written in the book of the chronicles of the kings of Israel.</p> <p>(16) Then Menahem smote Tiphshah, and all that <i>were</i> therein, and the coasts thereof from Tirzah: because they opened not <i>to him</i>, therefore he smote <i>it</i>; <i>and</i> all the women therein that were with child he ripped up.</p> <p>(17) In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, <i>and reigned</i> ten years in Samaria.</p> <p>(18) And he did <i>that which was</i> evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.</p> <p>(19) <i>And</i> Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.</p> <p>(20) And Menahem exacted the money of Israel, <i>even</i> of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.</p> <p>(21) And the rest of the acts of Menahem, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(22) And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.</p>	<p>(14) Because Menahem the son of Gadi went up from Tirzah, and came to Samaria, and struck Shallum the son of Jabesh in Samaria, and killed him, and reigned in his place.</p> <p>(15) And the rest of the acts of Shallum, and his conspiracy which he made, indeed, they <i>are</i> written in the book of the chronicles of the kings of Israel.</p> <p>(16) Then Menahem struck Tiphshah, and all who <i>were</i> in it, and its coasts from Tirzah: because they did not open <i>to him</i>, therefore he struck <i>it</i>; <i>and</i> all the women in it who were with child he ripped up.</p> <p>(17) In the thirty-ninth year of Azariah king of Judah {3357 A.H./C- 685 B.C.}, Menahem the son of Gadi began to reign over Israel, <i>and reigned</i> ten years in Samaria.</p> <p>(18) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah}: he did not depart all his days from the sins of Jeroboam the son of Nebat, who caused Israel to sin.</p> <p>(19) <i>And</i> Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver {about 75000 lbs; 34000 kg.}^c, that his hand might be with him to confirm the kingdom in his hand.</p> <p>(20) And Menahem taxed the money of Israel, <i>even</i> of all the mighty men of wealth, of each man fifty shekels of silver {about 20 oz.; 567 gm.}, to give to the king of Assyria. So the king of Assyria turned back, and did not stay in the land.</p> <p>(21) And the rest of the acts of Menahem, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Israel?</p> <p>(22) And Menahem slept with his fathers; and Pekahiah his son reigned in his place.</p>
15:19c – talent – 75.6 pounds; 34.3 kilograms – see Appendix J: Bible Weights and Measures	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(23) In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, <i>and reigned</i> two years.</p> <p>(24) And he did <i>that which was</i> evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.</p> <p>(25) But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieih, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.</p> <p>(26) And the rest of the acts of Pekahiah, and all that he did, behold, they <i>are</i> written in the book of the chronicles of the kings of Israel.</p> <p>(27) In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, <i>and reigned</i> twenty years.</p> <p>(28) And he did <i>that which was</i> evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.</p> <p>(29) In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.</p> <p>(30) And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.</p>	<p>(23) In the fiftieth year of Azariah king of Judah {3368 A.H./C- 674 B.C.},* Pekahiah the son of Menahem began to reign over Israel in Samaria, <i>and reigned</i> two years.</p> <p>(24) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah}: he did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.</p> <p>(25) But Pekah the son of Remaliah, a captain of his, conspired against him, and struck him in Samaria, in the palace of the king's house, with Argob and Arieih, and with him fifty men of the Gileadites: and he killed him, and reigned in his place.</p> <p>(26) And the rest of the acts of Pekahiah, and all that he did, indeed, they <i>are</i> written in the book of the chronicles of the kings of Israel.</p> <p>(27) In the fifty-second year of Azariah king of Judah {3370 A.H./C- 672 B.C.},** Pekah the son of Remaliah began to reign over Israel in Samaria, <i>and reigned</i> twenty years.</p> <p>(28) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah}: he did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.</p> <p>(29) In the days of Pekah king of Israel, Tiglathpileser king of Assyria came, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.</p> <p>(30) And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and struck him, and killed him, and reigned in his place, in the twentieth year of Jotham the son of Uzziah {3390 A.H./C- 652 B.C.}***</p>
<p>50th year of Azariah (Uzziah) king of Judah; Pekahiah son of Menahem reigns over Israel [*3368 A.H./C- 674 B.C.] – see Appendix G: World Time Line of Biblical History</p> <p>52nd year of Azariah (Uzziah) king of Judah; Pekah begins reign over Israel [**3370 A.H./C- 672 B.C.]</p> <p>20th year of Jotham, son of Uzziah king of Judah; Pekah's reign ends; no reigning king over Israel [***3390 A.H./C- 652 B.C.]</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(31) And the rest of the acts of Pekah, and all that he did, behold, they <i>are</i> written in the book of the chronicles of the kings of Israel.</p> <p>(32) In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.</p> <p>(33) Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name <i>was</i> Jerusha, the daughter of Zadok.</p> <p>(34) And he did <i>that which was</i> right in the sight of the LORD: he did according to all that his father Uzziah had done.</p> <p>(35) Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.</p> <p>(36) Now the rest of the acts of Jotham, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(37) In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.</p> <p>(38) And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.</p> <p>Chapter 16</p> <p>(1) In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.</p>	<p>(31) And the rest of the acts of Pekah, and all that he did, look, they <i>are</i> written in the book of the chronicles of the kings of Israel.</p> <p>(32) In the second year of Pekah the son of Remaliah king of Israel, Jotham the son of Uzziah king of Judah began to reign {3371 A.H./C- 671 B.C.}. *</p> <p>(33) He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name <i>was</i> Jerusha, the daughter of Zadok.^d</p> <p>(34) And he did <i>that which was</i> right in the sight of the LORD {Jehovah}: he did according to all that his father Uzziah had done.</p> <p>(35) However the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house {temple} of the LORD {Jehovah}.</p> <p>(36) Now the rest of the acts of Jotham, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(37) In those days the LORD {Jehovah} began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.</p> <p>(38) And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his place.</p> <p>Chapter 16</p> <p>(1) In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign {3386 A.H./C- 656 B.C.}. *</p>
<p>15:33d – II Chr. 27:8</p> <p>[*3371 A.H./C- 671 B.C.] - see Appendix G: World Time Line of Biblical History</p> <p>17th year of Pekah king of Israel; Ahaz, son of Jotham begins reign over Judah [*3386 A.H./C- 656 B.C.] – see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(2) Twenty years old <i>was</i> Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not <i>that which was</i> right in the sight of the LORD his God, like David his father.</p> <p>(3) But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.</p> <p>(4) And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.</p> <p>(5) Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome <i>him</i>.</p> <p>(6) At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.</p> <p>(7) So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I <i>am</i> thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.</p> <p>(8) And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent <i>it</i> for a present to the king of Assyria.</p> <p>(9) And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried <i>the people of</i> it captive to Kir, and slew Rezin.</p> <p>(10) And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that <i>was</i> at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.</p>	<p>(2) Ahaz was twenty years old when he began to reign, and reigned sixteen years in Jerusalem, and did not do <i>that which was</i> right in the sight of the LORD {Jehovah} his God, like David his father.^a</p> <p>(3) But he walked in the way of the kings of Israel, yes, and made his son to pass through the fire, according to the abominations of the ungodly nations, whom the LORD {Jehovah} cast out from before the children of Israel.</p> <p>(4) And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.</p> <p>(5) Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to make war: and they besieged Ahaz, but could not overcome <i>him</i>.</p> <p>(6) At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath: and the Syrians came to Elath, and lived there to this day.</p> <p>(7) So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I <i>am</i> your servant and your son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me.</p> <p>(8) And Ahaz took the silver and gold that were found in the house {temple} of the LORD {Jehovah}, and in the treasures of the king's house, and sent <i>it for</i> a present to the king of Assyria.</p> <p>(9) And the king of Assyria listened to him: because the king of Assyria went up against Damascus, and took it, and carried <i>the people of</i> it captive to Kir, and killed Rezin.</p> <p>(10) And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that <i>was</i> at Damascus: and king Ahaz sent to Urijah the priest the design of the altar, and its pattern, according to all its workmanship.</p>
16:2a – II Ki. 16:20; 18:1-2; II Chr. 29:1	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(11) And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made <i>it</i> against king Ahaz came from Damascus.</p> <p>(12) And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.</p> <p>(13) And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.</p> <p>(14) And he brought also the brasen altar, which <i>was</i> before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.</p> <p>(15) And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire <i>by</i>.</p> <p>(16) Thus did Urijah the priest, according to all that king Ahaz commanded.</p> <p>(17) And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that <i>were</i> under it, and put it upon a pavement of stones.</p> <p>(18) And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.</p>	<p>(11) And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made <i>it</i> before king Ahaz's return from Damascus.</p> <p>(12) And when the king had come from Damascus, the king saw the altar: and the king approached the altar, and offered upon it.</p> <p>(13) And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.</p> <p>(14) And he brought also the brass altar, which <i>was</i> before the LORD {Jehovah}, from the front of the house {temple}, from between the altar and the house {temple} of the LORD {Jehovah}, and put it on the north side of the altar.</p> <p>(15) And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brass altar shall be for me to inquire <i>by</i>.</p> <p>(16) So Urijah the priest did, according to all that king Ahaz commanded.</p> <p>(17) And king Ahaz cut off the borders of the bases, and removed the bowl from off them; and took down the sea {large bowl; bath tub}^c from off the brass oxen that <i>were</i> under it, and put it upon a pavement of stones.</p> <p>(18) And the covered seats for the sabbath {Saturday} that they had built in the house {temple}, and the king's entry outside, he took from the house {temple} of the LORD {Jehovah} for the king of Assyria.</p>
16:17c – molten sea – bath tub for priests – I Ki. 7:23	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(19) Now the rest of the acts of Ahaz which he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(20) And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.</p> <p>Chapter 17</p> <p>(1) In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.</p> <p>(2) And he did <i>that which was</i> evil in the sight of the LORD, but not as the kings of Israel that were before him.</p> <p>(3) Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.</p> <p>(4) And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as <i>he had done</i> year by year: therefore the king of Assyria shut him up, and bound him in prison.</p> <p>(5) Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.</p> <p>(6) In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor <i>by</i> the river of Gozan, and in the cities of the Medes.</p>	<p>(19) Now the rest of the acts of Ahaz which he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(20) And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his place.</p> <p>Chapter 17</p> <p>(1) In the twelfth year of Ahaz king of Judah {3398 A.H./C- 644B.C.}* Hoshea the son of Elah began to reign in Samaria over Israel nine years.</p> <p>(2) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah}, but not as the kings of Israel that were before him.</p> <p>(3) Against him Shalmaneser king of Assyria came up; and Hoshea became his servant, and gave him presents.</p> <p>(4) And the king of Assyria found conspiracy in Hoshea: because he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as <i>he had done</i> year by year: therefore the king of Assyria shut him up, and bound him in prison.</p> <p>(5) Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.</p> <p>(6) In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria {3406 A.H./C-636 B.C.},^{a**} and placed them in Halah and in Habor <i>by</i> the river of Gozan, and in the cities of the Medes.</p>
<p>17:6a – ninth year of Hoshea - [3406 A.H./C- 636 B.C.] - end of the Northern Kingdom of Israel - 35th year of Isaiah's ministry - 263 years after death of Solomon. - 114 years before captivity of the southern kingdom of Judah</p> <p>12th year of Ahaz king of Judah; Hoshea begins reign over Israel [* 3398 A.H./C- 644B.C.] Northern Kingdom of Israel conquered by Assyria [**3406 A.H./C-636 B.C.] - See: Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(7) For <i>so</i> it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,</p> <p>(8) And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.</p> <p>(9) And the children of Israel did secretly <i>those</i> things that <i>were</i> not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.</p> <p>(10) And they set them up images and groves in every high hill, and under every green tree:</p> <p>(11) And there they burnt incense in all the high places, as <i>did</i> the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:</p> <p>(12) For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.</p> <p>(13) Yet the LORD testified against Israel, and against Judah, by all the prophets, <i>and by</i> all the seers, saying, Turn ye from your evil ways, and keep my commandments <i>and</i> my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.</p> <p>(14) Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.</p>	<p>(7) Because, the children of Israel had sinned against the LORD {Jehovah} their God, Who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had served other gods,</p> <p>(8) And walked in the laws of the ungodly nations, whom the LORD {Jehovah} had cast out from before the children of Israel, and of the kings of Israel, which they had made.</p> <p>(9) And the children of Israel secretly did <i>those</i> things that <i>were</i> not right against the LORD {Jehovah} their God, and they built for themselves high places {to worship idols} in all their cities, from the tower of the watchmen to the fenced city.</p> <p>(10) And they setup for themselves images and groves in every high hill, and under every green tree:</p> <p>(11) And there they burnt incense in all the high places, as the ungodly nations <i>did</i> whom the LORD {Jehovah} carried away before them; and did wicked things to provoke the LORD {Jehovah} to anger:</p> <p>(12) Because they served idols, which the LORD {Jehovah} had said to them, You shall not do these things.</p> <p>(13) Yet the LORD {Jehovah} testified against Israel, and against Judah, by all the prophets, <i>and by</i> all the seers, saying, Turn from your evil ways, and keep My commandments and My laws, according to all the law which I commanded your forefathers, and which I sent to you by My servants the prophets.</p> <p>(14) Nevertheless they would not listen, but hardened their necks, like the necks of their forefathers, who did not believe in the LORD {Jehovah} their God.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(15) And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that <i>were</i> round about them, <i>concerning</i> whom the LORD had charged them, that they should not do like them.</p> <p>(16) And they left all the commandments of the LORD their God, and made them molten images, <i>even</i> two calves, and made a grove, and worshipped all the host of heaven, and served Baal.</p> <p>(17) And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.</p> <p>(18) Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.</p> <p>(19) Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.</p> <p>(20) And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.</p> <p>(21) For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.</p>	<p>(15) And they rejected His laws, and His covenant that He had made with their forefathers, and His testimonies which He testified against them; and they followed vanity, and became vain, and went after the ungodly nations who <i>were</i> all around them, <i>concerning</i> whom the LORD {Jehovah} had charged them, that they should not do like them.</p> <p>(16) And they left all the commandments of the LORD {Jehovah} their God, and made for themselves molten images, <i>even</i> two calves, and made a grove, and worshiped all the host of heaven, and served Baal.</p> <p>(17) And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD {Jehovah}, to provoke Him to anger.</p> <p>(18) Therefore the LORD {Jehovah} was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah only.^b</p> <p>(19) Also Judah did not keep the commandments of the LORD {Jehovah} their God, but walked in the laws of Israel which they made.</p> <p>(20) And the LORD {Jehovah} rejected all the descendants of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight.</p> <p>(21) Because He tore Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the LORD {Jehovah}, and caused them to sin a great sin.</p>
<p>17:18b – Judah only – actually the tribe of Benjamin was counted with the tribe of Judah as southern Kingdom of Judah</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(22) For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;</p> <p>(23) Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.</p> <p>(24) And the king of Assyria brought <i>men</i> from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed <i>them</i> in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.</p> <p>(25) And <i>so</i> it was at the beginning of their dwelling there, <i>that</i> they feared not the LORD: therefore the LORD sent lions among them, which slew <i>some</i> of them.</p> <p>(26) Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.</p> <p>(27) Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.</p> <p>(28) Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.</p>	<p>(22) Because the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them;</p> <p>(23) Until the LORD {Jehovah} removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away out of their own land to Assyria to this day.</p> <p>(24) And the king of Assyria brought <i>men</i> from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed <i>them</i> in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and lived in its cities.</p> <p>(25) And <i>so</i> it was at the beginning of their living there, <i>that</i> they did not honor the LORD {Jehovah}: therefore the LORD {Jehovah} sent lions among them, which killed <i>some</i> of them.</p> <p>(26) Therefore they spoke to the king of Assyria, saying, The nations which you have removed, and placed in the cities of Samaria, do not know the ways of the God of the land: therefore He has sent lions among them, and, indeed, they kill them, because they do not know the ways of the God of the land.</p> <p>(27) Then the king of Assyria commanded, saying, Carry there one of the priests whom you brought from there; and let them go and live there, and let him teach them the ways of the God of the land.</p> <p>(28) Then one of the priests whom they had carried away from Samaria came and lived in Bethel, and taught them how they should honor the LORD {Jehovah}.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(29) Howbeit every nation made gods of their own, and put <i>them</i> in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.</p> <p>(30) And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,</p> <p>(31) And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.</p> <p>(32) So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.</p> <p>(33) They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.</p> <p>(34) Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;</p> <p>(35) With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:</p> <p>(36) But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.</p> <p>(37) And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.</p>	<p>(29) However every nation made gods of their own, and put <i>them</i> in the houses of the high places which the Samaritans had made, every nation in their cities in which they lived.</p> <p>(30) And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,</p> <p>(31) And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.</p> <p>(32) So they feared the LORD {Jehovah}, but made to themselves of the lowest of them priests of the high places, who sacrificed for them in the houses of the high places.</p> <p>(33) They feared the LORD {Jehovah}, but served their own gods, after the ways of the nations whom they carried away from there.</p> <p>(34) To this day they do according to their former ways: they do not honor the LORD {Jehovah}, neither do they keep their laws, or their commandments, or after the law and commandment which the LORD {Jehovah} commanded the children of Jacob, whom He named Israel;</p> <p>(35) With whom the LORD {Jehovah} had made a covenant, and charged them, saying, <i>You shall not honor other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:</i>^d</p> <p>(36) <i>But the LORD {Jehovah}, Who brought you up out of the land of Egypt with great power and a stretched-out arm, Him you shall honor, and Him you shall worship, and to Him you shall do sacrifice.</i></p> <p>(37) <i>And the laws, and the commandments, and the law, and the commandment, which He wrote for you, you shall observe to do for evermore; and you shall not honor other gods.</i></p>
17:35d – Ex. 20:3-5	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(38) And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.</p> <p>(39) But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.</p> <p>(40) Howbeit they did not hearken, but they did after their former manner.</p> <p>(41) So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.</p> <p>Chapter 18</p> <p>(1) Now it came to pass in the third year of Hoshea son of Elah king of Israel, <i>that</i> Hezekiah the son of Ahaz king of Judah began to reign.</p> <p>(2) Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also <i>was</i> Abi, the daughter of Zachariah.</p> <p>(3) And he did <i>that which was</i> right in the sight of the LORD, according to all that David his father did.</p> <p>(4) He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.</p> <p>(5) He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor <i>any</i> that were before him.</p>	<p>(38) And the covenant that I have made with you, you shall not forget; neither shall you honor other gods.</p> <p>(39) But the LORD {Jehovah} your God you shall honor; and He shall deliver you out of the hand of all your enemies.</p> <p>(40) However they did not listen, but they did after their former ways.</p> <p>(41) So these nations honored the LORD {Jehovah}, but served their graven images, both their children, and their children's children: as did their forefathers, so they do to this day.</p> <p>Chapter 18</p> <p>(1) Now it came to pass in the third year of Hoshea son of Elah king of Israel, <i>that</i> Hezekiah the son of Ahaz king of Judah began to reign {3400 A.H./C- 642 B.C.}.^{a*}</p> <p>(2) He was twenty-five years old was he when he began to reign; and he reigned twenty-nine years in Jerusalem. His mother's name also <i>was</i> Abi, the daughter of Zachariah.^b</p> <p>(3) And he did <i>that which was</i> right in the sight of the LORD {Jehovah}, according to all that David his father did.</p> <p>(4) He removed the high places, and broke the images, and cut down the groves, and broke in pieces the brass serpent that Moses had made: because until those days the children of Israel burnt incense to it: and he called it Nehushtan {the copper [brass] thing}.^c</p> <p>(5) He trusted in the LORD {Jehovah} God of Israel; so that after him there was none like him among all the kings of Judah, nor <i>any</i> that were before him.</p>
<p>18:1a – 3400 A.H./C- 642 B.C. - [12] Hezekiah (good) age 25 becomes co-king with his father Ahaz in 3rd year of Hoshea king of Israel (II Ki. 16:2,20; II Ki. 18:1-2)</p> <p>18:2b – II Ki. 20:21-21:1; II Chr. 33:1</p> <p>18:4c - Nehushtan {נְחֻשְׁטָן} – the copper thing</p> <p>3rd year of Hoshea king of Israel; Hezekiah begins co-reign with his father Ahaz over Judah [*3400 A.H./C- 642 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(6) For he clave to the LORD, <i>and</i> departed not from following him, but kept his commandments, which the LORD commanded Moses.</p> <p>(7) And the LORD was with him; <i>and</i> he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.</p> <p>(8) He smote the Philistines, <i>even</i> unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.</p> <p>(9) And it came to pass in the fourth year of king Hezekiah, which <i>was</i> the seventh year of Hoshea son of Elah king of Israel, <i>that</i> Shalmaneser king of Assyria came up against Samaria, and besieged it.</p> <p>(10) And at the end of three years they took it: <i>even</i> in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.</p> <p>(11) And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor <i>by</i> the river of Gozan, and in the cities of the Medes:</p> <p>(12) Because they obeyed not the voice of the LORD their God, but transgressed his covenant, <i>and</i> all that Moses the servant of the LORD commanded, and would not hear <i>them</i>, nor do <i>them</i>.</p> <p>(13) Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.</p>	<p>(6) Because he hung onto the LORD {Jehovah}, <i>and</i> did not depart from following him, but kept His commandments, which the LORD {Jehovah} commanded Moses.</p> <p>(7) And the LORD {Jehovah} was with him; <i>and</i> he prospered wherever he went: and he rebelled against the king of Assyria, and did not serve him.</p> <p>(8) He struck the Philistines, <i>even</i> to Gaza, and its borders, from the tower of the watchmen to the fenced city.</p> <p>(9) And it came to pass in the fourth year of king Hezekiah, which <i>was</i> the seventh year of Hoshea son of Elah king of Israel {3404 A.H./C- 638 B.C.},* <i>that</i> Shalmaneser king of Assyria came up against Samaria, and besieged it.</p> <p>(10) And at the end of three years they took it: <i>even</i> in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, {3406 A.H./C-636 B.C.} Samaria was taken.^d</p> <p>(11) And the king of Assyria carried away Israel to Assyria, and put them in Halah and in Habor <i>by</i> the river of Gozan, and in the cities of the Medes:</p> <p>(12) Because they did not obey the voice of the LORD {Jehovah} their God, but sinned against His covenant, <i>and</i> all that Moses the servant of the LORD {Jehovah} commanded, and would not listen to <i>them</i>, nor do <i>them</i>.</p> <p>(13) Now in the fourteenth year of king Hezekiah {3414 A.H./C-628 B.C.}** Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them.</p>
<p>18:10d – see note on II Ki. 17:6 – II Chr. 32:15</p> <p>4th year of Hezekiah king of Judah; 7th year of Hoshea king of Israel [*3404 A.H./C- 638 B.C.] 14th year of Hezekiah king of Judah; Hezekiah gathers gold and silver from temple and palace to pay off the king of Assyria [**3414 A.H./C-628 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(14) And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou putttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.</p> <p>(15) And Hezekiah gave <i>him</i> all the silver that was found in the house of the LORD, and in the treasures of the king's house.</p> <p>(16) At that time did Hezekiah cut off <i>the gold from</i> the doors of the temple of the LORD, and <i>from</i> the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.</p> <p>(17) And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which <i>is</i> in the highway of the fuller's field.</p> <p>(18) And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which <i>was</i> over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.</p> <p>(19) And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence <i>is</i> this wherein thou trustest?</p> <p>(20) Thou sayest, (but <i>they are but</i> vain words,) <i>I have</i> counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?</p>	<p>(14) And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which you put on me I will bear. And the king of Assyria appointed to Hezekiah king of Judah three hundred talents of silver {about 22500 lbs.; 10205 kg.}^e and thirty talents of gold {about 2250 lbs.; 1020 kg.}.</p> <p>(15) And Hezekiah gave <i>him</i> all the silver that was found in the house {temple} of the LORD {Jehovah}, and in the treasures of the king's house.</p> <p>(16) At that time Hezekiah cut off <i>the gold from</i> the doors of the temple of the LORD {Jehovah}, and <i>from</i> the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.</p> <p>(17) And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great army against Jerusalem. And they went up and came to Jerusalem. And when they had come up, they came and stood by the conduit of the upper pool, which <i>is</i> in the highway of the fuller's field.</p> <p>(18) And when they had called to the king, there came out to them Eliakim the son of Hilkiah, who <i>was</i> over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.</p> <p>(19) And Rabshakeh said to them, Speak now to Hezekiah, This is what the great king, the king of Assyria says, What confidence <i>is</i> this in which you trust?</p> <p>(20) You say, (but <i>they are but</i> vain words,) <i>I have</i> counsel and strength for the war. Now on whom do you trust, that you rebel against me?</p>
<p>18:14e – talent - a talent = about 75.6 pounds; 24.3 kilograms – see Appendix J: Bible Weights and Measures</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(21) Now, behold, thou trustest upon the staff of this bruised reed, <i>even</i> upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so <i>is</i> Pharaoh king of Egypt unto all that trust on him.</p> <p>(22) But if ye say unto me, We trust in the LORD our God: <i>is</i> not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?</p> <p>(23) Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.</p> <p>(24) How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?</p> <p>(25) Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.</p> <p>(26) Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand <i>it</i>: and talk not with us in the Jews' language in the ears of the people that <i>are</i> on the wall.</p> <p>(27) But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? <i>hath he</i> not <i>sent me</i> to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?</p> <p>(28) Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:</p>	<p>(21) Now, indeed, you trust upon the staff of this bruised reed, <i>even</i> upon Egypt, on which if a man leans, it will go into his hand, and pierce it: so <i>is</i> Pharaoh king of Egypt to all who trust on him.</p> <p>(22) But if you say to me, We trust in the LORD {Jehovah} our God: <i>is</i> not He, Whose high places and whose altars Hezekiah has taken away, and has said to Judah and Jerusalem, You shall worship before this altar in Jerusalem?</p> <p>(23) Now therefore, I ask you, give pledges to my lord the king of Assyria, and I will deliver you two thousand horses, if you are able on your part to set riders upon them.</p> <p>(24) How then will you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen?</p> <p>(25) Have I now come up without the LORD {Jehovah} against this place to destroy it? The LORD {Jehovah} said to me, Go up against this land, and destroy it.^h</p> <p>(26) Then Eliakim the son of Hilkiah, and Shebna, and Joah, said to Rabshakeh, Speak, I ask you, to your servants in the Syrian language; because we understand <i>it</i>: and do not talk with us in the Jews' language in the ears of the people who <i>are</i> on the wall.</p> <p>(27) But Rabshakeh said to them, Has my master sent me to your master, and to you, to speak these words? <i>has he</i> not <i>sent me</i> to the men who sit on the wall, that they may eat their own dung, and drink their own piss with you?</p> <p>(28) Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spoke, saying, Hear the word of the great king, the king of Assyria:</p>
<p>18:25h – The Lord {Jehovah} said ...- but it is obvious from II Ki. 19:16-17 that the Lord {Jehovah} did not speak to the king of Assyria.</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(29) Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:</p> <p>(30) Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.</p> <p>(31) Hearken not to Hezekiah: for thus saith the king of Assyria, Make <i>an agreement</i> with me by a present, and come out to me, and <i>then</i> eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:</p> <p>(32) Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.</p> <p>(33) Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?</p> <p>(34) Where <i>are</i> the gods of Hamath, and of Arpad? where <i>are</i> the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?</p> <p>(35) Who <i>are</i> they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?</p> <p>(36) But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.</p>	<p>(29) This is what the king says, Do not let Hezekiah deceive you: because he shall not be able to deliver you out of his hand:</p> <p>(30) Do not let Hezekiah make you trust in the LORD {Jehovah}, saying, The LORD {Jehovah} will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.</p> <p>(31) Do not listen to Hezekiah: because this is what the king of Assyria says, Make <i>an agreement</i> with me by a present, and come out to me, and <i>then</i> every man may eat of his own vine, and everyone of his fig tree, and everyone drink the waters of his own well:</p> <p>(32) Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of olive oil and of honey, that you may live, and not die: and do not listen to Hezekiah, when he persuades you, saying, The LORD {Jehovah} will deliver us.</p> <p>(33) Have any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?</p> <p>(34) Where <i>are</i> the gods of Hamath, and of Arpad? where <i>are</i> the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of my hand?</p> <p>(35) Who <i>are</i> they among all the gods of the countries, that have delivered their country out of my hand, that the LORD {Jehovah} should deliver Jerusalem out of my hand?</p> <p>(36) But the people held their peace, and did not answer him a word: because the king's commandment was, saying, Do not answer him.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(37) Then came Eliakim the son of Hilkiah, which <i>was</i> over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with <i>their</i> clothes rent, and told him the words of Rabshakeh.</p> <p>Chapter 19 (1) And it came to pass, when king Hezekiah heard <i>it</i>, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. (2) And he sent Eliakim, which <i>was</i> over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. (3) And they said unto him, Thus saith Hezekiah, This day <i>is</i> a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and <i>there</i> is not strength to bring forth. (4) It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up <i>thy</i> prayer for the remnant that are left. (5) So the servants of king Hezekiah came to Isaiah. (6) And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.</p>	<p>(37) Then Eliakim the son of Hilkiah, which <i>was</i> over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, came to Hezekiah with <i>their</i> clothes torn, and told him the words of Rabshakeh.</p> <p>Chapter 19 (1) And it came to pass, when king Hezekiah heard <i>it</i>, that he tore his clothes, and covered himself with sackcloth, and went into the house of the LORD {Jehovah}. (2) And he sent Eliakim, who <i>was</i> over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. (3) And they said to him, This is what Hezekiah says, This day <i>is</i> a day of trouble, and of rebuke, and blasphemy: because the children have come to the birth, and <i>there</i> is not strength to bring them forth. (4) It may be the LORD {Jehovah} your God will hear all the words of Rabshakeh, whom the king of Assyria his master has sent to reproach the living God; and will reprove the words which the LORD {Jehovah} your God has heard: therefore lift up <i>your</i> prayer for the remnant that are left. (5) So the servants of king Hezekiah came to Isaiah. (6) And Isaiah said to them, This is what you shall say to your master, This is what the LORD {Jehovah} says, Do not be afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed Me.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(7) Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.</p> <p>(8) So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.</p> <p>(9) And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,</p> <p>(10) Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.</p> <p>(11) Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?</p> <p>(12) Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which <i>were</i> in Thelasar?</p> <p>(13) Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?</p> <p>(14) And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.</p> <p>(15) And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest <i>between</i> the cherubims, thou art the God, <i>even</i> thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.</p> <p>(16) LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.</p>	<p>(7) Indeed, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land.</p> <p>(8) So Rabshakeh returned, and found the king of Assyria warring against Libnah: because he had heard that he had departed from Lachish.</p> <p>(9) And when he heard it said of Tirhakah king of Ethiopia, Indeed, he has come out to fight against you: he sent messengers again to Hezekiah, saying,</p> <p>(10) This is what you shall say to Hezekiah king of Judah, saying, Do not let your God in Whom you trust deceive you, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.</p> <p>(11) Surely, you have heard what the kings of Assyria have done to all lands, by completely destroying them: and shall you be delivered?</p> <p>(12) Have the gods of the nations delivered those whom my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which <i>were</i> in Thelasar?</p> <p>(13) Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?</p> <p>(14) And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house {temple} of the LORD {Jehovah}, and spread it before the LORD {Jehovah}.</p> <p>(15) And Hezekiah prayed before the LORD {Jehovah}, and said, O LORD {Jehovah} God of Israel, Who lives <i>between</i> the cherubims,^a You are the God, <i>even</i> You alone, of all the kingdoms of the earth; You have made heaven and earth.^b</p> <p>(16) LORD {Jehovah}, bow down Your ear, and hear: open, LORD {Jehovah}, Your eyes, and see: and hear the words of Sennacherib, who has sent him to reproach the living God.</p>
<p>19:15a – Ex. 25:18-22 19:15b – Gen. 1:1</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(17) Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,</p> <p>(18) And have cast their gods into the fire: for they <i>were</i> no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.</p> <p>(19) Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou <i>art</i> the LORD God, <i>even</i> thou only.</p> <p>(20) Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, <i>That</i> which thou hast prayed to me against Sennacherib king of Assyria I have heard.</p> <p>(21) This <i>is</i> the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, <i>and</i> laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.</p> <p>(22) Whom hast thou reproached and blasphemed? and against whom hast thou exalted <i>thy</i> voice, and lifted up thine eyes on high? <i>even</i> against the Holy <i>One</i> of Israel.</p> <p>(23) By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, <i>and</i> the choice fir trees thereof: and I will enter into the lodgings of his borders, <i>and into</i> the forest of his Carmel.</p> <p>(24) I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.</p> <p>(25) Hast thou not heard long ago <i>how</i> I have done it, <i>and</i> of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities <i>into</i> ruinous heaps.</p>	<p>(17) Of a truth, LORD {Jehovah}, the kings of Assyria have destroyed the nations and their lands,</p> <p>(18) And have cast their gods into the fire: because they <i>were</i> no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.</p> <p>(19) Now therefore, O LORD {Jehovah} our God, I beg You, save us out of his hand, that all the kingdoms of the earth may know that You <i>are</i> the LORD {Jehovah} God, <i>even</i> You alone.</p> <p>(20) Then Isaiah the son of Amoz sent to Hezekiah, saying, This is what the LORD {Jehovah} God of Israel says, <i>That which you have prayed to Me against Sennacherib king of Assyria I have heard.</i></p> <p>(21) This <i>is</i> the word that the LORD {Jehovah} has spoken concerning him; <i>The virgin the daughter of Zion has despised you, and laughed you to scorn; the daughter of Jerusalem has shaken her head at you.</i></p> <p>(22) <i>Whom have you reproached and blasphemed? and against Whom have you exalted your voice, and lifted up your eyes on high? even against the Holy One of Israel.</i></p> <p>(23) By your messengers you have reproached the Lord, and have said, With the multitude of my chariots I have come up to the height of the mountains, to the sides of Lebanon, and will cut down its tall cedar trees, <i>and its choice fir trees: and I will enter into the lodgings of his borders, and into the forest of his Carmel.</i></p> <p>(24) I have dug and drank foreign waters, and with the sole of my feet I have dried up all the rivers of besieged places.</p> <p>(25) Have you not heard long ago <i>how</i> I have done it, <i>and</i> of ancient times that I have formed it? Now I have brought it to pass, that you <i>should be</i> {the one} to lay waste fenced cities <i>into</i> ruinous heaps.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(26) Therefore their inhabitants were of small power, they were dismayed and confounded; they were <i>as</i> the grass of the field, and <i>as</i> the green herb, <i>as</i> the grass on the housetops, and <i>as corn</i> blasted before it be grown up.</p> <p>(27) But I know thy abode, and thy going out, and thy coming in, and thy rage against me.</p> <p>(28) Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.</p> <p>(29) And this <i>shall be</i> a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.</p> <p>(30) And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.</p> <p>(31) For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD <i>of hosts</i> shall do this.</p> <p>(32) Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.</p> <p>(33) By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.</p> <p>(34) For I will defend this city, to save it, for mine own sake, and for my servant David's sake.</p>	<p>(26) Therefore those who lived in them were of small power, they were dismayed and confounded; they were <i>as</i> the grass of the field, and <i>as</i> the green herb, <i>as</i> the grass on the housetops, and <i>as corn</i> blasted before it be grown up.</p> <p>(27) But I know where you live, and where you go out, and where you come in, and your rage against Me.</p> <p>(28) Because your rage against Me and your trouble has come up into My ears, therefore I will put My hook in your nose, and My bridle in your lips, and I will turn you back by the way by which you came.</p> <p>(29) And this <i>shall be</i> a sign to you, You shall eat this year such things as grow of themselves, and in the second year that which springs of the same; and in the third year you shall sow, and reap, and plant vineyards, and eat its fruits.</p> <p>(30) And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.</p> <p>(31) Because out of Jerusalem shall go forth a remnant, and those who escape out of mount Zion: the zeal of the LORD {Jehovah} <i>of hosts</i> {armies} shall do this.</p> <p>(32) Therefore this is what the LORD {Jehovah} says concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.</p> <p>(33) By the way that he came, by the same he shall return, and shall not come into this city, says the LORD {Jehovah}.</p> <p>(34) Because I will defend this city, to save it, for My own sake, and for My servant David's sake.</p>

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(35) And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they <i>were</i> all dead corpses.</p> <p>(36) So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.</p> <p>(37) And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.</p> <p>Chapter 20</p> <p>(1) In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.</p> <p>(2) Then he turned his face to the wall, and prayed unto the LORD, saying,</p> <p>(3) I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done <i>that which</i> is good in thy sight. And Hezekiah wept sore.</p> <p>(4) And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,</p>	<p>(35) And it came to pass that night, that the Angel of the LORD {Jehovah} went out, and struck in the camp of the Assyrians one hundred eighty-five thousand: and when they arose early in the morning, indeed, they <i>were</i> all dead bodies.</p> <p>(36) So Sennacherib king of Assyria departed, and went and returned, and lived at Nineveh.</p> <p>(37) And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons struck him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his place.^c</p> <p>Chapter 20</p> <p>(1) In those days Hezekiah was sick to death. And the prophet Isaiah the son of Amoz came to him, and said to him, This is what the LORD {Jehovah} says, Set your house in order; because you shall die, and not live.^a</p> <p>(2) Then he turned his face to the wall, and prayed to the LORD {Jehovah}, saying,</p> <p>(3) I beg You, O LORD {Jehovah}, remember now how I have walked before You in truth and with a perfect heart, and have done <i>that which</i> is good in Your sight. And Hezekiah wept greatly.</p> <p>(4) And it came to pass, before Isaiah had gone out into the middle court, that the word of the LORD {Jehovah} came to him, saying,</p>
<p>19:37c – II Chr. 32:21 20:1a – II Chr. 32:24</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(5) Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.</p> <p>(6) And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.</p> <p>(7) And Isaiah said, Take a lump of figs. And they took and laid <i>it</i> on the boil, and he recovered.</p> <p>(8) And Hezekiah said unto Isaiah, What <i>shall be</i> the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?</p> <p>(9) And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?</p> <p>(10) And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.</p> <p>(11) And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.</p> <p>(12) At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.</p>	<p>(5) Return, and tell Hezekiah the captain of My people, This is what the LORD {Jehovah}, the God of David your father says, I have heard your prayer, I have seen your tears: indeed, I will heal you: on the third day you shall go up to the house {temple} of the LORD {Jehovah}.</p> <p>(6) And I will add to your days fifteen years; and I will deliver you and this city out of the hand of the king of Assyria; and I will defend this city for My own sake, and for My servant David's sake.</p> <p>(7) And Isaiah said, Take a lump of figs. And they took and laid <i>it</i> on the boil, and he recovered.</p> <p>(8) And Hezekiah said to Isaiah, What shall be the sign that the LORD {Jehovah} will heal me, and that I shall go up into the house {temple} of the LORD {Jehovah} the third day?</p> <p>(9) And Isaiah said, This sign you shall have of the LORD {Jehovah}, that the LORD {Jehovah} will do the thing that He has spoken: shall the shadow go forward ten degrees, or go back ten degrees {on the sun dial}?</p> <p>(10) And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: no, but let the shadow return backward ten degrees.</p> <p>(11) And Isaiah the prophet cried to the LORD {Jehovah}: and He brought the shadow ten degrees^b backward, by which it had gone down in the sun dial of Ahaz.</p> <p>(12) At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: because he had heard that Hezekiah had been sick.</p>
<p>20:11b - 10 degrees - on a sundial - 15 degrees of arc for the sun is 1 hour of time [360°/24 hr.=15°/hr.], 10/15 = 2/3 hour, so 10 degrees of arc on the sun dial would be 40 minutes. See Is. 38:8 – sun dial of Ahaz</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(13) And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and <i>all</i> the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.</p> <p>(14) Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, <i>even</i> from Babylon.</p> <p>(15) And he said, What have they seen in thine house? And Hezekiah answered, All <i>the things</i> that <i>are</i> in mine house have they seen: there is nothing among my treasures that I have not shewed them.</p> <p>(16) And Isaiah said unto Hezekiah, Hear the word of the LORD.</p> <p>(17) Behold, the days come, that all that <i>is</i> in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.</p> <p>(18) And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.</p> <p>(19) Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, <i>Is it</i> not <i>good</i>, if peace and truth be in my days?</p> <p>(20) And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(21) And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.</p>	<p>(13) And Hezekiah listened to them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and <i>all</i> the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah did not show them.</p> <p>(14) Then Isaiah the prophet came to king Hezekiah, and said to him, What did these men say? and from where have they come to you? And Hezekiah said, They have come from a far country, <i>even</i> from Babylon.</p> <p>(15) And he said, What have they seen in your house? And Hezekiah answered, All <i>the things</i> that <i>are</i> in my house they have seen: there is nothing among my treasures that I have not shown them.</p> <p>(16) And Isaiah said to Hezekiah, Hear the word of the LORD {Jehovah}.</p> <p>(17) <i>Indeed, the days will come, that all that is in your house, and that which your fathers have laid up in store to this day, shall be carried into Babylon: nothing shall be left, says the LORD {Jehovah}.</i></p> <p>(18) <i>And of your sons who shall be born by you, which you shall father, they shall take away; and they shall be eunuchs in the palace of the king of Babylon.</i></p> <p>(19) Then Hezekiah said to Isaiah, The word of the LORD {Jehovah} is good which you have spoken. And he said, <i>Is it</i> not <i>good</i>, if in my days there is peace and truth?</p> <p>(20) And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(21) And Hezekiah slept with his fathers: and Manasseh his son reigned in his place.*</p>
<p>After 29 years Hezekiah king of Judah dies; Manasseh his son begins reign over Judah [*3430 A.H./C- 612 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>Chapter 21</p> <p>(1) Manasseh <i>was</i> twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name <i>was</i> Hephzibah.</p> <p>(2) And he did <i>that which was</i> evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.</p> <p>(3) For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.</p> <p>(4) And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name.</p> <p>(5) And he built altars for all the host of heaven in the two courts of the house of the LORD.</p> <p>(6) And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke <i>him</i> to anger.</p> <p>(7) And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:</p> <p>(8) Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.</p>	<p>Chapter 21</p> <p>(1) Manasseh <i>was</i> twelve years old when he began to reign {3430 A.H./C- 612 B.C.}, and reigned fifty-five years in Jerusalem. And his mother's name <i>was</i> Hephzibah.^a</p> <p>(2) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah}, after the abominations of the heathen {ungodly nations}, whom the LORD {Jehovah} cast out before the children of Israel.</p> <p>(3) Because he built up again the high places which Hezekiah his father had destroyed; and he raised up altars for Baal, and made a grove, as Ahab king of Israel had done; and worshiped all the host of heaven, and served them.^b</p> <p>(4) And he built altars in the house {temple} of the LORD {Jehovah}, of which the LORD {Jehovah} said, In Jerusalem I will put My Name.</p> <p>(5) And he built altars for all the host of heaven in the two courts of the house {temple} of the LORD {Jehovah}.</p> <p>(6) And he made his son pass through the fire, and observed times,^c and used enchantments, and dealt with familiar spirits and wizards: he did much wickedness in the sight of the LORD {Jehovah}, to provoke <i>Him</i> to anger.</p> <p>(7) And he set a graven image of the grove that he had made in the house {temple}, of which the LORD {Jehovah} said to David, and to Solomon his son, In this house {temple}, and in Jerusalem, which I have chosen out of all tribes of Israel, I will put My Name forever:</p> <p>(8) Neither will I make the feet of Israel move any more out of the land which I gave their fathers; if only they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them.</p>
<p>21:1a – II Ki. 21:18-19; II Chr. 33:3,20 21:3b – I Ki. 9:3; II Chr. 33:3 21:6c – observed times – practiced astrology and horoscopes – Lev. 19:26; II Chr. 33:6; Gal. 4:10</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(9) But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.</p> <p>(10) And the LORD spake by his servants the prophets, saying,</p> <p>(11) Because Manasseh king of Judah hath done these abominations, <i>and</i> hath done wickedly above all that the Amorites did, which <i>were</i> before him, and hath made Judah also to sin with his idols:</p> <p>(12) Therefore thus saith the LORD God of Israel, Behold, I <i>am</i> bringing <i>such</i> evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.</p> <p>(13) And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as <i>a man</i> wipeth a dish, wiping <i>it</i>, and turning <i>it</i> upside down.</p> <p>(14) And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;</p> <p>(15) Because they have done <i>that which was</i> evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.</p> <p>(16) Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing <i>that which was</i> evil in the sight of the LORD.</p> <p>(17) Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p>	<p>(9) But they did not listen: and Manasseh seduced them to do more evil than the nations whom the LORD {Jehovah} destroyed before the children of Israel.</p> <p>(10) And the LORD {Jehovah} spoke by His servants the prophets, saying,</p> <p>(11) Because Manasseh king of Judah has done these abominations, <i>and</i> has done wickedly above all that the Amorites did, who <i>were</i> before him, and has caused Judah also to sin with his idols:</p> <p>(12) Therefore this is what the LORD {Jehovah} God of Israel says, Indeed, I <i>am</i> bringing <i>such</i> evil upon Jerusalem and Judah, that whoever hears of it, both his ears shall tingle.</p> <p>(13) And I will stretch over Jerusalem the line of Samaria, and the plummet {plumb bob}^d of the house of Ahab: and I will wipe Jerusalem as <i>a man</i> wipes a dish, wiping <i>it</i>, and turning <i>it</i> upside down.</p> <p>(14) And I will forsake the remnant of My inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;</p> <p>(15) Because they have done <i>that which was</i> evil in My sight, and have provoked Me to anger, since the day their forefathers came forth out of Egypt, even to this day.</p> <p>(16) Furthermore Manasseh shed very much innocent blood, until he had filled Jerusalem from one end to another; besides his sin with which he caused Judah to sin, in doing <i>that which was</i> evil in the sight of the LORD {Jehovah}.</p> <p>(17) Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p>
<p>21:13d - plummet - plumb bob - a string with a pointed weight on the end which is used to determine if a wall is truly straight up and down [perpendicular to the earth]</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(18) And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.</p> <p>(19) Amon <i>was</i> twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name <i>was</i> Meshullemeth, the daughter of Haruz of Jotbah.</p> <p>(20) And he did <i>that which was</i> evil in the sight of the LORD, as his father Manasseh did.</p> <p>(21) And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:</p> <p>(22) And he forsook the LORD God of his fathers, and walked not in the way of the LORD.</p> <p>(23) And the servants of Amon conspired against him, and slew the king in his own house.</p> <p>(24) And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.</p> <p>(25) Now the rest of the acts of Amon which he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(26) And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.</p>	<p>(18) And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his place {3485 A.H./C-557 B.C.}.*</p> <p>(19) Amon <i>was</i> twenty-two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name <i>was</i> Meshullemeth, the daughter of Haruz of Jotbah.^e</p> <p>(20) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah}, as his father Manasseh did.</p> <p>(21) And he walked in all the way that his father walked in, and served the idols that his father served, and worshiped them:</p> <p>(22) And he forsook the LORD {Jehovah} God of his forefathers, and did not walk in the way of the LORD {Jehovah}.</p> <p>(23) And the servants of Amon conspired against him, and killed the king in his own house.</p> <p>(24) And the people of the land killed all those who had conspired against king Amon; and the people of the land made Josiah his son king in his place.</p> <p>(25) Now the rest of the acts of Amon which he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>(26) And he was buried in his tomb in the garden of Uzza: and Josiah his son reigned in his place.**</p>
<p>21:19e – II Ki. 22:1; II Chr. 33:20; 34:1</p> <p>After 55 years Manasseh king of Judah dies; Amon, his son, begins reign over Judah [*3485 A.H./C- 557 B.C.] - see Appendix G: World Time Line of Biblical History After 2nd year of reign Amon is killed by his servants; Josiah, his son, begins reign over Judah [**3487 A.H./C- 555 B.C.]</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>Chapter 22</p> <p>(1) Josiah <i>was</i> eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name <i>was</i> Jedidah, the daughter of Adaiah of Boscath.</p> <p>(2) And he did <i>that which was</i> right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.</p> <p>(3) And it came to pass in the eighteenth year of king Josiah, <i>that</i> the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,</p> <p>(4) Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:</p> <p>(5) And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which <i>is</i> in the house of the LORD, to repair the breaches of the house,</p> <p>(6) Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.</p> <p>(7) Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.</p>	<p>Chapter 22</p> <p>(1) Josiah <i>was</i> eight years old when he began to reign {3487 A.H./C- 555 B.C.}, and he reigned thirty-one years in Jerusalem. And his mother's name <i>was</i> Jedidah, the daughter of Adaiah of Boscath.</p> <p>(2) And he did <i>that which was</i> right in the sight of the LORD {Jehovah}, and walked in all the way of David his father, and did not turn aside to the right hand or to the left.</p> <p>(3) And it came to pass in the eighteenth year of king Josiah {3504 A.H./C- 538 B.C.},^{a*} <i>that</i> the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house {temple} of the LORD {Jehovah}, saying,</p> <p>(4) Go up to Hilkiah the high priest, that he may count the silver which is brought into the house {temple} of the LORD {Jehovah}, which the door keepers have gathered from the people:</p> <p>(5) And let them deliver it into the hand of the workers, who have the oversight of the house {temple} of the LORD {Jehovah}: and let them give it to the workers who are in the house {temple} of the LORD {Jehovah}, to repair the damages of the house {temple},</p> <p>(6) To carpenters, and builders, and masons, and to buy timber and cut stone to repair the house {temple}.</p> <p>(7) However there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.</p>
<p>22:3a - 18th year of Josiah king of Judah repairs are made to the temple - the Great Revival begins when the book of the Law {of Moses} is found during the renovation – II Chr. 34:8</p> <p>18th year of Josiah king of Judah; Great Revival begins – 13 years before Josiah's death 16 years before Babylonian captivity begins [* 3504 A.H./C- 538 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(8) And Hilkiāh the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiāh gave the book to Shaphan, and he read it.</p> <p>(9) And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.</p> <p>(10) And Shaphan the scribe shewed the king, saying, Hilkiāh the priest hath delivered me a book. And Shaphan read it before the king.</p> <p>(11) And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.</p> <p>(12) And the king commanded Hilkiāh the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,</p> <p>(13) Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.</p> <p>(14) So Hilkiāh the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.</p> <p>(15) And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,</p>	<p>(8) And Hilkiāh the high priest said to Shaphan the scribe, I have found the book of the law in the house {temple} of the LORD {Jehovah}. And Hilkiāh gave the book to Shaphan, and he read it.</p> <p>(9) And Shaphan the scribe came to the king, and brought the king word again, and said, Your servants have gathered the money that was found in the house {temple}, and have delivered it into the hand of those who do the work, that have the oversight of the house {temple} of the LORD {Jehovah}.</p> <p>(10) And Shaphan the scribe showed the king, saying, Hilkiāh the priest has delivered me a book. And Shaphan read it before the king.^b</p> <p>(11) And it came to pass, when the king had heard the words of the book of the law, that he tore his clothes.</p> <p>(12) And the king commanded Hilkiāh the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,</p> <p>(13) Go, inquire of the LORD {Jehovah} for me, and for the people, and for all Judah, concerning the words of this book that is found: because great is the anger of the LORD {Jehovah} that is kindled against us, because our forefathers have not listened to the words of this book, to do according to all that which is written concerning us.</p> <p>(14) So Hilkiāh the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she lived in Jerusalem in the college;) and they communed with her.</p> <p>(15) And she said to them, This is what the LORD {Jehovah} God of Israel says, Tell the man that sent you to Me,</p>
22:10b – II Chr. 34:16	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(16) Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, <i>even</i> all the words of the book which the king of Judah hath read:</p> <p>(17) Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.</p> <p>(18) But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, <i>As touching</i> the words which thou hast heard;</p> <p>(19) Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard <i>thee</i>, saith the LORD.</p> <p>(20) Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.</p>	<p>(16) This is what the LORD {Jehovah} says, Indeed, I will bring evil upon this place, and upon those who live here, <i>even</i> all the words of the book which the king of Judah has read:^c</p> <p>(17) Because they have forsaken Me, and have burned incense to other gods, that they might provoke Me to anger with all the works of their hands; therefore My anger will be kindled against this place, and will not be quenched.</p> <p>(18) But to the king of Judah who sent you to inquire of the LORD {Jehovah}, this is what you shall say to him, This is what the LORD {Jehovah} God of Israel says, <i>As concerning</i> the words which you have heard;</p> <p>(19) Because your heart was tender, and you have humbled yourself before the LORD {Jehovah}, when you heard what I spoke against this place, and against those who live in it, that they should become a desolation and a curse, and have torn your clothes, and wept before Me; I also have heard you, says the LORD {Jehovah}.</p> <p>(20) Therefore, I will gather you to your fathers, and you will be gathered into your grave in peace; and your eyes will not see all the evil which I will bring upon this place. And they brought the king word again.</p>
22:16c – II Chr. 34:23	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>Chapter 23</p> <p>(1) And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.</p> <p>(2) And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.</p> <p>(3) And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all <i>their</i> heart and all <i>their</i> soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.</p> <p>(4) And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel.</p> <p>(5) And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.</p>	<p>Chapter 23</p> <p>(1) And the king sent, and they gathered to him all the elders of Judah and of Jerusalem.</p> <p>(2) And the king went up into the house {temple} of the LORD {Jehovah}, and all the men of Judah and all those who live in Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he {king Josiah} read in their hearing all the words of the book of the covenant which was found in the house {temple} of the LORD {Jehovah}.^a</p> <p>(3) And the king stood by a pillar, and made a covenant before the LORD {Jehovah}, to walk after the LORD {Jehovah}, and to keep His commandments and His testimonies and His laws with all <i>their</i> heart and all <i>their</i> soul, to perform the words of this covenant that were written in this book. And all the people agreed to the covenant.</p> <p>(4) And the king commanded Hilkiah the high priest, and the priests of the second order, and the door keepers, to bring forth out of the temple of the LORD {Jehovah} all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them outside of Jerusalem in the fields of Kidron, and carried their ashes to Bethel.</p> <p>(5) And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places all around Jerusalem; those also who burned incense to Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.</p>
23:2a – the king {Josiah} read the book of the covenant to the people – II Chr. 34:30	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(6) And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped <i>it</i> small to powder, and cast the powder thereof upon the graves of the children of the people.</p> <p>(7) And he brake down the houses of the sodomites, that <i>were</i> by the house of the LORD, where the women wove hangings for the grove.</p> <p>(8) And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that <i>were</i> in the entering in of the gate of Joshua the governor of the city, which <i>were</i> on a man's left hand at the gate of the city.</p> <p>(9) Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.</p> <p>(10) And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.</p> <p>(11) And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which <i>was</i> in the suburbs, and burned the chariots of the sun with fire.</p>	<p>(6) And he brought out the grove from the house {temple} of the LORD {Jehovah}, outside of Jerusalem, to the brook Kidron, and burned it at the brook Kidron, and stamped <i>it</i> small to powder, and cast its powder upon the graves of the children of the people.</p> <p>(7) And he broke down the houses of the sodomites {homosexuals}, that <i>were</i> by the house {temple} of the LORD {Jehovah}, where the women wove hangings for the grove.</p> <p>(8) And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and broke down the high places of the gates that <i>were</i> in the entrance of the gate of Joshua the governor of the city, which <i>were</i> on a man's left hand at the gate of the city.</p> <p>(9) Nevertheless the priests of the high places did not come to the altar of the LORD {Jehovah} in Jerusalem, but they ate of the unleavened bread among their brothers.</p> <p>(10) And he defiled Topheth,^b which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.</p> <p>(11) And he took away the horses that the kings of Judah had given to the sun, at the entrance of the house {temple} of the LORD {Jehovah}, by the chamber of Nathanmelech the chamberlain, which <i>was</i> in the suburbs, and burned the chariots of the sun with fire.</p>
<p>23:10b – Topheth (also spelled Tophet) - the valley of Hinnon southeast of Jerusalem where garbage was continually burned - also called Gehenna {γέεννα} in Mat. 5:22 as a reference to hell – see Is. 30:33</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(12) And the altars that <i>were</i> on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake <i>them</i> down from thence, and cast the dust of them into the brook Kidron.</p> <p>(13) And the high places that <i>were</i> before Jerusalem, which <i>were</i> on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.</p> <p>(14) And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.</p> <p>(15) Moreover the altar that <i>was</i> at Bethel, <i>and</i> the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, <i>and</i> stamped <i>it</i> small to powder, and burned the grove.</p> <p>(16) And as Josiah turned himself, he spied the sepulchres that <i>were</i> there in the mount, and sent, and took the bones out of the sepulchres, and burned <i>them</i> upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.</p> <p>(17) Then he said, What title <i>is</i> that that I see? And the men of the city told him, <i>It is</i> the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel.</p>	<p>(12) And the altars that <i>were</i> on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD {Jehovah}, the king beat down, and broke <i>them</i> down from there, and cast their dust into the brook Kidron.</p> <p>(13) And the high places that <i>were</i> before Jerusalem, which <i>were</i> on the right hand of the mount of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, the king defiled.</p> <p>(14) And he broke in pieces the images, and cut down the groves, and filled their places with the bones of men.</p> <p>(15) Furthermore the altar that <i>was</i> at Bethel, <i>and</i> the high place which Jeroboam the son of Nebat, who caused Israel to sin, had made, both that altar and the high place he broke down, and burned the high place, <i>and</i> stamped <i>it</i> small to powder, and burned the grove.</p> <p>(16) And as Josiah turned himself, he spied the tombs that <i>were</i> there in the mount, and sent, and took the bones out of the tombs, and burned <i>them</i> upon the altar, and polluted it, according to the word of the LORD {Jehovah} which the man of God proclaimed, who proclaimed these words.^c</p> <p>(17) Then he said, What title {inscription} <i>is</i> this that I see? And the men of the city told him, <i>It is</i> the tomb of the man of God, who came from Judah, and proclaimed these things that you have done against the altar of Bethel.</p>
23:16c – I Ki. 13:1-3	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(18) And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.</p> <p>(19) And all the houses also of the high places that <i>were</i> in the cities of Samaria, which the kings of Israel had made to provoke <i>the LORD</i> to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.</p> <p>(20) And he slew all the priests of the high places that <i>were</i> there upon the altars, and burned men's bones upon them, and returned to Jerusalem.</p> <p>(21) And the king commanded all the people, saying, Keep the passover unto the LORD your God, as <i>it is</i> written in the book of this covenant.</p> <p>(22) Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;</p> <p>(23) But in the eighteenth year of king Josiah, <i>wherein</i> this passover was holden to the LORD in Jerusalem.</p> <p>(24) Moreover the <i>workers with</i> familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.</p>	<p>(18) And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet who came out of Samaria.</p> <p>(19) And all the houses also of the high places that <i>were</i> in the cities of Samaria, which the kings of Israel had made to provoke <i>the LORD</i> {<i>Jehovah</i>} to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.</p> <p>(20) And he killed all the priests of the high places who <i>were</i> there upon the altars, and burned men's bones upon them, and returned to Jerusalem.</p> <p>(21) And the king commanded all the people, saying, Keep the Passover^d to the LORD {<i>Jehovah</i>} your God, as <i>it is</i> written in the book of this covenant.</p> <p>(22) Surely there was not such a Passover held from the days of the judges who judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;</p> <p>(23) But in the eighteenth year of king Josiah {3504 A.H./C- 538 B.C.},* <i>wherein</i> this Passover was held to the LORD {<i>Jehovah</i>} in Jerusalem.</p> <p>(24) Moreover the <i>workers with</i> familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD {<i>Jehovah</i>}.</p>
<p>23:21d – Passover – see Lev. 23 - 14th day of the first month {Nisan [Mar.-Apr.]} - II Chr. 35:1. - See <u>Appendix L: The Modern Jewish Calendar and Holy Days</u>. See also <u>The Jewish Calendar</u> at www.TheWordNotes.com</p> <p>18th year of Josiah; 13 years before Josiah's death; 16 years before Babylonian captivity [*3504 A.H./C- 538 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(31) Jehoahaz <i>was</i> twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name <i>was</i> Hamutal, the daughter of Jeremiah of Libnah.</p> <p>(32) And he did <i>that which was</i> evil in the sight of the LORD, according to all that his fathers had done.</p> <p>(33) And Pharaohnechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.</p> <p>(34) And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.</p> <p>(35) And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give <i>it</i> unto Pharaohnechoh.</p> <p>(36) Jehoiakim <i>was</i> twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name <i>was</i> Zebudah, the daughter of Pedaiah of Rumah.</p>	<p>(31) Jehoahaz <i>was</i> twenty-three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name <i>was</i> Hamutal, the daughter of Jeremiah of Libnah.</p> <p>(32) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah}, according to all that his forefathers had done.</p> <p>(33) And Pharaohnechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land under a tax of one hundred talents of silver {about 7500 lbs.; 3400 kg.}^f, and a talent of gold {about 75 lbs.; 34 kg.}.</p> <p>(34) And Pharaohnechoh made Eliakim the son of Josiah king in the place of Josiah his father {3518 A.H./C- 524 B.C.},* and changed his name to Jehoiakim {Jehovah will raise},^g and took Jehoahaz away: and he came to Egypt, and died there.</p> <p>(35) And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of everyone according to his taxation, to give <i>it</i> to Pharaohnechoh.</p> <p>(36) Jehoiakim <i>was</i> twenty-five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name <i>was</i> Zebudah, the daughter of Pedaiah of Rumah.</p>
<p>23:33f – talent – see Appendix J: Bible Weights and Measures</p> <p>23:34g- Jehoiakim {יהויקים} - Jehovah will raise – Jehoiakim reigns under taxation of Egypt - he reigns for 11 years, but in the 3rd year of his reign [3520 A.H./C-522 B.C.] Nebuchadnezzar carries first group of captives (including Daniel and his friends and other royalty) to Babylon</p> <p>Jehoiakim begins reign over Judah [*3518 A.H./C- 524 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(37) And he did <i>that which was</i> evil in the sight of the LORD, according to all that his fathers had done.</p> <p>Chapter 24 (1) In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. (2) And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets. (3) Surely at the commandment of the LORD came <i>this</i> upon Judah, to remove <i>them</i> out of his sight, for the sins of Manasseh, according to all that he did; (4) And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon. (5) Now the rest of the acts of Jehoiakim, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah? (6) So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. (7) And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.</p>	<p>(37) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah}, according to all that his forefathers had done.</p> <p>Chapter 24 (1) In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him {3520 A.H./C-522 B.C.}.^a (2) And the LORD {Jehovah} sent against him armies of the Chaldees, and armies of the Syrians, and armies of the Moabites, and armies of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD {Jehovah}, which He spoke by His servants the prophets.^b (3) Surely at the commandment of the LORD {Jehovah} <i>this</i> came upon Judah, to remove <i>them</i> out of His sight, for the sins of Manasseh, according to all that he did; (4) And also for the innocent blood that he shed: because he filled Jerusalem with innocent blood; which the LORD {Jehovah} would not pardon. (5) Now the rest of the acts of Jehoiakim, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah? (6) So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his place. (7) And the king of Egypt did not come again any more out of his land: because the king of Babylon had taken from the river of Egypt to the river Euphrates all that belonged to the king of Egypt.</p>
24:1a – II Ki. 24:14; II Chr. 36:6; Dan. 2:1 24:2b – II Chr. 36:18	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(8) Jehoiachin <i>was</i> eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name <i>was</i> Nehushta, the daughter of Elnathan of Jerusalem.</p> <p>(9) And he did <i>that which was</i> evil in the sight of the LORD, according to all that his father had done.</p> <p>(10) At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.</p> <p>(11) And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.</p> <p>(12) And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.</p> <p>(13) And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.</p> <p>(14) And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, <i>even</i> ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.</p> <p>(15) And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, <i>those</i> carried he into captivity from Jerusalem to Babylon.</p>	<p>(8) Jehoiachin <i>was</i> eighteen years old when he began to reign, and he reigned in Jerusalem three months*. And his mother's name <i>was</i> Nehushta, the daughter of Elnathan of Jerusalem.</p> <p>(9) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah}, according to all that his father had done.</p> <p>(10) At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.</p> <p>(11) And Nebuchadnezzar king of Babylon came against the city, and his servants laid siege to it.</p> <p>(12) And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.</p> <p>(13) And he carried out from there all the treasures of the house {temple} of the LORD {Jehovah}, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD {Jehovah}, as the LORD {Jehovah} had said.</p> <p>(14) And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, <i>even</i> ten thousand captives, and all the craftsmen and smiths: no one remained, except the poorest sort of the people of the land {3528 A.H./C- 514 B.C.}.^c</p> <p>(15) And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, <i>those</i> he carried into captivity from Jerusalem to Babylon.</p>
<p>24:14c – Zedekiah appointed by Nebuchadnezzar as king over Judah</p> <p>11th year of Jehoiachin; 2nd group of captives including Ezekiel (see Ezek. 1) and other priests into Babylonian captivity – 8 years after first group of captives taken [*3528 A.H./C- 514 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(16) And all the men of might, <i>even</i> seven thousand, and craftsmen and smiths a thousand, all <i>that were</i> strong <i>and</i> apt for war, even them the king of Babylon brought captive to Babylon.</p> <p>(17) And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.</p> <p>(18) Zedekiah <i>was</i> twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name <i>was</i> Hamutal, the daughter of Jeremiah of Libnah.</p> <p>(19) And he did <i>that which was</i> evil in the sight of the LORD, according to all that Jehoiakim had done.</p> <p>(20) For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.</p> <p>Chapter 25</p> <p>(1) And it came to pass in the ninth year of his reign, in the tenth month, in the tenth <i>day</i> of the month, <i>that</i> Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.</p> <p>(2) And the city was besieged unto the eleventh year of king Zedekiah.</p>	<p>(16) And all the men of might, <i>even</i> seven thousand, and craftsmen and smiths a thousand, all <i>that were</i> strong <i>and</i> apt for war, even them the king of Babylon brought captive to Babylon.</p> <p>(17) And the king of Babylon made Mattaniah his father's brother king in his place, and changed his name to Zedekiah {right of Jehovah}.^d</p> <p>(18) Zedekiah <i>was</i> twenty-one years old when he began to reign {3529 A.H./C-513 B.C.}, and he reigned eleven years in Jerusalem. And his mother's name <i>was</i> Hamutal, the daughter of Jeremiah of Libnah.</p> <p>(19) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah}, according to all that Jehoiakim had done.</p> <p>(20) Because through the anger of the LORD {Jehovah} it came to pass in Jerusalem and Judah, until He had cast them out from His presence, that Zedekiah rebelled against the king of Babylon.</p> <p>Chapter 25</p> <p>(1) And it came to pass in the ninth year of his {Zedekiah's} reign, in the tenth month {Tebeth [Dec.-Jan.]},^a in the tenth <i>day</i> of the month {10/10/3537 A.H./505 B.C.}, <i>that</i> Nebuchadnezzar king of Babylon came, he, and all his host {army}, against Jerusalem, and encamped against it; and they built forts against it all around.</p> <p>(2) And the city was besieged until the eleventh year of king Zedekiah {3539 A.H./C- 503 B.C.}.^{b*}</p>
<p>24:17d - Zedekiah {זְדַקְיָהוּ} - right of Jah [Jah is short for Jehovah]</p> <p>25:1a - tenth month - Tebeth {Dec.-Jan.} {10/10/3537 A.H.} - II Chr. 36:11-19; Jer. 39:2; Jer. 52:6; Ezek. 4:5 = see note on Ezek. 4:5 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>25:2b - 11th year of king Zedekiah; temple destroyed [3539 A.H./C- 503 B.C.] - see Appendix G: World Time Line of Biblical History; Jer. 1:3; Jer. 39:2</p> <p>11th year of king Zedekiah; temple destroyed [3539 A.H./C- 503 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(3) And on the ninth <i>day</i> of the <i>fourth</i> month the famine prevailed in the city, and there was no bread for the people of the land.</p> <p>(4) And the city was broken up, and all the men of war <i>fled</i> by night by the way of the gate between two walls, which <i>is</i> by the king's garden: (now the Chaldees <i>were</i> against the city round about:) and <i>the king</i> went the way toward the plain.</p> <p>(5) And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.</p> <p>(6) So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.</p> <p>(7) And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.</p> <p>(8) And in the fifth month, on the seventh <i>day</i> of the month, which <i>is</i> the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:</p> <p>(9) And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great <i>man's</i> house burnt he with fire.</p> <p>(10) And all the army of the Chaldees, that <i>were with</i> the captain of the guard, brake down the walls of Jerusalem round about.</p>	<p>(3) And on the ninth <i>day</i> of the <i>fourth</i> month {Tammuz [June-July]}{4/9/3539 A.H.}^c the famine prevailed in the city, and there was no bread for the people of the land.</p> <p>(4) And the city was broken up, and all the men of war <i>fled</i> by night by the roadway of the gate between two walls, which <i>is</i> by the king's garden: (now the Chaldees <i>were</i> against the city all around:) and <i>the king</i> went down the roadway towards the plain.</p> <p>(5) And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.</p> <p>(6) So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.</p> <p>(7) And they killed the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.^d</p> <p>(8) And in the fifth month {Ab [July/Aug.]}^e on the seventh <i>day</i> of the month, which <i>is</i> the nineteenth year of king Nebuchadnezzar king of Babylon {3539 A.H./C- 503 B.C.}, Nebuzaradan, captain of the guard, a servant of the king of Babylon, came to Jerusalem:</p> <p>(9) And he burnt the house {temple} of the LORD {Jehovah}, and the king's house, and all the houses of Jerusalem, and every great <i>man's</i> house he burnt with fire.^f</p> <p>(10) And all the army of the Chaldees, that <i>were with</i> the captain of the guard, broke down the walls of Jerusalem all around.</p>
<p>25:3c - fourth month - Tammuz {June-July} 25:7d - Jer. 39:7 25:8e - fifth month - Ab {July/Aug.} 25:9f - in Zedekiah's 11th year [19 years from first captivity] Nebuchadnezzar destroys the temple, Jerusalem, and its walls due to Zedekiah's rebellion</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(11) Now the rest of the people <i>that were</i> left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away.</p> <p>(12) But the captain of the guard left of the poor of the land <i>to be</i> vinedressers and husbandmen.</p> <p>(13) And the pillars of brass that <i>were</i> in the house of the LORD, and the bases, and the brasen sea that <i>was</i> in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.</p> <p>(14) And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.</p> <p>(15) And the firepans, and the bowls, <i>and</i> such things as <i>were</i> of gold, <i>in</i> gold, and of silver, <i>in</i> silver, the captain of the guard took away.</p> <p>(16) The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.</p> <p>(17) The height of the one pillar <i>was</i> eighteen cubits, and the chapter upon it <i>was</i> brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.</p> <p>(18) And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:</p>	<p>(11) Now the rest of the people <i>that were</i> left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, Nebuzaradan the captain of the guard carried away.</p> <p>(12) But the captain of the guard left of the poor of the land <i>to be</i> vine-dressers and gardeners.</p> <p>(13) And the pillars of brass that <i>were</i> in the house {temple} of the LORD {Jehovah}, and the bases, and the brass sea {great bowl; bath tub} that <i>was</i> in the house {temple} of the LORD {Jehovah}, the Chaldees broke in pieces, and carried their brass to Babylon.</p> <p>(14) And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass with which they ministered, they took away.</p> <p>(15) And the fire-pans, and the bowls, <i>and</i> such things as <i>were</i> of gold, <i>in</i> gold, and of silver, <i>in</i> silver, the captain of the guard took away.</p> <p>(16) The two pillars, one sea {large bowl; bath tub},^s and the bases which Solomon had made for the house {temple} of the LORD {Jehovah}; the brass of all these vessels was without weight.</p> <p>(17) The height of the one pillar <i>was</i> eighteen cubits {about 27 ft.; 8.2 m.},^h and the cap that was upon it <i>was</i> brass: and the height of the cap was three cubits {about 4.5 ft.; 1.4 m.}; and the braided work, and pomegranates upon the cap all around, all of brass: and the second pillar like these had braided work.</p> <p>(18) And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three door keepers:</p>
<p>25:16g – molten sea – made by Solomon for the priests to bathe in – see I Ki. 7:23; II Chr. 4:6</p> <p>25:17h – a cubit is 1 1/2 feet [1.5 feet]; 0.46 meters – see Appendix J: Bible Weights and Measures</p>	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(19) And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land <i>that were</i> found in the city:</p> <p>(20) And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah:</p> <p>(21) And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.</p> <p>(22) And <i>as for</i> the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.</p> <p>(23) And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.</p> <p>(24) And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.</p> <p>(25) But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.</p>	<p>(19) And out of the city he took an officer who was set over the men of war, and five men of those who were in the king's presence, who were found in the city, and the principal scribe of the host, who mustered the people of the land, and sixty men of the people of the land who <i>were</i> found in the city:</p> <p>(20) And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah:</p> <p>(21) And the king of Babylon struck them, and killed them at Riblah in the land of Hamath. So Judah was carried away out of their land.</p> <p>(22) And <i>as for</i> the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.</p> <p>(23) And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.</p> <p>(24) And Gedaliah swore to them, and to their men, and said to them, Do not be afraid to be the servants of the Chaldees: live in the land, and serve the king of Babylon; and it shall be well with you.</p> <p>(25) But it came to pass in the seventh month {Tishri [Sep.-Oct.]},ⁱ that Ishmael the son of Nethaniah, the son of Elishama, of the royal descent, came, and ten men with him, and struck Gedaliah, that he died, and the Jews and the Chaldees who were with him at Mizpah.</p>
25:25i - seventh month - Tishri {Sep.-Oct.}	

{12} II Kings	
King James 1769 Version	King James Paraphrase
<p>(26) And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.</p> <p>(27) And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth <i>day</i> of the month, <i>that</i> Evilmerodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;</p> <p>(28) And he spake kindly to him, and set his throne above the throne of the kings that <i>were</i> with him in Babylon;</p> <p>(29) And changed his prison garments: and he did eat bread continually before him all the days of his life.</p> <p>(30) And his allowance <i>was</i> a continual allowance given him of the king, a daily rate for every day, all the days of his life.</p>	<p>(26) And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: because they were afraid of the Chaldees.</p> <p>(27) And it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah {3564 A.H./C- 478 B.C.},^j* in the twelfth month {Adar [Feb.-Mar.]},^k on the twenty-seventh <i>day</i> of the month, <i>that</i> Evilmerodach king of Babylon in the year that he began to reign lifted up the head of Jehoiachin king of Judah out of prison;</p> <p>(28) And he spoke kindly to him, and set his throne above the throne of the kings who <i>were</i> with him in Babylon;</p> <p>(29) And changed his prison clothes: and he ate bread continually before him all the days of his life.</p> <p>(30) And his allowance <i>was</i> a continual allowance given him by the king, a daily rate for every day, all the days of his life.</p>
<p>25:27j - 37th year of Jehoiachin's captivity [45th year since first captivity of Judah; 26th year since the destruction of the temple] [3564 A.H./C- 478 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>25:27k - twelfth month - Adar {Feb.-Mar.}</p>	
<p>37th year of Jehoiachin's captivity [45th year since first captivity of Judah; 26th year since the destruction of the temple] [*3564 A.H./C- 478 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) Adam, Sheth, Enosh, (2) Kenan, Mahalaleel, Jered, (3) Henoch, Methuselah, Lamech, (4) Noah, Shem, Ham, and Japheth. (5) The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. (6) And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah. (7) And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. (8) The sons of Ham; Cush, and Mizraim, Put, and Canaan. (9) And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtechah. And the sons of Raamah; Sheba, and Dedan. (10) And Cush begat Nimrod: he began to be mighty upon the earth. (11) And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, (12) And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim. (13) And Canaan begat Zidon his firstborn, and Heth, (14) The Jebusite also, and the Amorite, and the Girgashite, (15) And the Hivite, and the Arkite, and the Sinite, (16) And the Arvadite, and the Zemarite, and the Hamathite. (17) The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. (18) And Arphaxad begat Shelah, and Shelah begat Eber. (19) And unto Eber were born two sons: the name of the one <i>was</i> Peleg; because in his days the earth was divided: and his brother's name <i>was</i> Joktan.	Chapter 1 (1) Adam, Sheth, Enosh, (2) Kenan, Mahalaleel, Jered, (3) Henoch, Methuselah, Lamech, (4) Noah, Shem, Ham, and Japheth. (5) The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. (6) And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah. (7) And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. (8) The sons of Ham; Cush, and Mizraim, Put, and Canaan. (9) And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtechah. And the sons of Raamah; Sheba, and Dedan. (10) And Cush fathered Nimrod: he began to be mighty upon the earth. (11) And Mizraim fathered Ludim, and Anamim, and Lehabim, and Naphtuhim, (12) And Pathrusim, and Casluhim, (of whom the Philistines came,) and Caphthorim. (13) And Canaan fathered Zidon his firstborn, and Heth, (14) The Jebusite also, and the Amorite, and the Girgashite, (15) And the Hivite, and the Arkite, and the Sinite, (16) And the Arvadite, and the Zemarite, and the Hamathite. (17) The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. (18) And Arphaxad fathered Shelah, and Shelah fathered Eber. (19) And to Eber were born two sons: the name of the one <i>was</i> Peleg {division}; ^a because in his days the earth was divided: and his brother's name <i>was</i> Joktan.
11:19a – Peleg {פלג} – division – possibly born soon after the division of languages and nations at the tower of Babel or possibly the division of the continents as we know them – this latter is proposed by Dr. David Cooper – see Appendix G: World Time Line of Biblical History - See Genesis 10:25	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(20) And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,</p> <p>(21) Hadoram also, and Uzal, and Diklah,</p> <p>(22) And Ebal, and Abimael, and Sheba,</p> <p>(23) And Ophir, and Havilah, and Jobab. All these <i>were</i> the sons of Joktan.</p> <p>(24) Shem, Arphaxad, Shelah,</p> <p>(25) Eber, Peleg, Reu,</p> <p>(26) Serug, Nahor, Terah,</p> <p>(27) Abram; the same <i>is</i> Abraham.</p> <p>(28) The sons of Abraham; Isaac, and Ishmael.</p> <p>(29) These <i>are</i> their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,</p> <p>(30) Mishma, and Dumah, Massa, Hadad, and Tema,</p> <p>(31) Jetur, Naphish, and Kedemah. These are the sons of Ishmael.</p> <p>(32) Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.</p> <p>(33) And the sons of Midian; Ephah, and Ephraim, and Henoch, and Abida, and Eldaah. All these <i>are</i> the sons of Keturah.</p> <p>(34) And Abraham begat Isaac. The sons of Isaac; Esau and Israel.</p> <p>(35) The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.</p> <p>(36) The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.</p> <p>(37) The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.</p> <p>(38) And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.</p> <p>(39) And the sons of Lotan; Hori, and Homam: and Timna <i>was</i> Lotan's sister.</p> <p>(40) The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.</p>	<p>(20) And Joktan fathered Almodad, and Sheleph, and Hazarmaveth, and Jerah,</p> <p>(21) Hadoram also, and Uzal, and Diklah,</p> <p>(22) And Ebal, and Abimael, and Sheba,</p> <p>(23) And Ophir, and Havilah, and Jobab. All these <i>were</i> the sons of Joktan.</p> <p>(24) Shem, Arphaxad, Shelah,</p> <p>(25) Eber, Peleg, Reu,</p> <p>(26) Serug, Nahor, Terah,</p> <p>(27) Abram; the same <i>is</i> Abraham.</p> <p>(28) The sons of Abraham; Isaac, and Ishmael.</p> <p>(29) These <i>are</i> their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,</p> <p>(30) Mishma, and Dumah, Massa, Hadad, and Tema,</p> <p>(31) Jetur, Naphish, and Kedemah. These are the sons of Ishmael.</p> <p>(32) Now the sons of Keturah, Abraham's concubine: she bore Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.</p> <p>(33) And the sons of Midian; Ephah, and Ephraim, and Henoch, and Abida, and Eldaah. All these <i>are</i> the sons of Keturah.</p> <p>(34) And Abraham fathered Isaac. The sons of Isaac; Esau and Israel.</p> <p>(35) The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.</p> <p>(36) The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.</p> <p>(37) The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.</p> <p>(38) And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.</p> <p>(39) And the sons of Lotan; Hori, and Homam: and Timna <i>was</i> Lotan's sister.</p> <p>(40) The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(41) The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.</p> <p>(42) The sons of Ezer; Bilhan, and Zavan, <i>and</i> Jakan. The sons of Dishan; Uz, and Aran.</p> <p>(43) Now these <i>are</i> the kings that reigned in the land of Edom before <i>any</i> king reigned over the children of Israel; Bela the son of Beor: and the name of his city <i>was</i> Dinhabah.</p> <p>(44) And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.</p> <p>(45) And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.</p> <p>(46) And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city <i>was</i> Avith.</p> <p>(47) And when Hadad was dead, Samlah of Masrekah reigned in his stead.</p> <p>(48) And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.</p> <p>(49) And when Shaul was dead, Baalhanan the son of Achbor reigned in his stead.</p> <p>(50) And when Baalhanan was dead, Hadad reigned in his stead: and the name of his city <i>was</i> Pai; and his wife's name <i>was</i> Mehetabel, the daughter of Matred, the daughter of Mezahab.</p> <p>(51) Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,</p> <p>(52) Duke Aholibamah, duke Elah, duke Pinon,</p> <p>(53) Duke Kenaz, duke Teman, duke Mibzar,</p> <p>(54) Duke Magdiel, duke Iram. These <i>are</i> the dukes of Edom.</p>	<p>(41) The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.</p> <p>(42) The sons of Ezer; Bilhan, and Zavan, <i>and</i> Jakan. The sons of Dishan; Uz, and Aran.</p> <p>(43) Now these <i>are</i> the kings who reigned in the land of Edom before <i>any</i> king reigned over the children of Israel; Bela the son of Beor: and the name of his city <i>was</i> Dinhabah.</p> <p>(44) And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his place.</p> <p>(45) And when Jobab was dead, Husham of the land of the Temanites reigned in his place.</p> <p>(46) And when Husham was dead, Hadad the son of Bedad, who struck Midian in the field of Moab, reigned in his place: and the name of his city <i>was</i> Avith.</p> <p>(47) And when Hadad was dead, Samlah of Masrekah reigned in his place.</p> <p>(48) And when Samlah was dead, Shaul of Rehoboth by the river reigned in his place.</p> <p>(49) And when Shaul was dead, Baalhanan the son of Achbor reigned in his place.</p> <p>(50) And when Baalhanan was dead, Hadad reigned in his place: and the name of his city <i>was</i> Pai; and his wife's name <i>was</i> Mehetabel, the daughter of Matred, the daughter of Mezahab.</p> <p>(51) Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,</p> <p>(52) Duke Aholibamah, duke Elah, duke Pinon,</p> <p>(53) Duke Kenaz, duke Teman, duke Mibzar,</p> <p>(54) Duke Magdiel, duke Iram. These <i>are</i> the dukes of Edom.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>Chapter 2</p> <p>(1) These <i>are</i> the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,</p> <p>(2) Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.</p> <p>(3) The sons of Judah; Er, and Onan, and Shelah: <i>which</i> three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.</p> <p>(4) And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah <i>were</i> five.</p> <p>(5) The sons of Pharez; Hezron, and Hamul.</p> <p>(6) And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.</p> <p>(7) And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.</p> <p>(8) And the sons of Ethan; Azariah.</p> <p>(9) The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.</p> <p>(10) And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;</p> <p>(11) And Nahshon begat Salma, and Salma begat Boaz,</p> <p>(12) And Boaz begat Obed, and Obed begat Jesse,</p> <p>(13) And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,</p> <p>(14) Nethaneel the fourth, Raddai the fifth,</p> <p>(15) Ozem the sixth, David the seventh:</p> <p>(16) Whose sisters <i>were</i> Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.</p>	<p>Chapter 2</p> <p>(1) These <i>are</i> the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,</p> <p>(2) Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.</p> <p>(3) The sons of Judah; Er, and Onan, and Shelah: <i>these</i> three were born to him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD {Jehovah}; and He killed him.</p> <p>(4) And Tamar his daughter-in-law bore him Pharez and Zerah. All the sons of Judah <i>were</i> five.</p> <p>(5) The sons of Pharez; Hezron, and Hamul.</p> <p>(6) And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.</p> <p>(7) And the sons of Carmi; Achar, the troubler of Israel, who sinned in the thing accursed.^a</p> <p>(8) And the sons of Ethan; Azariah.</p> <p>(9) The sons also of Hezron, who were born to him; Jerahmeel, and Ram, and Chelubai.</p> <p>(10) And Ram fathered Amminadab; and Amminadab fathered Nahshon, prince of the children of Judah;</p> <p>(11) And Nahshon fathered Salma, and Salma fathered Boaz,</p> <p>(12) And Boaz fathered Obed, and Obed fathered Jesse,</p> <p>(13) And Jesse fathered his firstborn Eliab, and Abinadab the second, and Shimma the third,</p> <p>(14) Nethaneel the fourth, Raddai the fifth,</p> <p>(15) Ozem the sixth, David the seventh:</p> <p>(16) Whose sisters <i>were</i> Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.</p>
2:7a – Josh. 7:1f	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(17) And Abigail bare Amasa: and the father of Amasa <i>was</i> Jether the Ishmeelite.</p> <p>(18) And Caleb the son of Hezron begat <i>children</i> of Azubah <i>his</i> wife, and of Jerioth: her sons <i>are</i> these; Jesher, and Shobab, and Ardon.</p> <p>(19) And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.</p> <p>(20) And Hur begat Uri, and Uri begat Bezaleel.</p> <p>(21) And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he <i>was</i> threescore years old; and she bare him Segub.</p> <p>(22) And Segub begat Jair, who had three and twenty cities in the land of Gilead.</p> <p>(23) And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, <i>even</i> threescore cities. All these <i>belonged</i> to the sons of Machir the father of Gilead.</p> <p>(24) And after that Hezron was dead in Calebephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.</p> <p>(25) And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, <i>and</i> Ahijah.</p> <p>(26) Jerahmeel had also another wife, whose name <i>was</i> Atarah; she <i>was</i> the mother of Onam.</p> <p>(27) And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.</p> <p>(28) And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.</p> <p>(29) And the name of the wife of Abishur <i>was</i> Abihail, and she bare him Ahban, and Molid.</p>	<p>(17) And Abigail bore Amasa: and the father of Amasa <i>was</i> Jether the Ishmeelite.</p> <p>(18) And Caleb the son of Hezron fathered <i>children</i> by Azubah <i>his</i> wife, and by Jerioth: her sons <i>are</i> these; Jesher, and Shobab, and Ardon.</p> <p>(19) And when Azubah was dead, Caleb took to himself Ephrath as his wife, who bore to him Hur.</p> <p>(20) And Hur fathered Uri, and Uri fathered Bezaleel.</p> <p>(21) And afterwards Hezron went in to the daughter of Machir the father of Gilead, whom he married when he <i>was</i> sixty years old; and she bore to him Segub.</p> <p>(22) And Segub fathered Jair, who had twenty-three cities in the land of Gilead.</p> <p>(23) And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and its towns, <i>even</i> sixty cities. All these <i>belonged</i> to the sons of Machir the father of Gilead.</p> <p>(24) And after Hezron was dead in Calebephratah, then Abiah Hezron's wife bore him Ashur the father of Tekoa.</p> <p>(25) And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, <i>and</i> Ahijah.</p> <p>(26) Jerahmeel had also another wife, whose name <i>was</i> Atarah; she <i>was</i> the mother of Onam.</p> <p>(27) And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.</p> <p>(28) And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.</p> <p>(29) And the name of the wife of Abishur <i>was</i> Abihail, and she bore to him Ahban, and Molid.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(30) And the sons of Nadab; Seled, and Appaim: but Seled died without children.</p> <p>(31) And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.</p> <p>(32) And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.</p> <p>(33) And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.</p> <p>(34) Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name <i>was</i> Jarha.</p> <p>(35) And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.</p> <p>(36) And Attai begat Nathan, and Nathan begat Zabad,</p> <p>(37) And Zabad begat Ephlal, and Ephlal begat Obed,</p> <p>(38) And Obed begat Jehu, and Jehu begat Azariah,</p> <p>(39) And Azariah begat Helez, and Helez begat Eleasah,</p> <p>(40) And Eleasah begat Sisamai, and Sisamai begat Shallum,</p> <p>(41) And Shallum begat Jekamiah, and Jekamiah begat Elishama.</p> <p>(42) Now the sons of Caleb the brother of Jerahmeel <i>were</i>, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron.</p> <p>(43) And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.</p> <p>(44) And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.</p> <p>(45) And the son of Shammai <i>was</i> Maon: and Maon <i>was</i> the father of Bethzur.</p> <p>(46) And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.</p>	<p>(30) And the sons of Nadab; Seled, and Appaim: but Seled died without children.</p> <p>(31) And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.</p> <p>(32) And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.</p> <p>(33) And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.</p> <p>(34) Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name <i>was</i> Jarha.</p> <p>(35) And Sheshan gave his daughter to Jarha his servant to be his wife; and she bore to him Attai.</p> <p>(36) And Attai fathered Nathan, and Nathan fathered Zabad,</p> <p>(37) And Zabad fathered Ephlal, and Ephlal fathered Obed,</p> <p>(38) And Obed fathered Jehu, and Jehu fathered Azariah,</p> <p>(39) And Azariah fathered Helez, and Helez fathered Eleasah,</p> <p>(40) And Eleasah fathered Sisamai, and Sisamai fathered Shallum,</p> <p>(41) And Shallum fathered Jekamiah, and Jekamiah fathered Elishama.</p> <p>(42) Now the sons of Caleb the brother of Jerahmeel <i>were</i>, Mesha his firstborn, who was the father of Ziph; and the sons of Mareshah the father of Hebron.</p> <p>(43) And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.</p> <p>(44) And Shema fathered Raham, the father of Jorkoam: and Rekem fathered Shammai.</p> <p>(45) And the son of Shammai <i>was</i> Maon: and Maon <i>was</i> the father of Bethzur.</p> <p>(46) And Ephah, Caleb's concubine, gave birth to Haran, and Moza, and Gazez: and Haran fathered Gazez.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(47) And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.</p> <p>(48) Maachah, Caleb's concubine, bare Sheber, and Tirhanah.</p> <p>(49) She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb <i>was</i> Achsah.</p> <p>(50) These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjathjearim,</p> <p>(51) Salma the father of Bethlehem, Hareph the father of Bethgader.</p> <p>(52) And Shobal the father of Kirjathjearim had sons; Haroeh, <i>and</i> half of the Manahethites.</p> <p>(53) And the families of Kirjathjearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.</p> <p>(54) The sons of Salma; Bethlehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.</p> <p>(55) And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, <i>and</i> Suchathites. These <i>are</i> the Kenites that came of Hemath, the father of the house of Rechab.</p> <p>Chapter 3</p> <p>(1) Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess:</p> <p>(2) The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:</p> <p>(3) The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.</p>	<p>(47) And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.</p> <p>(48) Maachah, Caleb's concubine, gave birth to Sheber, and Tirhanah.</p> <p>(49) She bore also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb <i>was</i> Achsah.</p> <p>(50) These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjathjearim,</p> <p>(51) Salma the father of Bethlehem, Hareph the father of Bethgader.</p> <p>(52) And Shobal the father of Kirjathjearim had sons; Haroeh, <i>and</i> half of the Manahethites.</p> <p>(53) And the families of Kirjathjearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.</p> <p>(54) The sons of Salma; Bethlehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.</p> <p>(55) And the families of the scribes who lived at Jabez; the Tirathites, the Shimeathites, <i>and</i> Suchathites. These <i>are</i> the Kenites who came of Hemath, the father of the house of Rechab.</p> <p>Chapter 3</p> <p>(1) Now these were the sons of David, who were born to him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess:</p> <p>(2) The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:</p> <p>(3) The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(4) <i>These</i> six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.</p> <p>(5) And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel:</p> <p>(6) Ibhar also, and Elishama, and Eliphelet,</p> <p>(7) And Nogah, and Nepheg, and Japhia,</p> <p>(8) And Elishama, and Eliada, and Eliphelet, nine.</p> <p>(9) <i>These were</i> all the sons of David, beside the sons of the concubines, and Tamar their sister.</p> <p>(10) And Solomon's son <i>was</i> Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,</p> <p>(11) Joram his son, Ahaziah his son, Joash his son,</p> <p>(12) Amaziah his son, Azariah his son, Jotham his son,</p> <p>(13) Ahaz his son, Hezekiah his son, Manasseh his son,</p> <p>(14) Amon his son, Josiah his son.</p> <p>(15) And the sons of Josiah <i>were</i>, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.</p> <p>(16) And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.</p> <p>(17) And the sons of Jeconiah; Assir, Salathiel his son,</p> <p>(18) Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.</p> <p>(19) And the sons of Pedaiah <i>were</i>, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:</p> <p>(20) And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.</p>	<p>(4) <i>These</i> six were born to him in Hebron;^a and there he reigned seven years and six months: and in Jerusalem he reigned thirty-three years.</p> <p>(5) And these were born to him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel:</p> <p>(6) Ibhar also, and Elishama, and Eliphelet,</p> <p>(7) And Nogah, and Nepheg, and Japhia,</p> <p>(8) And Elishama, and Eliada, and Eliphelet, nine.</p> <p>(9) <i>These were</i> all the sons of David, besides the sons of the concubines, and Tamar their sister.</p> <p>(10) And Solomon's son <i>was</i> Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,</p> <p>(11) Joram his son, Ahaziah his son, Joash his son,</p> <p>(12) Amaziah his son, Azariah his son, Jotham his son,</p> <p>(13) Ahaz his son, Hezekiah his son, Manasseh his son,</p> <p>(14) Amon his son, Josiah his son.</p> <p>(15) And the sons of Josiah <i>were</i>, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.</p> <p>(16) And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.</p> <p>(17) And the sons of Jeconiah; Assir, Salathiel his son,</p> <p>(18) Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.</p> <p>(19) And the sons of Pedaiah <i>were</i>, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:</p> <p>(20) And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.</p>
3:4a – II Sam. 3:1-4	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(21) And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.</p> <p>(22) And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.</p> <p>(23) And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.</p> <p>(24) And the sons of Elioenai <i>were</i>, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.</p> <p>Chapter 4</p> <p>(1) The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.</p> <p>(2) And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These <i>are</i> the families of the Zorathites.</p> <p>(3) And these <i>were of</i> the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister <i>was</i> Hazeleponi:</p> <p>(4) And Penuel the father of Gedor, and Ezer the father of Hushah. These <i>are</i> the sons of Hur, the firstborn of Ephratah, the father of Bethlehem.</p> <p>(5) And Ashur the father of Tekoa had two wives, Helah and Naarah.</p> <p>(6) And Naarah bare him Ahuzam, and Hephher, and Temeni, and Haahashtari. These <i>were</i> the sons of Naarah.</p> <p>(7) And the sons of Helah <i>were</i>, Zereth, and Jezoar, and Ethnan.</p> <p>(8) And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.</p> <p>(9) And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.</p>	<p>(21) And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.</p> <p>(22) And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.</p> <p>(23) And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.</p> <p>(24) And the sons of Elioenai <i>were</i>, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.</p> <p>Chapter 4</p> <p>(1) The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.</p> <p>(2) And Reaiah the son of Shobal fathered Jahath; and Jahath fathered Ahumai, and Lahad. These <i>are</i> the families of the Zorathites.</p> <p>(3) And these <i>were of</i> the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister <i>was</i> Hazeleponi:</p> <p>(4) And Penuel the father of Gedor, and Ezer the father of Hushah. These <i>are</i> the sons of Hur, the firstborn of Ephratah, the father of Bethlehem.</p> <p>(5) And Ashur the father of Tekoa had two wives, Helah and Naarah.</p> <p>(6) And Naarah bore to him Ahuzam, and Hephher, and Temeni, and Haahashtari. These <i>were</i> the sons of Naarah.</p> <p>(7) And the sons of Helah <i>were</i>, Zereth, and Jezoar, and Ethnan.</p> <p>(8) And Coz fathered Anub, and Zobebah, and the families of Aharhel the son of Harum.</p> <p>(9) And Jabez was more honorable than his brothers and his mother called his name Jabez {sorrow},^a saying, Because I gave birth to him with sorrow.</p>
4:9a - Jabez {יֵעִבֶז} - sorrow or grief	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(10) And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep <i>me</i> from evil, that it may not grieve me! And God granted him that which he requested.</p> <p>(11) And Chelub the brother of Shuah begat Mehir, which <i>was</i> the father of Eshton.</p> <p>(12) And Eshton begat Bethrapha, and Paseah, and Tehinnah the father of Irnash. These <i>are</i> the men of Rechah.</p> <p>(13) And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath.</p> <p>(14) And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.</p> <p>(15) And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.</p> <p>(16) And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.</p> <p>(17) And the sons of Ezra <i>were</i>, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.</p> <p>(18) And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these <i>are</i> the sons of Bithiah the daughter of Pharaoh, which Mered took.</p> <p>(19) And the sons of <i>his</i> wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.</p> <p>(20) And the sons of Shimon <i>were</i>, Amnon, and Rinnah, Benhanan, and Tilon. And the sons of Ishi <i>were</i>, Zoheth, and Benzoheth.</p>	<p>(10) And Jabez called on the God of Israel, saying, Oh that You would bless me indeed, and enlarge my coast, and that Your hand might be with me, and that You would keep <i>me</i> from evil, that it may not grieve me! And God granted him that which he requested.</p> <p>(11) And Chelub the brother of Shuah fathered Mehir, who <i>was</i> the father of Eshton.</p> <p>(12) And Eshton fathered Bethrapha, and Paseah, and Tehinnah the father of Irnash. These <i>are</i> the men of Rechah.</p> <p>(13) And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath.</p> <p>(14) And Meonothai fathered Ophrah: and Seraiah fathered Joab, the father of the valley of Charashim; because they were craftsmen.</p> <p>(15) And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.</p> <p>(16) And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.</p> <p>(17) And the sons of Ezra <i>were</i>, Jether, and Mered, and Ephraim, and Jalon: and she bore Miriam, and Shammai, and Ishbah the father of Eshtemoa.</p> <p>(18) And his wife Jehudijah bore Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these <i>are</i> the sons of Bithiah the daughter of Pharaoh, whom Mered took to be his wife.</p> <p>(19) And the sons of <i>his</i> wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.</p> <p>(20) And the sons of Shimon <i>were</i>, Amnon, and Rinnah, Benhanan, and Tilon. And the sons of Ishi <i>were</i>, Zoheth, and Benzoheth.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(21) The sons of Shelah the son of Judah <i>were</i>, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,</p> <p>(22) And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And <i>these are</i> ancient things.</p> <p>(23) These <i>were</i> the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.</p> <p>(24) The sons of Simeon <i>were</i>, Nemuel, and Jamin, Jarib, Zerah, <i>and</i> Shaul:</p> <p>(25) Shallum his son, Mibsam his son, Mishma his son.</p> <p>(26) And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.</p> <p>(27) And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.</p> <p>(28) And they dwelt at Beersheba, and Moladah, and Hazarshual,</p> <p>(29) And at Bilhah, and at Ezem, and at Tolad,</p> <p>(30) And at Bethuel, and at Hormah, and at Ziklag,</p> <p>(31) And at Bethmarcaboth, and Hazarsusim, and at Bethbirei, and at Shaaraim. These <i>were</i> their cities unto the reign of David.</p> <p>(32) And their villages <i>were</i>, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:</p> <p>(33) And all their villages that <i>were</i> round about the same cities, unto Baal. These <i>were</i> their habitations, and their genealogy.</p> <p>(34) And Meshobab, and Jamlech, and Joshah the son of Amaziah,</p>	<p>(21) The sons of Shelah the son of Judah <i>were</i>, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of those who worked in fine linen, of the house of Ashbea,</p> <p>(22) And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the kingdom in Moab, and Jashubilehem. And <i>these are</i> ancient things.</p> <p>(23) These <i>were</i> the potters, and those who lived among plants and hedges: there they lived with the king for his work.</p> <p>(24) The sons of Simeon <i>were</i>, Nemuel, and Jamin, Jarib, Zerah, <i>and</i> Shaul:</p> <p>(25) Shallum his son, Mibsam his son, Mishma his son.</p> <p>(26) And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.</p> <p>(27) And Shimei had sixteen sons and six daughters; but his brothers did not have many children, neither did all their family multiply, like the children of Judah.</p> <p>(28) And they lived at Beersheba, and Moladah, and Hazarshual,</p> <p>(29) And at Bilhah, and at Ezem, and at Tolad,</p> <p>(30) And at Bethuel, and at Hormah, and at Ziklag,</p> <p>(31) And at Bethmarcaboth, and Hazarsusim, and at Bethbirei, and at Shaaraim. These <i>were</i> their cities until the reign of David.</p> <p>(32) And their villages <i>were</i>, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:</p> <p>(33) And all their villages that <i>were</i> all around the same cities, to Baal. These <i>were</i> their houses, and their genealogy.</p> <p>(34) And Meshobab, and Jamlech, and Joshah the son of Amaziah,</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(35) And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,</p> <p>(36) And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,</p> <p>(37) And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;</p> <p>(38) These mentioned by <i>their</i> names <i>were</i> princes in their families: and the house of their fathers increased greatly.</p> <p>(39) And they went to the entrance of Gedor, <i>even</i> unto the east side of the valley, to seek pasture for their flocks.</p> <p>(40) And they found fat pasture and good, and the land <i>was</i> wide, and quiet, and peaceable; for <i>they</i> of Ham had dwelt there of old.</p> <p>(41) And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks.</p> <p>(42) And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.</p> <p>(43) And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.</p> <p>Chapter 5</p> <p>(1) Now the sons of Reuben the firstborn of Israel, (for he <i>was</i> the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.</p>	<p>(35) And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,</p> <p>(36) And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,</p> <p>(37) And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;</p> <p>(38) These mentioned by <i>their</i> names <i>were</i> princes in their families: and the house of their fathers increased greatly.</p> <p>(39) And they went to the entrance of Gedor, <i>even</i> to the east side of the valley, to seek pasture for their flocks.</p> <p>(40) And they found good and lush pasture, and the land <i>was</i> wide, and quiet, and peaceable; because <i>those</i> of Ham had lived there from of old.</p> <p>(41) And these written by name came in the days of Hezekiah king of Judah, and struck their tents, and the houses that were found there, and totally destroyed them to this day, and lived in their places: because <i>there was</i> pasture there for their flocks.</p> <p>(42) And <i>some</i> of them, <i>even</i> of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.</p> <p>(43) And they struck the rest of the Amalekites who had escaped, and lived there to this day.</p> <p>Chapter 5</p> <p>(1) Now the sons of Reuben the firstborn of Israel, (because he <i>was</i> the firstborn; but, because he defiled his father's bed, his birthright was given to the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(2) For Judah prevailed above his brethren, and of him <i>came</i> the chief ruler; but the birthright <i>was</i> Joseph's:)</p> <p>(3) The sons, <i>I say</i>, of Reuben the firstborn of Israel <i>were</i>, Hanoah, and Pallu, Hezron, and Carmi.</p> <p>(4) The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,</p> <p>(5) Micah his son, Reaia his son, Baal his son,</p> <p>(6) Beerah his son, whom Tilgathpilneser king of Assyria carried away <i>captive</i>: he <i>was</i> prince of the Reubenites.</p> <p>(7) And his brethren by their families, when the genealogy of their generations was reckoned, <i>were</i> the chief, Jeiel, and Zechariah,</p> <p>(8) And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baalmeon:</p> <p>(9) And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.</p> <p>(10) And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east <i>land</i> of Gilead.</p> <p>(11) And the children of Gad dwelt over against them, in the land of Bashan unto Salchah:</p> <p>(12) Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.</p> <p>(13) And their brethren of the house of their fathers <i>were</i>, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.</p> <p>(14) These <i>are</i> the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;</p>	<p>(2) Because Judah prevailed above his brothers, and of him <i>came</i> the chief ruler; but the birthright <i>was</i> Joseph's:)</p> <p>(3) The sons, <i>I say</i>, of Reuben the firstborn of Israel <i>were</i>, Hanoah, and Pallu, Hezron, and Carmi.</p> <p>(4) The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,</p> <p>(5) Micah his son, Reaia his son, Baal his son,</p> <p>(6) Beerah his son, whom Tilgathpilneser king of Assyria carried away <i>captive</i>: he <i>was</i> prince of the Reubenites.</p> <p>(7) And his brothers by their families, when the genealogy of their generations was reckoned, <i>were</i> the chief, Jeiel, and Zechariah,</p> <p>(8) And Bela the son of Azaz, the son of Shema, the son of Joel, who lived in Aroer, even to Nebo and Baalmeon:</p> <p>(9) And eastward he lived up to the entrance of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.</p> <p>(10) And in the days of Saul they made war with the Hagarites, who fell by their hand: and they lived in their tents throughout all the east <i>land</i> of Gilead.</p> <p>(11) And the children of Gad lived opposite them, in the land of Bashan to Salchah:</p> <p>(12) Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.</p> <p>(13) And their brothers of the house of their fathers <i>were</i>, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.</p> <p>(14) These <i>are</i> the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(15) Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.</p> <p>(16) And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.</p> <p>(17) All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.</p> <p>(18) The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, <i>were</i> four and forty thousand seven hundred and threescore, that went out to the war.</p> <p>(19) And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.</p> <p>(20) And they were helped against them, and the Hagarites were delivered into their hand, and all that <i>were</i> with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.</p> <p>(21) And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.</p> <p>(22) For there fell down many slain, because the war <i>was</i> of God. And they dwelt in their steads until the captivity.</p> <p>(23) And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baalhermon and Senir, and unto mount Hermon.</p>	<p>(15) Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.</p> <p>(16) And they lived in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.</p> <p>(17) All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.</p> <p>(18) The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skillful in war, <i>were</i> forty-four thousand seven hundred and sixty, who went out to the war.</p> <p>(19) And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.</p> <p>(20) And they were helped against them, and the Hagarites were delivered into their hand, and all who <i>were</i> with them: because they cried to God in the battle, and He was called upon by them; because they put their trust in Him.</p> <p>(21) And they took away their cattle; of their camels fifty thousand, and of sheep two hundred fifty thousand, and of donkeys two thousand, and of men one hundred thousand.</p> <p>(22) Because there fell down many dead, because the war <i>was</i> of God. And they lived in their places until the captivity.</p> <p>(23) And the children of the half tribe of Manasseh lived in the land: they increased from Bashan to Baalhermon and Senir, and to mount Hermon.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(24) And these <i>were</i> the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, <i>and</i> heads of the house of their fathers.</p> <p>(25) And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.</p> <p>(26) And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.</p> <p>Chapter 6</p> <p>(1) The sons of Levi; Gershon, Kohath, and Merari.</p> <p>(2) And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.</p> <p>(3) And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.</p> <p>(4) Eleazar begat Phinehas, Phinehas begat Abishua,</p> <p>(5) And Abishua begat Bukki, and Bukki begat Uzzi,</p> <p>(6) And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,</p> <p>(7) Meraioth begat Amariah, and Amariah begat Ahitub,</p> <p>(8) And Ahitub begat Zadok, and Zadok begat Ahimaaz,</p> <p>(9) And Ahimaaz begat Azariah, and Azariah begat Johanan,</p>	<p>(24) And these <i>were</i> the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, <i>and</i> heads of the house of their fathers.</p> <p>(25) And they sinned against the God of their fathers, and went prostituting themselves after the gods of the people of the land, whom God destroyed before them.</p> <p>(26) And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them to Halah, and Habor, and Hara, and to the river Gozan, to this day.</p> <p>Chapter 6</p> <p>(1) The sons of Levi; Gershon, Kohath, and Merari.</p> <p>(2) And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.</p> <p>(3) And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.</p> <p>(4) Eleazar fathered Phinehas, Phinehas fathered Abishua,</p> <p>(5) And Abishua fathered Bukki, and Bukki fathered Uzzi,</p> <p>(6) And Uzzi fathered Zerahiah, and Zerahiah fathered Meraioth,</p> <p>(7) Meraioth fathered Amariah, and Amariah fathered Ahitub,</p> <p>(8) And Ahitub fathered Zadok, and Zadok fathered Ahimaaz,</p> <p>(9) And Ahimaaz fathered Azariah, and Azariah fathered Johanan,</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(10) And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:)</p> <p>(11) And Azariah begat Amariah, and Amariah begat Ahitub,</p> <p>(12) And Ahitub begat Zadok, and Zadok begat Shallum,</p> <p>(13) And Shallum begat Hilkiah, and Hilkiah begat Azariah,</p> <p>(14) And Azariah begat Seraiah, and Seraiah begat Jehozadak,</p> <p>(15) And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.</p> <p>(16) The sons of Levi; Gershom, Kohath, and Merari.</p> <p>(17) And these be the names of the sons of Gershom; Libni, and Shimei.</p> <p>(18) And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.</p> <p>(19) The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers.</p> <p>(20) Of Gershom; Libni his son, Jahath his son, Zimmah his son,</p> <p>(21) Joah his son, Iddo his son, Zerah his son, Jeaterai his son.</p> <p>(22) The sons of Kohath; Amminadab his son, Korah his son, Assir his son,</p> <p>(23) Elkanah his son, and Ebiasaph his son, and Assir his son,</p> <p>(24) Tahath his son, Uriel his son, Uziah his son, and Shaul his son.</p> <p>(25) And the sons of Elkanah; Amasai, and Ahimoth.</p>	<p>(10) And Johanan fathered Azariah, (he <i>is the one</i> who executed the priest's office in the temple that Solomon built in Jerusalem:)</p> <p>(11) And Azariah fathered Amariah, and Amariah fathered Ahitub,</p> <p>(12) And Ahitub fathered Zadok, and Zadok fathered Shallum,</p> <p>(13) And Shallum fathered Hilkiah, and Hilkiah fathered Azariah,</p> <p>(14) And Azariah fathered Seraiah, and Seraiah fathered Jehozadak,</p> <p>(15) And Jehozadak went <i>into captivity</i>, when the LORD {Jehovah} carried away Judah and Jerusalem by the hand of Nebuchadnezzar.</p> <p>(16) The sons of Levi; Gershom, Kohath, and Merari.</p> <p>(17) And these <i>are</i> the names of the sons of Gershom; Libni, and Shimei.</p> <p>(18) And the sons of Kohath <i>were</i>, Amram, and Izhar, and Hebron, and Uzziel.</p> <p>(19) The sons of Merari; Mahli, and Mushi. And these <i>are</i> the families of the Levites according to their fathers.</p> <p>(20) Of Gershom; Libni his son, Jahath his son, Zimmah his son,</p> <p>(21) Joah his son, Iddo his son, Zerah his son, Jeaterai his son.</p> <p>(22) The sons of Kohath; Amminadab his son, Korah his son, Assir his son,</p> <p>(23) Elkanah his son, and Ebiasaph his son, and Assir his son,</p> <p>(24) Tahath his son, Uriel his son, Uziah his son, and Shaul his son.</p> <p>(25) And the sons of Elkanah; Amasai, and Ahimoth.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(26) <i>As for</i> Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,</p> <p>(27) Eliab his son, Jeroham his son, Elkanah his son.</p> <p>(28) And the sons of Samuel; the firstborn Vashni, and Abiah.</p> <p>(29) The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,</p> <p>(30) Shimea his son, Haggiah his son, Asaiah his son.</p> <p>(31) And these <i>are they</i> whom David set over the service of song in the house of the LORD, after that the ark had rest.</p> <p>(32) And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and <i>then</i> they waited on their office according to their order.</p> <p>(33) And these <i>are</i> they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,</p> <p>(34) The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,</p> <p>(35) The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,</p> <p>(36) The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,</p> <p>(37) The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,</p> <p>(38) The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.</p> <p>(39) And his brother Asaph, who stood on his right hand, <i>even</i> Asaph the son of Berachiah, the son of Shimea,</p> <p>(40) The son of Michael, the son of Baaseiah, the son of Malchiah,</p> <p>(41) The son of Ethni, the son of Zerah, the son of Adaiah,</p>	<p>(26) <i>As for</i> Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,</p> <p>(27) Eliab his son, Jeroham his son, Elkanah his son.</p> <p>(28) And the sons of Samuel; the firstborn Vashni, and Abiah.</p> <p>(29) The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,</p> <p>(30) Shimea his son, Haggiah his son, Asaiah his son.</p> <p>(31) And these <i>are those</i> whom David set over the service of song in the house of the LORD {Jehovah}, after the ark had rest.</p> <p>(32) And they ministered before the house of the tabernacle of the congregation with singing, until Solomon had built the house {temple} of the LORD {Jehovah} in Jerusalem: and <i>then</i> they waited on their office according to their order.</p> <p>(33) And these <i>are</i> those who waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,</p> <p>(34) The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,</p> <p>(35) The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,</p> <p>(36) The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,</p> <p>(37) The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,</p> <p>(38) The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.</p> <p>(39) And his brother Asaph, who stood on his right hand, <i>even</i> Asaph the son of Berachiah, the son of Shimea,</p> <p>(40) The son of Michael, the son of Baaseiah, the son of Malchiah,</p> <p>(41) The son of Ethni, the son of Zerah, the son of Adaiah,</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(42) The son of Ethan, the son of Zimmah, the son of Shimei,</p> <p>(43) The son of Jahath, the son of Gershom, the son of Levi.</p> <p>(44) And their brethren the sons of Merari <i>stood</i> on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,</p> <p>(45) The son of Hashabiah, the son of Amaziah, the son of Hilkiah,</p> <p>(46) The son of Amzi, the son of Bani, the son of Shamer,</p> <p>(47) The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.</p> <p>(48) Their brethren also the Levites <i>were</i> appointed unto all manner of service of the tabernacle of the house of God.</p> <p>(49) But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, <i>and were appointed</i> for all the work of the <i>place</i> most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.</p> <p>(50) And these <i>are</i> the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,</p> <p>(51) Bukki his son, Uzzi his son, Zerahiah his son,</p> <p>(52) Meraioth his son, Amariah his son, Ahitub his son,</p> <p>(53) Zadok his son, Ahimaaz his son.</p> <p>(54) Now these <i>are</i> their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.</p> <p>(55) And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.</p> <p>(56) But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.</p>	<p>(42) The son of Ethan, the son of Zimmah, the son of Shimei,</p> <p>(43) The son of Jahath, the son of Gershom, the son of Levi.</p> <p>(44) And their brothers the sons of Merari <i>stood</i> on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,</p> <p>(45) The son of Hashabiah, the son of Amaziah, the son of Hilkiah,</p> <p>(46) The son of Amzi, the son of Bani, the son of Shamer,</p> <p>(47) The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.</p> <p>(48) Their brothers also the Levites <i>were</i> appointed to all manner of service of the tabernacle of the house {temple} of God.</p> <p>(49) But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, <i>and were appointed</i> for all the work of the most holy <i>place</i> {<i>Holy of Holies</i>}, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.</p> <p>(50) And these <i>are</i> the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,</p> <p>(51) Bukki his son, Uzzi his son, Zerahiah his son,</p> <p>(52) Meraioth his son, Amariah his son, Ahitub his son,</p> <p>(53) Zadok his son, Ahimaaz his son.</p> <p>(54) Now these <i>are</i> their houses throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: because theirs was the lot.</p> <p>(55) And they gave them Hebron in the land of Judah, and its suburbs all around it.</p> <p>(56) But the fields of the city, and its villages, they gave to Caleb the son of Jephunneh.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(57) And to the sons of Aaron they gave the cities of Judah, <i>namely</i>, Hebron, <i>the city</i> of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,</p> <p>(58) And Hilen with her suburbs, Debir with her suburbs,</p> <p>(59) And Ashan with her suburbs, and Bethshemesh with her suburbs:</p> <p>(60) And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families <i>were</i> thirteen cities.</p> <p>(61) And unto the sons of Kohath, <i>which were</i> left of the family of that tribe, <i>were cities given</i> out of the half tribe, <i>namely</i>, out of the half <i>tribe</i> of Manasseh, by lot, ten cities.</p> <p>(62) And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.</p> <p>(63) Unto the sons of Merari <i>were given</i> by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.</p> <p>(64) And the children of Israel gave to the Levites <i>these</i> cities with their suburbs.</p> <p>(65) And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by <i>their</i> names.</p> <p>(66) And <i>the residue</i> of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.</p>	<p>(57) And to the sons of Aaron they gave the cities of Judah, <i>namely</i>, Hebron, <i>the city</i> of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,</p> <p>(58) And Hilen with her suburbs, Debir with her suburbs,</p> <p>(59) And Ashan with her suburbs, and Bethshemesh with her suburbs:</p> <p>(60) And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families <i>were</i> thirteen cities.</p> <p>(61) And to the sons of Kohath, <i>which were</i> left of the family of that tribe, <i>were cities given</i> out of the half tribe, <i>namely</i>, out of the half <i>tribe</i> of Manasseh, by lot, ten cities.</p> <p>(62) And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.</p> <p>(63) To the sons of Merari <i>were given</i> by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.</p> <p>(64) And the children of Israel gave to the Levites <i>these</i> cities with their suburbs.</p> <p>(65) And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by <i>their</i> names.</p> <p>(66) And <i>the remainder</i> of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(67) And they gave unto them, <i>of</i> the cities of refuge, Shechem in mount Ephraim with her suburbs; <i>they gave</i> also Gezer with her suburbs,</p> <p>(68) And Jokmeam with her suburbs, and Bethhoron with her suburbs,</p> <p>(69) And Aijalon with her suburbs, and Gathrimmon with her suburbs:</p> <p>(70) And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.</p> <p>(71) Unto the sons of Gershom <i>were given</i> out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:</p> <p>(72) And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,</p> <p>(73) And Ramoth with her suburbs, and Anem with her suburbs:</p> <p>(74) And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,</p> <p>(75) And Hukok with her suburbs, and Rehob with her suburbs:</p> <p>(76) And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.</p> <p>(77) Unto the rest of the children of Merari <i>were given</i> out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:</p> <p>(78) And on the other side Jordan by Jericho, on the east side of Jordan, <i>were given them</i> out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,</p>	<p>(67) And they gave to them, <i>of</i> the cities of refuge, Shechem in mount Ephraim with her suburbs; <i>they gave</i> also Gezer with her suburbs,</p> <p>(68) And Jokmeam with her suburbs, and Bethhoron with her suburbs,</p> <p>(69) And Aijalon with her suburbs, and Gathrimmon with her suburbs:</p> <p>(70) And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.</p> <p>(71) To the sons of Gershom <i>were given</i> out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:</p> <p>(72) And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,</p> <p>(73) And Ramoth with her suburbs, and Anem with her suburbs:</p> <p>(74) And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,</p> <p>(75) And Hukok with her suburbs, and Rehob with her suburbs:</p> <p>(76) And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.</p> <p>(77) To the rest of the children of Merari <i>were given</i> out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:</p> <p>(78) And on the other side Jordan by Jericho, on the east side of Jordan, <i>were given them</i> out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(79) Kedemoth also with her suburbs, and Mephaath with her suburbs: (80) And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, (81) And Heshbon with her suburbs, and Jazer with her suburbs.</p> <p>Chapter 7 (1) Now the sons of Issachar <i>were</i>, Tola, and Puah, Jashub, and Shimron, four. (2) And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, <i>to wit</i>, of Tola: <i>they were</i> valiant men of might in their generations; whose number <i>was</i> in the days of David two and twenty thousand and six hundred. (3) And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men. (4) And with them, by their generations, after the house of their fathers, <i>were</i> bands of soldiers for war, six and thirty thousand <i>men</i>: for they had many wives and sons. (5) And their brethren among all the families of Issachar <i>were</i> valiant men of might, reckoned in all by their genealogies fourscore and seven thousand. (6) <i>The sons</i> of Benjamin; Bela, and Becher, and Jediahel, three. (7) And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of <i>their</i> fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four. (8) And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these <i>are</i> the sons of Becher.</p>	<p>(79) Kedemoth also with her suburbs, and Mephaath with her suburbs: (80) And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, (81) And Heshbon with her suburbs, and Jazer with her suburbs.</p> <p>Chapter 7 (1) Now the sons of Issachar <i>were</i>, Tola, and Puah, Jashub, and Shimron, four. (2) And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, <i>to wit</i>, of Tola: <i>they were</i> valiant men of might in their generations; whose number <i>was</i> in the days of David twenty-two thousand six hundred. (3) And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men. (4) And with them, by their generations, after the house of their fathers, <i>were</i> bands of soldiers for war, thirty-six thousand <i>men</i>: because they had many wives and sons. (5) And their brothers among all the families of Issachar <i>were</i> valiant men of might, reckoned in all by their genealogies eighty-seven thousand. (6) <i>The sons</i> of Benjamin; Bela, and Becher, and Jediahel, three. (7) And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of <i>their</i> fathers, mighty men of valor; and were reckoned by their genealogies twenty-two thousand thirty-four. (8) And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these <i>are</i> the sons of Becher.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(9) And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, <i>was</i> twenty thousand and two hundred.</p> <p>(10) The sons also of Jediahel; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.</p> <p>(11) All these the sons of Jediahel, by the heads of their fathers, mighty men of valour, <i>were</i> seventeen thousand and two hundred <i>soldiers</i>, fit to go out for war <i>and</i> battle.</p> <p>(12) Shuppim also, and Huppim, the children of Ir, <i>and</i> Hushim, the sons of Aher.</p> <p>(13) The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.</p> <p>(14) The sons of Manasseh; Ashriel, whom she bare: (<i>but</i> his concubine the Aramitess bare Machir the father of Gilead:</p> <p>(15) And Machir took to wife <i>the sister</i> of Huppim and Shuppim, whose sister's name <i>was</i> Maachah;) and the name of the second <i>was</i> Zelophehad: and Zelophehad had daughters.</p> <p>(16) And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother <i>was</i> Sheresh; and his sons <i>were</i> Ulam and Rakem.</p> <p>(17) And the sons of Ulam; Bedan. These <i>were</i> the sons of Gilead, the son of Machir, the son of Manasseh.</p> <p>(18) And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.</p> <p>(19) And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.</p>	<p>(9) And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valor, <i>was</i> twenty thousand two hundred.</p> <p>(10) The sons also of Jediahel; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.</p> <p>(11) All these the sons of Jediahel, by the heads of their fathers, mighty men of valor, <i>were</i> seventeen thousand two hundred <i>soldiers</i>, fit to go out for war <i>and</i> battle.</p> <p>(12) Shuppim also, and Huppim, the children of Ir, <i>and</i> Hushim, the sons of Aher.</p> <p>(13) The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.</p> <p>(14) The sons of Manasseh; Ashriel, whom she bore: (<i>but</i> his concubine the Aramitess bore Machir the father of Gilead:</p> <p>(15) And Machir took to for himself a wife <i>the sister</i> of Huppim and Shuppim, whose sister's name <i>was</i> Maachah;) and the name of the second <i>was</i> Zelophehad: and Zelophehad had daughters.</p> <p>(16) And Maachah the wife of Machir bore a son, and she called his name Peresh; and the name of his brother <i>was</i> Sheresh; and his sons <i>were</i> Ulam and Rakem.</p> <p>(17) And the sons of Ulam; Bedan. These <i>were</i> the sons of Gilead, the son of Machir, the son of Manasseh.</p> <p>(18) And his sister Hammoleketh bore Ishod, and Abiezer, and Mahalah.</p> <p>(19) And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(20) And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,</p> <p>(21) And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath <i>that were</i> born in <i>that</i> land slew, because they came down to take away their cattle.</p> <p>(22) And Ephraim their father mourned many days, and his brethren came to comfort him.</p> <p>(23) And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.</p> <p>(24) (And his daughter <i>was</i> Sherah, who built Bethhoron the nether, and the upper, and Uzzenasherah.)</p> <p>(25) And Rephah <i>was</i> his son, also Resheph, and Telah his son, and Tahan his son,</p> <p>(26) Laadan his son, Ammihud his son, Elishama his son,</p> <p>(27) Non his son, Jehoshua his son.</p> <p>(28) And their possessions and habitations <i>were</i>, Bethel and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:</p> <p>(29) And by the borders of the children of Manasseh, Bethshean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.</p> <p>(30) The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.</p> <p>(31) And the sons of Beriah; Heber, and Malchiel, who <i>is</i> the father of Birzavith.</p>	<p>(20) And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,</p> <p>(21) And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath <i>who were</i> born in <i>that</i> land killed, because they came down to take away their cattle.</p> <p>(22) And Ephraim their father mourned many days, and his brothers came to comfort him.</p> <p>(23) And when he went in to his wife, she conceived, and bore a son, and he called his name Beriah {in trouble},^a because evil went with his house.</p> <p>(24) (And his daughter <i>was</i> Sherah, who built Bethhoron the lower, and the upper, and Uzzenasherah.)</p> <p>(25) And Rephah <i>was</i> his son, also Resheph, and Telah his son, and Tahan his son,</p> <p>(26) Laadan his son, Ammihud his son, Elishama his son,</p> <p>(27) Non his son, Jehoshua his son.</p> <p>(28) And their possessions and houses <i>were</i>, Bethel and its towns, and eastward Naaran, and westward Gezer, with its towns; Shechem also and its towns, to Gaza and its towns:</p> <p>(29) And by the borders of the children of Manasseh, Bethshean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these the children of Joseph the son of Israel lived.</p> <p>(30) The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.</p> <p>(31) And the sons of Beriah; Heber, and Malchiel, who <i>is</i> the father of Birzavith.</p>
<p>7:23a - Beriah {ברִיעַה} - literally "in evil" or "in trouble"</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(32) And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.</p> <p>(33) And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These <i>are</i> the children of Japhlet.</p> <p>(34) And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.</p> <p>(35) And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.</p> <p>(36) The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,</p> <p>(37) Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.</p> <p>(38) And the sons of Jether; Jephunneh, and Pispah, and Ara.</p> <p>(39) And the sons of Ulla; Arah, and Haniel, and Rezia.</p> <p>(40) All these <i>were</i> the children of Asher, heads of <i>their</i> father's house, choice <i>and</i> mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war <i>and</i> to battle <i>was</i> twenty and six thousand men.</p> <p>Chapter 8</p> <p>(1) Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third,</p> <p>(2) Nohah the fourth, and Rapha the fifth.</p> <p>(3) And the sons of Bela were, Addar, and Gera, and Abihud,</p> <p>(4) And Abishua, and Naaman, and Ahoah,</p> <p>(5) And Gera, and Shephuphan, and Huram.</p>	<p>(32) And Heber fathered Japhlet, and Shomer, and Hotham, and Shua their sister.</p> <p>(33) And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These <i>are</i> the children of Japhlet.</p> <p>(34) And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.</p> <p>(35) And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.</p> <p>(36) The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,</p> <p>(37) Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.</p> <p>(38) And the sons of Jether; Jephunneh, and Pispah, and Ara.</p> <p>(39) And the sons of Ulla; Arah, and Haniel, and Rezia.</p> <p>(40) All these <i>were</i> the children of Asher, heads of <i>their</i> father's house, choice <i>and</i> mighty men of valor, chief of the princes. And the number throughout their genealogy who were apt to the war <i>and</i> to battle <i>was</i> twenty-six thousand men.</p> <p>Chapter 8</p> <p>(1) Now Benjamin fathered Bela his firstborn, Ashbel the second, and Aharah the third,</p> <p>(2) Nohah the fourth, and Rapha the fifth.</p> <p>(3) And the sons of Bela were, Addar, and Gera, and Abihud,</p> <p>(4) And Abishua, and Naaman, and Ahoah,</p> <p>(5) And Gera, and Shephuphan, and Huram.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(6) And these <i>are</i> the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:</p> <p>(7) And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.</p> <p>(8) And Shaharaim begat <i>children</i> in the country of Moab, after he had sent them away; Hushim and Baara <i>were</i> his wives.</p> <p>(9) And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,</p> <p>(10) And Jeuz, and Shachia, and Mirma. These <i>were</i> his sons, heads of the fathers.</p> <p>(11) And of Hushim he begat Abitub, and Elpaal.</p> <p>(12) The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:</p> <p>(13) Beriah also, and Shema, who <i>were</i> heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:</p> <p>(14) And Ahio, Shashak, and Jeremoth,</p> <p>(15) And Zebadiah, and Arad, and Ader,</p> <p>(16) And Michael, and Ispah, and Joha, the sons of Beriah;</p> <p>(17) And Zebadiah, and Meshullam, and Hezeki, and Heber,</p> <p>(18) Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;</p> <p>(19) And Jakim, and Zichri, and Zabdi,</p> <p>(20) And Elienai, and Zilthai, and Eliel,</p> <p>(21) And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;</p> <p>(22) And Ishpan, and Heber, and Eliel,</p>	<p>(6) And these <i>are</i> the sons of Ehud: these are the heads of the fathers of those who live in Geba, and they removed them to Manahath:</p> <p>(7) And Naaman, and Ahiah, and Gera, he removed them, and fathered Uzza, and Ahihud.</p> <p>(8) And Shaharaim fathered <i>children</i> in the country of Moab, after he had sent them away; Hushim and Baara <i>were</i> his wives.</p> <p>(9) And he fathered by Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,</p> <p>(10) And Jeuz, and Shachia, and Mirma. These <i>were</i> his sons, heads of the fathers.</p> <p>(11) And of Hushim he fathered Abitub, and Elpaal.</p> <p>(12) The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with its towns:</p> <p>(13) Beriah also, and Shema, who <i>were</i> heads of the fathers of those who live in Aijalon, who drove away those who live in Gath:</p> <p>(14) And Ahio, Shashak, and Jeremoth,</p> <p>(15) And Zebadiah, and Arad, and Ader,</p> <p>(16) And Michael, and Ispah, and Joha, the sons of Beriah;</p> <p>(17) And Zebadiah, and Meshullam, and Hezeki, and Heber,</p> <p>(18) Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;</p> <p>(19) And Jakim, and Zichri, and Zabdi,</p> <p>(20) And Elienai, and Zilthai, and Eliel,</p> <p>(21) And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;</p> <p>(22) And Ishpan, and Heber, and Eliel,</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(23) And Abdon, and Zichri, and Hanan, (24) And Hananiah, and Elam, and Antothijah,</p> <p>(25) And Iphedeiah, and Penuel, the sons of Shashak;</p> <p>(26) And Shamsheraï, and Shehariah, and Athaliah,</p> <p>(27) And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.</p> <p>(28) These <i>were</i> heads of the fathers, by their generations, chief <i>men</i>. These dwelt in Jerusalem.</p> <p>(29) And at Gibeon dwelt the father of Gibeon; whose wife's name <i>was</i> Maachah:</p> <p>(30) And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,</p> <p>(31) And Gedor, and Ahio, and Zacher.</p> <p>(32) And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.</p> <p>(33) And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.</p> <p>(34) And the son of Jonathan <i>was</i> Meribbaal; and Meribbaal begat Micah.</p> <p>(35) And the sons of Micah <i>were</i>, Pithon, and Melech, and Tarea, and Ahaz.</p> <p>(36) And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,</p> <p>(37) And Moza begat Binea: Rapha <i>was</i> his son, Eleasah his son, Azel his son:</p> <p>(38) And Azel had six sons, whose names <i>are</i> these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these <i>were</i> the sons of Azel.</p>	<p>(23) And Abdon, and Zichri, and Hanan, (24) And Hananiah, and Elam, and Antothijah,</p> <p>(25) And Iphedeiah, and Penuel, the sons of Shashak;</p> <p>(26) And Shamsheraï, and Shehariah, and Athaliah,</p> <p>(27) And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.</p> <p>(28) These <i>were</i> heads of the fathers, by their generations, chief <i>men</i>. These lived in Jerusalem.</p> <p>(29) And the father of Gibeon lived at Gibeon; whose wife's name <i>was</i> Maachah:</p> <p>(30) And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,</p> <p>(31) And Gedor, and Ahio, and Zacher.</p> <p>(32) And Mikloth fathered Shimeah. And these also lived with their brothers in Jerusalem, opposite them.</p> <p>(33) And Ner fathered Kish, and Kish fathered Saul, and Saul fathered Jonathan, and Malchishua, and Abinadab, and Eshbaal.</p> <p>(34) And the son of Jonathan <i>was</i> Meribbaal; and Meribbaal fathered Micah.</p> <p>(35) And the sons of Micah <i>were</i>, Pithon, and Melech, and Tarea, and Ahaz.</p> <p>(36) And Ahaz fathered Jehoadah; and Jehoadah fathered Alemeth, and Azmaveth, and Zimri; and Zimri fathered Moza,</p> <p>(37) And Moza fathered Binea: Rapha <i>was</i> his son, Eleasah his son, Azel his son:</p> <p>(38) And Azel had six sons, whose names <i>are</i> these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these <i>were</i> the sons of Azel.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(39) And the sons of Eshek his brother <i>were</i>, Ulam his firstborn, Jehush the second, and Eliphelet the third.</p> <p>(40) And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these <i>are</i> of the sons of Benjamin.</p> <p>Chapter 9</p> <p>(1) So all Israel were reckoned by genealogies; and, behold, they <i>were</i> written in the book of the kings of Israel and Judah, <i>who</i> were carried away to Babylon for their transgression.</p> <p>(2) Now the first inhabitants that <i>dwelt</i> in their possessions in their cities <i>were</i>, the Israelites, the priests, Levites, and the Nethinims.</p> <p>(3) And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;</p> <p>(4) Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.</p> <p>(5) And of the Shilonites; Asaiah the firstborn, and his sons.</p> <p>(6) And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.</p> <p>(7) And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,</p> <p>(8) And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibrijah;</p> <p>(9) And their brethren, according to their generations, nine hundred and fifty and six. All these men <i>were</i> chief of the fathers in the house of their fathers.</p> <p>(10) And of the priests; Jedaiah, and Jehoiarib, and Jachin,</p>	<p>(39) And the sons of Eshek his brother <i>were</i>, Ulam his firstborn, Jehush the second, and Eliphelet the third.</p> <p>(40) And the sons of Ulam were mighty men of valor, archers, and had many sons, and sons' sons, one hundred fifty. All these <i>are</i> of the sons of Benjamin.</p> <p>Chapter 9</p> <p>(1) So all Israel were reckoned by genealogies; and, indeed, they <i>were</i> written in the book of the kings of Israel and Judah, <i>who</i> were carried away to Babylon because of their sin.</p> <p>(2) Now the first who <i>lived</i> in their possessions in their cities <i>were</i>, the Israelites, the priests, Levites, and the Nethinims {temple servants}.^a</p> <p>(3) And the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh lived in Jerusalem;</p> <p>(4) Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.</p> <p>(5) And of the Shilonites; Asaiah the firstborn, and his sons.</p> <p>(6) And of the sons of Zerah; Jeuel, and their brothers, six hundred ninety.</p> <p>(7) And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,</p> <p>(8) And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibrijah;</p> <p>(9) And their brothers, according to their generations, nine hundred fifty-six. All these men <i>were</i> chief of the fathers in the house of their fathers.</p> <p>(10) And of the priests; Jedaiah, and Jehoiarib, and Jachin,</p>
9:2a - the Nethinims {הנתינים}- temple servants	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(11) And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;</p> <p>(12) And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;</p> <p>(13) And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.</p> <p>(14) And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;</p> <p>(15) And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;</p> <p>(16) And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.</p> <p>(17) And the porters <i>were</i>, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum <i>was</i> the chief;</p> <p>(18) Who hitherto <i>waited</i> in the king's gate eastward: they <i>were</i> porters in the companies of the children of Levi.</p> <p>(19) And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, <i>were</i> over the work of the service, keepers of the gates of the tabernacle: and their fathers, <i>being</i> over the host of the LORD, <i>were</i> keepers of the entry.</p>	<p>(11) And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house {temple} of God;</p> <p>(12) And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;</p> <p>(13) And their brothers, heads of the house of their fathers, a thousand seven hundred sixty; very able men for the work of the service of the house {temple} of God.</p> <p>(14) And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;</p> <p>(15) And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;</p> <p>(16) And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, wh lived in the villages of the Netophathites.</p> <p>(17) And the porters {door keepers} <i>were</i>, Shallum, and Akkub, and Talmon, and Ahiman, and their brothers: Shallum <i>was</i> the chief;</p> <p>(18) Who before now <i>waited</i> in the king's gate eastward: they <i>were</i> porters {door keepers} in the companies of the children of Levi.</p> <p>(19) And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brothers, of the house of his father, the Korahites, <i>were</i> over the work of the service, keepers of the gates of the tabernacle: and their fathers, <i>being</i> over the host {multitude} of the LORD {Jehovah}, <i>were</i> keepers of the entry.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(20) And Phinehas the son of Eleazar was the ruler over them in time past, <i>and</i> the LORD <i>was</i> with him.</p> <p>(21) <i>And</i> Zechariah the son of Meshelemiah <i>was</i> porter of the door of the tabernacle of the congregation.</p> <p>(22) All these <i>which were</i> chosen to be porters in the gates <i>were</i> two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.</p> <p>(23) So they and their children <i>had</i> the oversight of the gates of the house of the LORD, <i>namely</i>, the house of the tabernacle, by wards.</p> <p>(24) In four quarters were the porters, toward the east, west, north, and south.</p> <p>(25) And their brethren, <i>which were</i> in their villages, <i>were</i> to come after seven days from time to time with them.</p> <p>(26) For these Levites, the four chief porters, were in <i>their</i> set office, and were over the chambers and treasuries of the house of God.</p> <p>(27) And they lodged round about the house of God, because the charge <i>was</i> upon them, and the opening thereof every morning <i>pertained</i> to them.</p> <p>(28) And <i>certain</i> of them had the charge of the ministering vessels, that they should bring them in and out by tale.</p> <p>(29) <i>Some</i> of them also <i>were</i> appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.</p>	<p>(20) And Phinehas the son of Eleazar was the ruler over them in time past, <i>and</i> the LORD {Jehovah} <i>was</i> with him.</p> <p>(21) <i>And</i> Zechariah the son of Meshelemiah <i>was</i> porter {door keeper} of the door of the tabernacle of the congregation.</p> <p>(22) All these <i>who were</i> chosen to be gate keepers in the gates <i>were</i> two hundred twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer ordained in their set office.</p> <p>(23) So they and their children <i>had</i> the oversight of the gates of the house {temple} of the LORD {Jehovah}, <i>namely</i>, the house {temple} of the tabernacle, by wards.</p> <p>(24) In four quarters were the porters {door keepers}, towards the east, west, north, and south.</p> <p>(25) And their brothers, who <i>were</i> in their villages, <i>were</i> to come after seven days from time to time with them.</p> <p>(26) Because these Levites, the four chief porters {door keepers}, were in <i>their</i> set office, and were over the chambers and treasuries of the house {temple} of God.</p> <p>(27) And they lodged all around the house {temple} of God, because the charge <i>was</i> upon them, and its opening every morning <i>belonged</i> to them.</p> <p>(28) And <i>certain</i> of them had the charge of the ministering vessels, that they should bring them in and out by count.</p> <p>(29) <i>Some</i> of them also <i>were</i> appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(30) And <i>some</i> of the sons of the priests made the ointment of the spices.</p> <p>(31) And Mattithiah, <i>one</i> of the Levites, who <i>was</i> the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans.</p> <p>(32) And <i>other</i> of their brethren, of the sons of the Kohathites, <i>were</i> over the shewbread, to prepare <i>it</i> every sabbath.</p> <p>(33) And these <i>are</i> the singers, chief of the fathers of the Levites, <i>who remaining</i> in the chambers <i>were</i> free: for they were employed in <i>that</i> work day and night.</p> <p>(34) These chief fathers of the Levites <i>were</i> chief throughout their generations; these dwelt at Jerusalem.</p> <p>(35) And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name <i>was</i> Maachah:</p> <p>(36) And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,</p> <p>(37) And Gedor, and Ahio, and Zechariah, and Mikloth.</p> <p>(38) And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.</p> <p>(39) And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.</p> <p>(40) And the son of Jonathan <i>was</i> Meribbaal: and Meribbaal begat Micah.</p> <p>(41) And the sons of Micah <i>were</i>, Pithon, and Melech, and Tahrea, <i>and Ahaz</i>.</p> <p>(42) And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;</p>	<p>(30) And <i>some</i> of the sons of the priests made the ointment of the spices.</p> <p>(31) And Mattithiah, <i>one</i> of the Levites, who <i>was</i> the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans.</p> <p>(32) And <i>other</i> of their brothers, of the sons of the Kohathites, <i>were</i> over the holy bread, to prepare <i>it</i> every sabbath {Saturday}.</p> <p>(33) And these <i>are</i> the singers, chief of the fathers of the Levites, <i>who remaining</i> in the chambers <i>were</i> free: because they were employed in <i>that</i> work day and night.</p> <p>(34) These chief fathers of the Levites <i>were</i> chief throughout their generations; these lived at Jerusalem.</p> <p>(35) And the father of Gibeon lived in Gibeon, Jehiel, whose wife's name <i>was</i> Maachah:</p> <p>(36) And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,</p> <p>(37) And Gedor, and Ahio, and Zechariah, and Mikloth.</p> <p>(38) And Mikloth fathered Shimeam. And they also lived with their brothers at Jerusalem, opposite their brothers.</p> <p>(39) And Ner fathered Kish; and Kish fathered Saul; and Saul fathered Jonathan, and Malchishua, and Abinadab, and Eshbaal.</p> <p>(40) And the son of Jonathan <i>was</i> Meribbaal: and Meribbaal fathered Micah.</p> <p>(41) And the sons of Micah <i>were</i>, Pithon, and Melech, and Tahrea, <i>and Ahaz</i>.</p> <p>(42) And Ahaz fathered Jarah; and Jarah fathered Alemeth, and Azmaveth, and Zimri; and Zimri fathered Moza;</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(43) And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. (44) And Azel had six sons, whose names <i>are</i> these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these <i>were</i> the sons of Azel.</p> <p>Chapter 10 (1) Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. (2) And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul. (3) And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers. (4) Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. (5) And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died. (6) So Saul died, and his three sons, and all his house died together. (7) And when all the men of Israel that <i>were</i> in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them. (8) And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.</p>	<p>(43) And Moza fathered Binea; and Rephaiah his son, Eleasah his son, Azel his son. (44) And Azel had six sons, whose names <i>are</i> these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these <i>were</i> the sons of Azel.</p> <p>Chapter 10 (1) Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down dead in mount Gilboa. (2) And the Philistines followed hard after Saul, and after his sons; and the Philistines killed Jonathan, and Abinadab, and Malchishua, the sons of Saul.^a (3) And the battle went bad against Saul, and the archers hit him, and he was wounded by the archers.^b (4) Then Saul said to his armor-bearer, Draw your sword, and thrust me through with it; lest these uncircumcised come and abuse me. But his armor-bearer would not; because he was greatly afraid. So Saul took a sword, and fell upon it. (5) And when his armor-bearer saw that Saul was dead, he fell likewise on the sword, and died. (6) So Saul died, and his three sons, and all his house died together. (7) And when all the men of Israel who <i>were</i> in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and lived in them. (8) And it came to pass in the morning when the Philistines came to strip the dead, that they found Saul and his sons fallen in mount Gilboa.</p>
10:2a – I Sam. 31:2 10:3b – I Sam. 31:3	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(9) And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.</p> <p>(10) And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.</p> <p>(11) And when all Jabeshgilead heard all that the Philistines had done to Saul,</p> <p>(12) They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.</p> <p>(13) So Saul died for his transgression which he committed against the LORD, <i>even</i> against the word of the LORD, which he kept not, and also for asking <i>counsel of one that had</i> a familiar spirit, to enquire <i>of it</i>;</p> <p>(14) And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.</p> <p>Chapter 11</p> <p>(1) Then all Israel gathered themselves to David unto Hebron, saying, Behold, we <i>are</i> thy bone and thy flesh.</p> <p>(2) And moreover in time past, even when Saul was king, thou <i>wast</i> he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.</p>	<p>(9) And when they had stripped him, they took his head, and his armor, and sent into the land of the Philistines all around, to carry news to their idols, and to the people.</p> <p>(10) And they put his armor in the house of their gods, and fastened his head in the temple of Dagon {their god}.^c</p> <p>(11) And when all Jabeshgilead heard all that the Philistines had done to Saul,</p> <p>(12) All the valiant men arose, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.^d</p> <p>(13) So Saul died for his sin which he committed against the LORD {Jehovah}, <i>even</i> against the word of the LORD {Jehovah}, which he did not keep, and also for asking <i>counsel of one who had</i> a familiar spirit, to inquire <i>of it</i>;</p> <p>(14) And did not inquire of the LORD {Jehovah}: therefore He killed him, and turned the kingdom over to David the son of Jesse.</p> <p>Chapter 11</p> <p>(1) Then all Israel gathered themselves to David to Hebron, saying, Indeed, we <i>are</i> your bone and your flesh.</p> <p>(2) And furthermore in time past, even when Saul was king, you <i>were</i> the one who led out and brought in Israel: and the LORD {Jehovah} your God said to you, <i>You shall feed My people Israel, and you shall be ruler over My people Israel.</i>^a</p>
<p>10:10c – I Sam. 31:10f 10:12d – I Sam. 31:13 11:2a – II Sam. 5:2</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(3) Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel.</p> <p>(4) And David and all Israel went to Jerusalem, which <i>is</i> Jebus; where the Jebusites <i>were</i>, the inhabitants of the land.</p> <p>(5) And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which <i>is</i> the city of David.</p> <p>(6) And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.</p> <p>(7) And David dwelt in the castle; therefore they called it the city of David.</p> <p>(8) And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.</p> <p>(9) So David waxed greater and greater: for the LORD of hosts <i>was</i> with him.</p> <p>(10) These also <i>are</i> the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, <i>and</i> with all Israel, to make him king, according to the word of the LORD concerning Israel.</p> <p>(11) And this <i>is</i> the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain <i>by him</i> at one time.</p>	<p>(3) Therefore all the elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before the LORD {Jehovah}; and they anointed David king over Israel {3063 A.H./C-979 B.C.},^{b*} according to the word of the LORD {Jehovah} by Samuel.</p> <p>(4) And David and all Israel went to Jerusalem, which <i>is</i> Jebus; where the Jebusites <i>were</i>, those who lived in the land.</p> <p>(5) And those who lived in Jebus said to David, You shall not come here. Nevertheless David took the castle of Zion, which <i>is</i> the city of David.^c</p> <p>(6) And David said, Whoever strikes the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.</p> <p>(7) And David lived in the castle; therefore they called it the city of David.</p> <p>(8) And he built the city all around, even from Millo all around: and Joab repaired the rest of the city.</p> <p>(9) So David grew greater and greater: because the LORD {Jehovah} of hosts {amies; multitudes} <i>was</i> with him.</p> <p>(10) These also <i>are</i> the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, <i>and</i> with all Israel, to make him king, according to the word of the LORD {Jehovah} concerning Israel.</p> <p>(11) And this <i>is</i> the number of the mighty men whom David had; Jashobeam, a Hachmonite, the chief of the captains: he lifted up his spear against three hundred killed <i>by him</i> at one time.</p>
<p>11:3b - David age 30 begins reign over Judah at Hebron - [3063 A.H./C-979 B.C.] See: Appendix G: World Time Line of Biblical History 11:5c – II Sam. 5:7</p> <p>David age 30 begins reign over Judah at Hebron - [*3063 A.H./C-979 B.C.] - See: Appendix G: World Time Line of Biblical History</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(12) And after him <i>was</i> Eleazar the son of Dodo, the Ahohite, who <i>was one</i> of the three mighties.</p> <p>(13) He was with David at Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.</p> <p>(14) And they set themselves in the midst of <i>that</i> parcel, and delivered it, and slew the Philistines; and the LORD saved <i>them</i> by a great deliverance.</p> <p>(15) Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.</p> <p>(16) And David <i>was</i> then in the hold, and the Philistines' garrison <i>was</i> then at Bethlehem.</p> <p>(17) And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that <i>is</i> at the gate!</p> <p>(18) And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that <i>was</i> by the gate, and took <i>it</i>, and brought <i>it</i> to David: but David would not drink <i>of</i> it, but poured it out to the LORD,</p> <p>(19) And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with <i>the jeopardy</i> of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.</p> <p>(20) And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew <i>them</i>, and had a name among the three.</p> <p>(21) Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the <i>first</i> three.</p>	<p>(12) And after him <i>was</i> Eleazar the son of Dodo, the Ahohite, who <i>was one</i> of the three mighties.</p> <p>(13) He was with David at Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.</p> <p>(14) And they set themselves in the midst of <i>that</i> parcel, and delivered it, and killed the Philistines; and the LORD {Jehovah} saved <i>them</i> by a great deliverance.</p> <p>(15) Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.</p> <p>(16) And David <i>was</i> then in the stronghold, and the Philistines' garrison <i>was</i> then at Bethlehem.</p> <p>(17) And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that <i>is</i> at the gate!^d</p> <p>(18) And the three broke through the host {army} of the Philistines, and drew water out of the well of Bethlehem, that <i>was</i> by the gate, and took <i>it</i>, and brought <i>it</i> to David: but David would not drink <i>of</i> it, but poured it out to the LORD,</p> <p>(19) And said, My God forbid it to me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? because with <i>the jeopardy</i> of their lives they brought it. Therefore he would not drink it. These things these three mightiest did.</p> <p>(20) And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he killed <i>them</i>, and had a name among the three.</p> <p>(21) Of the three, he was more honorable than the two; because he was their captain: however he did not attain to the <i>first</i> three.</p>
11:17d – II Sam. 23:15 ^f	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(23) And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.</p> <p>(24) These <i>things</i> did Benaiah the son of Jehoiada, and had the name among the three mighties.</p> <p>(25) Behold, he was honourable among the thirty, but attained not to the <i>first</i> three: and David set him over his guard.</p> <p>(26) Also the valiant men of the armies <i>were</i>, Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,</p> <p>(27) Shammoth the Harorite, Helez the Pelonite,</p> <p>(28) Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,</p> <p>(29) Sibbecai the Hushathite, Ilai the Ahohite,</p> <p>(30) Maharai the Netophathite, Heled the son of Baanah the Netophathite,</p> <p>(31) Ithai the son of Ribai of Gibeah, <i>that pertained</i> to the children of Benjamin, Benaiah the Pirathonite,</p> <p>(32) Hurai of the brooks of Gaash, Abiel the Arbathite,</p> <p>(33) Azmaveth the Baharumite, Eliahba the Shaalbonite,</p> <p>(34) The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,</p> <p>(35) Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,</p> <p>(36) Hephher the Mecherathite, Ahijah the Pelonite,</p> <p>(37) Hezro the Carmelite, Naarai the son of Ezbai,</p> <p>(38) Joel the brother of Nathan, Mibhar the son of Haggeri,</p> <p>(39) Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,</p>	<p>(23) And he killed an Egyptian, a man of <i>great</i> stature, five cubits high {about 7.5 ft.; 2.29 m.};^e and in the Egyptian's hand <i>was</i> a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and killed him with his own spear.</p> <p>(24) These <i>things</i> Benaiah the son of Jehoiada did, and had the name among the three mighties.</p> <p>(25) Indeed, he was honorable among the thirty, but did not attain to the <i>first</i> three: and David set him over his guard.</p> <p>(26) Also the valiant men of the armies <i>were</i>, Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,</p> <p>(27) Shammoth the Harorite, Helez the Pelonite,</p> <p>(28) Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,</p> <p>(29) Sibbecai the Hushathite, Ilai the Ahohite,</p> <p>(30) Maharai the Netophathite, Heled the son of Baanah the Netophathite,</p> <p>(31) Ithai the son of Ribai of Gibeah, who <i>belonged</i> to the children of Benjamin, Benaiah the Pirathonite,</p> <p>(32) Hurai of the brooks of Gaash, Abiel the Arbathite,</p> <p>(33) Azmaveth the Baharumite, Eliahba the Shaalbonite,</p> <p>(34) The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,</p> <p>(35) Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,</p> <p>(36) Hephher the Mecherathite, Ahijah the Pelonite,</p> <p>(37) Hezro the Carmelite, Naarai the son of Ezbai,</p> <p>(38) Joel the brother of Nathan, Mibhar the son of Haggeri,</p> <p>(39) Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,</p>
11:23e – cubit - 1.5 feet or 0.46 m– see AppendixJ: Bible Weights and Measures	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(40) Ira the Ithrite, Gareb the Ithrite, (41) Uriah the Hittite, Zabad the son of Ahlai, (42) Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, (43) Hanan the son of Maachah, and Joshaphat the Mithnite, (44) Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, (45) Jediahel the son of Shimri, and Joha his brother, the Tizite, (46) Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, (47) Eliel, and Obed, and Jasiel the Mesobaite.</p> <p>Chapter 12 (1) Now these <i>are</i> they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they <i>were</i> among the mighty men, helpers of the war. (2) <i>They were</i> armed with bows, and could use both the right hand and the left in <i>hurling</i> stones and <i>shooting</i> arrows out of a bow, <i>even</i> of Saul's brethren of Benjamin. (3) The chief <i>was</i> Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, (4) And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, (5) Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, (6) Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,</p>	<p>(40) Ira the Ithrite, Gareb the Ithrite, (41) Uriah the Hittite, Zabad the son of Ahlai, (42) Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, (43) Hanan the son of Maachah, and Joshaphat the Mithnite, (44) Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, (45) Jediahel the son of Shimri, and Joha his brother, the Tizite, (46) Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, (47) Eliel, and Obed, and Jasiel the Mesobaite.</p> <p>Chapter 12 (1) Now these <i>are</i> those who came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they <i>were</i> among the mighty men, helpers of the war. (2) <i>They were</i> armed with bows, and could use both the right hand and the left in <i>hurling</i> stones and <i>shooting</i> arrows out of a bow, <i>even</i> of Saul's brothers of Benjamin. (3) The chief <i>was</i> Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, (4) And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, (5) Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, (6) Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(7) And Joelah, and Zebadiah, the sons of Jeroham of Gedor.</p> <p>(8) And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, <i>and</i> men of war <i>fit</i> for the battle, that could handle shield and buckler, whose faces <i>were like</i> the faces of lions, and <i>were</i> as swift as the roes upon the mountains;</p> <p>(9) Ezer the first, Obadiah the second, Eliab the third,</p> <p>(10) Mishmannah the fourth, Jeremiah the fifth,</p> <p>(11) Attai the sixth, Eliel the seventh,</p> <p>(12) Johanan the eighth, Elzabad the ninth,</p> <p>(13) Jeremiah the tenth, Machbanai the eleventh.</p> <p>(14) These <i>were</i> of the sons of Gad, captains of the host: one of the least <i>was</i> over an hundred, and the greatest over a thousand.</p> <p>(15) These <i>are</i> they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all <i>them</i> of the valleys, <i>both</i> toward the east, and toward the west.</p> <p>(16) And there came of the children of Benjamin and Judah to the hold unto David.</p> <p>(17) And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if <i>ye be</i> come to betray me to mine enemies, seeing <i>there is</i> no wrong in mine hands, the God of our fathers look <i>thereon</i>, and rebuke <i>it</i>.</p>	<p>(7) And Joelah, and Zebadiah, the sons of Jeroham of Gedor.</p> <p>(8) And of the Gadites there separated themselves to David into the stronghold to the wilderness men of might, <i>and</i> men of war <i>fit</i> for the battle, that could handle shield and spear, whose faces <i>were like</i> the faces of lions, and <i>were</i> as swift as the deer upon the mountains;</p> <p>(9) Ezer the first, Obadiah the second, Eliab the third,</p> <p>(10) Mishmannah the fourth, Jeremiah the fifth,</p> <p>(11) Attai the sixth, Eliel the seventh,</p> <p>(12) Johanan the eighth, Elzabad the ninth,</p> <p>(13) Jeremiah the tenth, Machbanai the eleventh.</p> <p>(14) These <i>were</i> of the sons of Gad, captains of the host {army}: one of the least <i>was</i> over one hundred, and the greatest over a thousand.</p> <p>(15) These <i>are</i> those who went over the Jordan River in the first month {Nisan [Mar.-Apr]}, when it had overflowed all its banks; and they put to flight all <i>those</i> of the valleys, <i>both</i> towards the east, and towards the west.</p> <p>(16) And there came of the children of Benjamin and Judah to the hold to David.</p> <p>(17) And David went out to meet them, and answered and said to them, If you have come peaceably to me to help me, my heart shall be knit to you: but if <i>you have</i> come to betray me to my enemies, since <i>there is</i> no wrong in my hands, the God of our fathers looks <i>on</i>, and rebukes <i>it</i>.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(18) Then the spirit came upon Amasai, <i>who was</i> chief of the captains, <i>and he said</i>, Thine <i>are we</i>, David, and on thy side, thou son of Jesse: peace, peace <i>be</i> unto thee, and peace <i>be</i> to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.</p> <p>(19) And there fell <i>some</i> of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to <i>the jeopardy</i> of our heads.</p> <p>(20) As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediahel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that <i>were</i> of Manasseh.</p> <p>(21) And they helped David against the band <i>of the rovers</i>: for they <i>were</i> all mighty men of valour, and were captains in the host.</p> <p>(22) For at <i>that</i> time day by day there came to David to help him, until <i>it was</i> a great host, like the host of God.</p> <p>(23) And these <i>are</i> the numbers of the bands <i>that were</i> ready armed to the war, <i>and</i> came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.</p> <p>(24) The children of Judah that bare shield and spear <i>were</i> six thousand and eight hundred, ready armed to the war.</p> <p>(25) Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.</p> <p>(26) Of the children of Levi four thousand and six hundred.</p> <p>(27) And Jehoiada <i>was</i> the leader of the Aaronites, and with him <i>were</i> three thousand and seven hundred;</p>	<p>(18) Then the spirit came upon Amasai, <i>who was</i> chief of the captains, <i>and he said</i>, We are yours, David, and on your side, you son of Jesse: peace, peace <i>be</i> to you, and peace <i>be</i> to your helpers; because your God helps you. Then David received them, and made them captains of the band.</p> <p>(19) And <i>some</i> of Manasseh fell to David, when he came with the Philistines against Saul to battle: but they did not help them: because the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to <i>the jeopardy</i> of our own heads.</p> <p>(20) As he went to Ziklag, some of Manasseh fell to him, Adnah, and Jozabad, and Jediahel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that <i>were</i> of Manasseh.</p> <p>(21) And they helped David against the band <i>of the robbers</i>: because they <i>were</i> all mighty men of valor, and were captains in the host {army}.</p> <p>(22) Because at <i>that</i> time day by day there came to David to help him, until <i>there was</i> a great host {army}, like the host {army} of God.</p> <p>(23) And these <i>are</i> the numbers of the bands <i>that were</i> ready armed to the war, <i>and</i> came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD {Jehovah}.</p> <p>(24) The children of Judah who carried shield and spear <i>were</i> six thousand eight hundred, ready armed to the war.</p> <p>(25) Of the children of Simeon, mighty men of valor for the war, seven thousand one hundred.</p> <p>(26) Of the children of Levi four thousand six hundred.</p> <p>(27) And Jehoiada <i>was</i> the leader of the Aaronites, and with him <i>were</i> three thousand seven hundred;</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(28) And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.</p> <p>(29) And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.</p> <p>(30) And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.</p> <p>(31) And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.</p> <p>(32) And of the children of Issachar, <i>which were men</i> that had understanding of the times, to know what Israel ought to do; the heads of them <i>were</i> two hundred; and all their brethren <i>were</i> at their commandment.</p> <p>(33) Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: <i>they were</i> not of double heart.</p> <p>(34) And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.</p> <p>(35) And of the Danites expert in war twenty and eight thousand and six hundred.</p> <p>(36) And of Asher, such as went forth to battle, expert in war, forty thousand.</p> <p>(37) And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.</p> <p>(38) All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel <i>were</i> of one heart to make David king.</p>	<p>(28) And Zadok, a young man mighty of valor, and of his father's house twenty-two captains.</p> <p>(29) And of the children of Benjamin, the relatives of Saul, three thousand: because the greatest part of them had kept the ward of the house of Saul.</p> <p>(30) And of the children of Ephraim twenty thousand eight hundred, mighty men of valor, famous throughout the house of their fathers.</p> <p>(31) And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.</p> <p>(32) And of the children of Issachar, <i>which were men</i> that had understanding of the times, to know what Israel ought to do; the heads of them <i>were</i> two hundred; and all their brothers <i>were</i> at their commandment.</p> <p>(33) Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: <i>they were</i> not of double heart.</p> <p>(34) And of Naphtali a thousand captains, and with them with shield and spear thirty-seven thousand.</p> <p>(35) And of the Danites expert in war twenty-eight thousand and six hundred.</p> <p>(36) And of Asher, such as went forth to battle, expert in war, forty thousand.</p> <p>(37) And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, one hundred twenty thousand.</p> <p>(38) All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel <i>were</i> of one heart to make David king.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(39) And there they were with David three days, eating and drinking: for their brethren had prepared for them.</p> <p>(40) Moreover they that were nigh them, <i>even</i> unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, <i>and</i> meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for <i>there was</i> joy in Israel.</p> <p>Chapter 13</p> <p>(1) And David consulted with the captains of thousands and hundreds, <i>and</i> with every leader.</p> <p>(2) And David said unto all the congregation of Israel, If <i>it seem</i> good unto you, and <i>that it be</i> of the LORD our God, let us send abroad unto our brethren every where, <i>that are</i> left in all the land of Israel, and with them <i>also</i> to the priests and Levites <i>which are</i> in their cities <i>and</i> suburbs, that they may gather themselves unto us:</p> <p>(3) And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.</p> <p>(4) And all the congregation said that they would do so: for the thing was right in the eyes of all the people.</p> <p>(5) So David gathered all Israel together, from Shihor of Egypt <i>even</i> unto the entering of Hemath, to bring the ark of God from Kirjathjearim.</p> <p>(6) And David went up, and all Israel, to Baalah, <i>that is</i>, to Kirjathjearim, which <i>belonged</i> to Judah, to bring up thence the ark of God the LORD, that dwelleth <i>between</i> the cherubims, whose name is called <i>on it</i>.</p>	<p>(39) And there they were with David three days, eating and drinking: because their brothers had prepared for them.</p> <p>(40) Furthermore those who were near them, <i>even</i> to Issachar and Zebulun and Naphtali, brought bread on donkeys, and on camels, and on mules, and on oxen, <i>and</i> meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: because <i>there was</i> joy in Israel.</p> <p>Chapter 13</p> <p>(1) And David consulted with the captains of thousands and hundreds, <i>and</i> with every leader.</p> <p>(2) And David said to all the congregation of Israel, If <i>it seems</i> good to you, and <i>that it be</i> of the LORD {Jehovah} our God, let us send abroad to our brothers everywhere, <i>who are</i> left in all the land of Israel, and with them <i>also</i> to the priests and Levites <i>who are</i> in their cities <i>and</i> suburbs, that they may gather themselves to us:</p> <p>(3) And let us bring again the ark of our God to us: because we did not inquire at it in the days of Saul.</p> <p>(4) And all the congregation said that they would do so: because the thing was right in the eyes of all the people.</p> <p>(5) So David gathered all Israel together, from Shihor of Egypt <i>even</i> to the entrance of Hemath, to bring the ark of God from Kirjathjearim.^a</p> <p>(6) And David went up, and all Israel, to Baalah, <i>that is</i>, to Kirjathjearim, which <i>belonged</i> to Judah, to bring up from there the ark of God the LORD {Jehovah}, Who lives <i>between</i> the cherubims, Whose Name is called <i>on it</i>.</p>
13:5a – II Sam. 6:1f	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(7) And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.</p> <p>(8) And David and all Israel played before God with all <i>their</i> might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.</p> <p>(9) And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.</p> <p>(10) And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.</p> <p>(11) And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perezuzza to this day.</p> <p>(12) And David was afraid of God that day, saying, How shall I bring the ark of God <i>home</i> to me?</p> <p>(13) So David brought not the ark <i>home</i> to himself to the city of David, but carried it aside into the house of Obededom the Gittite.</p> <p>(14) And the ark of God remained with the family of Obededom in his house three months. And the LORD blessed the house of Obededom, and all that he had.</p> <p>Chapter 14</p> <p>(1) Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.</p>	<p>(7) And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.</p> <p>(8) And David and all Israel played before God with all <i>their</i> might, and with singing, and with harps, and with psalteries {lyres, stringed instruments}, and with tambourines, and with cymbals, and with trumpets.</p> <p>(9) And when they came to the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; because the oxen stumbled.</p> <p>(10) And the anger of the LORD {Jehovah} was kindled against Uzza, and He struck him, because he put his hand to the ark: and there he died before God.^b</p> <p>(11) And David was displeased, because the LORD {Jehovah} had made a breach upon Uzza: therefore that place is called Perezuzza {breach of Uzza}^c to this day.</p> <p>(12) And David was afraid of God that day, saying, How shall I bring the ark of God <i>home</i> to me?</p> <p>(13) So David did not bring the ark <i>home</i> to himself to the city of David, but carried it aside into the house of Obededom the Gittite.</p> <p>(14) And the ark of God remained with the family of Obededom in his house three months. And the LORD {Jehovah} blessed the house of Obededom, and all that he had.</p> <p>Chapter 14</p> <p>(1) Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house.^a</p>
<p>13:10b - David later realized that the Law of Moses was very clear as to how the ark of the covenant was to be carried on poles {not on a cart} by the Levites after they had properly cleansed and prepared themselves. See II Sam. 6:6f; I Chr. 15:2, 13</p> <p>13:11c - Perezuzza {פרץ שׂא} - break or breach of Uzza</p> <p>14:1a – II Sam. 5:11f</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(2) And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.</p> <p>(3) And David took more wives at Jerusalem: and David begat more sons and daughters.</p> <p>(4) Now these <i>are</i> the names of <i>his</i> children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,</p> <p>(5) And Ibhar, and Elishua, and Elpalet,</p> <p>(6) And Nogah, and Nepheg, and Japhia,</p> <p>(7) And Elishama, and Beeliada, and Eliphalet.</p> <p>(8) And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard <i>of it</i>, and went out against them.</p> <p>(9) And the Philistines came and spread themselves in the valley of Rephaim.</p> <p>(10) And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.</p> <p>(11) So they came up to Baalperazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baalperazim.</p> <p>(12) And when they had left their gods there, David gave a commandment, and they were burned with fire.</p> <p>(13) And the Philistines yet again spread themselves abroad in the valley.</p>	<p>(2) And David perceived that the LORD {Jehovah} had confirmed him king over Israel, because his kingdom was lifted up on high, because of his people Israel.</p> <p>(3) And David took more wives at Jerusalem: and David fathered more sons and daughters.</p> <p>(4) Now these <i>are</i> the names of <i>his</i> children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,</p> <p>(5) And Ibhar, and Elishua, and Elpalet,</p> <p>(6) And Nogah, and Nepheg, and Japhia,</p> <p>(7) And Elishama, and Beeliada, and Eliphalet.</p> <p>(8) And when the Philistines heard that David was anointed king over all Israel {3070 A.H./C-972 B.C.},* all the Philistines went up to seek David. And David heard <i>of it</i>, and went out against them.</p> <p>(9) And the Philistines came and spread themselves in the valley of Rephaim.</p> <p>(10) And David inquired of God, saying, Shall I go up against the Philistines? and will You deliver them into my hand? And the LORD {Jehovah} said to him, Go up; because I will deliver them into your hand.^b</p> <p>(11) So they came up to Baalperazim; and David struck them there. Then David said, God has broken in upon my enemies by my hand like the breaking forth of waters: therefore they called the name of that place Baalperazim {possessor of breaches}.^c</p> <p>(12) And when they had left their gods there, David gave a commandment, and they were burned with fire.</p> <p>(13) And the Philistines yet again spread themselves abroad in the valley.</p>
<p>14:10b – II Sam. 5:19 14:11c - Baalperazim {בעל פרצים} - possessor of breaches</p> <p>David age 37 begins reign over all Israel [*3070 A.H./C-972 B.C.] - See: Appendix G: World Time Line of Biblical History</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(14) Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.</p> <p>(15) And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, <i>that</i> then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.</p> <p>(16) David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.</p> <p>(17) And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.</p> <p>Chapter 15</p> <p>(1) And <i>David</i> made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.</p> <p>(2) Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.</p> <p>(3) And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.</p> <p>(4) And David assembled the children of Aaron, and the Levites:</p> <p>(5) Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:</p> <p>(6) Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:</p>	<p>(14) Therefore David inquired again of God; and God said to him, Do not go up after them; turn away from them, and come upon them opposite the mulberry trees.^d</p> <p>(15) And it shall be, when you shall hear a sound of movement in the tops of the mulberry trees, <i>that</i> then you shall go out to battle: because God has gone forth before you to strike the host {army} of the Philistines.</p> <p>(16) David therefore did as God commanded him: and they struck the host {army} of the Philistines from Gibeon even to Gazer.</p> <p>(17) And the fame of David went out into all lands; and the LORD {Jehovah} brought the fear of him upon all nations.</p> <p>Chapter 15</p> <p>(1) And <i>David</i> made for himself houses in the city of David, and prepared a place for the ark of God, and pitched a tent for it.</p> <p>(2) Then David said, No one should carry the ark of God except the Levites: because the LORD {Jehovah} has chosen them to carry the ark of God, and to minister to Him forever.</p> <p>(3) And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD {Jehovah} to his place, which he had prepared for it.</p> <p>(4) And David assembled the children of Aaron, and the Levites:</p> <p>(5) Of the sons of Kohath; Uriel the chief, and his brothers one hundred twenty:</p> <p>(6) Of the sons of Merari; Asaiah the chief, and his brethren two hundred twenty:</p>
14:14d – II Sam. 5:23f	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(7) Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:</p> <p>(8) Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:</p> <p>(9) Of the sons of Hebron; Eliel the chief, and his brethren fourscore:</p> <p>(10) Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.</p> <p>(11) And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,</p> <p>(12) And said unto them, Ye <i>are</i> the chief of the fathers of the Levites: sanctify yourselves, <i>both</i> ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto <i>the place that</i> I have prepared for it.</p> <p>(13) For because ye <i>did it</i> not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.</p> <p>(14) So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.</p> <p>(15) And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.</p> <p>(16) And David spake to the chief of the Levites to appoint their brethren <i>to be</i> the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.</p> <p>(17) So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;</p>	<p>(7) Of the sons of Gershom; Joel the chief, and his brethren one hundred thirty:</p> <p>(8) Of the sons of Elizaphan; Shemaiah the chief, and his brothers two hundred:</p> <p>(9) Of the sons of Hebron; Eliel the chief, and his brothers eighty:</p> <p>(10) Of the sons of Uzziel; Amminadab the chief, and his brothers one hundred twelve.</p> <p>(11) And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,</p> <p>(12) And said to them, You <i>are</i> the chief of the fathers of the Levites: sanctify yourselves, <i>both</i> you and your brothers, that you may bring up the ark of the LORD {Jehovah} God of Israel to <i>the place that</i> I have prepared for it.</p> <p>(13) Because you <i>did not do it</i> at the first, the LORD {Jehovah} our God made a breach upon us, because we did not seek Him after the proper order.^a</p> <p>(14) So the priests and the Levites sanctified themselves to bring up the ark of the LORD {Jehovah} God of Israel.</p> <p>(15) And the children of the Levites bore the ark of God upon their shoulders with the poles, as Moses commanded according to the word of the LORD {Jehovah}.</p> <p>(16) And David spoke to the chief of the Levites to appoint their brothers <i>to be</i> the singers with instruments of music, psalteries {lyres, stringed instruments} and harps and cymbals, sounding, by lifting up the voice with joy.</p> <p>(17) So the Levites appointed Heman the son of Joel; and of his brothers, Asaph the son of Berechiah; and of the sons of Merari their brothers, Ethan the son of Kushaiah;</p>
<p>15:13a - David realized that the reason for the Lord's striking Uzza {13:10} was that the proper method of carrying the ark of the covenant had not been followed. See also 15:2 - II Sam. 6:6f</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(18) And with them their brethren of the second <i>degree</i>, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obedom, and Jeiel, the porters.</p> <p>(19) So the singers, Heman, Asaph, and Ethan, <i>were appointed</i> to sound with cymbals of brass;</p> <p>(20) And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;</p> <p>(21) And Mattithiah, and Elipheleh, and Mikneiah, and Obedom, and Jeiel, and Azariah, with harps on the Sheminith to excel.</p> <p>(22) And Chenaniah, chief of the Levites, <i>was</i> for song: he instructed about the song, because he <i>was</i> skilful.</p> <p>(23) And Berechiah and Elkanah <i>were</i> doorkeepers for the ark.</p> <p>(24) And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obedom and Jehiah <i>were</i> doorkeepers for the ark.</p> <p>(25) So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obedom with joy.</p> <p>(26) And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.</p>	<p>(18) And with them their brothers of the second <i>degree</i>, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obedom, and Jeiel, the porters.</p> <p>(19) So the singers, Heman, Asaph, and Ethan, <i>were appointed</i> to sound with cymbals of brass;</p> <p>(20) And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries {lyres; stringed instruments} on Alamoth {for the virgins};</p> <p>(21) And Mattithiah, and Elipheleh, and Mikneiah, and Obedom, and Jeiel, and Azariah, with harps on the Sheminith to excel.</p> <p>(22) And Chenaniah, chief of the Levites, <i>was</i> for song: he instructed about the song, because he <i>was</i> skillful.</p> <p>(23) And Berechiah and Elkanah <i>were</i> doorkeepers for the ark.</p> <p>(24) And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, blew with the trumpets before the ark of God: and Obedom and Jehiah <i>were</i> doorkeepers for the ark.</p> <p>(25) So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD {Jehovah} out of the house of Obedom with joy.^b</p> <p>(26) And it came to pass, when God helped the Levites who carried the ark of the covenant of the LORD {Jehovah}, that they offered seven bulls and seven rams.</p>
15:25b – II Sam. 6:11f	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(27) And David <i>was</i> clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also <i>had</i> upon him an ephod of linen.</p> <p>(28) Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.</p> <p>(29) And it came to pass, <i>as</i> the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.</p> <p>Chapter 16</p> <p>(1) So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.</p> <p>(2) And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.</p> <p>(3) And he dealt to everyone of Israel, both man and woman, to everyone a loaf of bread, and a good piece of flesh, and a flagon <i>of wine</i>.</p> <p>(4) And he appointed <i>certain</i> of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:</p>	<p>(27) And David <i>was</i> clothed with a robe of fine linen, and all the Levites who carried the ark, and the singers, and Chenaniah the master of the song with the singers: David also <i>had</i> upon him an ephod {priestly robe} of linen.</p> <p>(28) So all Israel brought up the ark of the covenant of the LORD {Jehovah} with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries {lyres, stringed instruments} and harps.</p> <p>(29) And it came to pass, <i>as</i> the ark of the covenant of the LORD {Jehovah} came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.^c</p> <p>Chapter 16</p> <p>(1) So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.</p> <p>(2) And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the Name of the LORD {Jehovah}.</p> <p>(3) And he gave to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of meat, and a container <i>of wine</i>.</p> <p>(4) And he appointed <i>certain</i> of the Levites to minister before the ark of the LORD {Jehovah}, and to record, and to thank and praise the LORD {Jehovah} God of Israel:</p>
15:29c – II Sam. 6:16	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(5) Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obbededom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals;</p> <p>(6) Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.</p> <p>(7) Then on that day David delivered first <i>this psalm</i> to thank the LORD into the hand of Asaph and his brethren.</p> <p>(8) Give thanks unto the LORD, call upon his name, make known his deeds among the people.</p> <p>(9) Sing unto him, sing psalms unto him, talk ye of all his wondrous works.</p> <p>(10) Glory ye in his holy name: let the heart of them rejoice that seek the LORD.</p> <p>(11) Seek the LORD and his strength, seek his face continually.</p> <p>(12) Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;</p> <p>(13) O ye seed of Israel his servant, ye children of Jacob, his chosen ones.</p> <p>(14) He <i>is</i> the LORD our God; his judgments <i>are</i> in all the earth.</p> <p>(15) Be ye mindful always of his covenant; the word <i>which</i> he commanded to a thousand generations;</p> <p>(16) <i>Even of the covenant</i> which he made with Abraham, and of his oath unto Isaac;</p> <p>(17) And hath confirmed the same to Jacob for a law, <i>and</i> to Israel <i>for</i> an everlasting covenant,</p>	<p>(5) Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obbededom: and Jeiel with psalteries {lyres, stringed instruments} and with harps; but Asaph made a sound with cymbals;</p> <p>(6) Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.</p> <p>(7) Then on that day David delivered first <i>this psalm</i> {song} to thank the LORD {Jehovah} into the hand of Asaph and his brothers.</p> <p>(8) Give thanks to the LORD {Jehovah}, call upon His Name, make known His deeds among the people.</p> <p>(9) Sing to Him, sing songs to Him, talk of all His wondrous works.</p> <p>(10) Glory in His holy Name: let the heart of those who seek the LORD {Jehovah} rejoice.</p> <p>(11) Seek the LORD {Jehovah} and His strength, seek His face continually.</p> <p>(12) Remember His marvelous works that He has done, His wonders, and the judgments of His mouth;</p> <p>(13) O you descendants of Israel His servant, you children of Jacob, His chosen ones.</p> <p>(14) He <i>is</i> the LORD {Jehovah} our God; His judgments <i>are</i> in all the earth.</p> <p>(15) Always remember His covenant; the word <i>which</i> He commanded to a thousand generations;</p> <p>(16) <i>Even of the covenant</i> which He made with Abraham, and of His oath to Isaac;</p> <p>(17) And has confirmed the same to Jacob for a law, <i>and</i> to Israel <i>for</i> an everlasting covenant,</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(18) Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;</p> <p>(19) When ye were but few, even a few, and strangers in it.</p> <p>(20) And <i>when</i> they went from nation to nation, and from <i>one</i> kingdom to another people;</p> <p>(21) He suffered no man to do them wrong: yea, he reprov'd kings for their sakes,</p> <p>(22) <i>Saying</i>, Touch not mine anointed, and do my prophets no harm.</p> <p>(23) Sing unto the LORD, all the earth; shew forth from day to day his salvation.</p> <p>(24) Declare his glory among the heathen; his marvellous works among all nations.</p> <p>(25) For great <i>is</i> the LORD, and greatly to be praised: he also <i>is</i> to be feared above all gods.</p> <p>(26) For all the gods of the people <i>are</i> idols: but the LORD made the heavens.</p> <p>(27) Glory and honour <i>are</i> in his presence; strength and gladness <i>are</i> in his place.</p> <p>(28) Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.</p> <p>(29) Give unto the LORD the glory <i>due</i> unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.</p> <p>(30) Fear before him, all the earth: the world also shall be stable, that it be not moved.</p>	<p>(18) Saying, To you I will give the land of Canaan, the lot of your inheritance;</p> <p>(19) When you were but few, even a few, and strangers in it.</p> <p>(20) And <i>when</i> they went from nation to nation, and from <i>one</i> kingdom to another people;</p> <p>(21) He allowed no man to do them wrong: yes, He reprov'd kings for their sakes,</p> <p>(22) <i>Saying</i>, Do not touch My anointed, and do My prophets no harm.</p> <p>(23) Sing to the LORD {Jehovah}, all the earth; show forth from day to day His salvation.</p> <p>(24) Declare His glory among the heathen {ungodly nations}; His marvelous works among all nations.</p> <p>(25) Because great <i>is</i> the LORD {Jehovah}, and greatly to be praised: He also <i>is</i> to be feared above all gods.</p> <p>(26) Because all the gods of the people <i>are</i> idols: but the LORD {Jehovah} made the heavens.</p> <p>(27) Glory and honor <i>are</i> in His presence; strength and gladness <i>are</i> in His place.</p> <p>(28) Give to the LORD {Jehovah}, you families of the people, give to the LORD {Jehovah} glory and strength.</p> <p>(29) Give to the LORD {Jehovah} the glory <i>due</i> to His Name: bring an offering, and come before Him: worship the LORD {Jehovah} in the beauty of holiness.</p> <p>(30) Have fear before Him, all the earth: the world also shall be stable, that it not be moved.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(31) Let the heavens be glad, and let the earth rejoice: and let <i>men</i> say among the nations, The LORD reigneth.</p> <p>(32) Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.</p> <p>(33) Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.</p> <p>(34) O give thanks unto the LORD; for <i>he is</i> good; for his mercy <i>endureth</i> for ever.</p> <p>(35) And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, <i>and</i> glory in thy praise.</p> <p>(36) Blessed <i>be</i> the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.</p> <p>(37) So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:</p> <p>(38) And Obededom with their brethren, threescore and eight; Obededom also the son of Jeduthun and Hosah <i>to be</i> porters:</p> <p>(39) And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that <i>was</i> at Gibeon,</p> <p>(40) To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and <i>to do</i> according to all that is written in the law of the LORD, which he commanded Israel;</p>	<p>(31) Let the heavens be glad, and let the earth rejoice: and let <i>men</i> say among the nations, The LORD {Jehovah} reigns.</p> <p>(32) Let the sea roar, and its fullness: let the fields rejoice, and all that <i>is</i> in them.</p> <p>(33) Then the trees of the wood shall sing out at the presence of the LORD {Jehovah}, because He comes to judge the earth.</p> <p>(34) O give thanks to the LORD {Jehovah}; because <i>He is</i> good; because His mercy <i>endures</i> forever.</p> <p>(35) And say, Save us, O God of our salvation, and gather us together, and deliver us from the heathen {ungodly nations}, that we may give thanks to Your holy Name, <i>and</i> glory in Your praise.</p> <p>(36) Blessed <i>is</i> the LORD {Jehovah} God of Israel forever and ever. And all the people said, Amen {let it be}, and praised the LORD {Jehovah}.</p> <p>(37) So he left there before the ark of the covenant of the LORD {Jehovah} Asaph and his brothers, to minister before the ark continually, as every day's work required:</p> <p>(38) And Obededom with their brothers, sixty-eight; Obededom also the son of Jeduthun and Hosah <i>to be</i> porters {door keepers}:</p> <p>(39) And Zadok the priest, and his brothers the priests, before the tabernacle of the LORD {Jehovah} in the high place that <i>was</i> at Gibeon,</p> <p>(40) To offer burnt offerings to the LORD {Jehovah} upon the altar of the burnt offering continually morning and evening, and <i>to do</i> according to all that is written in the law of the LORD {Jehovah}, which He commanded Israel;</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(41) And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy <i>endureth</i> for ever;</p> <p>(42) And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun <i>were</i> porters.</p> <p>(43) And all the people departed every man to his house: and David returned to bless his house.</p> <p>Chapter 17</p> <p>(1) Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD <i>remaineth</i> under curtains.</p> <p>(2) Then Nathan said unto David, Do all that <i>is</i> in thine heart; for God <i>is</i> with thee.</p> <p>(3) And it came to pass the same night, that the word of God came to Nathan, saying,</p> <p>(4) Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:</p> <p>(5) For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from <i>one</i> tabernacle <i>to another</i>.</p> <p>(6) Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?</p>	<p>(41) And with them Heman and Jeduthun, and the rest who were chosen, who were expressed by name, to give thanks to the LORD {Jehovah}, because His mercy <i>endures</i> forever;</p> <p>(42) And with them Heman and Jeduthun with trumpets and cymbals for those who should make a sound, and with musical instruments of God. And the sons of Jeduthun <i>were</i> doorkeepers.</p> <p>(43) And all the people departed each man to his house: and David returned to bless his house.</p> <p>Chapter 17</p> <p>(1) Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Look, I live in a house of cedar, but the ark of the covenant of the LORD {Jehovah} <i>remains</i> under curtains.</p> <p>(2) Then Nathan said to David, Do all that <i>is</i> in your heart; because God <i>is</i> with you.</p> <p>(3) And it came to pass the same night, that the word of God came to Nathan, saying,</p> <p>(4) Go and tell David My servant, This is what the LORD {Jehovah} says, You shall not build Me a house {temple} to live in:^a</p> <p>(5) Because I have not lived in a house {temple} since the day that I brought up Israel to this day; but have gone from tent to tent, and from <i>one</i> tabernacle <i>to another</i>.</p> <p>(6) Wherever I have walked with all Israel, did I speak a word to any of the judges of Israel, whom I commanded to feed My people, saying, Why have you not built Me a house {temple} of cedar?</p>
17:4a – II Sam. 7:5f	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(7) Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, <i>even</i> from following the sheep, that thou shouldest be ruler over my people Israel:</p> <p>(8) And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that <i>are</i> in the earth.</p> <p>(9) Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,</p> <p>(10) And since the time that I commanded judges <i>to be</i> over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.</p> <p>(11) And it shall come to pass, when thy days be expired that thou must go <i>to be</i> with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.</p> <p>(12) He shall build me an house, and I will stablish his throne for ever.</p> <p>(13) I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took <i>it</i> from <i>him</i> that was before thee:</p> <p>(14) But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.</p> <p>(15) According to all these words, and according to all this vision, so did Nathan speak unto David.</p>	<p>(7) Now therefore this is what you shall say to my servant David, This is what the LORD {Jehovah} of hosts {armies; multitudes} says, I took you from the sheep pens, <i>even</i> from following the sheep, that you should be ruler over My people Israel:</p> <p>(8) And I have been with you wherever you have walked, and have cut off all your enemies from before you, and have made you a name like the name of the great men who <i>are</i> in the earth.</p> <p>(9) Also I will ordain a place for My people Israel, and will plant them, and they shall live in their place, and shall be moved no more; neither shall the children of wickedness waste them anymore, as at the beginning,</p> <p>(10) And since the time that I commanded judges <i>to be</i> over My people Israel. Furthermore I will subdue all your enemies. Furthermore I tell you that the LORD {Jehovah} will build you a house.</p> <p>(11) And it shall come to pass, when your days are expired that you must go <i>to be</i> with your fathers, that I will raise up your Descendant after you, Who shall be of your descendants; and I will establish His kingdom.</p> <p>(12) He shall build Me a house {temple}, and I will establish His throne forever.</p> <p>(13) I will be His father, and He shall be My Son: and I will not take My mercy away from Him, as I took <i>it</i> from <i>him</i> who was before you:</p> <p>(14) But I will settle Him in My house and in My kingdom forever: and His throne shall be established forevermore.</p> <p>(15) According to all these words, and according to all this vision, Nathan spoke to David.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(16) And David the king came and sat before the LORD, and said, Who <i>am</i> I, O LORD God, and what <i>is</i> mine house, that thou hast brought me hitherto?</p> <p>(17) And <i>yet</i> this was a small thing in thine eyes, O God; for thou hast <i>also</i> spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.</p> <p>(18) What can David <i>speak</i> more to thee for the honour of thy servant? for thou knowest thy servant.</p> <p>(19) O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all <i>these</i> great things.</p> <p>(20) O LORD, <i>there is</i> none like thee, neither <i>is there any</i> God beside thee, according to all that we have heard with our ears.</p> <p>(21) And what one nation in the earth <i>is</i> like thy people Israel, whom God went to redeem <i>to be</i> his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?</p> <p>(22) For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.</p> <p>(23) Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.</p> <p>(24) Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts <i>is</i> the God of Israel, <i>even</i> a God to Israel: and <i>let</i> the house of David thy servant <i>be</i> established before thee.</p>	<p>(16) And David the king came and sat before the LORD {Jehovah}, and said, Who <i>am</i> I, O LORD {Jehovah} God, and what <i>is</i> my house, that You have brought me here?^{2b}</p> <p>(17) And <i>yet</i> this was a small thing in Your eyes, O God; because You have <i>also</i> spoken of Your servant's house for a great while to come, and have regarded me according to the estate of a man of high degree, O LORD {Jehovah} God.</p> <p>(18) What can David <i>speak</i> more to You for the honor of Your servant? because You know Your servant.</p> <p>(19) O LORD {Jehovah}, for Your servant's sake, and according to Your own heart, You have done all this greatness, in making known all <i>these</i> great things.</p> <p>(20) O LORD {Jehovah}, <i>there is</i> no one like You, neither <i>is there any</i> God besides You, according to all that we have heard with our ears.</p> <p>(21) And what one nation in the earth <i>is</i> like Your people Israel, whom God went to redeem <i>to be</i> His own people, to make You a Name of greatness and terribleness, by driving out nations from before Your people, whom You have redeemed out of Egypt?</p> <p>(22) Because Your people Israel You made to be Your own people forever; and You, LORD {Jehovah}, became their God.</p> <p>(23) Therefore now, LORD {Jehovah}, let the thing that You have spoken concerning Your servant and concerning his house be established forever, and do as You have said.</p> <p>(24) Let it even be established, that Your Name may be magnified forever, saying, The LORD {Jehovah} of hosts {armies; multitudes} <i>is</i> the God of Israel, <i>even</i> a God to Israel: and <i>let</i> the house of David Your servant <i>be</i> established before You.</p>
17:16b – II Sam. 7:18f	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(25) For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found <i>in his heart</i> to pray before thee.</p> <p>(26) And now, LORD, thou art God, and hast promised this goodness unto thy servant:</p> <p>(27) Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and <i>it shall be</i> blessed for ever.</p> <p>Chapter 18</p> <p>(1) Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.</p> <p>(2) And he smote Moab; and the Moabites became David's servants, <i>and</i> brought gifts.</p> <p>(3) And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.</p> <p>(4) And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot <i>horses</i>, but reserved of them an hundred chariots.</p> <p>(5) And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.</p> <p>(6) Then David put <i>garrisons</i> in Syriadamascus; and the Syrians became David's servants, <i>and</i> brought gifts. Thus the LORD preserved David whithersoever he went.</p>	<p>(25) Because You, O my God, have told Your servant that You will build him a house: therefore Your servant has found <i>in his heart</i> to pray before You.</p> <p>(26) And now, LORD {Jehovah}, You are God, and have promised this goodness to Your servant:</p> <p>(27) Now therefore let it please You to bless the house of Your servant, that it may be before You forever: because You bless, O LORD {Jehovah}, and <i>it shall be</i> blessed forever.</p> <p>Chapter 18</p> <p>(1) Now after this it came to pass, that David struck the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.^a</p> <p>(2) And he struck Moab; and the Moabites became David's servants, <i>and</i> brought gifts.</p> <p>(3) And David struck Hadarezer king of Zobah to Hamath, as he went to establish his kingdom by the river Euphrates.</p> <p>(4) And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also hamstrung all the chariot <i>horses</i>, but reserved of them one hundred chariots.</p> <p>(5) And when the Syrians of Damascus came to help Hadarezer king of Zobah, David killed of the Syrians twenty-two thousand men.</p> <p>(6) Then David put <i>garrisons</i> in Syriadamascus; and the Syrians became David's servants, <i>and</i> brought gifts. So the LORD {Jehovah} preserved David wherever he went.</p>
18:1a – II Sam. 8:1	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(7) And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.</p> <p>(8) Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.</p> <p>(9) Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;</p> <p>(10) He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and <i>with him</i> all manner of vessels of gold and silver and brass.</p> <p>(11) Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all <i>these</i> nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.</p> <p>(12) Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.</p> <p>(13) And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.</p> <p>(14) So David reigned over all Israel, and executed judgment and justice among all his people.</p> <p>(15) And Joab the son of Zeruiah <i>was</i> over the host; and Jehoshaphat the son of Ahilud, recorder.</p> <p>(16) And Zadok the son of Ahitub, and Abimelech the son of Abiathar, <i>were</i> the priests; and Shavsha was scribe;</p>	<p>(7) And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.^b</p> <p>(8) Likewise from Tibhath, and from Chun, cities of Hadarezer, David brought very much brass, with which Solomon made the brass sea {great bowl; bath tub},^c and the pillars, and the vessels of brass.</p> <p>(9) Now when Tou king of Hamath heard how David had struck all the host {army} of Hadarezer king of Zobah;</p> <p>(10) He sent Hadoram his son to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and struck him; (because Hadarezer had war with Tou;) and <i>with him</i> all manner of vessels of gold and silver and brass.</p> <p>(11) King David also dedicated them to the LORD {Jehovah}, with the silver and the gold that he brought from all <i>these</i> nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.</p> <p>(12) Furthermore Abishai the son of Zeruiah killed of the Edomites in the valley of salt eighteen thousand.</p> <p>(13) And he put garrisons in Edom; and all the Edomites became David's servants. So the LORD {Jehovah} preserved David wherever he went.</p> <p>(14) So David reigned over all Israel, and executed judgment and justice among all his people.</p> <p>(15) And Joab the son of Zeruiah <i>was</i> over the host; and Jehoshaphat the son of Ahilud, recorder.</p> <p>(16) And Zadok the son of Ahitub, and Abimelech the son of Abiathar, <i>were</i> the priests; and Shavsha was scribe^e</p>
<p>18:7b – II Sam. 8:7 18:8c – brass sea – bath tub – I Ki. 7:23, 44; II Ki. 16:17</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(17) And Benaiah the son of Jehoiada <i>was</i> over the Cherethites and the Pelethites; and the sons of David <i>were</i> chief about the king.</p> <p>Chapter 19 (1) Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. (2) And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. (3) But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land? (4) Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. (5) Then there went <i>certain</i>, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and <i>then</i> return. (6) And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of Zobah.</p>	<p>(17) And Benaiah the son of Jehoiada <i>was</i> over the Cherethites and the Pelethites; and the sons of David <i>were</i> chief around the king.</p> <p>Chapter 19 (1) Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his place.^a (2) And David said, I will show kindness to Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. (3) But the princes of the children of Ammon said to Hanun, Do you think that David honors your father, that he has sent comforters to you? Have not his servants come to you to search, and to overthrow, and to spy out the land? (4) Therefore Hanun took David's servants, and shaved them, and cut off their clothes in the middle next to their buttocks, and sent them away.^b (5) Then <i>certain ones</i> went, and told David how the men were served. And he sent to meet them: because the men were greatly ashamed. And the king said, Stay at Jericho until your beards have grown, and <i>then</i> return. (6) And when the children of Ammon saw that they had made themselves a stench to David, Hanun and the children of Ammon sent a thousand talents of silver {about 75,000 pounds or 34,000 kilograms to hire for themselves chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of Zobah.</p>
19:1a – II Sam. 10:1f 19:4b – II Sam. 10:4	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(7) So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.</p> <p>(8) And when David heard <i>of it</i>, he sent Joab, and all the host of the mighty men.</p> <p>(9) And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come <i>were</i> by themselves in the field.</p> <p>(10) Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put <i>them</i> in array against the Syrians.</p> <p>(11) And the rest of the people he delivered unto the hand of Abishai his brother, and they set <i>themselves</i> in array against the children of Ammon.</p> <p>(12) And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.</p> <p>(13) Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do <i>that which is</i> good in his sight.</p> <p>(14) So Joab and the people that <i>were</i> with him drew nigh before the Syrians unto the battle; and they fled before him.</p> <p>(15) And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.</p>	<p>(7) So they hired thirty-two thousand chariots, and the king of Maachah and his people; who came and camped before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.</p> <p>(8) And when David heard <i>of it</i>, he sent Joab, and all the host {army} of the mighty men.</p> <p>(9) And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come <i>were</i> by themselves in the field.</p> <p>(10) Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put <i>them</i> in array against the Syrians.</p> <p>(11) And the rest of the people he delivered to the hand of Abishai his brother, and they set <i>themselves</i> in array against the children of Ammon.</p> <p>(12) And he said, If the Syrians are too strong for me, then you shall help me: but if the children of Ammon are too strong for you, then I will help you.</p> <p>(13) Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD {Jehovah} do <i>that which is</i> good in His sight.</p> <p>(14) So Joab and the people that <i>were</i> with him drew near before the Syrians to the battle; and they fled before him.</p> <p>(15) And when the children of Ammon saw that the Syrians had fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(16) And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that <i>were</i> beyond the river: and Shophach the captain of the host of Hadarezer <i>went</i> before them.</p> <p>(17) And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set <i>the battle</i> in array against them. So when David had put the battle in array against the Syrians, they fought with him.</p> <p>(18) But the Syrians fled before Israel; and David slew of the Syrians seven thousand <i>men which fought in</i> chariots, and forty thousand footmen, and killed Shophach the captain of the host.</p> <p>(19) And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.</p> <p>Chapter 20</p> <p>(1) And it came to pass, that after the year was expired, at the time that kings go out <i>to battle</i>, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.</p> <p>(2) And David took the crown of their king from off his head, and found it to weigh a talent of gold, and <i>there were</i> precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.</p>	<p>(16) And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that <i>were</i> beyond the river: and Shophach the captain of the host of Hadarezer <i>went</i> before them.</p> <p>(17) And it was told David; and he gathered all Israel, and passed over the Jordan River, and came upon them, and set <i>the battle</i> in array against them. So when David had put the battle in array against the Syrians, they fought with him.</p> <p>(18) But the Syrians fled before Israel; and David killed of the Syrians seven thousand <i>men who fought in</i> chariots, and forty thousand footmen, and killed Shophach the captain of the host {army}.</p> <p>(19) And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.</p> <p>Chapter 20</p> <p>(1) And it came to pass, that after the year had ended, at the time that kings go out <i>to battle</i>, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. And Joab struck Rabbah, and destroyed it.</p> <p>(2) And David took the crown of their king from off his head, and found it to weigh a talent of gold {about 75 lbs.; 34 kg.},^a and <i>there were</i> precious stones in it; and it was set upon David's head: and he also brought exceedingly much spoil out of the city.</p>
20:2a - talent - about 75 pounds; 34.0 kilograms – see Appendix J: Bible Weights and Measures	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(3) And he brought out the people that <i>were</i> in it, and cut <i>them</i> with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.</p> <p>(4) And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, <i>that was</i> of the children of the giant: and they were subdued.</p> <p>(5) And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff <i>was</i> like a weaver's beam.</p> <p>(6) And yet again there was war at Gath, where was a man of <i>great</i> stature, whose fingers and toes <i>were</i> four and twenty, six <i>on each hand</i>, and six <i>on each foot</i>: and he also was the son of the giant.</p> <p>(7) But when he defied Israel, Jonathan the son of Shimea David's brother slew him.</p> <p>(8) These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.</p> <p>Chapter 21</p> <p>(1) And Satan stood up against Israel, and provoked David to number Israel.</p> <p>(2) And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know <i>it</i>.</p>	<p>(3) And he brought out the people that <i>were</i> in it, and cut <i>them</i> with saws, and with tools of iron, and with axes. Even so David dealt with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.</p> <p>(4) And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite killed Sippai, <i>who was</i> of the children of the giant: and they were subdued.</p> <p>(5) And there was war again with the Philistines; and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, whose spear staff <i>was</i> like a weaver's beam.</p> <p>(6) And yet again there was war at Gath, where was a man of <i>great</i> stature, whose fingers and toes <i>were</i> twenty-four, six <i>on each hand</i>, and six <i>on each foot</i>: and he also was the son of the giant.</p> <p>(7) But when he defied Israel, Jonathan the son of Shimea David's brother killed him.</p> <p>(8) These were born to the giant in Gath;^b and they fell by the hand of David, and by the hand of his servants.</p> <p>Chapter 21</p> <p>(1) And Satan stood up against Israel, and provoked David to number Israel.^a</p> <p>(2) And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know <i>it</i>.</p>
<p>20:8b - Goliath whom David killed earlier had these three brothers who were also giants as well as their father. David when he killed Goliath had picked up five smooth stones. [I Sam. 17:40] It turned out he only had to use one of them.</p> <p>21:1a – II Sam. 24:1f</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(3) And Joab answered, The LORD make his people an hundred times so many more as they <i>be</i>: but, my lord the king, <i>are</i> they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?</p> <p>(4) Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.</p> <p>(5) And Joab gave the sum of the number of the people unto David. And all <i>they of</i> Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah <i>was</i> four hundred threescore and ten thousand men that drew sword.</p> <p>(6) But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.</p> <p>(7) And God was displeased with this thing; therefore he smote Israel.</p> <p>(8) And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.</p> <p>(9) And the LORD spake unto Gad, David's seer, saying,</p> <p>(10) Go and tell David, saying, Thus saith the LORD, I offer thee three <i>things</i>: choose thee one of them, that I may do <i>it</i> unto thee.</p> <p>(11) So Gad came to David, and said unto him, Thus saith the LORD, Choose thee</p>	<p>(3) And Joab answered, The LORD {Jehovah} make his people one hundred times so many more as they <i>are</i>: but, my lord the king, <i>are</i> they not all my lord's servants? why then does my lord require this thing? why will he be a cause of sin to Israel?</p> <p>(4) Nevertheless the king's word prevailed against Joab. Therefore Joab departed, and went throughout all Israel, and came to Jerusalem.</p> <p>(5) And Joab gave the sum of the number of the people to David. And all <i>those of</i> Israel were one million one hundred thousand men who drew the sword: and Judah <i>was</i> four hundred seventy thousand men who drew the sword.</p> <p>(6) But Levi and Benjamin he did not count among them: because the king's word was abominable to Joab.</p> <p>(7) And God was displeased with this thing; therefore He struck Israel.</p> <p>(8) And David said to God, I have sinned greatly, because I have done this thing: but now, I beg You, do away with the sin of Your servant; because I have done very foolishly.</p> <p>(9) And the LORD {Jehovah} spoke to Gad, David's seer, saying,</p> <p>(10) Go and tell David, saying, This is what the LORD {Jehovah} says, I offer you three <i>things</i>: choose one of the three, that I may do <i>it</i> to you.^b</p> <p>(11) So Gad came to David, and said to him, This is what the LORD {Jehovah} says, Choose for yourself</p>
21:10b – II Sam. 24:12f	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(12) Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh <i>thee</i>; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.</p> <p>(13) And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great <i>are</i> his mercies: but let me not fall into the hand of man.</p> <p>(14) So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.</p> <p>(15) And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.</p> <p>(16) And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders <i>of Israel, who were</i> clothed in sackcloth, fell upon their faces.</p> <p>(17) And David said unto God, <i>Is it not I that</i> commanded the people to be numbered? even I it is that have sinned and done evil indeed; but <i>as for</i> these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.</p>	<p>(12) Either three years' famine; or three months to be destroyed before your enemies, while that the sword of your enemies overtakes you; or else three days the sword of the LORD {Jehovah}, even the pestilence, in the land, and the angel of the LORD {Jehovah} destroying throughout all the coasts of Israel. Now therefore advise yourself what word I shall bring again to Him Who sent me.</p> <p>(13) And David said to Gad, I am in a great strait: let me fall now into the hand of the LORD {Jehovah}; because very great <i>are</i> His mercies: but do not let me fall into the hand of man.</p> <p>(14) So the LORD {Jehovah} sent pestilence upon Israel: and there fell of Israel seventy thousand men.</p> <p>(15) And God sent an angel to Jerusalem to destroy it: and as he was destroying, the LORD {Jehovah} looked, and He repented of the evil, and said to the angel who destroyed, It is enough, stop your hand now. And the angel of the LORD {Jehovah} stood by the threshing-floor of Ornan the Jebusite.^c</p> <p>(16) And David lifted up his eyes, and saw the angel of the LORD {Jehovah} stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders <i>of Israel, who were</i> clothed in sackcloth, fell upon their faces.</p> <p>(17) And David said to God, <i>Is it not I who</i> commanded the people to be numbered? even I it is who has sinned and done evil indeed; but <i>as for</i> these sheep, what have they done? let Your hand, I beg You, O LORD {Jehovah} my God, be on me, and on my father's house; but not on Your people, that they should be plagued.</p>
21:15c – II Sam. 24:16f	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(18) Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.</p> <p>(19) And David went up at the saying of Gad, which he spake in the name of the LORD.</p> <p>(20) And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.</p> <p>(21) And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with <i>his</i> face to the ground.</p> <p>(22) Then David said to Ornan, Grant me the place of <i>this</i> threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.</p> <p>(23) And Ornan said unto David, Take <i>it</i> to thee, and let my lord the king do <i>that which is</i> good in his eyes: lo, I give <i>thee</i> the oxen <i>also</i> for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.</p> <p>(24) And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take <i>that</i> which is thine for the LORD, nor offer burnt offerings without cost.</p> <p>(25) So David gave to Ornan for the place six hundred shekels of gold by weight.</p> <p>(26) And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.</p>	<p>(18) Then the angel of the LORD {Jehovah} commanded Gad to say to David, that David should go up, and set up an altar to the LORD {Jehovah} in the threshing-floor of Ornan the Jebusite.^d</p> <p>(19) And David went up at the saying of Gad, which he spoke in the Name of the LORD {Jehovah}.</p> <p>(20) And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.</p> <p>(21) And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with <i>his</i> face to the ground.</p> <p>(22) Then David said to Ornan, Grant me the place of <i>this</i> threshing-floor, that I may build an altar in it to the LORD {Jehovah}: you shall grant it to me for the full price: that the plague may be stayed from the people.</p> <p>(23) And Ornan said to David, Take <i>it</i> to yourself, and let my lord the king do <i>that which is</i> good in his eyes: look, I give <i>you</i> the oxen <i>also</i> for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.</p> <p>(24) And king David said to Ornan, No; but I will surely buy it for the full price: because I will not take <i>that</i> which is yours for the LORD {Jehovah}, nor offer burnt offerings without cost.</p> <p>(25) So David gave to Ornan for the place six hundred shekels of gold by weight {about 15 lbs.; 6.84 kg.}.^e</p> <p>(26) And David built there an altar to the LORD {Jehovah}, and offered burnt offerings and peace offerings, and called upon the LORD {Jehovah}; and He answered him from heaven by fire upon the altar of burnt offering.</p>
<p>21:18d - threshing floor of Ornan [also known as Araunah (alt. Hebrew spelling) II Sam. 24:18] on Mount Moriah in Jerusalem [verse 15] - where Solomon would build the temple - see II Chr. 3:1; IKi. 6:1 - also the site where Abraham offered Isaac his son as a sacrifice to the Lord - Gen. 22:2,14</p> <p>21:25e - 600 shekels of gold [for the threshing floor] - David also gave him 50 shekels of silver for the oxen - II Sam. 24:25</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(27) And the LORD commanded the angel; and he put up his sword again into the sheath thereof.</p> <p>(28) At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.</p> <p>(29) For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, <i>were</i> at that season in the high place at Gibeon.</p> <p>(30) But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.</p> <p>Chapter 22</p> <p>(1) Then David said, This <i>is</i> the house of the LORD God, and this <i>is</i> the altar of the burnt offering for Israel.</p> <p>(2) And David commanded to gather together the strangers that <i>were</i> in the land of Israel; and he set masons to hew wrought stones to build the house of God.</p> <p>(3) And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;</p> <p>(4) Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.</p> <p>(5) And David said, Solomon my son <i>is</i> young and tender, and the house <i>that is</i> to be builded for the LORD <i>must be</i> exceeding magnifical, of fame and of glory throughout all countries: I will <i>therefore</i> now make preparation for it. So David prepared abundantly before his death.</p>	<p>(27) And the LORD {Jehovah} commanded the angel; and he put up his sword again into its sheath.</p> <p>(28) At that time when David saw that the LORD {Jehovah} had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.</p> <p>(29) Because the tabernacle of the LORD {Jehovah}, which Moses made in the wilderness, and the altar of the burnt offering, <i>were</i> at that season in the high place at Gibeon.</p> <p>(30) But David could not go before it to inquire of God: because he was afraid because of the sword of the angel of the LORD {Jehovah}.</p> <p>Chapter 22</p> <p>(1) Then David said, This <i>is</i> the house {temple} of the LORD {Jehovah} God, and this <i>is</i> the altar of the burnt offering for Israel.</p> <p>(2) And David commanded to gather together the strangers who <i>were</i> in the land of Israel; and he set masons to cut stones to build the house {temple} of God.</p> <p>(3) And David prepared iron in abundance for the nails for the doors of the gates, and for the couplings; and brass in abundance without weight;</p> <p>(4) Also cedar trees in abundance: because the Zidonians and those of Tyre brought much cedar wood to David.</p> <p>(5) And David said, Solomon my son <i>is</i> young and tender, and the house {temple} <i>that is</i> to be built for the LORD {Jehovah} <i>must be</i> exceedingly magnificent, of fame and of glory throughout all countries: I will <i>therefore</i> now make preparation for it. So David prepared abundantly before his death.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(6) Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.</p> <p>(7) And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:</p> <p>(8) But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.</p> <p>(9) Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.</p> <p>(10) He shall build an house for my name; and he shall be my son, and I <i>will be</i> his father; and I will establish the throne of his kingdom over Israel for ever.</p> <p>(11) Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.</p> <p>(12) Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.</p> <p>(13) Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.</p>	<p>(6) Then he called for Solomon his son, and charged him to build a house {temple} for the LORD {Jehovah} God of Israel.</p> <p>(7) And David said to Solomon, My son, as for me, it was in my mind to build a house {temple} to the Name of the LORD {Jehovah} my God:</p> <p>(8) But the word of the LORD {Jehovah} came to me, saying, You have shed blood abundantly, and have made great wars: you shall not build a house {temple} to My Name, because you have shed much blood upon the earth in My sight.</p> <p>(9) Indeed, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around: because his name shall be Solomon {peaceful},^a and I will give peace and quietness to Israel in his days.</p> <p>(10) He shall build a house {temple} for My Name; and he shall be My son, and I <i>will be</i> his father; and I will establish the throne of his kingdom over Israel forever.</p> <p>(11) Now, my son, the LORD {Jehovah} be with you; and prosper you, and build the house {temple} of the LORD {Jehovah} your God, as He has said of you.</p> <p>(12) Only <i>may</i> the LORD {Jehovah} give you wisdom and understanding, and give you charge concerning Israel, that you may keep the law of the LORD {Jehovah} your God.</p> <p>(13) Then you shall prosper, if you take heed to fulfill the laws and judgments which the LORD {Jehovah} charged Moses with concerning Israel: be strong, and of good courage; do not worry, nor be dismayed.</p>
<p>22:9a – Solomon {שלמה} – peaceful – II Sam. 7:5f</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(14) Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.</p> <p>(15) Moreover <i>there are</i> workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.</p> <p>(16) Of the gold, the silver, and the brass, and the iron, <i>there is</i> no number. Arise <i>therefore</i>, and be doing, and the LORD be with thee.</p> <p>(17) David also commanded all the princes of Israel to help Solomon his son, <i>saying</i>,</p> <p>(18) <i>Is</i> not the LORD your God with you? and hath he <i>not</i> given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.</p> <p>(19) Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.</p>	<p>(14) Now, look, in my trouble I have prepared for the house {temple} of the LORD {Jehovah} one hundred thousand talents of gold {about 7.5 million lbs.; 3.4 million kg.},^b and a million talents of silver {about 75 million lbs.; 34 million kg.}; and of brass and iron without weight; because it is in abundance: timber also and stone I have prepared; and you may add to it.</p> <p>(15) Furthermore <i>there are</i> workmen with you in abundance, cutters and workers of stone and timber, and all manner of cunning men for every manner of work.</p> <p>(16) Of the gold, the silver, and the brass, and the iron, <i>there is</i> no number. Arise <i>therefore</i>, and get to work, and the LORD {Jehovah} be with you.</p> <p>(17) David also commanded all the princes of Israel to help Solomon his son, <i>saying</i>,</p> <p>(18) <i>Is</i> not the LORD {Jehovah} your God with you? and has He <i>not</i> given you rest on every side? because He has given those who live in the land into my hand; and the land is subdued before the LORD {Jehovah}, and before His people.</p> <p>(19) Now set your heart and your soul to seek the LORD {Jehovah} your God; arise therefore, and build the sanctuary {temple} of the LORD {Jehovah} God, to bring the ark of the covenant of the LORD {Jehovah}, and the holy vessels of God, into the house {temple} that is to be built to the Name of the LORD {Jehovah}.</p>
<p>22:14b - talent - about 75 pounds; 34.0 kilograms – see Appendix J: Bible Weights and Measures</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>Chapter 23</p> <p>(1) So when David was old and full of days, he made Solomon his son king over Israel.</p> <p>(2) And he gathered together all the princes of Israel, with the priests and the Levites.</p> <p>(3) Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.</p> <p>(4) Of which, twenty and four thousand <i>were</i> to set forward the work of the house of the LORD; and six thousand <i>were</i> officers and judges:</p> <p>(5) Moreover four thousand <i>were</i> porters; and four thousand praised the LORD with the instruments which I made, <i>said David</i>, to praise <i>therewith</i>.</p> <p>(6) And David divided them into courses among the sons of Levi, <i>namely</i>, Gershon, Kohath, and Merari.</p> <p>(7) Of the Gershonites <i>were</i>, Laadan, and Shimei.</p> <p>(8) The sons of Laadan; the chief <i>was</i> Jehiel, and Zetham, and Joel, three.</p> <p>(9) The sons of Shimei; Shelomith, and Haziël, and Haran, three. These <i>were</i> the chief of the fathers of Laadan.</p> <p>(10) And the sons of Shimei <i>were</i>, Jahath, Zina, and Jeush, and Beriah. These four <i>were</i> the sons of Shimei.</p> <p>(11) And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to <i>their</i> father's house.</p> <p>(12) The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.</p>	<p>Chapter 23</p> <p>(1) So when David was old and full of days, he made Solomon his son king over Israel.</p> <p>(2) And he gathered together all the princes of Israel, with the priests and the Levites.</p> <p>(3) Now the Levites were numbered from the age of thirty years and upward: and their number by their polls {number}, man by man, was thirty-eight thousand.</p> <p>(4) Of which, twenty-four thousand <i>were</i> to set forward the work of the house {temple} of the LORD {Jehovah}; and six thousand <i>were</i> officers and judges:</p> <p>(5) In addition four thousand <i>were</i> doorkeepers; and four thousand praised the LORD {Jehovah} with the instruments which I made to praise <i>with</i>, <i>David said</i>.</p> <p>(6) And David divided them into courses among the sons of Levi,^a <i>namely</i>, Gershon, Kohath, and Merari.</p> <p>(7) Of the Gershonites <i>were</i>, Laadan, and Shimei.</p> <p>(8) The sons of Laadan; the chief <i>was</i> Jehiel, and Zetham, and Joel, three.</p> <p>(9) The sons of Shimei; Shelomith, and Haziël, and Haran, three. These <i>were</i> the chief of the fathers of Laadan.</p> <p>(10) And the sons of Shimei <i>were</i>, Jahath, Zina, and Jeush, and Beriah. These four <i>were</i> the sons of Shimei.</p> <p>(11) And Jahath was the chief, and Zizah the second: but Jeush and Beriah did not have many sons; therefore they were in one count, according to <i>their</i> father's house.</p> <p>(12) The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.</p>
23:6a – II Chr. 8:14	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(13) The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.</p> <p>(14) Now <i>concerning</i> Moses the man of God, his sons were named of the tribe of Levi.</p> <p>(15) The sons of Moses <i>were</i>, Gershom, and Eliezer.</p> <p>(16) Of the sons of Gershom, Shebuel <i>was</i> the chief.</p> <p>(17) And the sons of Eliezer <i>were</i>, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.</p> <p>(18) Of the sons of Izhar; Shelomith the chief.</p> <p>(19) Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.</p> <p>(20) Of the sons of Uzziel; Michah the first, and Jesiah the second.</p> <p>(21) The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.</p> <p>(22) And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them.</p> <p>(23) The sons of Mushi; Mahli, and Eder, and Jeremoth, three.</p> <p>(24) These <i>were</i> the sons of Levi after the house of their fathers; <i>even</i> the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.</p> <p>(25) For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever:</p>	<p>(13) The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons forever, to burn incense before the LORD {Jehovah}, to minister to Him, and to bless in His Name forever.</p> <p>(14) Now <i>concerning</i> Moses the man of God, his sons were named of the tribe of Levi.</p> <p>(15) The sons of Moses <i>were</i>, Gershom, and Eliezer.</p> <p>(16) Of the sons of Gershom, Shebuel <i>was</i> the chief.</p> <p>(17) And the sons of Eliezer <i>were</i>, Rehabiah the chief. And Eliezer had no other sons; but the sons of Rehabiah were very many.</p> <p>(18) Of the sons of Izhar; Shelomith the chief.</p> <p>(19) Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.</p> <p>(20) Of the sons of Uzziel; Michah the first, and Jesiah the second.</p> <p>(21) The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.</p> <p>(22) And Eleazar died, and had no sons, but daughters: and their brothers the sons of Kish took them.</p> <p>(23) The sons of Mushi; Mahli, and Eder, and Jeremoth, three.</p> <p>(24) These <i>were</i> the sons of Levi after the house of their fathers; <i>even</i> the chief of the fathers, as they were counted by number of names by their polls {numbers}, who did the work for the service of the house {temple} of the LORD {Jehovah}, from the age of twenty years and upward.</p> <p>(25) Because David said, The LORD {Jehovah} God of Israel has given rest to His people, that they may live in Jerusalem forever:</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(26) And also unto the Levites; they shall no <i>more</i> carry the tabernacle, nor any vessels of it for the service thereof.</p> <p>(27) For by the last words of David the Levites <i>were</i> numbered from twenty years old and above:</p> <p>(28) Because their office <i>was</i> to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;</p> <p>(29) Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for <i>that which is baked in</i> the pan, and for that which is fried, and for all manner of measure and size;</p> <p>(30) And to stand every morning to thank and praise the LORD, and likewise at even;</p> <p>(31) And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:</p> <p>(32) And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy <i>place</i>, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.</p>	<p>(26) And also to the Levites; they shall no <i>more</i> carry the tabernacle, nor any vessels of it for its service.</p> <p>(27) Because by the last words of David the Levites <i>were</i> numbered from twenty years old and above:</p> <p>(28) Because their office <i>was</i> to wait on the sons of Aaron for the service of the house {temple} of the LORD {Jehovah}, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house {temple} of God;</p> <p>(29) Both for the holy bread, and for the fine flour for meat offering, and for the unleavened cakes, and for <i>that which is baked in</i> the pan, and for that which is fried, and for all manner of measure and size;</p> <p>(30) And to stand every morning to thank and praise the LORD {Jehovah}, and likewise at evening;</p> <p>(31) And to offer all burnt sacrifices to the LORD {Jehovah} in the sabbaths {Saturdays}, in the new moons, and on the set feasts, by number, according to the order commanded to them, continually before the LORD {Jehovah}:</p> <p>(32) And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy <i>place</i>, and the charge of the sons of Aaron their brothers, in the service of the house {temple} of the LORD {Jehovah}.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>Chapter 24</p> <p>(1) Now <i>these are</i> the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.</p> <p>(2) But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.</p> <p>(3) And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.</p> <p>(4) And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and <i>thus</i> were they divided. Among the sons of Eleazar <i>there were</i> sixteen chief men of the house of <i>their</i> fathers, and eight among the sons of Ithamar according to the house of their fathers.</p> <p>(5) Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors <i>of the house</i> of God, were of the sons of Eleazar, and of the sons of Ithamar.</p> <p>(6) And Shemaiah the son of Nethaneel the scribe, <i>one</i> of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and <i>before</i> the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and <i>one</i> taken for Ithamar.</p> <p>(7) Now the first lot came forth to Jehoiarib, the second to Jedaiah,</p> <p>(8) The third to Harim, the fourth to Seorim,</p> <p>(9) The fifth to Malchijah, the sixth to Mijamin,</p> <p>(10) The seventh to Hakkoz, the eighth to Abijah,</p>	<p>Chapter 24</p> <p>(1) Now <i>these are</i> the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.</p> <p>(2) But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.</p> <p>(3) And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.</p> <p>(4) And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and <i>so</i> were they divided. Among the sons of Eleazar <i>there were</i> sixteen chief men of the house of <i>their</i> fathers, and eight among the sons of Ithamar according to the house of their fathers.</p> <p>(5) So were they divided by lot, one sort with another; because the governors of the sanctuary, and governors <i>of the house</i> {temple} of God, were of the sons of Eleazar, and of the sons of Ithamar.</p> <p>(6) And Shemaiah the son of Nethaneel the scribe, <i>one</i> of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and <i>before</i> the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and <i>one</i> taken for Ithamar.</p> <p>(7) Now the first lot came forth to Jehoiarib, the second to Jedaiah,</p> <p>(8) The third to Harim, the fourth to Seorim,</p> <p>(9) The fifth to Malchijah, the sixth to Mijamin,</p> <p>(10) The seventh to Hakkoz, the eighth to Abijah,^a</p>
<p>24:10a - Abijah - eighth course - the course of Zechariah - father of John the Baptist - see Luke 1:5 - note: eight is the Lord's number – see Use of Numbers in Scripture at www.TheWordNotes.com</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(11) The ninth to Jeshua, the tenth to Shecaniah, (12) The eleventh to Eliashib, the twelfth to Jakim, (13) The thirteenth to Huppah, the fourteenth to Jeshebeab, (14) The fifteenth to Bilgah, the sixteenth to Immer, (15) The seventeenth to Hezir, the eighteenth to Apses, (16) The nineteenth to Pethahiah, the twentieth to Jehezkekel, (17) The one and twentieth to Jachin, the two and twentieth to Gamul, (18) The three and twentieth to Delaiah, the four and twentieth to Maaziah. (19) These <i>were</i> the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him. (20) And the rest of the sons of Levi <i>were these</i>: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah. (21) Concerning Rehabiah: of the sons of Rehabiah, the first <i>was</i> Isshiah. (22) Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath. (23) And the sons <i>of Hebron</i>; Jeriah <i>the first</i>, Amariah the second, Jahaziel the third, Jekameam the fourth. (24) <i>Of</i> the sons of Uzziel; Michah: of the sons of Michah; Shamir. (25) The brother of Michah <i>was</i> Isshiah: of the sons of Isshiah; Zechariah. (26) The sons of Merari <i>were</i> Mahli and Mushi: the sons of Jaaziah; Beno. (27) The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.</p>	<p>(11) The ninth to Jeshua, the tenth to Shecaniah, (12) The eleventh to Eliashib, the twelfth to Jakim, (13) The thirteenth to Huppah, the fourteenth to Jeshebeab, (14) The fifteenth to Bilgah, the sixteenth to Immer, (15) The seventeenth to Hezir, the eighteenth to Apses, (16) The nineteenth to Pethahiah, the twentieth to Jehezkekel, (17) The twenty-first to Jachin, the twenty-second to Gamul, (18) The twenty- third to Delaiah, the twenty- fourth to Maaziah. (19) These <i>were</i> their orderings in their service to come into the house {temple} of the LORD {Jehovah}, according to their manner, under Aaron their father, as the LORD {Jehovah} God of Israel had commanded him. (20) And the rest of the sons of Levi <i>were these</i>: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah. (21) Concerning Rehabiah: of the sons of Rehabiah, the first <i>was</i> Isshiah. (22) Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath. (23) And the sons <i>of Hebron</i>; Jeriah <i>the first</i>, Amariah the second, Jahaziel the third, Jekameam the fourth. (24) <i>Of</i> the sons of Uzziel; Michah: of the sons of Michah; Shamir. (25) The brother of Michah <i>was</i> Isshiah: of the sons of Isshiah; Zechariah. (26) The sons of Merari <i>were</i> Mahli and Mushi: the sons of Jaaziah; Beno. (27) The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(28) Of Mahli <i>came</i> Eleazar, who had no sons.</p> <p>(29) Concerning Kish: the son of Kish <i>was</i> Jerahmeel.</p> <p>(30) The sons also of Mushi; Mahli, and Eder, and Jerimoth. These <i>were</i> the sons of the Levites after the house of their fathers.</p> <p>(31) These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.</p> <p>Chapter 25</p> <p>(1) Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:</p> <p>(2) Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king.</p> <p>(3) Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.</p> <p>(4) Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:</p>	<p>(28) Of Mahli <i>came</i> Eleazar, who had no sons.</p> <p>(29) Concerning Kish: the son of Kish <i>was</i> Jerahmeel.</p> <p>(30) The sons also of Mushi; Mahli, and Eder, and Jerimoth. These <i>were</i> the sons of the Levites after the house of their fathers.</p> <p>(31) These likewise cast lots opposite their brothers the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers opposite their younger brothers.</p> <p>Chapter 25</p> <p>(1) Furthermore David and the captains of the host {army} separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries {lyres, stringed instruments}, and with cymbals: and the number of the workmen according to their service was:</p> <p>(2) Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, who prophesied according to the order of the king.</p> <p>(3) Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD {Jehovah}.</p> <p>(4) Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(5) All these <i>were</i> the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.</p> <p>(6) All these <i>were</i> under the hands of their father for song <i>in</i> the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.</p> <p>(7) So the number of them, with their brethren that were instructed in the songs of the LORD, <i>even</i> all that were cunning, was two hundred fourscore and eight.</p> <p>(8) And they cast lots, ward against <i>ward</i>, as well the small as the great, the teacher as the scholar.</p> <p>(9) Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons <i>were</i> twelve:</p> <p>(10) The third to Zaccur, <i>he</i>, his sons, and his brethren, <i>were</i> twelve:</p> <p>(11) The fourth to Izri, <i>he</i>, his sons, and his brethren, <i>were</i> twelve:</p> <p>(12) The fifth to Nethaniah, <i>he</i>, his sons, and his brethren, <i>were</i> twelve:</p> <p>(13) The sixth to Bukkiah, <i>he</i>, his sons, and his brethren, <i>were</i> twelve:</p> <p>(14) The seventh to Jesharelah, <i>he</i>, his sons, and his brethren, <i>were</i> twelve:</p> <p>(15) The eighth to Jeshaiiah, <i>he</i>, his sons, and his brethren, <i>were</i> twelve:</p> <p>(16) The ninth to Mattaniah, <i>he</i>, his sons, and his brethren, <i>were</i> twelve:</p> <p>(17) The tenth to Shimei, <i>he</i>, his sons, and his brethren, <i>were</i> twelve:</p> <p>(18) The eleventh to Azareel, <i>he</i>, his sons, and his brethren, <i>were</i> twelve:</p> <p>(19) The twelfth to Hashabiah, <i>he</i>, his sons, and his brethren, <i>were</i> twelve:</p> <p>(20) The thirteenth to Shubael, <i>he</i>, his sons, and his brethren, <i>were</i> twelve:</p>	<p>(5) All these <i>were</i> the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.</p> <p>(6) All these <i>were</i> under the hands of their father for song <i>in</i> the house {temple} of the LORD {Jehovah}, with cymbals, lyres, and harps, for the service of the house {temple} of God, according to the king's order to Asaph, Jeduthun, and Heman.</p> <p>(7) So the number of them, with their brothers who were instructed in the songs of the LORD {Jehovah}, <i>even</i> all who were cunning, was two hundred eighty-eight.</p> <p>(8) And they cast lots, ward against <i>ward</i>, as well the small as the great, the teacher as the scholar.</p> <p>(9) Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brothers and sons <i>were</i> twelve:</p> <p>(10) The third to Zaccur, <i>he</i>, his sons, and his brothers, <i>were</i> twelve:</p> <p>(11) The fourth to Izri, <i>he</i>, his sons, and his brothers, <i>were</i> twelve:</p> <p>(12) The fifth to Nethaniah, <i>he</i>, his sons, and his brothers, <i>were</i> twelve:</p> <p>(13) The sixth to Bukkiah, <i>he</i>, his sons, and his brothers, <i>were</i> twelve:</p> <p>(14) The seventh to Jesharelah, <i>he</i>, his sons, and his brothers, <i>were</i> twelve:</p> <p>(15) The eighth to Jeshaiiah, <i>he</i>, his sons, and his brothers, <i>were</i> twelve:</p> <p>(16) The ninth to Mattaniah, <i>he</i>, his sons, and his brothers, <i>were</i> twelve:</p> <p>(17) The tenth to Shimei, <i>he</i>, his sons, and his brothers, <i>were</i> twelve:</p> <p>(18) The eleventh to Azareel, <i>he</i>, his sons, and his brothers, <i>were</i> twelve:</p> <p>(19) The twelfth to Hashabiah, <i>he</i>, his sons, and his brothers, <i>were</i> twelve:</p> <p>(20) The thirteenth to Shubael, <i>he</i>, his sons, and his brothers, <i>were</i> twelve:</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(21) The fourteenth to Mattithiah, <i>he</i>, his sons, and his brethren, <i>were</i> twelve: (22) The fifteenth to Jeremoth, <i>he</i>, his sons, and his brethren, <i>were</i> twelve: (23) The sixteenth to Hananiah, <i>he</i>, his sons, and his brethren, <i>were</i> twelve: (24) The seventeenth to Joshbekashah, <i>he</i>, his sons, and his brethren, <i>were</i> twelve: (25) The eighteenth to Hanani, <i>he</i>, his sons, and his brethren, <i>were</i> twelve: (26) The nineteenth to Mallothi, <i>he</i>, his sons, and his brethren, <i>were</i> twelve: (27) The twentieth to Eliathah, <i>he</i>, his sons, and his brethren, <i>were</i> twelve: (28) The one and twentieth to Hothir, <i>he</i>, his sons, and his brethren, <i>were</i> twelve: (29) The two and twentieth to Giddalti, <i>he</i>, his sons, and his brethren, <i>were</i> twelve: (30) The three and twentieth to Mahazioth, <i>he</i>, his sons, and his brethren, <i>were</i> twelve: (31) The four and twentieth to Romamtiezer, <i>he</i>, his sons, and his brethren, <i>were</i> twelve.</p> <p>Chapter 26 (1) Concerning the divisions of the porters: Of the Korhites <i>was</i> Meshelemiah the son of Kore, of the sons of Asaph. (2) And the sons of Meshelemiah <i>were</i>, Zechariah the firstborn, Jediel the second, Zebadiah the third, Jathniel the fourth, (3) Elam the fifth, Jehohanan the sixth, Elioenai the seventh. (4) Moreover the sons of Obededom <i>were</i>, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,</p>	<p>(21) The fourteenth to Mattithiah, <i>he</i>, his sons, and his brothers, <i>were</i> twelve: (22) The fifteenth to Jeremoth, <i>he</i>, his sons, and his brothers, <i>were</i> twelve: (23) The sixteenth to Hananiah, <i>he</i>, his sons, and his brothers, <i>were</i> twelve: (24) The seventeenth to Joshbekashah, <i>he</i>, his sons, and his brothers, <i>were</i> twelve: (25) The eighteenth to Hanani, <i>he</i>, his sons, and his brothers, <i>were</i> twelve: (26) The nineteenth to Mallothi, <i>he</i>, his sons, and his brothers, <i>were</i> twelve: (27) The twentieth to Eliathah, <i>he</i>, his sons, and his brothers, <i>were</i> twelve: (28) The twenty-first to Hothir, <i>he</i>, his sons, and his brothers, <i>were</i> twelve: (29) The twenty-second to Giddalti, <i>he</i>, his sons, and his brothers, <i>were</i> twelve: (30) The twenty-third to Mahazioth, <i>he</i>, his sons, and his brothers, <i>were</i> twelve: (31) The twenty-fourth to Romamtiezer, <i>he</i>, his sons, and his brothers, <i>were</i> twelve.</p> <p>Chapter 26 (1) Concerning the divisions of the porters {door keepers}: Of the Korhites <i>was</i> Meshelemiah the son of Kore, of the sons of Asaph. (2) And the sons of Meshelemiah <i>were</i>, Zechariah the firstborn, Jediel the second, Zebadiah the third, Jathniel the fourth, (3) Elam the fifth, Jehohanan the sixth, Elioenai the seventh. (4) Furthermore the sons of Obededom <i>were</i>, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(5) Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.</p> <p>(6) Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they <i>were</i> mighty men of valour.</p> <p>(7) The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren <i>were</i> strong men, Elihu, and Semachiah.</p> <p>(8) All these of the sons of Obededom: they and their sons and their brethren, able men for strength for the service, <i>were</i> threescore and two of Obededom.</p> <p>(9) And Meshelemiah had sons and brethren, strong men, eighteen.</p> <p>(10) Also Hosah, of the children of Merari, had sons; Simri the chief, (for <i>though</i> he was not the firstborn, yet his father made him the chief;)</p> <p>(11) Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah <i>were</i> thirteen.</p> <p>(12) Among these <i>were</i> the divisions of the porters, <i>even</i> among the chief men, <i>having</i> wards one against another, to minister in the house of the LORD.</p> <p>(13) And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.</p> <p>(14) And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.</p> <p>(15) To Obededom southward; and to his sons the house of Asuppim.</p>	<p>(5) Ammiel the sixth, Issachar the seventh, Peulthai the eighth: because God blessed him.</p> <p>(6) Also to Shemaiah his son were sons born, who ruled throughout the house of their father: because they <i>were</i> mighty men of valor.</p> <p>(7) The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brothers <i>were</i> strong men, Elihu, and Semachiah.</p> <p>(8) All these of the sons of Obededom: they and their sons and their brothers, able men for strength for the service, <i>were</i> sixty-two of Obededom.</p> <p>(9) And Meshelemiah had sons and brothers, strong men, eighteen.</p> <p>(10) Also Hosah, of the children of Merari, had sons; Simri the chief, (because <i>though</i> he was not the firstborn, yet his father made him the chief;)</p> <p>(11) Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brothers of Hosah <i>were</i> thirteen.</p> <p>(12) Among these <i>were</i> the divisions of the doorkeepers, <i>even</i> among the chief men, <i>having</i> wards opposite one another, to minister in the house {temple} of the LORD {Jehovah}.</p> <p>(13) And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.</p> <p>(14) And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.</p> <p>(15) To Obededom southward; and to his sons the house of Asuppim.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(16) To Shuppim and Hosah <i>the lot came forth</i> westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.</p> <p>(17) Eastward <i>were</i> six Levites, northward four a day, southward four a day, and toward Asuppim two <i>and</i> two.</p> <p>(18) At Parbar westward, four at the causeway, <i>and</i> two at Parbar.</p> <p>(19) These <i>are</i> the divisions of the porters among the sons of Kore, and among the sons of Merari.</p> <p>(20) And of the Levites, Ahijah <i>was</i> over the treasures of the house of God, and over the treasures of the dedicated things.</p> <p>(21) <i>As concerning</i> the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, <i>even</i> of Laadan the Gershonite, <i>were</i> Jehieli.</p> <p>(22) The sons of Jehieli; Zetham, and Joel his brother, <i>which were</i> over the treasures of the house of the LORD.</p> <p>(23) Of the Amramites, <i>and</i> the Izharites, the Hebronites, <i>and</i> the Uzzielites:</p> <p>(24) And Shebuel the son of Gershom, the son of Moses, <i>was</i> ruler of the treasures.</p> <p>(25) And his brethren by Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomith his son.</p> <p>(26) Which Shelomith and his brethren <i>were</i> over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.</p> <p>(27) Out of the spoils won in battles did they dedicate to maintain the house of the LORD.</p>	<p>(16) To Shuppim and Hosah <i>the lot came forth</i> westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.</p> <p>(17) Eastward <i>were</i> six Levites, northward four a day, southward four a day, and toward Asuppim two <i>and</i> two.</p> <p>(18) At Parbar westward, four at the causeway, <i>and</i> two at Parbar.</p> <p>(19) These <i>are</i> the divisions of the doorkeepers among the sons of Kore, and among the sons of Merari.</p> <p>(20) And of the Levites, Ahijah <i>was</i> over the treasures of the house {temple} of God, and over the treasures of the dedicated things.</p> <p>(21) <i>As concerning</i> the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, <i>even</i> of Laadan the Gershonite, <i>were</i> Jehieli.</p> <p>(22) The sons of Jehieli; Zetham, and Joel his brother, <i>which were</i> over the treasures of the house {temple} of the LORD {Jehovah}.</p> <p>(23) Of the Amramites, <i>and</i> the Izharites, the Hebronites, <i>and</i> the Uzzielites:</p> <p>(24) And Shebuel the son of Gershom, the son of Moses, <i>was</i> ruler of the treasures.</p> <p>(25) And his brothers by Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomith his son.</p> <p>(26) Shelomith and his brothers <i>were</i> over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host {army}, had dedicated.</p> <p>(27) Out of the spoils won in battles they dedicated to maintain the house {temple} of the LORD {Jehovah}.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(28) And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; <i>and</i> whosoever had dedicated <i>any thing, it was</i> under the hand of Shelomith, and of his brethren.</p> <p>(29) Of the Izharites, Chenaniah and his sons <i>were</i> for the outward business over Israel, for officers and judges.</p> <p>(30) <i>And</i> of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, <i>were</i> officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.</p> <p>(31) Among the Hebronites <i>was</i> Jerijah the chief, <i>even</i> among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.</p> <p>(32) And his brethren, men of valour, <i>were</i> two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.</p> <p>Chapter 27</p> <p>(1) Now the children of Israel after their number, <i>to wit</i>, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course <i>were</i> twenty and four thousand.</p> <p>(2) Over the first course for the first month <i>was</i> Jashobeam the son of Zabdiel: and in his course <i>were</i> twenty and four thousand.</p>	<p>(28) And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; <i>and</i> whoever had dedicated <i>anything, it was</i> under the hand of Shelomith, and of his brothers.</p> <p>(29) Of the Izharites, Chenaniah and his sons <i>were</i> for the outward business over Israel, for officers and judges.</p> <p>(30) <i>And</i> of the Hebronites, Hashabiah and his brothers, men of valor, a thousand seven hundred, <i>were</i> officers among them of Israel on this side {west} of the Jordan River westward in all the business of the LORD {Jehovah}, and in the service of the king.</p> <p>(31) Among the Hebronites <i>was</i> Jerijah the chief, <i>even</i> among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valor at Jazer of Gilead.</p> <p>(32) And his brothers, men of valor, <i>were</i> two thousand seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.</p> <p>Chapter 27</p> <p>(1) Now the children of Israel after their number, <i>that is</i>, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course <i>were</i> twenty-four thousand.</p> <p>(2) Over the first course for the first month <i>was</i> Jashobeam the son of Zabdiel: and in his course <i>were</i> twenty-four thousand.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(3) Of the children of Perez <i>was</i> the chief of all the captains of the host for the first month.</p> <p>(4) And over the course of the second month <i>was</i> Dodai an Ahohite, and of his course <i>was</i> Mikloth also the ruler: in his course likewise <i>were</i> twenty and four thousand.</p> <p>(5) The third captain of the host for the third month <i>was</i> Benaiah the son of Jehoiada, a chief priest: and in his course <i>were</i> twenty and four thousand.</p> <p>(6) This <i>is that</i> Benaiah, <i>who was</i> mighty among the thirty, and above the thirty: and in his course <i>was</i> Ammizabad his son.</p> <p>(7) The fourth <i>captain</i> for the fourth month <i>was</i> Asahel the brother of Joab, and Zebadiah his son after him: and in his course <i>were</i> twenty and four thousand.</p> <p>(8) The fifth captain for the fifth month <i>was</i> Shamhuth the Izrahite: and in his course <i>were</i> twenty and four thousand.</p> <p>(9) The sixth <i>captain</i> for the sixth month <i>was</i> Ira the son of Ikkeshe the Tekoite: and in his course <i>were</i> twenty and four thousand.</p> <p>(10) The seventh <i>captain</i> for the seventh month <i>was</i> Helez the Pelonite, of the children of Ephraim: and in his course <i>were</i> twenty and four thousand.</p> <p>(11) The eighth <i>captain</i> for the eighth month <i>was</i> Sibbecai the Hushathite, of the Zarhites: and in his course <i>were</i> twenty and four thousand.</p> <p>(12) The ninth <i>captain</i> for the ninth month <i>was</i> Abiezer the Anetothite, of the Benjamites: and in his course <i>were</i> twenty and four thousand.</p> <p>(13) The tenth <i>captain</i> for the tenth month <i>was</i> Maharai the Netophathite, of the Zarhites: and in his course <i>were</i> twenty and four thousand.</p>	<p>(3) Of the children of Perez <i>was</i> the chief of all the captains of the host {<i>army</i>} for the first month.</p> <p>(4) And over the course of the second month <i>was</i> Dodai an Ahohite, and of his course <i>was</i> Mikloth also the ruler: in his course likewise <i>were</i> twenty-four thousand.</p> <p>(5) The third captain of the host {<i>army</i>} for the third month <i>was</i> Benaiah the son of Jehoiada, a chief priest: and in his course <i>were</i> twenty-four thousand.</p> <p>(6) This <i>is that</i> Benaiah, <i>who was</i> mighty among the thirty, and above the thirty: and in his course <i>was</i> Ammizabad his son.</p> <p>(7) The fourth <i>captain</i> for the fourth month <i>was</i> Asahel the brother of Joab, and Zebadiah his son after him: and in his course <i>were</i> twenty-four thousand.</p> <p>(8) The fifth captain for the fifth month <i>was</i> Shamhuth the Izrahite: and in his course <i>were</i> twenty-four thousand.</p> <p>(9) The sixth <i>captain</i> for the sixth month <i>was</i> Ira the son of Ikkeshe the Tekoite: and in his course <i>were</i> twenty-four thousand.</p> <p>(10) The seventh <i>captain</i> for the seventh month <i>was</i> Helez the Pelonite, of the children of Ephraim: and in his course <i>were</i> twenty-four thousand.</p> <p>(11) The eighth <i>captain</i> for the eighth month <i>was</i> Sibbecai the Hushathite, of the Zarhites: and in his course <i>were</i> twenty-four thousand.</p> <p>(12) The ninth <i>captain</i> for the ninth month <i>was</i> Abiezer the Anetothite, of the Benjamites: and in his course <i>were</i> twenty-four thousand.</p> <p>(13) The tenth <i>captain</i> for the tenth month <i>was</i> Maharai the Netophathite, of the Zarhites: and in his course <i>were</i> twenty-four thousand.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(14) The eleventh <i>captain</i> for the eleventh month <i>was</i> Benaiah the Pirathonite, of the children of Ephraim: and in his course <i>were</i> twenty and four thousand.</p> <p>(15) The twelfth <i>captain</i> for the twelfth month <i>was</i> Heldai the Netophathite, of Othniel: and in his course <i>were</i> twenty and four thousand.</p> <p>(16) Furthermore over the tribes of Israel: the ruler of the Reubenites <i>was</i> Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:</p> <p>(17) Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:</p> <p>(18) Of Judah, Elihu, <i>one</i> of the brethren of David: of Issachar, Omri the son of Michael:</p> <p>(19) Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:</p> <p>(20) Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:</p> <p>(21) Of the half <i>tribe</i> of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:</p> <p>(22) Of Dan, Azareel the son of Jeroham. These <i>were</i> the princes of the tribes of Israel.</p> <p>(23) But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.</p> <p>(24) Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.</p> <p>(25) And over the king's treasures <i>was</i> Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, <i>was</i> Jehonathan the son of Uzziah:</p>	<p>(14) The eleventh <i>captain</i> for the eleventh month <i>was</i> Benaiah the Pirathonite, of the children of Ephraim: and in his course <i>were</i> twenty-four thousand.</p> <p>(15) The twelfth <i>captain</i> for the twelfth month <i>was</i> Heldai the Netophathite, of Othniel: and in his course <i>were</i> twenty-four thousand.</p> <p>(16) Furthermore over the tribes of Israel: the ruler of the Reubenites <i>was</i> Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:</p> <p>(17) Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:</p> <p>(18) Of Judah, Elihu, <i>one</i> of the brothers of David: of Issachar, Omri the son of Michael:</p> <p>(19) Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:</p> <p>(20) Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:</p> <p>(21) Of the half <i>tribe</i> of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:</p> <p>(22) Of Dan, Azareel the son of Jeroham. These <i>were</i> the princes of the tribes of Israel.</p> <p>(23) But David did not count from twenty years old and under: because the LORD {Jehovah} had said He would increase Israel as the stars of the heavens.</p> <p>(24) Joab the son of Zeruiah began to number, but he did not finish, because wrath {anger; judgment} fell against Israel; neither was the number put in the account of the chronicles of king David.</p> <p>(25) And over the king's treasures <i>was</i> Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, <i>was</i> Jehonathan the son of Uzziah:</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(26) And over them that did the work of the field for tillage of the ground <i>was</i> Ezri the son of Chelub:</p> <p>(27) And over the vineyards <i>was</i> Shimei the Ramathite: over the increase of the vineyards for the wine cellars <i>was</i> Zabdi the Shiphmite:</p> <p>(28) And over the olive trees and the sycomore trees that <i>were</i> in the low plains <i>was</i> Baalhanan the Gederite: and over the cellars of oil <i>was</i> Joash:</p> <p>(29) And over the herds that fed in Sharon <i>was</i> Shitrai the Sharonite: and over the herds <i>that were</i> in the valleys <i>was</i> Shaphat the son of Adlai:</p> <p>(30) Over the camels also <i>was</i> Obil the Ishmaelite: and over the asses <i>was</i> Jehdeiah the Meronothite:</p> <p>(31) And over the flocks <i>was</i> Jaziz the Hagerite. All these <i>were</i> the rulers of the substance which <i>was</i> king David's.</p> <p>(32) Also Jonathan David's uncle was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni <i>was</i> with the king's sons:</p> <p>(33) And Ahithophel <i>was</i> the king's counsellor: and Hushai the Archite <i>was</i> the king's companion:</p> <p>(34) And after Ahithophel <i>was</i> Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army <i>was</i> Joab.</p> <p>Chapter 28</p> <p>(1) And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.</p>	<p>(26) And over those who did the work of the field for tillage of the ground <i>was</i> Ezri the son of Chelub:</p> <p>(27) And over the vineyards <i>was</i> Shimei the Ramathite: over the increase of the vineyards for the wine cellars <i>was</i> Zabdi the Shiphmite:</p> <p>(28) And over the olive trees and the sycomore trees that <i>were</i> in the low plains <i>was</i> Baalhanan the Gederite: and over the cellars of oil <i>was</i> Joash:</p> <p>(29) And over the herds that fed in Sharon <i>was</i> Shitrai the Sharonite: and over the herds <i>that were</i> in the valleys <i>was</i> Shaphat the son of Adlai:</p> <p>(30) Obil the Ishmaelite <i>was also</i> over the camels: and Jehdeiah the Meronothite <i>was</i> over the donkeys:</p> <p>(31) And Jaziz the Hagerite <i>over</i> was over the flocks. All these <i>were</i> the rulers of the things which <i>belonged to</i> king David.</p> <p>(32) Also Jonathan David's uncle was a counselor, a wise man, and a scribe: and Jehiel the son of Hachmoni <i>was</i> with the king's sons:</p> <p>(33) And Ahithophel <i>was</i> the king's counselor: and Hushai the Archite <i>was</i> the king's companion:</p> <p>(34) And after Ahithophel <i>was</i> Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army <i>was</i> Joab.</p> <p>Chapter 28</p> <p>(1) And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the things and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, to Jerusalem.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(2) Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: <i>As for me</i>, I <i>had</i> in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:</p> <p>(3) But God said unto me, Thou shalt not build an house for my name, because thou <i>hast been</i> a man of war, and hast shed blood.</p> <p>(4) Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah <i>to be</i> the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make <i>me</i> king over all Israel:</p> <p>(5) And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.</p> <p>(6) And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him <i>to be</i> my son, and I will be his father.</p> <p>(7) Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.</p> <p>(8) Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave <i>it</i> for an inheritance for your children after you for ever.</p>	<p>(2) Then David the king stood up upon his feet, and said, Hear me, my brothers, and my people: <i>As for me</i>, I <i>had</i> in my heart to build a house {temple} of rest for the ark of the covenant of the LORD {Jehovah}, and for the footstool of our God, and have made ready for the building:</p> <p>(3) But God said to me, You shall not build a house {temple} for My Name, because you <i>have been</i> a man of war, and have shed blood.^a</p> <p>(4) However the LORD {Jehovah} God of Israel chose me before all the house of my father to be king over Israel forever: because He has chosen Judah <i>to be</i> the ruler; and of the house of Judah, the house of my father; and among the sons of my father He liked me to make <i>me</i> king over all Israel:</p> <p>(5) And of all my sons, (because the LORD {Jehovah} has given me many sons,) He has chosen Solomon my son to sit upon the throne of the kingdom of the LORD {Jehovah} over Israel.</p> <p>(6) And He said to me, Solomon your son, He shall build My house {temple} and My courts: because I have chosen him <i>to be</i> My son, and I will be his Father.^b</p> <p>(7) Furthermore I will establish his kingdom forever, if he is constant to do My commandments and My judgments, as at this day.</p> <p>(8) Now therefore in the sight of all Israel the congregation of the LORD {Jehovah}, and in the audience of our God, keep and seek for all the commandments of the LORD {Jehovah} your God: that you may possess this good land, and leave <i>it</i> for an inheritance for your children after you forever.</p>
<p>28:3a – II Sam. 7:5; I Chr. 17:4 28:6b – II Sam. 7:13</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(9) And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.</p> <p>(10) Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do <i>it</i>.</p> <p>(11) Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,</p> <p>(12) And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things:</p> <p>(13) Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.</p> <p>(14) <i>He gave</i> of gold by weight for <i>things</i> of gold, for all instruments of all manner of service; <i>silver also</i> for all instruments of silver by weight, for all instruments of every kind of service:</p>	<p>(9) And you, Solomon my son, know the God of your father, and serve Him with a perfect heart and with a willing mind: because the LORD {Jehovah} searches all hearts, and understands all the imaginations of the thoughts: if you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever.</p> <p>(10) Take heed now; because the LORD {Jehovah} has chosen you to build a house {temple} for the sanctuary: be strong, and do <i>it</i>.</p> <p>(11) Then David gave to Solomon his son the plans^c of the porch, and of its houses, and of its treasures, and of its upper chambers, and of its inner parlors, and of the place of the mercy seat,</p> <p>(12) And the pattern of all that he had by the Spirit, of the courts of the house {temple} of the LORD {Jehovah}, and of all the chambers all around, of the treasures of the house {temple} of God, and of the treasures of the dedicated things:</p> <p>(13) Also for the courses of the priests and the Levites, and for all the work of the service of the house {temple} of the LORD {Jehovah}, and for all the vessels of service in the house {temple} of the LORD {Jehovah}.</p> <p>(14) <i>He gave</i> of gold by weight for <i>things</i> of gold, for all instruments of all manner of service; <i>silver also</i> for all instruments of silver by weight, for all instruments of every kind of service:</p>
<p>28:11c – the pattern; plans which David had seen by the Spirit [28:12] for the building of the temple – the materials had already been prepared [I Chr. 22:1-4]</p>	

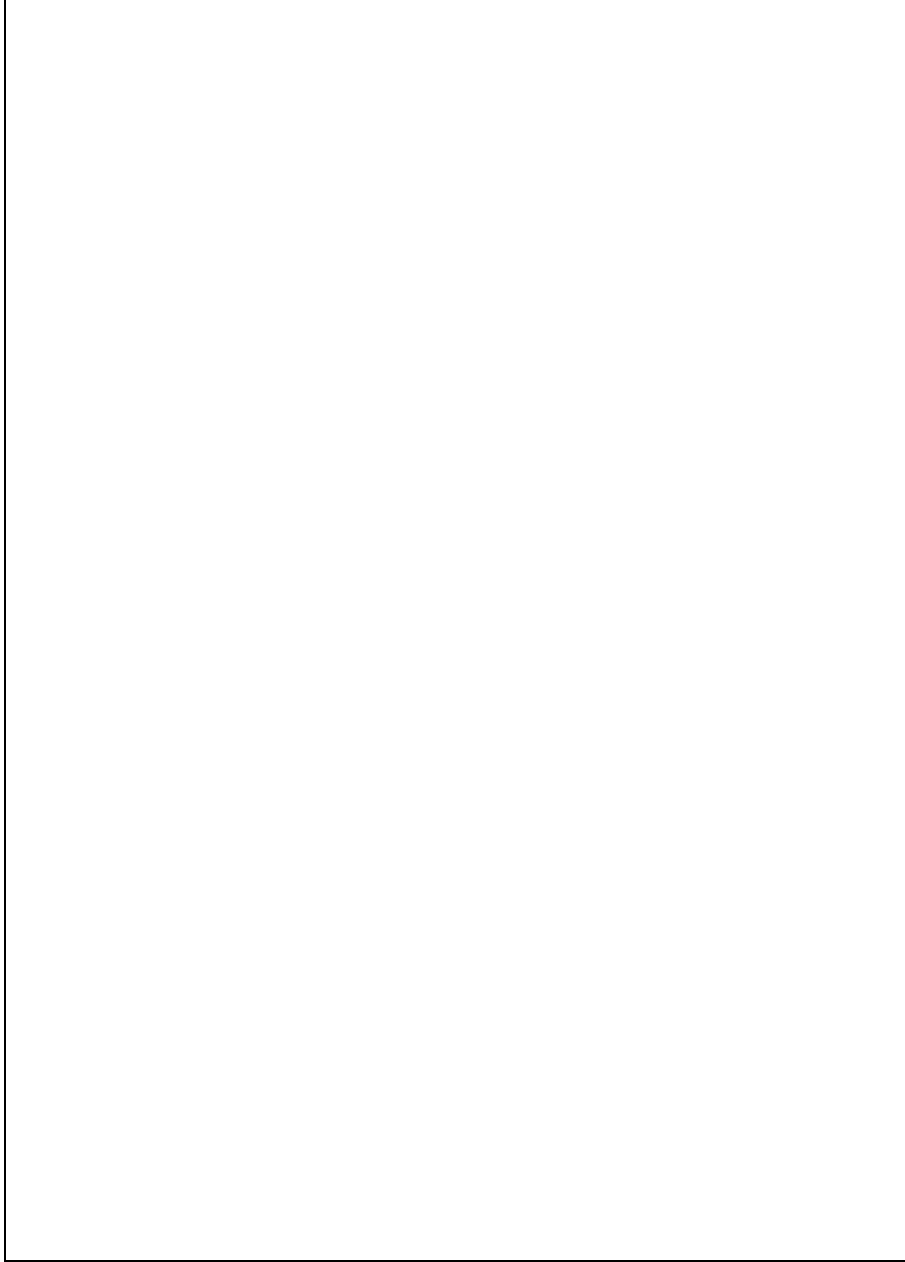
{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(15) Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, <i>both</i> for the candlestick, and <i>also</i> for the lamps thereof, according to the use of every candlestick.</p> <p>(16) And by weight <i>he gave</i> gold for the tables of shewbread, for every table; and <i>likewise</i> silver for the tables of silver:</p> <p>(17) Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons <i>he gave gold</i> by weight for every bason; and <i>likewise silver</i> by weight for every bason of silver:</p> <p>(18) And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out <i>their wings</i>, and covered the ark of the covenant of the LORD.</p> <p>(19) All <i>this, said David</i>, the LORD made me understand in writing by <i>his</i> hand upon me, <i>even</i> all the works of this pattern.</p> <p>(20) And David said to Solomon his son, Be strong and of good courage, and do <i>it</i>: fear not, nor be dismayed: for the LORD God, <i>even</i> my God, <i>will be</i> with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.</p> <p>(21) And, behold, the courses of the priests and the Levites, <i>even they shall be with thee</i> for all the service of the house of God: and <i>there shall be</i> with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people <i>will be</i> wholly at thy commandment.</p>	<p>(15) Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for its lamps: and for the candlesticks of silver by weight, <i>both</i> for the candlestick, and <i>also</i> for its lamps, according to the use of every candlestick.</p> <p>(16) And by weight <i>he gave</i> gold for the tables of holy bread, for every table; and <i>likewise</i> silver for the tables of silver:</p> <p>(17) Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden bowls <i>he gave gold</i> by weight for every bowl; and <i>likewise silver</i> by weight for every bowl of silver:</p> <p>(18) And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out <i>their wings</i>, and covered the ark of the covenant of the LORD {Jehovah}.</p> <p>(19) All <i>this, David said</i>, the LORD {Jehovah} caused me to understand in writing by <i>His</i> hand upon me, <i>even</i> all the works of this pattern.</p> <p>(20) And David said to Solomon his son, Be strong and of good courage, and do <i>it</i>: do not be afraid, nor be dismayed: because the LORD {Jehovah} God, <i>even</i> my God, <i>will be</i> with you; He will not fail you, nor forsake you, until you have finished all the work for the service of the house {temple} of the LORD {Jehovah}.</p> <p>(21) And, indeed, the courses of the priests and the Levites, <i>even they shall be with you</i> for all the service of the house {temple} of God: and <i>there shall be</i> with you for all manner of workmanship every willing skillful man, for any manner of service: also the princes and all the people <i>will be</i> wholly at your command.</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>Chapter 29</p> <p>(1) Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, <i>is yet</i> young and tender, and the work <i>is</i> great: for the palace <i>is</i> not for man, but for the LORD God.</p> <p>(2) Now I have prepared with all my might for the house of my God the gold for <i>things to be made</i> of gold, and the silver for <i>things</i> of silver, and the brass for <i>things</i> of brass, the iron for <i>things</i> of iron, and wood for <i>things</i> of wood; onyx stones, and <i>stones</i> to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.</p> <p>(3) Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, <i>which</i> I have given to the house of my God, over and above all that I have prepared for the holy house,</p> <p>(4) <i>Even</i> three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses <i>withal</i>:</p> <p>(5) The gold for <i>things</i> of gold, and the silver for <i>things</i> of silver, and for all manner of work <i>to be made</i> by the hands of artificers. And who <i>then</i> is willing to consecrate his service this day unto the LORD?</p> <p>(6) Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,</p>	<p>Chapter 29</p> <p>(1) Furthermore David the king said to all the congregation, Solomon my son, whom alone God has chosen, <i>is yet</i> young and tender, and the work <i>is</i> great: because the palace {temple} <i>is</i> not for man, but for the LORD {Jehovah} God.</p> <p>(2) Now I have prepared with all my might for the house {temple} of my God the gold for <i>things to be made</i> of gold, and the silver for <i>things</i> of silver, and the brass for <i>things</i> of brass, the iron for <i>things</i> of iron, and wood for <i>things</i> of wood; onyx stones, and <i>stones</i> to be set, glistening stones, and of various colors, and all manner of precious stones, and marble stones in abundance.^a</p> <p>(3) Furthermore, because I have set my affection to the house {temple} of my God, I have of my own proper goods, of gold and silver, <i>which</i> I have given to the house {temple} of my God, over and above all that I have prepared for the holy house,</p> <p>(4) <i>Even</i> three thousand talents of gold, of the gold of Ophir {India} {about 225,000 lbs; 102,000 kg.},^b and seven thousand talents of refined silver {about 515,000 lbs.; 233,600 kg.}, to overlay the walls of the houses <i>with</i>:</p> <p>(5) The gold for <i>things</i> of gold, and the silver for <i>things</i> of silver, and for all manner of work <i>to be made</i> by the hands of craftsmen. And who <i>then</i> is willing to consecrate his service this day to the LORD {Jehovah}?</p> <p>(6) Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,</p>
<p>29:2a – I Chr. 22:1-4 29:4b – a talent is about 75 pounds or 34 kilograms – see Appendix J: Bible Weights and Measures</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(7) And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.</p> <p>(8) And they with whom <i>precious</i> stones were found gave <i>them</i> to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.</p> <p>(9) Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.</p> <p>(10) Wherefore David blessed the LORD before all the congregation: and David said, Blessed <i>be</i> thou, LORD God of Israel our father, for ever and ever.</p> <p>(11) Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all <i>that is</i> in the heaven and in the earth <i>is thine</i>; thine <i>is</i> the kingdom, O LORD, and thou art exalted as head above all.</p> <p>(12) Both riches and honour <i>come</i> of thee, and thou reignest over all; and in thine hand <i>is</i> power and might; and in thine hand <i>it is</i> to make great, and to give strength unto all.</p> <p>(13) Now therefore, our God, we thank thee, and praise thy glorious name.</p>	<p>(7) And gave for the service of the house {temple} of God of gold five thousand talents {about 375,000 lbs.; 170,097 kg.} and ten thousand drams {about 96.3 lbs.; 43.7 kg.},^c and of silver ten thousand talents {about 750,000 lbs.; 340,184 kg.} and of brass eighteen thousand talents {about 1.35 million lbs.; 612,350 kg.}, and one hundred thousand talents of iron {about 7.5 million lbs.; 3.4 million kg.}.</p> <p>(8) And those with whom <i>precious</i> stones were found gave <i>them</i> to the treasure of the house {temple} of the LORD {Jehovah}, by the hand of Jehiel the Gershonite.</p> <p>(9) Then the people rejoiced, because they offered willingly, because with perfect hearts they offered willingly to the LORD {Jehovah}: and David the king also rejoiced with great joy.</p> <p>(10) Therefore David blessed the LORD {Jehovah} before all the congregation: and David said, Blessed <i>are</i> You, LORD {Jehovah} God of Israel our Father, forever and ever.</p> <p>(11) To You, O LORD {Jehovah}, <i>is</i> the greatness, and the power, and the glory, and the victory, and the majesty: because all <i>that is</i> in the heaven and in the earth <i>is Yours</i>; Yours <i>is</i> the kingdom, O LORD {Jehovah}, and You are exalted as head above all.</p> <p>(12) Both riches and honor <i>come</i> from You, and You reign over all; and in Your hand <i>is</i> power and might; and <i>it is</i> in Your hand to make great, and to give strength to all.</p> <p>(13) Now therefore, our God, we thank You, and praise Your glorious Name.</p>
<p>29:7c - dram - about 4.37 grams or about 0.154 ounces - see Appendix J: Bible Weights and Measures</p>	

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(14) But who <i>am</i> I, and what <i>is</i> my people, that we should be able to offer so willingly after this sort? for all things <i>come</i> of thee, and of thine own have we given thee.</p> <p>(15) For we <i>are</i> strangers before thee, and sojourners, as <i>were</i> all our fathers: our days on the earth <i>are</i> as a shadow, and <i>there is</i> none abiding.</p> <p>(16) O LORD our God, all this store that we have prepared to build thee an house for thine holy name <i>cometh</i> of thine hand, and <i>is</i> all thine own.</p> <p>(17) I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.</p> <p>(18) O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:</p> <p>(19) And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all <i>these things</i>, and to build the palace, <i>for</i> the which I have made provision.</p> <p>(20) And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.</p> <p>(21) And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, <i>even</i> a thousand bullocks, a thousand rams, <i>and</i> a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:</p>	<p>(14) But who <i>am</i> I, and who <i>are</i> my people, that we should be able to offer so willingly after this sort? because all things <i>come</i> from You, and of Your own we have given You.</p> <p>(15) Because we <i>are</i> strangers before You, and travelers, as <i>were</i> all our forefathers: our days on the earth <i>are</i> as a shadow, and <i>there is</i> none that remains.</p> <p>(16) O LORD {Jehovah} our God, all this store that we have prepared to build You a house {temple} for Your holy Name <i>comes</i> from Your hand, and <i>is</i> all Your own.</p> <p>(17) I know also, my God, that You try the heart, and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy Your people, who are present here, to offer willingly to You.</p> <p>(18) O LORD {Jehovah} God of Abraham, Isaac, and of Israel, our forefathers, keep this forever in the imagination of the thoughts of the hearts of Your people, and prepare their hearts to You:</p> <p>(19) And give to Solomon my son a perfect heart, to keep Your commandments, Your testimonies, and Your laws, and to do all <i>these things</i>, and to build the palace {temple}, <i>for</i> which I have made provision.</p> <p>(20) And David said to all the congregation, Now bless the LORD {Jehovah} your God. And all the congregation blessed the LORD {Jehovah} God of their forefathers, and bowed down their heads, and worshiped the LORD {Jehovah}, and the king.</p> <p>(21) And they sacrificed sacrifices to the LORD {Jehovah}, and offered burnt offerings to the LORD {Jehovah}, on the morning after that day, <i>even</i> a thousand bulls, a thousand rams, <i>and</i> a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:</p>

{13} I Chronicles	
King James 1769 Version	King James Paraphrase
<p>(22) And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed <i>him</i> unto the LORD <i>to be</i> the chief governor, and Zadok <i>to be</i> priest. (23) Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.</p> <p>(24) And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.</p> <p>(25) And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him <i>such</i> royal majesty as had not been on any king before him in Israel.</p> <p>(26) Thus David the son of Jesse reigned over all Israel.</p> <p>(27) And the time that he reigned over Israel <i>was</i> forty years; seven years reigned he in Hebron, and thirty and three <i>years</i> reigned he in Jerusalem.</p> <p>(28) And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.</p> <p>(29) Now the acts of David the king, first and last, behold, they <i>are</i> written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,</p> <p>(30) With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.</p>	<p>(22) And ate and drank before the LORD {Jehovah} on that day with great gladness. And they made Solomon the son of David king the second time, and anointed <i>him</i> to the LORD {Jehovah} <i>to be</i> the chief governor, and Zadok <i>to be</i> priest</p> <p>(23) Then Solomon sat on the throne of the LORD {Jehovah} as king in the place of David his father, and prospered; and all Israel obeyed him.</p> <p>(24) And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves to Solomon the king.</p> <p>(25) And the LORD {Jehovah} magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him <i>such</i> royal majesty as had not been on any king before him in Israel.</p> <p>(26) So David the son of Jesse reigned over all Israel.</p> <p>(27) And the time that he reigned over Israel <i>was</i> forty years; seven years he reigned in Hebron, and thirty-three <i>years</i> he reigned in Jerusalem.</p> <p>(28) And he died in a good old age, full of days, riches, and honor: and Solomon his son reigned in his place {3103 A.H./C-939 B.C.}.^{d*}</p> <p>(29) Now the acts of David the king, first and last, look, they <i>are</i> written in the book of Samuel the seer, and in the book of Nathan the prophet,^e and in the book of Gad the seer,</p> <p>(30) With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.</p>
<p>29:28d - David's reign ends after 40 years; Solomon, his son, begins reign [3103 A.H./C-939 B.C.] - see Appendix G: World Time Line of Biblical History</p> <p>29:29e – the book of Nathan the prophet – a book unknown to us today - See Josh. 10:13; II Sam. 1:18</p> <p>David's reign ends after 40 years; Solomon, his son, begins reign [*3103 A.H./C-939 B.C.] - see Appendix G: World Time Line of Biblical History</p>	



{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) And Solomon the son of David was strengthened in his kingdom, and the LORD his God <i>was</i> with him, and magnified him exceedingly.</p> <p>(2) Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.</p> <p>(3) So Solomon, and all the congregation with him, went to the high place that <i>was</i> at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.</p> <p>(4) But the ark of God had David brought up from Kirjathjearim to <i>the place which</i> David had prepared for it: for he had pitched a tent for it at Jerusalem.</p> <p>(5) Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.</p> <p>(6) And Solomon went up thither to the brasen altar before the LORD, which <i>was</i> at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.</p> <p>(7) In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.</p> <p>(8) And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.</p> <p>(9) Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.</p>	<p>Chapter 1</p> <p>(1) And Solomon the son of David was strengthened in his kingdom, and the LORD {Jehovah} his God <i>was</i> with him, and magnified him exceedingly.</p> <p>(2) Then Solomon spoke to all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.</p> <p>(3) So Solomon, and all the congregation with him, went to the high place that <i>was</i> at Gibeon; because the tabernacle of the congregation of God was there, which Moses the servant of the LORD {Jehovah} had made in the wilderness.</p> <p>(4) But the ark of God David had brought up from Kirjathjearim to <i>the place which</i> David had prepared for it: because he had pitched a tent for it at Jerusalem.</p> <p>(5) Furthermore the brass altar, that Bezaleel the son of Uri, the son of Hur, had made,^a he put before the tabernacle of the LORD {Jehovah}: and Solomon and the congregation came to it.</p> <p>(6) And Solomon went up to the brass altar before the LORD {Jehovah}, which <i>was</i> at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.</p> <p>(7) In that night God appeared to Solomon, and said to him, <i>Ask whatever you would like for Me to give you.</i></p> <p>(8) And Solomon said to God, You have shown great mercy to my father David, and have caused me to reign in his place.</p> <p>(9) Now, O LORD {Jehovah} God, let Your promise to David my father be established: because You have made me king over a people like the dust of the earth in multitude.</p>
1:5a – Ex. 31:2-9	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(10) Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, <i>that is so great?</i></p> <p>(11) And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:</p> <p>(12) Wisdom and knowledge <i>is</i> granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that <i>have been</i> before thee, neither shall there any after thee have the like.</p> <p>(13) Then Solomon came <i>from his journey</i> to the high place that <i>was</i> at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.</p> <p>(14) And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.</p> <p>(15) And the king made silver and gold at Jerusalem <i>as plenteous</i> as stones, and cedar trees made he as the sycomore trees that <i>are</i> in the vale for abundance.</p> <p>(16) And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.</p> <p>(17) And they fetched up, and brought forth out of Egypt a chariot for six hundred <i>shekels</i> of silver {about 15 lbs.; 6.8 kg.},^b and a horse for one hundred fifty {about 3.75 lbs; 1.7 kg}: and so they brought out <i>horses</i> for all the kings of the Hittites, and for the kings of Syria, by their means.</p>	<p>(10) Give me now wisdom and knowledge, that I may go out and come in before this people: because who can judge this Your people, <i>who are so great?</i></p> <p>(11) And God said to Solomon, <i>Because this was in your heart, and you have not asked for riches, wealth, or honor, nor the life of your enemies, neither yet have asked long life; but have asked wisdom and knowledge for yourself, that you may judge My people, over whom I have made you king:</i></p> <p>(12) <i>Wisdom and knowledge is granted to you; and I will give you riches, and wealth, and honor, such as none of the kings have had who have been before you, neither shall any after you have the like.</i></p> <p>(13) Then Solomon came <i>from his journey</i> to the high place that <i>was</i> at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.</p> <p>(14) And Solomon gathered chariots and horsemen: and he had a thousand four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.</p> <p>(15) And the king made silver and gold at Jerusalem <i>as plenteous</i> as stones, and cedar trees he made as the sycamore trees that <i>are</i> in the valley for abundance.</p> <p>(16) And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.</p> <p>(17) And they fetched up, and brought forth out of Egypt a chariot for six hundred <i>shekels</i> of silver {about 15 lbs.; 6.8 kg.},^b and a horse for one hundred fifty {about 3.75 lbs; 1.7 kg}: and so they brought out <i>horses</i> for all the kings of the Hittites, and for the kings of Syria, by their means.</p>
1:17b - shekel - 0.4 ounces; 11.4 grams – see Appendix J: Bible Weights and Measures	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>Chapter 2</p> <p>(1) And Solomon determined to build an house for the name of the LORD, and an house for his kingdom.</p> <p>(2) And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.</p> <p>(3) And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, <i>even so deal with me.</i></p> <p>(4) Behold, I build an house to the name of the LORD my God, to dedicate <i>it</i> to him, <i>and</i> to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This <i>is an ordinance</i> for ever to Israel.</p> <p>(5) And the house which I build <i>is</i> great: for great <i>is</i> our God above all gods.</p> <p>(6) But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who <i>am</i> I then, that I should build him an house, save only to burn sacrifice before him?</p> <p>(7) Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that <i>are</i> with me in Judah and in Jerusalem, whom David my father did provide.</p>	<p>Chapter 2</p> <p>(1) And Solomon determined to build a house {temple} for the Name of the LORD {Jehovah}, and a house {palace} for His kingdom.</p> <p>(2) And Solomon drafted seventy thousand men to carry burdens, and eighty thousand to cut in the mountain, and three thousand six hundred to oversee them.</p> <p>(3) And Solomon sent to Hiram the king of Tyre, saying, As you dealt with David my father, and sent him cedars to build him a house to live in, <i>even so deal with me.</i></p> <p>(4) Look, I build a house {temple} to the Name of the LORD {Jehovah} my God, to dedicate <i>it</i> to Him, <i>and</i> to burn before Him sweet incense, and for the continual holy bread, and for the burnt offerings morning and evening, on the Sabbaths {Saturdays}, and on the new moons, and on the solemn feasts of the LORD {Jehovah} our God. This <i>is an ordinance</i> forever to Israel.</p> <p>(5) And the house {temple} which I build <i>is</i> great: because great <i>is</i> our God above all gods.</p> <p>(6) But who is able to build Him a house {temple}, since the heaven and heaven of heavens cannot contain Him? Who <i>am</i> I then, that I should build Him a house {temple}, except only to burn sacrifices before Him?</p> <p>(7) Send me now therefore a man skilled to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and who can skillfully engrave with the skilled men who <i>are</i> with me in Judah and in Jerusalem, whom David my father provided.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(8) Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants <i>shall be</i> with thy servants,</p> <p>(9) Even to prepare me timber in abundance: for the house which I am about to build <i>shall be</i> wonderful great.</p> <p>(10) And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand baths of wine, and twenty thousand baths of oil.</p> <p>(11) Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.</p> <p>(12) Hiram said moreover, Blessed <i>be</i> the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.</p> <p>(13) And now I have sent a cunning man, endued with understanding, of Hiram my father's,</p>	<p>(8) Send me also cedar trees, fir trees, and algum trees, out of Lebanon: because I know that your servants can skillfully cut timber in Lebanon; and, indeed, my servants <i>shall be</i> with your servants,</p> <p>(9) Even to prepare for me timber in abundance: because the house {temple} which I am about to build <i>shall be</i> wonderfully great.</p> <p>(10) And, indeed, I will give to your servants, the cutters who cut timber, twenty thousand measures of beaten wheat {about 1,117,000 gal; 4,229 kL.},^a and twenty thousand measures of barley {about 1,117,000 gal; 4,229 kL.}, and twenty thousand baths of wine^b {about 116,000 gal.; 439 kL.}, and twenty thousand baths of oil {about 116,000 gal.; 439 kL.}.</p> <p>(11) Then Hiram the king of Tyre answered in writing, which he sent to Solomon, It is because the LORD {Jehovah} has loved His people, He has made you king over them.</p> <p>(12) Furthermore Hiram said, Blessed is the LORD {Jehovah} God of Israel, Who made heaven and earth, Who has given to David the king a wise son, endued with prudence and understanding, who might build a house {temple} for the LORD {Jehovah}, and a house {palace} for His kingdom.</p> <p>(13) And now I have sent a skilled man, endued with understanding, of Hiram my father's,</p>
<p>2:10a - measure - cor - homer - about 58 gallons or 220 liters -- 20,000 measures would be about 1,117,000 gallons or 149,321 ft³ or 5530 yds or 4,229 m³ - see Appendix J: Bible Weights and Measures</p> <p>2:10b - bath - about 5.8 gallons or 21.95 Liters or 0.02185 kiloliters -- 20,000 baths would be about 116,000 gallons or 439 kiloliters</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(14) The son of a woman of the daughters of Dan, and his father <i>was</i> a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.</p> <p>(15) Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:</p> <p>(16) And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.</p> <p>(17) And Solomon numbered all the strangers that <i>were</i> in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.</p> <p>(18) And he set threescore and ten thousand of them <i>to be</i> bearers of burdens, and fourscore thousand <i>to be</i> hewers in the mountain, and three thousand and six hundred overseers to set the people a work.</p> <p>Chapter 3</p> <p>(1) Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where <i>the LORD</i> appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.</p>	<p>(14) The son of a woman of the daughters of Dan, and his father <i>was</i> a man of Tyre, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to engrave any manner of engraving, and to find out every device which shall be put to him, with your skilled men, and with the skilled men of my lord David your father.</p> <p>(15) Now therefore the wheat, and the barley, the oil, and the wine, which my lord has spoken of, let him send to his servants:</p> <p>(16) And we will cut wood out of Lebanon, as much as you shall need: and we will bring it to you in floats by {Mediterranean} Sea to Joppa; and you shall carry it up to Jerusalem.</p> <p>(17) And Solomon numbered all the strangers who <i>were</i> in the land of Israel, after the numbering with which David his father had numbered them; and they numbered one hundred fifty-three thousand six hundred.</p> <p>(18) And he set seventy thousand of them <i>to be</i> carriers of burdens, and eighty thousand <i>to be</i> cutters in the mountain, and three thousand six hundred overseers to set the people at work.</p> <p>Chapter 3</p> <p>(1) Then Solomon began to build the house {temple} of the LORD {Jehovah} at Jerusalem in mount Moriah,^a where <i>the LORD {Jehovah}</i> appeared to David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.</p>
<p>3:1a - mount Moriah - the same location where Abraham was to offer his son Isaac - Gen. 22:2; II Sam. 24:18-25; I Chr. 21:15; Ps. 76:2</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(2) And he began to build in the second <i>day</i> of the second month, in the fourth year of his reign.</p> <p>(3) Now these <i>are the things wherein</i> Solomon was instructed for the building of the house of God. The length by cubits after the first measure <i>was</i> threescore cubits, and the breadth twenty cubits.</p> <p>(4) And the porch that <i>was</i> in the front of the house, the length of it <i>was</i> according to the breadth of the house, twenty cubits, and the height <i>was</i> an hundred and twenty: and he overlaid it within with pure gold.</p> <p>(5) And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.</p> <p>(6) And he garnished the house with precious stones for beauty: and the gold <i>was</i> gold of Parvaim.</p> <p>(7) He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.</p> <p>(8) And he made the most holy house, the length whereof <i>was</i> according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, <i>amounting</i> to six hundred talents.</p>	<p>(2) And he began to build in the second <i>day</i> of the second month {Iyar [Apr./May]}, in the fourth year of his reign {2/2/3107 A.H./C- 935 B.C.}.^{b*}</p> <p>(3) Now these <i>are the things in which</i> Solomon was instructed for the building of the house {temple} of God. The length by cubits after the first measure <i>was</i> sixty cubits^c {about 90 ft.; 27.4 m}, and the width twenty cubits {about 30 ft.; 9.1 m.}.</p> <p>(4) And the porch that <i>was</i> in the front of the house {temple}, the length of it <i>was</i> according to the width of the house {temple}, twenty cubits {about 30 ft.; 9.1 m.}, and the height <i>was</i> one hundred twenty {about 180 ft.; 54.8 m.}: and he overlaid it inside with pure gold.</p> <p>(5) And in the larger house he made a ceiling of fir trees, which he overlaid with fine gold, and set on it palm trees and chains.</p> <p>(6) And he decorated the house with precious stones for beauty: and the gold <i>was</i> gold of Parvaim.</p> <p>(7) He overlaid also the house {temple}, the beams, the posts, and its walls, and its doors, with gold; and engraved cherubims on the walls.</p> <p>(8) And he made the most holy house {Holy of Holies}, the length of which <i>was</i> according to the width of the house, twenty cubits {about 30 ft.; 9.1 m.}, and its width twenty cubits: and he overlaid it with fine gold, <i>amounting</i> to six hundred talents {about 45,360 lbs.; 20,580 kg}.^d</p>
<p>3:2b - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar a www.TheWordNotes.com</p> <p>3:3c - cubit - about 1.5 ft. or 0.457 meters -- 60 cubits would be about 90 feet or 27.4 meters - see Appendix J: Bible Weights and Measures</p> <p>3:8d - talent- about 75.6 pounds or 34.3 kilograms -- 600 talents would be about 45,360 pounds or 20,580 kilograms - see Appendix J: Bible Weights and Measures</p> <p>4th year of Solomon's reign; 450 years [plus 114 years of oppression] since Joshua crossed the Jordan River</p> <p>[*3107 A.H./C- 935 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(9) And the weight of the nails <i>was</i> fifty shekels of gold. And he overlaid the upper chambers with gold.</p> <p>(10) And in the most holy house he made two cherubims of image work, and overlaid them with gold.</p> <p>(11) And the wings of the cherubims <i>were</i> twenty cubits long: one wing <i>of the one cherub</i> <i>was</i> five cubits, reaching to the wall of the house: and the other wing <i>was likewise</i> five cubits, reaching to the wing of the other cherub.</p> <p>(12) And <i>one</i> wing of the other cherub <i>was</i> five cubits, reaching to the wall of the house: and the other wing <i>was</i> five cubits <i>also</i>, joining to the wing of the other cherub.</p> <p>(13) The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces <i>were</i> inward.</p> <p>(14) And he made the vail <i>of</i> blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.</p> <p>(15) Also he made before the house two pillars of thirty and five cubits high, and the chapter that <i>was</i> on the top of each of them <i>was</i> five cubits.</p> <p>(16) And he made chains, <i>as</i> in the oracle, and put <i>them</i> on the heads of the pillars; and made an hundred pomegranates, and put <i>them</i> on the chains.</p>	<p>(9) And the weight of the nails <i>was</i> fifty shekels of gold {about 20 oz.; 570 gm.}.^e And he overlaid the upper chambers with gold.</p> <p>(10) And in the most holy house {Holy of Holies} he made two cherubims of sculpture work, and overlaid them with gold.</p> <p>(11) And the wings of the cherubims <i>were</i> twenty cubits long {about 30 ft.; 9.1 m.}: one wing <i>of the one cherub</i> <i>was</i> five cubits {about 7.5 ft.; 2.23 m.}, reaching to the wall of the house {temple}: and the other wing <i>was likewise</i> five cubits {about 7.5 ft.; 2.23 m.}, reaching to the wing of the other cherub.</p> <p>(12) And <i>one</i> wing of the other cherub <i>was</i> five cubits {about 7.5 ft.; 2.23 m.}, reaching to the wall of the house: and the other wing <i>was</i> five cubits <i>also</i> {about 7.5 ft.; 2.23 m.}, joining to the wing of the other cherub.</p> <p>(13) The wings of these cherubims spread themselves forth twenty cubits {about 30 ft.; 9.1 m.}: and they stood on their feet, and their faces <i>were</i> inward.</p> <p>(14) And he made the curtain <i>of</i> blue, and purple, and crimson, and fine linen, and made the cherubims on it.</p> <p>(15) Also he made in front of the house {temple} two pillars of thirty-five cubits high {about 52.5 ft.; 16.0 m.}, and the cap that <i>was</i> on the top of each of them <i>was</i> five cubits {about 7.5 ft.; 2.23 m.}.</p> <p>(16) And he made chains, <i>as</i> in the Holy of Holies, and put <i>them</i> on the heads of the pillars; and made one hundred pomegranates, and put <i>them</i> on the chains.</p>
3:9e - shekel = 0.4 ounces = 11.4 grams	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(17) And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.</p> <p>Chapter 4</p> <p>(1) Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.</p> <p>(2) Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.</p> <p>(3) And under it <i>was</i> the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen <i>were</i> cast, when it was cast.</p> <p>(4) It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea <i>was set</i> above upon them, and all their hinder parts <i>were</i> inward.</p> <p>(5) And the thickness of it <i>was</i> an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; <i>and</i> it received and held three thousand baths.</p> <p>(6) He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea <i>was</i> for the priests to wash in.</p>	<p>(17) And he raised up the pillars in front of the temple, one on the right hand, and the other on the left; and called the name of the one on the right hand “Jachin” {will establish},^f and the name of the one on the left “Boaz” {in Him is strength}.^g</p> <p>Chapter 4</p> <p>(1) Furthermore he made an altar of brass, its length twenty cubits {about 30 ft.; 9.1 m.}, and its width twenty cubits {about 30 ft.; 9.1 m.}, and its height ten cubits {about 15 ft.; 4.5 m.}.</p> <p>(2) Also he made a molten sea {great bowl; bath tub}^a of ten cubits {about 15 ft.; 4.5 m.} from brim to brim {its diameter}, round in shape, and its height five cubits {about 7.5 ft.; 2.23 m.}; and a line of thirty cubits {about 45 ft.; 13.7 m.} encircled it.</p> <p>(3) And under it <i>was</i> the form of oxen, which encircled it: ten in a cubit {about 1.5 ft.; .46 m.}, encircling the sea {great bowl; bath tub} all around. Two rows of oxen <i>were</i> cast, when it was cast.</p> <p>(4) It stood upon twelve oxen, three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and the sea <i>was set</i> above upon them, and all their rear parts <i>were</i> inward.</p> <p>(5) And its thickness <i>was</i> a hands width {about 4 in.; 8 cm.}, and the brim of it like the work of the brim of a cup, with flowers of lilies; <i>and</i> it received and held three thousand baths {about 17,400 gal.; 66,000 L.}.^b</p> <p>(6) He made also ten bowls, and put five on the right hand, and five on the left, to wash in: such things as they offered for the burnt offering they washed in them; but the sea {great bowl; bath tub} <i>was</i> for the priests to wash in.</p>
<p>3:17f - Jachin {יָכִין} - will establish</p> <p>3:17g - Boaz {בּוֹאֵז} – in Him is strength - the great grandfather of David – Ruth 4:21-22</p> <p>4:2a – molten sea – great bowl {bath tub} I Ki. 7:23</p> <p>4:5b - bath - about 5.8 gallons or 22 liters – see Appendix J: Bible Weights and Measures</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(7) And he made ten candlesticks of gold according to their form, and set <i>them</i> in the temple, five on the right hand, and five on the left.</p> <p>(8) He made also ten tables, and placed <i>them</i> in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.</p> <p>(9) Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.</p> <p>(10) And he set the sea on the right side of the east end, over against the south.</p> <p>(11) And Hiram made the pots, and the shovels, and the basons. And Hiram finished the work that he was to make for king Solomon for the house of God;</p> <p>(12) <i>To wit</i>, the two pillars, and the pommels, and the chapiters <i>which were</i> on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters <i>which were</i> on the top of the pillars;</p> <p>(13) And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters <i>which were</i> upon the pillars.</p> <p>(14) He made also bases, and lavers made he upon the bases;</p> <p>(15) One sea, and twelve oxen under it.</p> <p>(16) The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to king Solomon for the house of the LORD of bright brass.</p>	<p>(7) And he made ten candlesticks of gold according to their form, and set <i>them</i> in the temple, five on the right hand, and five on the left.</p> <p>(8) He made also ten tables, and placed <i>them</i> in the temple, five on the right side, and five on the left. And he made an hundred bowls of gold.</p> <p>(9) Furthermore he made the court of the priests, and the large court, and doors for the court, and overlaid their doors with brass.</p> <p>(10) And he set the sea {great bowl; bath tub} on the right side of the east end, opposite the south side.</p> <p>(11) And Hiram made the pots, and the shovels, and the bowls. And Hiram finished the work that he was to make for king Solomon for the house {temple} of God;</p> <p>(12) In this manner, the two pillars, and the bowls, and the caps <i>which were</i> on the top of the two pillars, and the two wreaths to cover the two bowls of the caps <i>which were</i> on the top of the pillars;</p> <p>(13) And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two bowls of the caps <i>which were</i> upon the pillars.</p> <p>(14) He also made bases, and he made bowls upon the bases;</p> <p>(15) One sea {great bowl; bath tub}, and twelve oxen under it.</p> <p>(16) The pots also, and the shovels, and the meat-hooks, and all their instruments, Hiram his father made for king Solomon for the house {temple} of the LORD {Jehovah} of bright brass.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(17) In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.</p> <p>(18) Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.</p> <p>(19) And Solomon made all the vessels that <i>were for</i> the house of God, the golden altar also, and the tables whereon the shewbread <i>was set</i>;</p> <p>(20) Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;</p> <p>(21) And the flowers, and the lamps, and the tongs, <i>made he of</i> gold, <i>and</i> that perfect gold;</p> <p>(22) And the snuffers, and the basons, and the spoons, and the censers, <i>of</i> pure gold: and the entry of the house, the inner doors thereof for the most holy <i>place</i>, and the doors of the house of the temple, <i>were of</i> gold.</p> <p>Chapter 5</p> <p>(1) Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in <i>all</i> the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.</p> <p>(2) Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which <i>is</i> Zion.</p> <p>(3) Wherefore all the men of Israel assembled themselves unto the king in the feast which <i>was</i> in the seventh month.</p>	<p>(17) In the plain of Jordan the king cast them, in the clay ground between Succoth and Zeredathah.</p> <p>(18) So Solomon made all these vessels in great abundance: because the weight of the brass could not be determined.</p> <p>(19) And Solomon made all the vessels that <i>were for</i> the house {temple} of God, the golden altar also, and the tables on which the holy bread <i>was set</i>;</p> <p>(20) Furthermore the candlesticks with their lamps, that they should burn after their manner in front of the Holy of Holies, of pure gold;</p> <p>(21) And the flowers, and the lamps, and the tongs, <i>he made of</i> gold, <i>and</i> that perfect gold;</p> <p>(22) And the snuffers, and the bowls, and the spoons, and the censers, <i>of</i> pure gold: and the entrance of the house {temple}, its inner doors for the most holy <i>place</i> {<i>Holy of Holies</i>}, and the doors of the house of the temple, <i>were of</i> gold.</p> <p>Chapter 5</p> <p>(1) So all the work that Solomon made for the house {temple} of the LORD {Jehovah} was finished: and Solomon brought in <i>all</i> the things that David his father had dedicated; and the silver, and the gold, and all the instruments, he put among the treasures of the house {temple} of God.</p> <p>(2) Then Solomon assembled the elders of Israel, and all the heads of the tribes the chief of the fathers of the children of Israel, to Jerusalem, to bring up the ark of the covenant of the LORD {Jehovah} out of the city of David, which <i>is</i> Zion.</p> <p>(3) Therefore all the men of Israel assembled themselves to the king in the feast {Feast of Tabernacles} which <i>was</i> in the seventh month {Tishri [Sept./Oct.]} {7/15/3107 A.H./C- 935 B.C.}.^a</p>
<p>5:3a – I Ki. 8:2f – Feast of Tabernacles – Lev. 23:34 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(4) And all the elders of Israel came; and the Levites took up the ark.</p> <p>(5) And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that <i>were</i> in the tabernacle, these did the priests <i>and</i> the Levites bring up.</p> <p>(6) Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.</p> <p>(7) And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy <i>place, even</i> under the wings of the cherubims:</p> <p>(8) For the cherubims spread forth <i>their</i> wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.</p> <p>(9) And they drew out the staves <i>of the ark</i>, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.</p> <p>(10) <i>There was</i> nothing in the ark save the two tables which Moses put <i>therein</i> at Horeb, when the LORD made <i>a covenant</i> with the children of Israel, when they came out of Egypt.</p> <p>(11) And it came to pass, when the priests were come out of the holy <i>place</i>: (for all the priests <i>that were</i> present were sanctified, <i>and</i> did not <i>then</i> wait by course:</p>	<p>(4) And all the elders of Israel came; and the Levites took up the ark.</p> <p>(5) And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that <i>were</i> in the tabernacle, these the priests <i>and</i> the Levites brought up.</p> <p>(6) Also king Solomon, and all the congregation of Israel who were assembled to him in front of the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.</p> <p>(7) And the priests brought in the ark of the covenant of the LORD {Jehovah} to its place, to the Holy of Holies of the house {temple}, into the most holy <i>place {Holy of Holies}, even</i> under the wings of the cherubims:</p> <p>(8) Because the cherubims spread forth <i>their</i> wings over the place of the ark, and the cherubims covered the ark and its carrying poles from above.</p> <p>(9) And they drew out the carrying poles <i>of the ark</i>, so that the ends of the poles were seen from the ark in front of the Holy of Holies; but they were not seen outside. And there it is {the ark} to this day.</p> <p>(10) <i>There was</i> nothing in the ark except the two tablets which Moses put <i>in it</i> at Horeb, when the LORD {Jehovah} made <i>a covenant</i> with the children of Israel, when they came out of Egypt.^b</p> <p>(11) And it came to pass, when the priests had come out of the holy <i>place</i>: (because all the priests who <i>were</i> present were sanctified, <i>and</i> at that time did not wait by course:</p>
5:10b – only the stone tablets – see note on I Ki. 8:9	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(12) Also the Levites <i>which were</i> the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, <i>being</i> arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)</p> <p>(13) It came even to pass, as the trumpeters and singers <i>were</i> as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up <i>their</i> voice with the trumpets and cymbals and instruments of musick, and praised the LORD, <i>saying</i>, For <i>he is</i> good; for his mercy <i>endureth</i> for ever: that <i>then</i> the house was filled with a cloud, <i>even</i> the house of the LORD;</p> <p>(14) So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.</p> <p>Chapter 6</p> <p>(1) Then said Solomon, The LORD hath said that he would dwell in the thick darkness.</p> <p>(2) But I have built an house of habitation for thee, and a place for thy dwelling for ever.</p> <p>(3) And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.</p> <p>(4) And he said, Blessed <i>be</i> the LORD God of Israel, who hath with his hands fulfilled <i>that</i> which he spake with his mouth to my father David, saying,</p>	<p>(12) Also the Levites <i>who were</i> the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brothers, <i>being</i> arrayed in white linen, having cymbals and psalteries {lyres, stringed instruments} and harps, stood at the east end of the altar, and with them one hundred twenty priests sounding with trumpets:)</p> <p>(13) It came to pass, as the trumpeters and singers <i>were</i> as one, to make one sound to be heard in praising and thanking the LORD {Jehovah}; and when they lifted up <i>their</i> voice with the trumpets and cymbals and instruments of music, and praised the LORD {Jehovah}, <i>saying</i>, Because <i>He is</i> good; because His mercy <i>endures</i> forever: <i>then</i> the house {temple} was filled with a cloud, <i>even</i> the house {temple} of the LORD {Jehovah};</p> <p>(14) So that the priests could not stand to minister because of the cloud: because the glory of the LORD {Jehovah} had filled the house {temple} of God.</p> <p>Chapter 6</p> <p>(1) Then Solomon said, The LORD {Jehovah} has said that He would live in the thick darkness.</p> <p>(2) But I have built a house {temple} for You to live, and a place for Your home forever.</p> <p>(3) And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.</p> <p>(4) And he said, Blessed <i>is</i> the LORD {Jehovah} God of Israel, Who has with His hands fulfilled <i>that</i> which He spoke with His mouth to my father David, saying,</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(5) Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:</p> <p>(6) But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.</p> <p>(7) Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.</p> <p>(8) But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:</p> <p>(9) Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.</p> <p>(10) The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.</p> <p>(11) And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel.</p> <p>(12) And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:</p>	<p>(5) Since the day that I brought forth My people out of the land of Egypt I chose no city among all the tribes of Israel to build a house {temple} in, that My Name might be there; neither did I choose any man to be a ruler over My people Israel:^a</p> <p>(6) But I have chosen Jerusalem, that my Name might be there; and have chosen David to be over My people Israel.</p> <p>(7) Now it was in the heart of David my father to build a house {temple} for the Name of the LORD {Jehovah} God of Israel.</p> <p>(8) But the LORD {Jehovah} said to David my father, Since it was in your heart to build a house {temple} for My Name, you did well since it was in your heart:</p> <p>(9) Nevertheless you shall not build the house {temple}; but your son who shall come forth out of your body, he shall build the house {temple} for My Name.</p> <p>(10) Therefore LORD {Jehovah} has performed His word which He has spoken: because I have risen up in the place of David my father, and been set upon the throne of Israel, as the LORD {Jehovah} promised, and have built the house {temple} for the Name of the LORD {Jehovah} God of Israel.</p> <p>(11) And in it I have put the ark, in which is the covenant of the LORD {Jehovah}, that He made with the children of Israel.</p> <p>(12) And he stood before the altar of the LORD {Jehovah} in the presence of all the congregation of Israel, and spread forth his hands:</p>
6:5a – I Ki. 8:16f	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(13) For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,</p> <p>(14) And said, O LORD God of Israel, <i>there is</i> no God like thee in the heaven, nor in the earth; which keepest covenant, and <i>shewest</i> mercy unto thy servants, that walk before thee with all their hearts:</p> <p>(15) hou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled <i>it</i> with thine hand, as <i>it is</i> this day.</p> <p>(16) Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.</p> <p>(17) Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.</p> <p>(18) But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!</p>	<p>(13) Because Solomon had made a brass scaffold, of five cubits long {about 7.5 ft.; 2.3 m.},^b and five cubits wide {about 7.5 ft.; 2.3 m.}, and three cubits high {about 4.5 ft.; 1.4 m.}, and had set it in the midst of the court: and he stood upon it, and knelt down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven,</p> <p>(14) And said, O LORD {Jehovah} God of Israel, <i>there is</i> no God like You in the heaven, nor in the earth; Who keeps covenant, and <i>shows</i> mercy to Your servants, who walk before You with all their hearts:</p> <p>(15) You have kept with Your servant David my father that which You have promised him; and spoke with Your mouth, and have fulfilled <i>it</i> with Your hand, as <i>it is</i> this day.</p> <p>(16) Now therefore, O LORD {Jehovah} God of Israel, keep with Your servant David my father that which You have promised him, saying, There shall not fail of you a man in My sight to sit upon the throne of Israel; but let your children take heed to their ways to walk in My law, as you have walked before Me.^c</p> <p>(17) Now then, O LORD {Jehovah} God of Israel, let Your word be verified, which You have spoken to Your servant David.</p> <p>(18) But will God in very deed live with men on the earth? Indeed, heaven and the heaven of heavens cannot contain You; how much less this house {temple} which I have built!</p>
6:13b - cubit - about 1.5 ft. or 0.457 meters - see Appendix J: Bible Weights and Measures 6:16c – I Ki. 8:25	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(19) Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:</p> <p>(20) That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.</p> <p>(21) Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, <i>even</i> from heaven; and when thou hearest, forgive.</p> <p>(22) If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;</p> <p>(23) Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.</p> <p>(24) And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;</p> <p>(25) Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.</p>	<p>(19) Therefore have respect to the prayer of your servant, and to his request, O LORD {Jehovah} my God, to listen to the cry and the prayer which Your servant prays before You:</p> <p>(20) That Your eyes may be open upon this house {temple} day and night, upon the place of which You have said that You would put Your Name there; to listen to the prayer which Your servant prays towards this place.</p> <p>(21) Listen therefore to the requests of Your servant, and of Your people Israel, which they shall make towards this place: hear from Your home, <i>even</i> from heaven; and when You hear, forgive.</p> <p>(22) If a man sins against his neighbor, and an oath is laid upon him to make him swear, and the oath comes before Your altar in this house {temple};</p> <p>(23) Then hear from heaven, and do, and judge Your servants, by punishing the wicked, by repaying his deed upon his own head; and by justifying the righteous, by giving him according to his righteousness.</p> <p>(24) And if Your people Israel are put to the worse before the enemy, because they have sinned against You; and shall return and confess Your Name, and pray and make requests before You in this house {temple};</p> <p>(25) Then hear from the heavens, and forgive the sin of Your people Israel, and bring them again to the land which You gave to them and to their forefathers.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(26) When the heaven is shut up, and there is no rain, because they have sinned against thee; <i>yet</i> if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;</p> <p>(27) Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.</p> <p>(28) If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness <i>there be</i>:</p> <p>(29) <i>Then</i> what prayer <i>or</i> what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:</p> <p>(30) Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)</p> <p>(31) That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.</p> <p>(32) Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;</p>	<p>(26) When the heaven is shut up, and there is no rain, because they have sinned against You; <i>yet</i> if they pray towards this place, and confess Your Name, and turn from their sin, when You afflict them;^d</p> <p>(27) Then hear from heaven, and forgive the sin of Your servants, and of Your people Israel, when You have taught them the good way, in which they should walk; and send rain upon Your land, which You have given to Your people for an inheritance.</p> <p>(28) If there is a drought in the land, if there is pestilence, if there is blasting {hot wind; judgment}, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatever sore or whatsoever sickness <i>there is</i>:</p> <p>(29) <i>Then</i> what prayer <i>or</i> what request shall be made of any man, or of all Your people Israel, when everyone shall know his own sore and his own grief, and shall spread forth his hands in this house {temple}:</p> <p>(30) Then hear from heaven Your home, and forgive, and give to every man according to all his deeds, whose heart You know; (because only You know the hearts of the children of men:)</p> <p>(31) That they may fear You, to walk in Your ways, so long as they live in the land which You gave to our forefathers.</p> <p>(32) Furthermore concerning the stranger, who is not of Your people Israel, but has come from a far country for Your great Name's sake, and Your mighty hand, and Your out stretched arm; if they come and pray in this house {temple};^e</p>
<p>6:26d – I Ki. 8:35f 6:32e – I Ki. 8:41f</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(33) Then hear thou from the heavens, <i>even</i> from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as <i>doth</i> thy people Israel, and may know that this house which I have built is called by thy name.</p> <p>(34) If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;</p> <p>(35) Then hear thou from the heavens their prayer and their supplication, and maintain their cause.</p> <p>(36) If they sin against thee, (for <i>there is</i> no man which sinneth not,) and thou be angry with them, and deliver them over before <i>their</i> enemies, and they carry them away captives unto a land far off or near;</p> <p>(37) Yet <i>if</i> they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;</p> <p>(38) If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and <i>toward</i> the city which thou hast chosen, and toward the house which I have built for thy name:</p>	<p>(33) Then hear from the heavens, <i>even</i> from Your home, and do according to all that the stranger calls to You for; that all people of the earth may know Your Name, and fear You, as Your people Israel <i>do</i>, and may know that this house temple} which I have built is called by Your Name.</p> <p>(34) If Your people go out to war against their enemies by the way that You shall send them, and they pray to You towards this city which You have chosen, and the house {temple} which I have built for Your Name;</p> <p>(35) Then hear from the heavens their prayer and their requests, and maintain their cause.</p> <p>(36) If they sin against You, (because <i>there is</i> no man who does not sin,) and You are angry with them, and deliver them over before <i>their</i> enemies, and they carry them away captives to a land far off or near;</p> <p>(37) Yet <i>if</i> they reconsider in the land where they are carried captive, and turn and pray to You in the land of their captivity, saying, We have sinned, we have done wrong, and have dealt wickedly;</p> <p>(38) If they return to You with all their heart and with all their soul in the land of their captivity, where they have carried them captives, and pray towards their land, which You gave to their forefathers, and <i>towards</i> the city which You have chosen, and towards the house {temple} which I have built for Your Name:</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(39) Then hear thou from the heavens, <i>even</i> from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.</p> <p>(40) Now, my God, let, I beseech thee, thine eyes be open, and <i>let</i> thine ears <i>be</i> attent unto the prayer <i>that is made</i> in this place.</p> <p>(41) Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.</p> <p>(42) O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.</p> <p>Chapter 7</p> <p>(1) Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.</p> <p>(2) And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.</p>	<p>(39) Then hear from the heavens, <i>even</i> from Your home, their prayer and their requests, and maintain their cause, and forgive Your people who have sinned against You.</p> <p>(40) Now, I ask You, my God, let Your eyes be open, and <i>let</i> Your ears <i>be</i> attentive to the prayer <i>that is made</i> in this place.</p> <p>(41) Now therefore arise, O LORD {Jehovah} God, into Your resting place, You, and the ark of Your strength: let Your priests, O LORD {Jehovah} God, be clothed with salvation, and let Your saints rejoice in goodness.</p> <p>(42) O LORD {Jehovah} God, do not turn away the face of Your anointed: remember the mercies of David Your servant.</p> <p>Chapter 7</p> <p>(1) Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD {Jehovah} filled the house {temple}.</p> <p>(2) And the priests could not enter into the house {temple} of the LORD {Jehovah}, because the glory of the LORD {Jehovah} had filled the LORD's {Jehovah's} house {temple}.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(3) And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, <i>saying</i>, For <i>he</i> is good; for his mercy <i>endureth</i> for ever.</p> <p>(4) Then the king and all the people offered sacrifices before the LORD.</p> <p>(5) And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.</p> <p>(6) And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy <i>endureth</i> for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.</p> <p>(7) Moreover Solomon hallowed the middle of the court that <i>was</i> before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.</p> <p>(8) Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.</p> <p>(9) And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.</p>	<p>(3) And when all the children of Israel saw how the fire came down, and the glory of the LORD {Jehovah} came upon the house {temple}, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the LORD {Jehovah}, <i>saying</i>, Because <i>He</i> is good; because His mercy <i>endures</i> forever.</p> <p>(4) Then the king and all the people offered sacrifices before the LORD {Jehovah}.</p> <p>(5) And king Solomon offered a sacrifice of twenty-two thousand oxen, and one hundred twenty thousand sheep: so the king and all the people dedicated the house {temple} of God.^a</p> <p>(6) And the priests waited on their offices: the Levites also with instruments of music of the LORD {Jehovah}, which David the king had made to praise the LORD {Jehovah}, because His mercy <i>endures</i> forever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.</p> <p>(7) Furthermore Solomon blessed the middle of the court which <i>was</i> before the house {temple} of the LORD {Jehovah}: because there he offered burnt offerings, and the fat of the peace offerings, because the brass altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.</p> <p>(8) Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entrance of Hamath to the river of Egypt.^b</p> <p>(9) And on the eighth day {of the Feast of Tabernacles} {7/23/3107 A.H./C-935 B.C.}^c they made a solemn assembly: because they kept the dedication of the altar seven days, and the feast seven days.</p>
<p>7:5a – I Ki. 8:63f 7:8b – I Ki. 8:65 7:9c - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(10) And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.</p> <p>(11) Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.</p> <p>(12) And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.</p> <p>(13) If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;</p> <p>(14) If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.</p> <p>(15) Now mine eyes shall be open, and mine ears attent unto the prayer <i>that is made</i> in this place.</p> <p>(16) For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.</p> <p>(17) And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;</p>	<p>(10) And on the twenty-third day of the seventh month {Tishri' [Sept./Oct.]} he sent the people away into their tents, glad and merry in heart for the goodness that the LORD {Jehovah} had shown to David, and to Solomon, and to His people Israel.</p> <p>(11) So Solomon finished the house {temple} of the LORD {Jehovah}, and the king's house {palace}: and all that came into Solomon's heart to make in the house {temple} of the LORD {Jehovah}, and in his own house {palace}, he effectively prospered.</p> <p>(12) And the LORD {Jehovah} appeared to Solomon by night, and said to him, <i>I have heard Your prayer, and have chosen this place to Myself for a house {temple} of sacrifice.^d</i></p> <p>(13) <i>If I shut up heaven that there is no rain, or if I command the locusts to devour the land, or if I send disease among My people;</i></p> <p>(14) <i>If My people, who are called by My Name, will humble themselves, and pray, and seek My face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sin, and will heal their land.</i></p> <p>(15) <i>Now My eyes will be open, and My ears attentive to the prayer <i>that is made</i> in this place.</i></p> <p>(16) <i>Because now I have chosen and sanctified this house {temple}, that My Name may be here forever: and My eyes and My heart shall always be there.</i></p> <p>(17) <i>And as for you, if you will walk before me, as David your father walked, and do according to all that I have commanded you, and will observe My laws and My judgments;</i></p>
7:12d – I Ki. 9:3f	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(18) Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man <i>to be</i> ruler in Israel.</p> <p>(19) But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;</p> <p>(20) Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it <i>to be</i> a proverb and a byword among all nations.</p> <p>(21) And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?</p> <p>(22) And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.</p> <p>Chapter 8</p> <p>(1) And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,</p> <p>(2) That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.</p> <p>(3) And Solomon went to Hamathzobah, and prevailed against it.</p>	<p>(18) Then I will establish the throne of your kingdom, as I have promised to David your father, saying, There shall not fail of you a man <i>to be</i> ruler in Israel.^e</p> <p>(19) But if you turn away, and forsake My laws and My commandments, which I have set before you, and shall go and serve other gods, and worship them;</p> <p>(20) Then I will pluck them up by the roots out of My land which I have given them; and this house {temple}, which I have sanctified for My Name, I will cast out of My sight, and will make it <i>to be</i> a proverb and a byword among all nations.</p> <p>(21) And this house {temple}, which is high, shall be an astonishment to everyone who passes by it; so that he shall say, Why has the LORD {Jehovah} done this to this land, and to this house {temple}?</p> <p>(22) And it shall be answered, Because they forsook the LORD {Jehovah} God of their forefathers, Who brought them forth out of the land of Egypt, and laid hold on other gods, and worshiped them, and served them: therefore He has brought all this evil upon them.</p> <p>Chapter 8</p> <p>(1) And it came to pass at the end of twenty years {3127 A.H./C- 915 B.C.},* in which Solomon had built the house {temple} of the LORD {Jehovah}, and his own house {palace},^a</p> <p>(2) That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to live there.</p> <p>(3) And Solomon went to Hamathzobah, and prevailed against it.</p>
<p>7:18e – I Ki. 9:6f 8:1a – I Ki. 9:10</p> <p>24th year of Solomon's reign, the 20 years of building the temple and the palace were completed [*3127 A.H./C- 915 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(4) And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.</p> <p>(5) Also he built Bethhoron the upper, and Bethhoron the nether, fenced cities, with walls, gates, and bars;</p> <p>(6) And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.</p> <p>(7) <i>As for</i> all the people <i>that were</i> left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which <i>were</i> not of Israel,</p> <p>(8) <i>But</i> of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.</p> <p>(9) But of the children of Israel did Solomon make no servants for his work; but they <i>were</i> men of war, and chief of his captains, and captains of his chariots and horsemen.</p> <p>(10) And these <i>were</i> the chief of king Solomon's officers, <i>even</i> two hundred and fifty, that bare rule over the people.</p> <p>(11) And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because <i>the places are</i> holy, whereunto the ark of the LORD hath come.</p> <p>(12) Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,</p>	<p>(4) And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.</p> <p>(5) Also he built Bethhoron the upper, and Bethhoron the lower, fenced cities, with walls, gates, and bars;</p> <p>(6) And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his kingdom.</p> <p>(7) <i>As for</i> all the people <i>who were</i> left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, who <i>were</i> not of Israel,</p> <p>(8) <i>But</i> of their children, who were left after them in the land, whom the children of Israel did not destroy, them Solomon made pay taxes until this day.</p> <p>(9) But of the children of Israel Solomon did not make servants for his work; but they <i>were</i> men of war, and chief of his captains, and captains of his chariots and horsemen.^b</p> <p>(10) And these <i>were</i> the chief of king Solomon's officers, <i>even</i> two hundred fifty, who ruled over the people.</p> <p>(11) And Solomon brought up the daughter of Pharaoh out of the city of David to the house that he had built for her: because he said, My wife shall not live in the house of David king of Israel, because <i>the places are</i> holy, where the ark of the LORD {Jehovah} has come.^c</p> <p>(12) Then Solomon offered burnt offerings to the LORD {Jehovah} on the altar of the LORD {Jehovah}, which he had built before the porch,</p>
<p>8:9b – I Ki. 9:22 8:11c – I Ki. 9:24</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(13) Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, <i>even</i> in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.</p> <p>(14) And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.</p> <p>(15) And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.</p> <p>(16) Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. <i>So</i> the house of the LORD was perfected.</p> <p>(17) Then went Solomon to Eziongeber, and to Eloth, at the sea side in the land of Edom.</p> <p>(18) And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought <i>them</i> to king Solomon.</p>	<p>(13) Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths {Saturdays}, and on the new moons, and on the solemn feasts, three times in the year, <i>even</i> in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles.^d</p> <p>(14) And he appointed, according to the order of David his father, the courses of the priests to their service,^e and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the gatekeepers also by their courses at every gate: because David the man of God had so commanded.</p> <p>(15) And they did not depart from the commandment of the king to the priests and Levites concerning any matter, or concerning the treasures.</p> <p>(16) Now all the work of Solomon was prepared to the day of the foundation of the house {temple} of the LORD {Jehovah}, and until it was finished. <i>So</i> the house {temple} of the LORD {Jehovah} was completed.</p> <p>(17) Then Solomon went to Eziongeber, and to Eloth, at the sea side in the land of Edom.</p> <p>(18) And Hiram sent him by the hands of his servants ships, and servants who had knowledge of the sea; and they went with the servants of Solomon to Ophir {India}, and took from there four hundred fifty talents of gold {about 34,020 lbs.; 15,431 kg.},^f and brought <i>them</i> to king Solomon.</p>
<p>8:13d - Feast of Unleavened Bread - the seven days following the Passover {Nisan [Mar./Apr.]}; Feast of Weeks {Pentecost} - fifty days {Sivan [May/June]} after the sabbath {Saturday} following the Passover; Feast of Tabernacles - the fifteenth day of the seventh month {Tishri [Sept./Oct.]} -- see Lev. 23 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>8:14e - I Chr. 23:6</p> <p>8:18f - a talent of gold - about 75.6 lbs; 34.3 kilograms - see Appendix J: Bible Weights and Measures</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>Chapter 9</p> <p>(1) And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.</p> <p>(2) And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.</p> <p>(3) And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,</p> <p>(4) And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.</p> <p>(5) And she said to the king, <i>It was</i> a true report which I heard in mine own land of thine acts, and of thy wisdom:</p> <p>(6) Howbeit I believed not their words, until I came, and mine eyes had seen <i>it</i>: and, behold, the one half of the greatness of thy wisdom was not told me: <i>for</i> thou exceedest the fame that I heard.</p> <p>(7) Happy <i>are</i> thy men, and happy <i>are</i> these thy servants, which stand continually before thee, and hear thy wisdom.</p> <p>(8) Blessed be the LORD thy God, which delighted in thee to set thee on his throne, <i>to be</i> king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.</p>	<p>Chapter 9</p> <p>(1) And when the queen of Sheba heard of the fame of Solomon, she came to test Solomon with hard questions at Jerusalem, with a very great company, and camels that carried spices, and gold in abundance, and precious stones: and when she had come to Solomon, she communed with him of all that was in her heart.^a</p> <p>(2) And Solomon answered all her questions: and there was nothing hidden from Solomon which he did not tell her.</p> <p>(3) And when the queen of Sheba had seen the wisdom of Solomon, and the house {palace} that he had built,</p> <p>(4) And the meat of his table, and the seating of his servants, and the attendance of his ministers, and their clothing; his cup-bearers also, and their clothing; and his steps by which he went up into the house {temple} of the LORD {Jehovah}; there was no more spirit in her.</p> <p>(5) And she said to the king, <i>It was</i> a true report which I heard in my own land of your acts, and of your wisdom:</p> <p>(6) However I did not believe their words, until I came, and my own eyes have seen <i>it</i>: and, indeed, the half of the greatness of your wisdom was not told me: <i>because</i> you exceed the fame that I heard.</p> <p>(7) Happy <i>are</i> your men, and happy <i>are</i> these your servants, who stand continually before you, and hear your wisdom.</p> <p>(8) Blessed is the LORD {Jehovah} your God, Who delights in you to set you on His throne, <i>to be</i> king for the LORD {Jehovah} your God: because your God loved Israel, to establish them forever, therefore He made you king over them, to do judgment and justice.</p>
9:1a – I Ki. 10:1f; Mat. 12:42; Lk. 11:31	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(9) And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.</p> <p>(10) And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones.</p> <p>(11) And the king made <i>of</i> the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.</p> <p>(12) And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside <i>that</i> which she had brought unto the king. So she turned, and went away to her own land, she and her servants.</p> <p>(13) Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;</p> <p>(14) Beside <i>that which</i> chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.</p> <p>(15) And king Solomon made two hundred targets <i>of</i> beaten gold: six hundred <i>shekels</i> of beaten gold went to one target.</p> <p>(16) And three hundred shields <i>made he of</i> beaten gold: three hundred <i>shekels</i> of gold went to one shield. And the king put them in the house of the forest of Lebanon.</p>	<p>(9) And she gave the king one hundred twenty talents of gold {about 9,072 lbs.; 4,115 kg.},^b and a great abundance of spices, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.</p> <p>(10) And also the servants of Hiram, and the servants of Solomon, who brought gold from Ophir {India}, brought algum trees and precious stones.</p> <p>(11) And the king made <i>of</i> the algum trees terraces to the house {temple} of the LORD {Jehovah}, and to the king's palace, and harps and lyres for singers: and there was not seen such before in the land of Judah.</p> <p>(12) And king Solomon gave to the queen of Sheba all her desire, whatever she asked, besides <i>that</i> which she had brought to the king. So she turned, and went away to her own land, she and her servants.</p> <p>(13) Now the weight of gold that came to Solomon in one year was six hundred sixty-six talents of gold {about 50,350 lbs.; 22,838 kg.};^c</p> <p>(14) Besides <i>that which</i> traders and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.</p> <p>(15) And king Solomon made two hundred shields <i>of</i> beaten gold: six hundred <i>shekels</i> of beaten gold {about 15 lbs; 6.8 kg.}^d went to one shield.</p> <p>(16) And <i>he made</i> three hundred shields <i>of</i> beaten gold:^e three hundred <i>shekels</i> of gold {about 7.5 lbs.; 3.4 kg.} went to one shield. And the king put them in the house of the forest of Lebanon.</p>
<p>9:9b – talent- about 75.6 lbs; 34.3 kilograms – see Appendix J: Bible Weights and Measures</p> <p>9:13c – 666 – I Ki. 10:14; Ezra 2:13; Rev. 13:18 – see: “Use of Numbers in Scripture” at www.TheWordNotes.com</p> <p>9:15d - shekel - about 0.4 ounces; 11.4 grams - see Appendix J: Bible Weights and Measures</p> <p>9:16e – shields of gold – I Ki. 10:16f</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(17) Moreover the king made a great throne of ivory, and overlaid it with pure gold.</p> <p>(18) And <i>there were</i> six steps to the throne, with a footstool of gold, <i>which were</i> fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:</p> <p>(19) And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.</p> <p>(20) And all the drinking vessels of king Solomon <i>were of</i> gold, and all the vessels of the house of the forest of Lebanon <i>were of</i> pure gold: none <i>were of</i> silver; it was <i>not</i> any thing accounted of in the days of Solomon.</p> <p>(21) For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.</p> <p>(22) And king Solomon passed all the kings of the earth in riches and wisdom.</p> <p>(23) And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.</p> <p>(24) And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.</p> <p>(25) And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.</p> <p>(26) And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.</p>	<p>(17) Furthermore the king made a great throne of ivory,^f and overlaid it with pure gold.</p> <p>(18) And <i>there were</i> six steps to the throne, with a footstool of gold, <i>which were</i> fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:</p> <p>(19) And twelve lions stood there on the one side and on the other upon the six steps. There was nothing like it made in any kingdom.</p> <p>(20) And all the drinking vessels of king Solomon <i>were of</i> gold, and all the vessels of the house of the forest of Lebanon <i>were of</i> pure gold: none <i>were of</i> silver; it {silver} was <i>not</i> accounted of any value in the days of Solomon.</p> <p>(21) Because the king's ships went to Tarshish with the servants of Hiram: once every three years the ships came from Tarshish bringing gold, and silver, ivory, and apes, and peacocks.</p> <p>(22) And king Solomon passed all the kings of the earth in riches and wisdom.</p> <p>(23) And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.</p> <p>(24) And every man brought his present, vessels of silver, and vessels of gold, and clothing, harness, and spices, horses, and mules, a rate year by year.</p> <p>(25) And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he placed in the chariot cities, and with the king at Jerusalem.</p> <p>(26) And he reigned over all the kings from the river {Euphrates} even to the land of the Philistines, and to the border of Egypt.</p>
9:17f – ivory throne – I Ki. 10:18	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(27) And the king made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that <i>are</i> in the low plains in abundance.</p> <p>(28) And they brought unto Solomon horses out of Egypt, and out of all lands.</p> <p>(29) Now the rest of the acts of Solomon, first and last, <i>are</i> they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?</p> <p>(30) And Solomon reigned in Jerusalem over all Israel forty years.</p> <p>(31) And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.</p> <p>Chapter 10</p> <p>(1) And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.</p> <p>(2) And it came to pass, when Jeroboam the son of Nebat, who <i>was</i> in Egypt, whither he had fled from the presence of Solomon the king, heard <i>it</i>, that Jeroboam returned out of Egypt.</p> <p>(3) And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,</p>	<p>(27) And the king made silver in Jerusalem as stones, and cedar trees he made as the sycamore trees that <i>are</i> in the low plains in abundance.</p> <p>(28) And they brought to Solomon horses out of Egypt, and out of all lands.</p> <p>(29) Now the rest of the acts of Solomon, first and last, <i>are</i> they not written in the book of Nathan the prophet,^s and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the prophet against Jeroboam the son of Nebat?</p> <p>(30) And Solomon reigned in Jerusalem over all Israel forty years.</p> <p>(31) And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his place {3143 A.H./C- 899 B.C.}.^{h*}</p> <p>Chapter 10</p> <p>(1) And Rehoboam went to Shechem: because all Israel came to Shechem to make him king.</p> <p>(2) And it came to pass, when Jeroboam the son of Nebat, who <i>was</i> in Egypt, where he had fled from the presence of Solomon the king, heard <i>it</i>, that Jeroboam returned out of Egypt.^a</p> <p>(3) And they sent and called him. So Jeroboam and all Israel came and spoke to Rehoboam, saying,</p>
<p>9:29g – the book of Nathan the prophet – a book unknown to us today. See Josh. 10:13; II Sam, 1:18; I Chr. 29:29</p> <p>9:31h – Solomon's death after 40 years – I Ki. 11:43</p> <p>Kingdom of Israel split into two parts:</p> <p style="padding-left: 40px;">Northern Kingdom consists of 10 tribes and is called Israel</p> <p style="padding-left: 40px;">Jeroboam begins reign over the northern kingdom of Israel</p> <p style="padding-left: 40px;">Southern Kingdom consists of the tribes of Judah and Benjamin and is called Judah. Rehoboam, Solomon's son, begins reign over southern kingdom of Judah</p> <p>10:2a – I Ki. 11:28-40; I Ki. 12:1</p> <p>40th year of Solomon, Solomon's death, Rehoboam begins reign over Judah, Jeroboam begins reign over Israel</p> <p>[*3143 A.H./C- 899 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(4) Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.</p> <p>(5) And he said unto them, Come again unto me after three days. And the people departed.</p> <p>(6) And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye <i>me</i> to return answer to this people?</p> <p>(7) And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.</p> <p>(8) But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.</p> <p>(9) And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?</p> <p>(10) And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou <i>it</i> somewhat lighter for us; thus shalt thou say unto them, My little <i>finger</i> shall be thicker than my father's loins.</p> <p>(11) For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I <i>will chastise you</i> with scorpions.</p> <p>(12) So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.</p>	<p>(4) Your father made our yoke grievous: now therefore ease somewhat the grievous servitude of your father, and his heavy yoke that he put upon us, and we will serve you.^b</p> <p>(5) And he said to them, Come again to me after three days. And the people departed.</p> <p>(6) And king Rehoboam took counsel with the old men who had stood before Solomon his father while he yet lived, saying, What counsel do you give to <i>me</i> to return answer to this people?</p> <p>(7) And they spoke to him, saying, If you are kind to this people, and please them, and speak good words to them, they will be your servants forever.</p> <p>(8) But he forsook the counsel which the old men gave him, and took counsel with the young men who were brought up with him, who stood before him.</p> <p>(9) And he said to them, What advice do you give that we may return answer to this people, who have spoken to me, saying, Ease somewhat the yoke that your father put upon us?</p> <p>(10) And the young men who were brought up with him spoke to him, saying, This is what you should answer the people who spoke to you, saying, Your father made our yoke heavy, but you make <i>it</i> somewhat lighter for us; this is what you should say to them, My little <i>finger</i> will be thicker than my father's thighs.</p> <p>(11) Because my father put a heavy yoke upon you, I will put more on your yoke: my father chastised you with whips, but I <i>will chastise you</i> with scorpions.</p> <p>(12) So Jeroboam and all the people came to Rehoboam on the third day, as the king commanded, saying, Come again to me on the third day.</p>
10:4b – I Ki. 12:4f	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(13) And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,</p> <p>(14) And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I <i>will chastise you</i> with scorpions.</p> <p>(15) So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.</p> <p>(16) And when all Israel <i>saw</i> that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and <i>we have</i> none inheritance in the son of Jesse: every man to your tents, O Israel: <i>and</i> now, David, see to thine own house. So all Israel went to their tents.</p> <p>(17) But <i>as for</i> the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.</p> <p>(18) Then king Rehoboam sent Hadoram that <i>was</i> over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to <i>his</i> chariot, to flee to Jerusalem.</p> <p>(19) And Israel rebelled against the house of David unto this day.</p>	<p>(13) And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,</p> <p>(14) And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add to it: my father chastised you with whips, but I <i>will chastise you</i> with scorpions.</p> <p>(15) So the king did not listen to the people: because the cause was of God, that the LORD {Jehovah} might perform His word, which He spoke by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.^c</p> <p>(16) And when all Israel <i>saw</i> that the king would not listen to them, the people answered the king, saying, What portion do we have in David? and <i>we have</i> no inheritance in the son of Jesse: every man to your tents, O Israel: <i>and</i> now, David, see to your own house. So all Israel went to their tents.</p> <p>(17) But <i>as for</i> the children of Israel who lived in the cities of Judah, Rehoboam reigned over them.</p> <p>(18) Then king Rehoboam sent Hadoram who <i>was</i> over the taxes; and the children of Israel stoned him with stones, that he died. But king Rehoboam quickly ran to <i>his</i> chariot, to flee to Jerusalem.^d</p> <p>(19) And Israel rebelled against the house of David to this day.</p>
<p>10:15c – I Ki. 11:31 10:18d – I Ki. 12:18</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>Chapter 11</p> <p>(1) And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen <i>men</i>, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.</p> <p>(2) But the word of the LORD came to Shemaiah the man of God, saying,</p> <p>(3) Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,</p> <p>(4) Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.</p> <p>(5) And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.</p> <p>(6) He built even Bethlehem, and Etam, and Tekoa,</p> <p>(7) And Bethzur, and Shoco, and Adullam,</p> <p>(8) And Gath, and Mareshah, and Ziph,</p> <p>(9) And Adoraim, and Lachish, and Azekah,</p> <p>(10) And Zorah, and Aijalon, and Hebron, which <i>are</i> in Judah and in Benjamin fenced cities.</p> <p>(11) And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.</p> <p>(12) And in every several city <i>he put</i> shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.</p> <p>(13) And the priests and the Levites that <i>were</i> in all Israel resorted to him out of all their coasts.</p>	<p>Chapter 11</p> <p>(1) And when Rehoboam had come to Jerusalem, he gathered of the house of Judah and Benjamin one hundred eighty thousand chosen <i>men</i>, who were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.</p> <p>(2) But the word of the LORD {Jehovah} came to Shemaiah the man of God, saying,</p> <p>(3) <i>Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,</i></p> <p>(4) <i>This is what the LORD {Jehovah} says, You shall not go up, nor fight against your brothers: return every man to his house: because this thing is done of Me.^a And they obeyed the words of the LORD {Jehovah}, and returned from going against Jeroboam.</i></p> <p>(5) And Rehoboam lived in Jerusalem, and built cities for defense in Judah.</p> <p>(6) He even built Bethlehem, and Etam, and Tekoa,</p> <p>(7) And Bethzur, and Shoco, and Adullam,</p> <p>(8) And Gath, and Mareshah, and Ziph,</p> <p>(9) And Adoraim, and Lachish, and Azekah,</p> <p>(10) And Zorah, and Aijalon, and Hebron, which <i>are</i> in Judah and in Benjamin fenced cities.</p> <p>(11) And he fortified the strongholds, and put captains in them, and store of food, and of oil and wine.</p> <p>(12) And in every several city <i>he put</i> shields and spears, and made them exceedingly strong, having Judah and Benjamin on his side.</p> <p>(13) And the priests and the Levites who <i>were</i> in all Israel came to him out of all their coasts.</p>
11:4a – I Ki. 12:23	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(14) For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:</p> <p>(15) And he ordained him priests for the high places, and for the devils, and for the calves which he had made.</p> <p>(16) And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.</p> <p>(17) So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.</p> <p>(18) And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, <i>and</i> Abihail the daughter of Eliab the son of Jesse;</p> <p>(19) Which bare him children; Jeush, and Shamariah, and Zaham.</p> <p>(20) And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.</p> <p>(21) And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)</p> <p>(22) And Rehoboam made Abijah the son of Maachah the chief, <i>to be</i> ruler among his brethren: for <i>he thought</i> to make him king.</p> <p>(23) And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.</p>	<p>(14) Because the Levites left their suburbs and their possession, and came to Judah and Jerusalem: because Jeroboam and his sons had cast them off from executing the priest's office to the LORD {Jehovah}:</p> <p>(15) And he ordained for himself priests for the high places, and for the demons, and for the calves which he had made.</p> <p>(16) And after them out of all the tribes of Israel who set their hearts to seek the LORD {Jehovah} God of Israel came to Jerusalem, to sacrifice to the LORD {Jehovah} God of their forefathers.</p> <p>(17) So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.</p> <p>(18) And Rehoboam took for himself Mahalath the daughter of Jerimoth the son of David to be his wife, <i>and</i> Abihail the daughter of Eliab the son of Jesse;</p> <p>(19) Who bore him children; Jeush, and Shamariah, and Zaham.</p> <p>(20) And after her he took Maachah the daughter of Absalom; who bore him Abijah, and Attai, and Ziza, and Shelomith.</p> <p>(21) And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (because he took eighteen wives, and sixty concubines; and fathered twenty-eight sons, and sixty daughters.)</p> <p>(22) And Rehoboam made Abijah the son of Maachah the chief, <i>to be</i> ruler among his brothers: because <i>he thought</i> to make him king.</p> <p>(23) And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, to every fenced city: and he gave them food in abundance. And he desired many wives.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>Chapter 12</p> <p>(1) And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.</p> <p>(2) And it came to pass, <i>that</i> in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,</p> <p>(3) With twelve hundred chariots, and threescore thousand horsemen: and the people <i>were</i> without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.</p> <p>(4) And he took the fenced cities which <i>pertained</i> to Judah, and came to Jerusalem.</p> <p>(5) Then came Shemaiah the prophet to Rehoboam, and <i>to</i> the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.</p> <p>(6) Whereupon the princes of Israel and the king humbled ^{themselves}; and they said, The LORD is righteous.</p> <p>(7) And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; <i>therefore</i> I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.</p> <p>(8) Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.</p>	<p>Chapter 12</p> <p>(1) And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD {Jehovah}, and all Israel with him.</p> <p>(2) And it came to pass, <i>that</i> in the fifth year of king Rehoboam {3148 A.H./C- 894 B.C.}* Shishak king of Egypt came up against Jerusalem, because they had sinned against the LORD {Jehovah};^a</p> <p>(3) With twelve hundred chariots, and sixty thousand horsemen: and the people <i>were</i> without number who came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.</p> <p>(4) And he took the fenced cities which <i>belonged</i> to Judah, and came to Jerusalem.</p> <p>(5) Then Shemaiah the prophet came to Rehoboam, and <i>to</i> the princes of Judah, who were gathered together to Jerusalem because of Shishak, and said to them, This is what the LORD {Jehovah} says, <i>You have forsaken Me, and therefore I have also left you in the hand of Shishak.</i></p> <p>(6) Upon which the princes of Israel and the king humbled themselves; and they said, The LORD {Jehovah} is righteous.</p> <p>(7) And when the LORD {Jehovah} saw that they humbled themselves, the word of the LORD {Jehovah} came to Shemaiah, saying, <i>They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and My wrath {anger; judgment} shall not be poured out upon Jerusalem by the hand of Shishak.</i></p> <p>(8) <i>Nevertheless they shall be his servants; that they may know My service, and the service of the kingdoms of the countries.</i></p>
<p>12:2a – I Ki. 14:25</p> <p>5th year of Rehoboam's reign over southern kingdom of Judah [*3148 A.H./C- 894 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(9) So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.</p> <p>(10) Instead of which king Rehoboam made shields of brass, and committed <i>them</i> to the hands of the chief of the guard, that kept the entrance of the king's house.</p> <p>(11) And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.</p> <p>(12) And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy <i>him</i> altogether: and also in Judah things went well.</p> <p>(13) So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam <i>was</i> one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name <i>was</i> Naamah an Ammonitess.</p> <p>(14) And he did evil, because he prepared not his heart to seek the LORD.</p> <p>(15) Now the acts of Rehoboam, first and last, <i>are</i> they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And <i>there were</i> wars between Rehoboam and Jeroboam continually.</p>	<p>(9) So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house {temple} of the LORD {Jehovah}, and the treasures of the king's house {palace}; he took all: he also carried away the shields of gold which Solomon had made.^b</p> <p>(10) In their place king Rehoboam made shields of brass, and committed <i>them</i> to the hands of the chief of the guard, who kept the entrance of the king's house.</p> <p>(11) And when the king entered into the house {temple} of the LORD {Jehovah}, the guard came and fetched them, and brought them again into the guard chamber.</p> <p>(12) And when he humbled himself, the wrath {anger; judgment} of the LORD {Jehovah} turned from him, that He would not destroy <i>him</i> altogether: and also in Judah things went well.</p> <p>(13) So king Rehoboam strengthened himself in Jerusalem, and reigned: because Rehoboam <i>was</i> forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD {Jehovah} had chosen out of all the tribes of Israel, to put His Name there. And his mother's name <i>was</i> Naamah an Ammonitess.</p> <p>(14) And he did evil, because he did not prepare his heart to seek the LORD {Jehovah}.</p> <p>(15) Now the acts of Rehoboam, first and last, <i>are</i> they not written in the book of Shemaiah the prophet,^c and of Iddo the prophet concerning genealogies? And <i>there were</i> wars between Rehoboam and Jeroboam continually.</p>
<p>12:9b – I Ki. 14:26 12:15c – the book of Shemaiah the prophet – a book unknown to us today. See Josh. 10:13; II Sam. 1:18; I Chr. 29:29; II Chr. 9:29</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(16) And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.</p> <p>Chapter 13 (1) Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah. (2) He reigned three years in Jerusalem. His mother's name also <i>was</i> Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam. (3) And Abijah set the battle in array with an army of valiant men of war, <i>even</i> four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, <i>being</i> mighty men of valour. (4) And Abijah stood up upon mount Zemaraim, which <i>is</i> in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; (5) Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, <i>even</i> to him and to his sons by a covenant of salt? (6) Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.</p>	<p>(16) And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his place {3160 A.H./C- 882 B.C.}.^{d*}</p> <p>Chapter 13 (1) Now in the eighteenth year of king Jeroboam {3160 A.H./C- 882 B.C.}^{a**} Abijah began to reign over Judah. (2) He reigned three years in Jerusalem. His mother's name also <i>was</i> Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam. (3) And Abijah set the battle in array with an army of valiant men of war, <i>even</i> four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, <i>who were</i> mighty men of valor. (4) And Abijah stood up upon mount Zemaraim, which <i>is</i> in mount Ephraim, and said, Hear me, Jeroboam, and all Israel; (5) Do you not know that the LORD {Jehovah} God of Israel gave the kingdom over Israel to David forever, <i>even</i> to him and to his sons by a covenant of salt? (6) Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, has risen up, and has rebelled against his lord.</p>
<p>12:16c I Ki. 14:31 13:1a - I Ki. 14:21,31; I Ki. 15:1,2</p> <p>Rehoboam's reign ends in his 18th year, Abijah's reign begins [*3160 A.H./C- 882 B.C.] 18th year of Jeroboam, king of northern kingdom of Israel, 1st year of Abijah king of Judah [**3160 A.H./C- 882 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(7) And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.</p> <p>(8) And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye <i>be</i> a great multitude, and <i>there are</i> with you golden calves, which Jeroboam made you for gods.</p> <p>(9) Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of <i>other</i> lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, <i>the same</i> may be a priest of <i>them that are</i> no gods.</p> <p>(10) But as for us, the LORD <i>is</i> our God, and we have not forsaken him; and the priests, which minister unto the LORD, <i>are</i> the sons of Aaron, and the Levites <i>wait</i> upon <i>their</i> business:</p> <p>(11) And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also <i>set they in order</i> upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.</p> <p>(12) And, behold, God himself <i>is</i> with us for <i>our</i> captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.</p> <p>(13) But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment <i>was</i> behind them.</p>	<p>(7) And there are gathered to him vain men, the children of Belial {wickedness}^b, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.</p> <p>(8) And now do you think to withstand the kingdom of the LORD {Jehovah} in the hand of the sons of David; and you are a great multitude, and <i>there are</i> with you golden calves, which Jeroboam made you for gods.</p> <p>(9) Have you not cast out the priests of the LORD {Jehovah}, the sons of Aaron, and the Levites,^c and have made for yourselves priests after the manner of the <i>other</i> nations? so that whoever comes to consecrate himself with a young bull and seven rams, <i>the same</i> may be a priest of <i>those who are</i> no gods.</p> <p>(10) But as for us, the LORD {Jehovah} is our God, and we have not forsaken Him; and the priests, who minister to the LORD {Jehovah}, <i>are</i> the sons of Aaron, and the Levites <i>wait</i> upon <i>their</i> business:</p> <p>(11) And they burn to the LORD {Jehovah} every morning and every evening burnt sacrifices and sweet incense: the holy bread <i>they</i> also <i>set in order</i> upon the pure table; and the candlestick of gold with its lamps, to burn every evening: because we keep the charge of the LORD {Jehovah} our God; but you have forsaken Him.</p> <p>(12) And, indeed, God Himself <i>is</i> with us for <i>our</i> captain, and His priests with sounding trumpets to cry alarm against you. O children of Israel, do not fight against the LORD {Jehovah} God of your forefathers; because you shall not prosper.</p> <p>(13) But Jeroboam set an ambush to come about behind them: so they were before Judah, and the ambush <i>was</i> behind them.</p>
13:7b - Belial - worthlessness; wickedness 13:9c - II Chr. 11:14	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(14) And when Judah looked back, behold, the battle <i>was</i> before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.</p> <p>(15) Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.</p> <p>(16) And the children of Israel fled before Judah: and God delivered them into their hand.</p> <p>(17) And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.</p> <p>(18) Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.</p> <p>(19) And Abijah pursued after Jeroboam, and took cities from him, Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.</p> <p>(20) Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.</p> <p>(21) But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.</p> <p>(22) And the rest of the acts of Abijah, and his ways, and his sayings, <i>are</i> written in the story of the prophet Iddo.</p>	<p>(14) And when Judah looked back, indeed, the battle <i>was</i> before and behind: and they cried to the LORD {Jehovah}, and the priests sounded with the trumpets.</p> <p>(15) Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God struck Jeroboam and all Israel before Abijah and Judah.</p> <p>(16) And the children of Israel fled before Judah: and God delivered them into their hand.</p> <p>(17) And Abijah and his people killed them with a great slaughter: so there fell down dead of Israel five hundred thousand chosen men.</p> <p>(18) So the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD {Jehovah} God of their fathers.</p> <p>(19) And Abijah pursued after Jeroboam, and took cities from him, Bethel with its towns, and Jeshanah with its towns, and Ephraim with its towns.</p> <p>(20) Neither did Jeroboam recover strength again in the days of Abijah: and the LORD {Jehovah} struck him, and he died.</p> <p>(21) But Abijah grew mighty, and married fourteen wives, and fathered twenty-two sons, and sixteen daughters.</p> <p>(22) And the rest of the acts of Abijah, and his deeds, and his sayings, <i>are</i> written in the story of the prophet Iddo.^d</p>
13:22d – the story of the prophet Iddo – a book unknown to us today. See II Chr. 12:15	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>Chapter 14</p> <p>(1) So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.</p> <p>(2) And Asa did <i>that which was</i> good and right in the eyes of the LORD his God:</p> <p>(3) For he took away the altars of the strange <i>gods</i>, and the high places, and brake down the images, and cut down the groves:</p> <p>(4) And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.</p> <p>(5) Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.</p> <p>(6) And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.</p> <p>(7) Therefore he said unto Judah, Let us build these cities, and make about <i>them</i> walls, and towers, gates, and bars, <i>while</i> the land <i>is</i> yet before us; because we have sought the LORD our God, we have sought <i>him</i>, and he hath given us rest on every side. So they built and prospered.</p> <p>(8) And Asa had an army <i>of men</i> that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these <i>were</i> mighty men of valour.</p> <p>(9) And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.</p> <p>(10) Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.</p>	<p>Chapter 14</p> <p>(1) So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his place {3162 A.H./C- 880 B.C.}.^{a*} In his days the land was quiet ten years.</p> <p>(2) And Asa did <i>that which was</i> good and right in the eyes of the LORD {Jehovah} his God:</p> <p>(3) Because he took away the altars of the strange <i>gods</i>, and the high places, and broke down the images, and cut down the groves:</p> <p>(4) And commanded Judah to seek the LORD {Jehovah} God of their forefathers, and to do the law and the commandment.</p> <p>(5) Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.</p> <p>(6) And he built fenced cities in Judah: because the land had rest, and he had no war in those years; because the LORD {Jehovah} had given him rest.</p> <p>(7) Therefore he said to Judah, Let us build these cities, and make walls around <i>them</i>, and towers, gates, and bars, <i>while</i> the land <i>is</i> yet before us; because we have sought the LORD {Jehovah} our God, we have sought <i>Him</i>, and He has given us rest on every side. So they built and prospered.</p> <p>(8) And Asa had an army <i>of men</i> who carried shields and spears, out of Judah three hundred thousand; and out of Benjamin, who carried shields and drew bows, two hundred eighty thousand: all these <i>were</i> mighty men of valor.</p> <p>(9) And there came out against them Zerah the Ethiopian with an army of one million, and three hundred chariots; and came to Mareshah.</p> <p>(10) Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.</p>
<p>14:1a – I Ki. 15:1-2, 8-10</p> <p>Abijah's reign over Judah ends in 3rd year; Asa, his son, begins reign over Judah [*3162 A.H./C- 880 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(11) And Asa cried unto the LORD his God, and said, LORD, <i>it is</i> nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou <i>art</i> our God; let not man prevail against thee.</p> <p>(12) So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.</p> <p>(13) And Asa and the people that <i>were</i> with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil. (14) And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.</p> <p>(15) They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.</p> <p>Chapter 15</p> <p>(1) And the Spirit of God came upon Azariah the son of Oded:</p> <p>(2) And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD <i>is</i> with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.</p> <p>(3) Now for a long season Israel <i>hath been</i> without the true God, and without a teaching priest, and without law.</p>	<p>(11) And Asa cried to the LORD {Jehovah} his God, and said, LORD {Jehovah}, <i>it is</i> nothing with You to help, whether with many, or with those who have no power: help us, O LORD {Jehovah} our God; because we rest on You, and in Your Name we go against this multitude. O LORD {Jehovah}, You <i>are</i> our God; let not man prevail against You.</p> <p>(12) So the LORD {Jehovah} struck the Ethiopians before Asa, and before Judah; and the Ethiopians fled.</p> <p>(13) And Asa and the people who <i>were</i> with him pursued them to Gerar: and the Ethiopians were overthrown, that they could not recover themselves; because they were destroyed before the LORD {Jehovah}, and before His army; and they carried away very much spoil.</p> <p>(14) And they struck all the cities all around Gerar; because the fear of the LORD {Jehovah} came upon them: and they spoiled all the cities; because there was exceedingly much spoil in them.</p> <p>(15) They struck also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.</p> <p>Chapter 15</p> <p>(1) And the Spirit of God came upon Azariah the son of Oded:</p> <p>(2) And he went out to meet Asa, and said to him, Hear me, Asa, and all Judah and Benjamin; The LORD {Jehovah} <i>is</i> with you, while you are with Him; and if you seek Him, He will be found by you; but if you forsake Him, He will forsake you.</p> <p>(3) Now for a long season Israel <i>has been</i> without the true God, and without a teaching priest, and without law.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(4) But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.</p> <p>(5) And in those times <i>there was</i> no peace to him that went out, nor to him that came in, but great vexations <i>were</i> upon all the inhabitants of the countries.</p> <p>(6) And nation was destroyed of nation, and city of city: for God did vex them with all adversity.</p> <p>(7) Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.</p> <p>(8) And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that <i>was</i> before the porch of the LORD.</p> <p>(9) And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God <i>was</i> with him.</p> <p>(10) So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.</p> <p>(11) And they offered unto the LORD the same time, of the spoil <i>which</i> they had brought, seven hundred oxen and seven thousand sheep.</p> <p>(12) And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;</p>	<p>(4) But when they in their trouble turned to the LORD {Jehovah} God of Israel, and sought Him, He was found by them.</p> <p>(5) And in those times <i>there was</i> no peace to him who went out, nor to him who came in, but great troubles <i>were</i> upon all those who live in the countries.</p> <p>(6) And nation was destroyed by nation, and city of city: because God troubled them with all adversity.</p> <p>(7) Be strong therefore, and do not let your hands be weak: because your work shall be rewarded.</p> <p>(8) And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD {Jehovah}, that <i>was</i> before the porch of the LORD {Jehovah}.</p> <p>(9) And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: because they fell to him out of Israel in abundance, when they saw that the LORD {Jehovah} his God <i>was</i> with him.</p> <p>(10) So they gathered themselves together at Jerusalem in the third month {Sivan [May/June]},^a in the fifteenth year of the reign of Asa {3177 A.H./C- 865 B.C.}.*</p> <p>(11) And they offered to the LORD {Jehovah} the same time, of the spoil <i>which</i> they had brought, seven hundred oxen and seven thousand sheep.</p> <p>(12) And they entered into a covenant to seek the LORD {Jehovah} God of their forefathers with all their heart and with all their soul;</p>
<p>15:10a - third month - Sivan [May/June] - the month for the feast of weeks - Pentecost – see Lev. 23 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>15th year of Asa king of Judah [*3177 A.H./C- 865 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(13) That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.</p> <p>(14) And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.</p> <p>(15) And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.</p> <p>(16) And also <i>concerning</i> Maachah the mother of Asa the king, he removed her from <i>being</i> queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped <i>it</i>, and burnt <i>it</i> at the brook Kidron.</p> <p>(17) But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.</p> <p>(18) And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.</p> <p>(19) And there was no <i>more</i> war unto the five and thirtieth year of the reign of Asa.</p> <p>Chapter 16</p> <p>(1) In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.</p> <p>(2) Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Benhadad king of Syria, that dwelt at Damascus, saying,</p>	<p>(13) That whoever would not seek the LORD {Jehovah} God of Israel should be put to death, whether small or great, whether man or woman.</p> <p>(14) And they swore to the LORD {Jehovah} with a loud voice, and with shouting, and with trumpets, and with cornets.</p> <p>(15) And all Judah rejoiced at the oath: because they had sworn with all their heart, and sought Him with their whole desire; and He was found by them: and the LORD {Jehovah} gave them rest all around.</p> <p>(16) And also <i>concerning</i> Maachah the mother of Asa the king, he removed her from <i>being</i> queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped <i>it</i>, and burnt <i>it</i> at the brook Kidron.</p> <p>(17) But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.</p> <p>(18) And he brought into the house {temple} of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.</p> <p>(19) And there was no <i>more</i> war until the thirty-fifth year of the reign of Asa {3197 A.H./C-845 B.C.}.</p> <p>Chapter 16</p> <p>(1) In the thirty-sixth year of the reign of Asa {3198 A.H./C-844 B.C.} Baasha king of Israel came up against Judah, and built Ramah, intending that he might let no one go out or come in to Asa king of Judah.^a</p> <p>(2) Then Asa brought out silver and gold out of the treasures of the house {temple} of the LORD {Jehovah} and of the king's house {palace}, and sent to Benhadad king of Syria, who lived at Damascus, saying,^b</p>
<p>16:1a – I Ki. 15:17f 16:2b – I Ki. 15:18</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(3) <i>There is</i> a league between me and thee, as <i>there was</i> between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.</p> <p>(4) And Benhadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali.</p> <p>(5) And it came to pass, when Baasha heard <i>it</i>, that he left off building of Ramah, and let his work cease.</p> <p>(6) Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.</p> <p>(7) And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.</p> <p>(8) Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.</p> <p>(9) For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of <i>them</i> whose heart <i>is</i> perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.</p> <p>(10) Then Asa was wroth with the seer, and put him in a prison house; for <i>he was</i> in a rage with him because of this <i>thing</i>. And Asa oppressed <i>some</i> of the people the same time.</p>	<p>(3) <i>There is</i> an alliance between me and you, as <i>there was</i> between my father and your father: look, I have sent you silver and gold; go, break your league {alliance} with Baasha king of Israel, that he may depart from me.</p> <p>(4) And Benhadad listened to king Asa, and sent the captains of his armies against the cities of Israel; and they struck Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali.</p> <p>(5) And it came to pass, when Baasha heard <i>it</i>, that he left off building of Ramah, and let his work cease.</p> <p>(6) Then Asa the king took all Judah; and they carried away the stones of Ramah, and its timber, with which Baasha was building; and he built Geba and Mizpah with it.</p> <p>(7) And at that time Hanani the prophet came to Asa king of Judah, and said to him, <i>Because you have relied on the king of Syria, and not relied on the LORD {Jehovah} your God, therefore the army of the king of Syria has escaped out of your hand.</i></p> <p>(8) Were not the Ethiopians and the Lubims a huge army, with very many chariots and horsemen? yet, because you relied on the LORD {Jehovah}, He delivered them into your hand.^c</p> <p>(9) <i>Because the eyes of the LORD {Jehovah} run to and fro throughout the whole earth, to show Himself strong in the behalf of those whose heart is perfect towards Him. In this you have done foolishly: therefore from this time forth you shall have wars.</i></p> <p>(10) Then Asa was angry with the prophet, and put him in a prison house; because <i>he was angry</i> with him because of this prophecy. And Asa oppressed <i>some</i> of the people at the same time.</p>
16:8c – II Chr. 14:-15	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(11) And, behold, the acts of Asa, first and last, lo, they <i>are</i> written in the book of the kings of Judah and Israel.</p> <p>(12) And Asa in the thirty and ninth year of his reign {3201 A.H./C-841 B.C.} was diseased in his feet, until his disease <i>was</i> exceeding <i>great</i>: yet in his disease he sought not to the LORD, but to the physicians.</p> <p>(13) And Asa slept with his fathers, and died in the one and fortieth year of his reign.</p> <p>(14) And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds <i>of spices</i> prepared by the apothecaries' art: and they made a very great burning for him.</p> <p>Chapter 17</p> <p>(1) And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.</p> <p>(2) And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.</p> <p>(3) And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;</p> <p>(4) But sought to the <i>LORD</i> God of his father, and walked in his commandments, and not after the doings of Israel.</p> <p>(5) Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.</p>	<p>(11) And, indeed, the acts of Asa, first and last, indeed, they <i>are</i> written in the book of the kings of Judah and Israel.</p> <p>(12) And Asa in the thirty-ninth year of his reign {3201 A.H./C-841 B.C.} was diseased in his feet, until his disease <i>was</i> exceedingly <i>great</i>: yet in his disease he did not seek the LORD {Jehovah}, but turned to the physicians.</p> <p>(13) And Asa slept with his fathers, and died in the forty-first year of his reign {3203 A.H./C-839 B.C.}.</p> <p>(14) And they buried him in his own tombs, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet aromas and various kinds <i>of spices</i> prepared by the perfumers' art: and they made a very great burning for him.</p> <p>Chapter 17</p> <p>(1) And Jehoshaphat his son reigned in his place {3204 A.H./C- 838 B.C.},* and strengthened himself against Israel.</p> <p>(2) And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.</p> <p>(3) And the LORD {Jehovah} was with Jehoshaphat, because he walked in the first ways of his father David, and did not seek after Baalim;</p> <p>(4) But sought after the <i>LORD {Jehovah}</i> God of his father, and walked in his commandments, and not after the deeds of Israel.</p> <p>(5) Therefore the LORD {Jehovah} established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance.</p>
<p>17:1a - I Ki. 15:10; I Ki. 22:41-42</p> <p>41st year of Asa; Asa dies; Jehoshaphat, his son begins reign over Judah [*3204 A.H./C- 838 B.C.] See Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(6) And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.</p> <p>(7) Also in the third year of his reign he sent to his princes, <i>even</i> to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.</p> <p>(8) And with them <i>he sent</i> Levites, <i>even</i> Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.</p> <p>(9) And they taught in Judah, and <i>had</i> the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.</p> <p>(10) And the fear of the LORD fell upon all the kingdoms of the lands that <i>were</i> round about Judah, so that they made no war against Jehoshaphat.</p> <p>(11) Also <i>some</i> of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.</p> <p>(12) And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.</p> <p>(13) And he had much business in the cities of Judah: and the men of war, mighty men of valour, <i>were</i> in Jerusalem.</p> <p>(14) And these <i>are</i> the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.</p> <p>(15) And next to him <i>was</i> Jehohanan the captain, and with him two hundred and fourscore thousand.</p>	<p>(6) And his heart was lifted up in the ways of the LORD {Jehovah}: furthermore he took away the high places and groves out of Judah.</p> <p>(7) Also in the third year of his reign {3206 A.H./C-836 B.C.} he sent to his princes, <i>even</i> to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.</p> <p>(8) And with them <i>he sent</i> Levites, <i>even</i> Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.</p> <p>(9) And they taught in Judah, and <i>had</i> the book of the law of the LORD {Jehovah} with them, and went about throughout all the cities of Judah, and taught the people.</p> <p>(10) And the fear of the LORD {Jehovah} fell upon all the kingdoms of the lands that <i>were</i> all around Judah, so that they made no war against Jehoshaphat.</p> <p>(11) Also <i>some</i> of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand seven hundred rams, and seven thousand seven hundred male goats.</p> <p>(12) And Jehoshaphat grew exceedingly great; and he built in Judah castles, and cities of store.</p> <p>(13) And he had much business in the cities of Judah: and the men of war, mighty men of valor, <i>were</i> in Jerusalem.</p> <p>(14) And these <i>are</i> their numbers according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valor three hundred thousand.</p> <p>(15) And next to him <i>was</i> Jehohanan the captain, and with him two hundred eighty thousand.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(16) And next him <i>was</i> Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.</p> <p>(17) And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.</p> <p>(18) And next him <i>was</i> Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.</p> <p>(19) These waited on the king, beside <i>those</i> whom the king put in the fenced cities throughout all Judah.</p> <p>Chapter 18</p> <p>(1) Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.</p> <p>(2) And after <i>certain</i> years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that <i>he had</i> with him, and persuaded him to go up <i>with him</i> to Ramothgilead.</p> <p>(3) And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramothgilead? And he answered him, I <i>am</i> as thou <i>art</i>, and my people as thy people; and <i>we will be</i> with thee in the war.</p> <p>(4) And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.</p> <p>(5) Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; for God will deliver <i>it</i> into the king's hand.</p>	<p>(16) And next him <i>was</i> Amasiah the son of Zichri, who willingly offered himself to the LORD {Jehovah}; and with him two hundred thousand mighty men of valor.</p> <p>(17) And of Benjamin; Eliada a mighty man of valor, and with him armed men with bow and shield two hundred thousand.</p> <p>(18) And next him <i>was</i> Jehozabad, and with him one hundred eighty thousand ready prepared for the war.</p> <p>(19) These waited on the king, besides <i>those</i> whom the king put in the fenced cities throughout all Judah.</p> <p>Chapter 18</p> <p>(1) Now Jehoshaphat had riches and honor in abundance, and joined in peace with Ahab.^a</p> <p>(2) And after <i>certain</i> years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that <i>he had</i> with him, and persuaded him to go up <i>with him</i> to Ramothgilead.</p> <p>(3) And Ahab king of Israel said to Jehoshaphat king of Judah, Will you go with me to Ramothgilead? And he answered him, I <i>am</i> as you <i>are</i>, and my people as your people; and <i>we will be</i> with you in the war.</p> <p>(4) And Jehoshaphat said to the king of Israel, I ask you to inquire, at the word of the LORD {Jehovah} today.</p> <p>(5) Therefore the king of Israel gathered together of prophets four hundred men, and said to them, Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; because God will deliver <i>it</i> into the king's hand.</p>
<p>18:1a – Ahab's reign over Israel began in 3200 A.H./C-842 B.C. in Asa's 38th year [3 years before Asa died and Jehoshaphat became king over Judah.] - See Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(6) But Jehoshaphat said, <i>Is there</i> not here a prophet of the LORD besides, that we might enquire of him?</p> <p>(7) And the king of Israel said unto Jehoshaphat, <i>There is</i> yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.</p> <p>(8) And the king of Israel called for one <i>of his</i> officers, and said, Fetch quickly Micaiah the son of Imla.</p> <p>(9) And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in <i>their</i> robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.</p> <p>(10) And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.</p> <p>(11) And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver <i>it</i> into the hand of the king.</p> <p>(12) And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets <i>declare</i> good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.</p> <p>(13) And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.</p>	<p>(6) But Jehoshaphat said, <i>Is there</i> not here a prophet of the LORD {Jehovah} besides <i>these</i>, that we might inquire of Him?</p> <p>(7) And the king of Israel said to Jehoshaphat, <i>There is</i> yet one man, by whom we may inquire of the LORD {Jehovah}: but I hate him; because he never prophesied good to me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Do not let the king say so.^b</p> <p>(8) And the king of Israel called for one <i>of his</i> officers, and said, Fetch quickly Micaiah the son of Imla.</p> <p>(9) And the king of Israel and Jehoshaphat king of Judah each sat on his throne, clothed in <i>their</i> robes, and they sat in an empty place at the entrance of the gate of Samaria; and all the prophets prophesied before them.</p> <p>(10) And Zedekiah the son of Chenaanah had made him horns of iron, and said, This is what the LORD {Jehovah} says, With these you shall push Syria until they are consumed.</p> <p>(11) And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: because the LORD {Jehovah} shall deliver <i>it</i> into the hand of the king.</p> <p>(12) And the messenger who went to call Micaiah spoke to him, saying, Indeed, the words of the prophets <i>declare</i> good to the king with one assent; I urge you to let your word therefore, be like one of theirs, and you also speak good.</p> <p>(13) And Micaiah said, As the LORD {Jehovah} lives, even what my God says, that I will speak.</p>
18:7b – I Ki. 22:8	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(14) And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramothgilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.</p> <p>(15) And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?</p> <p>(16) Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return <i>therefore</i> every man to his house in peace.</p> <p>(17) And the king of Israel said to Jehoshaphat, Did I not tell thee <i>that</i> he would not prophesy good unto me, but evil?</p> <p>(18) Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and <i>on</i> his left.</p> <p>(19) And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead? And one spake saying after this manner, and another saying after that manner.</p> <p>(20) Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?</p> <p>(21) And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And <i>the LORD</i> said, Thou shalt entice <i>him</i>, and thou shalt also prevail: go out, and do <i>even</i> so.</p>	<p>(14) And when he had come to the king, the king said to him, Micaiah, shall we go to Ramothgilead to battle, or shall I forbear? And he said, Go up, and prosper, and they shall be delivered into your hand.</p> <p>(15) And the king said to him, How many times shall I command you that you say nothing but the truth to me in the Name of the LORD {Jehovah}?</p> <p>(16) Then he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD {Jehovah} said, <i>These have no master; let them return therefore every man to his house in peace.</i>^c</p> <p>(17) And the king of Israel said to Jehoshaphat, Did I not tell you <i>that</i> he would not prophesy good towards me, but evil?</p> <p>(18) Again he {Micaiah} said, Therefore hear the word of the LORD {Jehovah}; I saw the LORD {Jehovah} sitting upon His throne, and all the host {army multitude} of heaven standing on His right hand and <i>on</i> His left.</p> <p>(19) And the LORD {Jehovah} said, <i>Who will entice Ahab king of Israel, that he may go up and fall at Ramothgilead?</i> And one spoke saying after this manner, and another saying after that manner.</p> <p>(20) Then there came out a spirit, and stood before the LORD {Jehovah}, and said, <i>I will entice him.</i> And the LORD {Jehovah} said to him, <i>How?</i></p> <p>(21) And he said, <i>I will go out, and be a lying spirit in the mouth of all his prophets.</i>^d And <i>the LORD {Jehovah}</i> said, <i>You shall entice him, and you shall also prevail: go out, and do even so.</i></p>
<p>18:16c – I Ki. 22:17 18:21d – I Ki. 22:22</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(22) Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.</p> <p>(23) Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?</p> <p>(24) And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.</p> <p>(25) Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;</p> <p>(26) And say, Thus saith the king, Put this <i>fellow</i> in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.</p> <p>(27) And Micaiah said, If thou certainly return in peace, <i>then</i> hath not the LORD spoken by me. And he said, Hearken, all ye people.</p> <p>(28) So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.</p> <p>(29) And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.</p> <p>(30) Now the king of Syria had commanded the captains of the chariots that <i>were</i> with him, saying, Fight ye not with small or great, save only with the king of Israel.</p>	<p>(22) Now therefore, indeed, the LORD {Jehovah} has put a lying spirit in the mouths of these your prophets, and the LORD {Jehovah} has spoken evil against you.</p> <p>(23) Then Zedekiah the son of Chenaanah came near, and struck Micaiah upon the cheek, and said, Which way did the Spirit of the LORD {Jehovah} go from me to speak to you?</p> <p>(24) And Micaiah said, Indeed, you shall see on that day when you shall go into an inner chamber to hide yourself.</p> <p>(25) Then the king of Israel said, Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;</p> <p>(26) And say, This is what the king says, Put this <i>fellow</i> in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.</p> <p>(27) And Micaiah said, If you certainly return in peace, <i>then</i> the LORD {Jehovah} has not spoken by me.* And he said, Listen, all you people.</p> <p>(28) So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.</p> <p>(29) And the king of Israel said to Jehoshaphat, I will disguise myself, and will go to the battle; but you put on your robes. So the king of Israel disguised himself; and they went to the battle.</p> <p>(30) Now the king of Syria had commanded the captains of the chariots that <i>were</i> with him, saying, Do not fight with small or great, except only with the king of Israel.</p>
18:27e – I Ki. 22:28	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(31) And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It <i>is</i> the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them <i>to depart</i> from him.</p> <p>(32) For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.</p> <p>(33) And a <i>certain</i> man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.</p> <p>(34) And the battle increased that day: howbeit the king of Israel stayed <i>himself</i> up in <i>his</i> chariot against the Syrians until the even: and about the time of the sun going down he died.</p> <p>Chapter 19 (1) And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. (2) And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore <i>is</i> wrath upon thee from before the LORD. (3) Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.</p>	<p>(31) And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It <i>is</i> the king of Israel. Therefore they encircled him to fight: but Jehoshaphat cried out, and the LORD {Jehovah} helped him; and God moved them <i>to depart</i> from him.</p> <p>(32) Because it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.</p> <p>(33) And a <i>certain</i> man drew a bow at a venture, and struck the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn your hand, that you may carry me out of the army; because I am wounded.</p> <p>(34) And the battle increased that day: however the king of Israel propped himself up in his chariot against the Syrians until the evening: and about the time of the sun going down he died.^f</p> <p>Chapter 19 (1) And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. (2) And Jehu the son of Hanani the prophet went out to meet him, and said to king Jehoshaphat, Should you help the ungodly, and love those who hate the LORD {Jehovah}? therefore wrath {anger; judgment} is upon you from before the LORD {Jehovah}. (3) Nevertheless there are good things found in you, in that you have taken away the groves out of the land, and have prepared your heart to seek God.</p>
18:34f – I Ki. 22:35	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(4) And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers.</p> <p>(5) And he set judges in the land throughout all the fenced cities of Judah, city by city,</p> <p>(6) And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who <i>is</i> with you in the judgment.</p> <p>(7) Wherefore now let the fear of the LORD be upon you; take heed and do <i>it</i>: for <i>there is</i> no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.</p> <p>(8) Moreover in Jerusalem did Jehoshaphat set of the Levites, and <i>of</i> the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.</p> <p>(9) And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.</p> <p>(10) And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.</p>	<p>(4) And Jehoshaphat lived at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back to the LORD {Jehovah} God of their forefathers.</p> <p>(5) And he set judges in the land throughout all the fenced cities of Judah, city by city,</p> <p>(6) And said to the judges, Take heed what you do: because you judge not for man, but for the LORD {Jehovah}, Who <i>is</i> with you in the judgment.</p> <p>(7) Therefore now let the fear of the LORD {Jehovah} be upon you; take heed and do <i>it</i>: because <i>there is</i> no sin with the LORD {Jehovah} our God, nor respect of persons, nor taking of gifts.</p> <p>(8) Moreover in Jerusalem Jehoshaphat set of the Levites, and <i>of</i> the priests, and of the chief of the fathers of Israel, for the judgment of the LORD {Jehovah}, and for controversies, when they returned to Jerusalem.</p> <p>(9) And he charged them, saying, This you shall do in the fear of the LORD {Jehovah}, faithfully, and with a perfect heart.</p> <p>(10) And whatever cause shall come to you of your brothers who live in their cities, between blood and blood, between law and commandment, laws and judgments, you shall even warn them that they not sin against the LORD {Jehovah}, <i>so that</i> wrath {anger; judgment} comes upon you, and upon your brothers: do this, and you shall not sin.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(11) And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites <i>shall be</i> officers before you. Deal courageously, and the LORD shall be with the good.</p> <p>Chapter 20 (1) It came to pass after this also, <i>that</i> the children of Moab, and the children of Ammon, and with them <i>other</i> beside the Ammonites, came against Jehoshaphat to battle. (2) Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they <i>be</i> in Hazazontamar, which is Engedi. (3) And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah. (4) And Judah gathered themselves together, to ask <i>help</i> of the LORD: even out of all the cities of Judah they came to seek the LORD. (5) And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, (6) And said, O LORD God of our fathers, <i>art</i> not thou God in heaven? and rulest <i>not</i> thou over all the kingdoms of the heathen? and in thine hand <i>is there not</i> power and might, so that none is able to withstand thee?</p>	<p>(11) And, indeed, Amariah the chief priest is over you in all matters of the LORD {Jehovah}; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites <i>shall be</i> officers before you. Deal courageously, and the LORD {Jehovah} shall be with the good.</p> <p>Chapter 20 (1) It came to pass after this also, <i>that</i> the children of Moab, and the children of Ammon, and with them <i>others</i> besides the Ammonites, came against Jehoshaphat to battle. (2) Then there came some who told Jehoshaphat, saying, There comes a great multitude against you from beyond the sea on this side of Syria; and, look, they <i>are</i> in Hazazontamar, which is Engedi. (3) And Jehoshaphat was afraid, and set himself to seek the LORD {Jehovah}, and proclaimed a fast throughout all Judah. (4) And Judah gathered themselves together, to ask <i>help</i> of the LORD {Jehovah}: even out of all the cities of Judah they came to seek the LORD {Jehovah}. (5) And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house {temple} of the LORD {Jehovah}, before the new court, (6) And said, O LORD {Jehovah} God of our forefathers, <i>are</i> You not God in heaven? and do You not rule over all the kingdoms of the heathen {ungodly nations}? and in Your hand <i>is there not</i> power and might, so that no one is able to withstand You?</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(7) <i>Art</i> not thou our God, <i>who</i> didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?</p> <p>(8) And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,</p> <p>(9) If, <i>when</i> evil cometh upon us, <i>as</i> the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name <i>is</i> in this house,) and cry unto thee in our affliction, then thou wilt hear and help.</p> <p>(10) And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;</p> <p>(11) Behold, <i>I say, how</i> they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.</p> <p>(12) O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes <i>are</i> upon thee.</p> <p>(13) And all Judah stood before the LORD, with their little ones, their wives, and their children.</p> <p>(14) Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;</p>	<p>(7) <i>Are</i> You not our God, <i>Who</i> drove out those who live in this land before Your people Israel, and gave it to the descendants of Abraham Your friend forever?</p> <p>(8) And they lived in it, and have built You a sanctuary in it for Your Name, saying,</p> <p>(9) If, <i>when</i> evil comes upon us, <i>as</i> the sword, judgment, or pestilence, or famine, we stand before this house {temple}, and in Your presence, (because Your Name <i>is</i> in this house {temple},) and cry to You in our affliction, then You will hear and help.</p> <p>(10) And now, indeed, the children of Ammon and Moab and mount Seir, whom You would not let Israel invade, when they came out of the land of Egypt, but they turned from them, and did not destroy them;</p> <p>(11) Look, <i>I say, how</i> they reward us, to come to cast us out of Your possession, which You have given us to inherit.</p> <p>(12) O our God, will You not judge them? Because we have no might against this great company that comes against us neither do we know what to do: but our eyes <i>are</i> upon You.</p> <p>(13) And all Judah stood before the LORD {Jehovah}, with their little ones, their wives, and their children.</p> <p>(14) Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, the Spirit of the LORD {Jehovah} came in the midst of the congregation;</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(15) And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.</p> <p>(16) To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.</p> <p>(17) Ye shall not <i>need</i> to fight in this <i>battle</i>: set yourselves, stand ye <i>still</i>, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD <i>will be</i> with you.</p> <p>(18) And Jehoshaphat bowed his head with <i>his</i> face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.</p> <p>(19) And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.</p> <p>(20) And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.</p>	<p>(15) And he said, Listen, all Judah, and you who live in Jerusalem, and you king Jehoshaphat, This is what the LORD {Jehovah} says to you, Do not be afraid nor dismayed because of this great multitude; because the battle is not yours, but God's.</p> <p>(16) Tomorrow go down against them: indeed, they come up by the cliff of Ziz; and you will find them at the end of the brook, before the wilderness of Jeruel.</p> <p>(17) You will not <i>need</i> to fight in this <i>battle</i>: set yourselves, you stand <i>still</i>, and see the salvation of the LORD {Jehovah} with you, O Judah and Jerusalem: do not be afraid, nor be dismayed; tomorrow go out against them: because the LORD {Jehovah} <i>will be</i> with you.</p> <p>(18) And Jehoshaphat bowed his head with <i>his</i> face to the ground: and all Judah and those who lived in Jerusalem fell before the LORD {Jehovah}, worshipping the LORD {Jehovah}.</p> <p>(19) And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD {Jehovah} God of Israel with a loud voice on high.</p> <p>(20) And they rose up early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and you who live in Jerusalem; Believe in the LORD {Jehovah} your God, so you shall be established; believe His prophets, so you shall prosper.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(21) And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy <i>endureth</i> for ever.</p> <p>(22) And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.</p> <p>(23) For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy <i>them</i>: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.</p> <p>(24) And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they <i>were</i> dead bodies fallen to the earth, and none escaped.</p> <p>(25) And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.</p> <p>(26) And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.</p>	<p>(21) And when he had consulted with the people, he appointed singers to the LORD {Jehovah}, and who should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD {Jehovah}; because His mercy <i>endures</i> forever.</p> <p>(22) And when they began to sing and to praise, the LORD {Jehovah} set ambushes against the children of Ammon, Moab, and mount Seir, who were come against Judah; and they were defeated.</p> <p>(23) Because the children of Ammon and Moab stood up against the those who lived in mount Seir, to completely kill and destroy <i>them</i>: and when they had made an end of those who lived in Seir, every one helped to destroy another.</p> <p>(24) And when Judah came towards the watch tower in the wilderness, they looked to the multitude, and, indeed, they <i>were</i> dead bodies fallen to the earth, and no one escaped.</p> <p>(25) And when Jehoshaphat and his people came to take away their spoil, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.</p> <p>(26) And on the fourth day they assembled themselves in the valley of Berachah; because there they praised the LORD {Jehovah}: therefore the name of the same place was called, The valley of Berachah {Blessing},^a to this day.</p>
20:26a - The valley of Berachah {ברכה} - the valley of blessing	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(27) Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.</p> <p>(28) And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.</p> <p>(29) And the fear of God was on all the kingdoms of <i>those</i> countries, when they had heard that the LORD fought against the enemies of Israel.</p> <p>(30) So the realm of Jehoshaphat was quiet: for his God gave him rest round about.</p> <p>(31) And Jehoshaphat reigned over Judah: <i>he was</i> thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name <i>was</i> Azubah the daughter of Shilhi.</p> <p>(32) And he walked in the way of Asa his father, and departed not from it, doing <i>that which was</i> right in the sight of the LORD.</p> <p>(33) Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.</p> <p>(34) Now the rest of the acts of Jehoshaphat, first and last, behold, they <i>are</i> written in the book of Jehu the son of Hanani, who <i>is</i> mentioned in the book of the kings of Israel.</p> <p>(35) And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:</p>	<p>(27) Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; because the LORD {Jehovah} had caused them to rejoice over their enemies.</p> <p>(28) And they came to Jerusalem with psalteries {lyres, stringed instruments} and harps and trumpets to the house {temple} of the LORD {Jehovah}.</p> <p>(29) And the fear of God was on all the kingdoms of <i>those</i> countries, when they had heard that the LORD {Jehovah} fought against the enemies of Israel.</p> <p>(30) So the realm of Jehoshaphat was quiet: because his God gave him rest all around.</p> <p>(31) And Jehoshaphat reigned over Judah: <i>he was</i> thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem. And his mother's name <i>was</i> Azubah the daughter of Shilhi.</p> <p>(32) And he walked in the ways of Asa his father, and did not depart from it, doing <i>that which was</i> right in the sight of the LORD {Jehovah}.</p> <p>(33) However the high places were not taken away: because as yet the people had not prepared their hearts towards the God of their forefathers.</p> <p>(34) Now the rest of the acts of Jehoshaphat, first and last, indeed, they <i>are</i> written in the book of Jehu the son of Hanani, who <i>is</i> mentioned in the book of the kings of Israel.</p> <p>(35) And after this Jehoshaphat king of Judah joined himself with Ahaziah king of Israel, who did very wickedly:</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(36) And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongeber.</p> <p>(37) Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.</p> <p>Chapter 21</p> <p>(1) Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.</p> <p>(2) And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these <i>were</i> the sons of Jehoshaphat king of Israel.</p> <p>(3) And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he <i>was</i> the firstborn.</p> <p>(4) Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and <i>divers</i> also of the princes of Israel.</p> <p>(5) Jehoram <i>was</i> thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.</p> <p>(6) And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought <i>that which was</i> evil in the eyes of the LORD.</p>	<p>(36) And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongeber.</p> <p>(37) Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because you have joined yourself with Ahaziah, the LORD {Jehovah} has broken your works. And the ships were broken, that they were not able to go to Tarshish.</p> <p>Chapter 21</p> <p>(1) Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his place {3229 A.H./C- 813 B.C.}.^{a*}</p> <p>(2) And he had brothers the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these <i>were</i> the sons of Jehoshaphat king of Israel.</p> <p>(3) And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom he gave to Jehoram; because he <i>was</i> the firstborn.</p> <p>(4) Now when Jehoram had risen up to the kingdom of his father, he strengthened himself, and killed all his brothers with the sword, and also <i>various others</i> of the princes of Israel.</p> <p>(5) Jehoram <i>was</i> thirty-two years old when he began to reign, and he reigned eight years in Jerusalem.^b</p> <p>(6) And he walked in the way of the kings of Israel, as the house of Ahab did: because he had the daughter of Ahab for his wife: and he did <i>that which was</i> evil in the eyes of the LORD {Jehovah}.</p>
<p>21:1a – I Ki. 22:50 21:5b – II Ki. 8:17</p> <p>25th year of Jehoshaphat; Jehoshaphat dies; Jehoram, his son, begins reign over Judah [*3229 A.H./C- 813 B.C.] See Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(7) Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.</p> <p>(8) In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.</p> <p>(9) Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.</p> <p>(10) So the Edomites revolted from under the hand of Judah unto this day. The same time <i>also</i> did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.</p> <p>(11) Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah <i>thereto</i>.</p> <p>(12) And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,</p> <p>(13) But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, <i>which were</i> better than thyself:</p> <p>(14) Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:</p>	<p>(7) However the LORD {Jehovah} would not destroy the house of David, because of the covenant that He had made with David, and as He promised to give a Light to him and to his sons forever.</p> <p>(8) In his days the Edomites revolted from under the rule of Judah, and made for themselves a king.</p> <p>(9) Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and struck the Edomites who encircled him, and the captains of the chariots.</p> <p>(10) So the Edomites revolted from under the hand of Judah to this day. At this same time Libnah also revolted from under his hand; because he had forsaken the LORD {Jehovah} God of his fathers.^c</p> <p>(11) Furthermore he made high places in the mountains of Judah, and caused those who lived in Jerusalem to commit fornication, and compelled Judah <i>to do so</i>.</p> <p>(12) And there came a writing to him from Elijah the prophet, saying, This is what the LORD {Jehovah} God of David your father says, <i>Because you have not walked in the ways of Jehoshaphat your father, nor in the ways of Asa king of Judah,</i></p> <p>(13) <i>But have walked in the way of the kings of Israel, and have caused Judah and those who live in Jerusalem to go prostituting, as the prostitutions of the house of Ahab, and also have killed your brothers of your father's house, who were better than yourself:</i></p> <p>(14) <i>Indeed, with a great plague the LORD {Jehovah} will strike your people, and your children, and your wives, and all your goods:</i></p>
21:10c – II Ki. 8:20	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(15) And thou <i>shalt have</i> great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.</p> <p>(16) Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that <i>were</i> near the Ethiopians:</p> <p>(17) And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.</p> <p>(18) And after all this the LORD smote him in his bowels with an incurable disease.</p> <p>(19) And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.</p> <p>(20) Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.</p> <p>Chapter 22</p> <p>(1) And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.</p>	<p>(15) <i>And you shall have</i> great sickness by disease of your bowels, until your bowels fall out because of the sickness day by day.</p> <p>(16) Furthermore the LORD {Jehovah} stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that <i>were</i> near the Ethiopians:</p> <p>(17) And they came up into Judah, and broke into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was not a son left to him, except Jehoahaz, the youngest of his sons.</p> <p>(18) And after all this the LORD {Jehovah} struck him in his bowels with an incurable disease.</p> <p>(19) And it came to pass, that in process of time, after the end of two years, his bowels fell out because of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his forefathers.</p> <p>(20) He was thirty-two years old when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. However they buried him in the city of David, but not in the tombs of the kings.</p> <p>Chapter 22</p> <p>(1) And those who lived in Jerusalem made Ahaziah his youngest son king in his place: because the band of men who came with the Arabians to the camp had killed all the eldest {sons of Jehoram}. So Ahaziah the son of Jehoram king of Judah reigned {3232 A.H./C- 810 B.C.}.^{a*}</p>
<p>22:1a - Jehoram dies in the 8th year of his reign; Ahaziah's {also called Jehoahaz [II Chr. 21:17]} reign begins over Judah in 12th year of Joram king of Israel - See Appendix G: World Time Line of Biblical History [3232 A.H./C- 810 B.C.] - II Ki. 8:25-29</p> <p>Jehoram dies in the 8th year of his reign; Ahaziah's reign begins over Judah in 12th year of Joram king of Israel - See Appendix G: World Time Line of Biblical History [*3232 A.H./C- 810 B.C.]</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(2) Forty and two years old <i>was</i> Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also <i>was</i> Athaliah the daughter of Omri.</p> <p>(3) He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.</p> <p>(4) Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.</p> <p>(5) He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramothgilead: and the Syrians smote Joram.</p> <p>(6) And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.</p> <p>(7) And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.</p>	<p>(2) Ahaziah was forty-two years old^b when he began to reign, and he reigned one year in Jerusalem. His mother's name also <i>was</i> Athaliah the daughter {granddaughter} of Omri.^c</p> <p>(3) He also walked in the ways of the house of Ahab: because his mother was his counselor to do wickedly.</p> <p>(4) Therefore he did evil in the sight of the LORD {Jehovah} like the house of Ahab: because they were his counselors after the death of his father to his destruction.</p> <p>(5) He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramothgilead: and the Syrians struck Joram.</p> <p>(6) And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.^d</p> <p>(7) And the destruction of Ahaziah was of God by coming to Joram: because when he had come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD {Jehovah} had anointed to cut off the house of Ahab.</p>
<p>22:2b – II Ki. 8:26 says that Ahaziah was twenty-two and II Chr. 22:2 says that he was forty-two. So which is it? The correct answer of course is that both scriptures are true! Ahaziah co-reigned with his father Jehoram at age twenty-two during the last year of Jehoram's reign because Jehoram was very sick. [II Chr. 21:19]. This means that Jehoram was 17 when he fathered Ahaziah [39-22=17]. II Chr. 21:16-17 tells us that the Philistines and Arabians came and took everything from the king's house including his sons and wives and everything in it, so for a period of about twenty years there was no reigning king over Judah since the Philistines and Arabians were in control. II Chr. 22:1-4 tells us that when Ahaziah was forty-two [20 years after his co-reign with his father] the people of Jerusalem made him king once again. Again, because of his wickedness [II Chr. 22:4] he only reigned one year. - See <u>Supposed Errors In The Bible</u> at www.TheWordNotes.com</p> <p>22:2c – daughter of Omri – II Chr. 21:6 tells us she was the daughter of Ahab and Jezebel so she was actually the granddaughter of Omri. Grandchildren are often referred to as sons or daughters [descendants]</p> <p>22:6d – II Ki. 8:29</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(8) And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.</p> <p>(9) And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.</p> <p>(10) But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.</p> <p>(11) But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.</p> <p>(12) And he was with them hid in the house of God six years: and Athaliah reigned over the land.</p>	<p>(8) And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brothers of Ahaziah, who ministered to Ahaziah, he killed them {3233 A.H./C- 809 B.C.}.*</p> <p>(9) And he sought Ahaziah: and they caught him, (because he hid in Samaria,) and brought him to Jehu: and when they had killed him, they buried him: Because, they said he is the son of Jehoshaphat, who sought the LORD {Jehovah} with all his heart. So the house of Ahaziah had no power to keep the kingdom in peace.</p> <p>(10) But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal children of the house of Judah.^e</p> <p>(11) But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons who were killed, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (because she was the sister of Ahaziah,) hid him from Athaliah, so that she did not kill him.^f</p> <p>(12) And he was with them hidden in the house {temple} of God six years: and Athaliah reigned over the land.</p>
<p>22:10e – When Ahaziah was killed, Athaliah, Ahaziah's mother, began reign as queen [3233 A.H./C- 809 B.C.] - See Appendix G: World Time Line of Biblical History - II Ki. 9:27</p> <p>22:11f – II Ki. 11:2</p> <p>Jehoram and son Ahaziah killed Athaliah, Ahaziah's mother, begins reign as queen [*3233 A.H./C- 809 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>Chapter 23</p> <p>(1) And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.</p> <p>(2) And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.</p> <p>(3) And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.</p> <p>(4) This <i>is</i> the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, <i>shall be</i> porters of the doors;</p> <p>(5) And a third part <i>shall be</i> at the king's house; and a third part at the gate of the foundation: and all the people <i>shall be</i> in the courts of the house of the LORD.</p> <p>(6) But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they <i>are</i> holy: but all the people shall keep the watch of the LORD.</p> <p>(7) And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever <i>else</i> cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.</p>	<p>Chapter 23</p> <p>(1) And in the seventh year {3239 A.H./C-803 B.C.}^{a*} Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.</p> <p>(2) And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.</p> <p>(3) And all the congregation made a covenant with the king in the house {temple} of God. And he said to them, Indeed, the king's son shall reign, as the LORD {Jehovah} has said of the sons of David.</p> <p>(4) This <i>is</i> what you shall do; A third part of you entering on the sabbath {Saturday}, of the priests and of the Levites, <i>shall be</i> doorkeepers of the doors;</p> <p>(5) And a third part <i>shall be</i> at the king's house; and a third part at the gate of the foundation: and all the people <i>shall be</i> in the courts of the house {temple} of the LORD {Jehovah}.</p> <p>(6) But let no one come into the house of the LORD {Jehovah}, except the priests, and those who minister of the Levites; they shall go in, because they <i>are</i> holy: but all the people shall keep the watch of the LORD {Jehovah}.</p> <p>(7) And the Levites shall encircle the king all around, every man with his weapons in his hand; and whoever <i>else</i> comes into the house {temple}, he shall be put to death: but be with the king when he comes in, and when he goes out.</p>
<p>23:1a - the seventh year of queen Athaliah – Joash son of Ahaziah begins reign as king over Judah at age 7 – II Ki. 11:2,21; 12:1</p> <p>Athaliah's reign as queen over Judah ends; Joash, son of Ahaziah, begins reign in 7th year of Jehu, king of Israel - See Appendix G: World Time Line of Biblical History [*3239 A.H./C- 803 B.C.]</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(8) So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go <i>out</i> on the sabbath: for Jehoiada the priest dismissed not the courses.</p> <p>(9) Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that <i>had been</i> king David's, which <i>were</i> in the house of God.</p> <p>(10) And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.</p> <p>(11) Then they brought out the king's son, and put upon him the crown, and <i>gave him</i> the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.</p> <p>(12) Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:</p> <p>(13) And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.</p> <p>(14) Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.</p>	<p>(8) So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and every man took his men who were to come in on the sabbath {Saturday}, with them those who were to go <i>out</i> on the sabbath {Saturday}: because Jehoiada the priest did not dismiss the courses.</p> <p>(9) Furthermore Jehoiada the priest delivered to the captains of hundreds spears, and armor, and shields, that <i>had been</i> king David's, which <i>were</i> in the house {temple} of God.</p> <p>(10) And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king all around.</p> <p>(11) Then they brought out the king's son, and put upon him the crown, and <i>gave him</i> the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.</p> <p>(12) Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house {temple} of the LORD {Jehovah}:</p> <p>(13) And she looked, and, saw the king stood at his pillar at the entrance, and the princes and the trumpets by the king: and all the trumpets, also the singers with instruments of music, and those who taught to sing praise. Then Athaliah tore her clothes, and said, Treason, Treason.</p> <p>(14) Then Jehoiada the priest brought out the captains of hundreds that were set over the host {army}, and said to them, Take her forth from out of the ranks {of her guards}: and whoever follows her, let him be killed with the sword. Because the priest said, Do not kill her in the house {temple} of the LORD {Jehovah}.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(15) So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.</p> <p>(16) And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people.</p> <p>(17) Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.</p> <p>(18) Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as <i>it is</i> written in the law of Moses, with rejoicing and with singing, as <i>it was ordained</i> by David.</p> <p>(19) And he set the porters at the gates of the house of the LORD, that none <i>which</i> was unclean in any thing should enter in.</p> <p>(20) And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.</p> <p>(21) And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.</p> <p>Chapter 24 (1) Joash <i>was</i> seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also <i>was</i> Zibiah of Beersheba.</p>	<p>(15) So they laid hands on her; and when she had come to the entrance of the horse gate by the king's house, they killed her there.</p> <p>(16) And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's {Jehovah's} people.</p> <p>(17) Then all the people went to the house of Baal, and broke it down, and broke his altars and his images in pieces, and killed Mattan the priest of Baal before the altars.</p> <p>(18) Also Jehoiada appointed the offices of the house {temple} of the LORD {Jehovah} by the hand of the priests the Levites, whom David had distributed in the house {temple} of the LORD {Jehovah}, to offer the burnt offerings of the LORD {Jehovah}, as <i>it is</i> written in the law of Moses, with rejoicing and with singing, as <i>it was ordained</i> by David.</p> <p>(19) And he set the porters {gatekeepers} at the gates of the house {temple} of the LORD {Jehovah}, that no one <i>who was</i> unclean in anything should enter in.</p> <p>(20) And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house {temple} of the LORD {Jehovah}: and they came through the high gate into the king's house {palace}, and set the king upon the throne of the kingdom.</p> <p>(21) And all the people of the land rejoiced: and the city was quiet, after they had killed Athaliah with the sword.</p> <p>Chapter 24 (1) Joash <i>was</i> seven years old when he began to reign {3239 A.H./C- 803 B.C.},^{a*} and he reigned forty years in Jerusalem. His mother's name also <i>was</i> Zibiah of Beersheba.</p>
<p>24:1a – Joash begins reign over Judah in the 7th year of king Jehu's reign over Israel.</p> <p>Athaliah's reign as queen ends after 6 years; Joash begins reign over Judah [*3239 A.H./C- 803 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(2) And Joash did <i>that which was</i> right in the sight of the LORD all the days of Jehoiada the priest.</p> <p>(3) And Jehoiada took for him two wives; and he begat sons and daughters.</p> <p>(4) And it came to pass after this, <i>that</i> Joash was minded to repair the house of the LORD.</p> <p>(5) And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened <i>it</i> not.</p> <p>(6) And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, <i>according to the commandment</i> of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?</p> <p>(7) For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.</p> <p>(8) And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.</p> <p>(9) And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection <i>that</i> Moses the servant of God <i>laid</i> upon Israel in the wilderness.</p> <p>(10) And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.</p>	<p>(2) And Joash did <i>that which was</i> right in the sight of the LORD {Jehovah} all the days of Jehoiada the priest.</p> <p>(3) And Jehoiada took for himself two wives; and he fathered sons and daughters.</p> <p>(4) And it came to pass after this, <i>that</i> Joash was minded to repair the house {temple} of the LORD {Jehovah}.</p> <p>(5) And he gathered together the priests and the Levites, and said to them, Go out to the cities of Judah, and gather of all Israel money to repair the house {temple} of your God from year to year, and see that you quickly take care of this matter. However the Levites did not hurry to do <i>it</i>.</p> <p>(6) And the king called for Jehoiada the chief {priest}, and said to him, Why have you not required of the Levites to bring in out of Judah and out of Jerusalem the collection, <i>according to the commandment</i> of Moses the servant of the LORD {Jehovah}, and of the congregation of Israel, for the tabernacle of witness?</p> <p>(7) Because the sons of Athaliah, that wicked woman, had broken up the house {temple} of God; and also all the dedicated things of the house {temple} of the LORD {Jehovah} they gave to Baalim.</p> <p>(8) And at the king's commandment they made a chest, and set it outside at the gate of the house {temple} of the LORD {Jehovah}.</p> <p>(9) And they made a proclamation through Judah and Jerusalem, to bring in to the LORD {Jehovah} the collection <i>that</i> Moses the servant of God <i>laid</i> upon Israel in the wilderness.</p> <p>(10) And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(11) Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that <i>there was</i> much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.</p> <p>(12) And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.</p> <p>(13) So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.</p> <p>(14) And when they had finished <i>it</i>, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, <i>even</i> vessels to minister, and to offer <i>withal</i>, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.</p> <p>(15) But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old <i>was he</i> when he died.</p> <p>(16) And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.</p> <p>(17) Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.</p>	<p>(11) Now it came to pass, that at the time the chest was brought to the king's office by the hand of the Levites, and when they saw that <i>there was</i> much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to its place again. So they did day by day, and gathered money in abundance.</p> <p>(12) And the king and Jehoiada gave it to those who did the work of the service of the house {temple} of the LORD {Jehovah}, and hired masons and carpenters to repair the house of the LORD {Jehovah}, and also those who worked in iron and brass to mend the house of the LORD {Jehovah}.</p> <p>(13) So the workmen worked, and the work was completed by them, and they set the house {temple} of God in its place, and strengthened it.</p> <p>(14) And when they had finished <i>it</i>, they brought the rest of the money before the king and Jehoiada, of which were made vessels for the house {temple} of the LORD {Jehovah}, <i>even</i> vessels to minister, and to offer <i>with</i>, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house {temple} of the LORD {Jehovah} continually all the days of Jehoiada {the high priest}.</p> <p>(15) But Jehoiada grew old, and was full of days when he died; he <i>was</i> one hundred thirty years old when he died.</p> <p>(16) And they buried him in the city of David among the kings, because he had done good in Israel, both towards God, and towards his house.</p> <p>(17) Now after the death of Jehoiada the princes of Judah came, and bowed to the king. Then the king listened to them.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(18) And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.</p> <p>(19) Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.</p> <p>(20) And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.</p> <p>(21) And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.</p> <p>(22) Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon <i>it</i>, and require <i>it</i>.</p> <p>(23) And it came to pass at the end of the year, <i>that</i> the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.</p> <p>(24) For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.</p>	<p>(18) And they left the house {temple} of the LORD {Jehovah} God of their forefathers, and served groves and idols: and wrath {anger; judgment} came upon Judah and Jerusalem because of this their sin.</p> <p>(19) Yet He sent prophets to them, to bring them again to the LORD {Jehovah}; and they testified against them: but they would not listen.</p> <p>(20) And the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, This is what God says, <i>Why do you sin against the commandments of the LORD {Jehovah}, that you cannot prosper? because you have forsaken the LORD {Jehovah}, He has also forsaken you.</i></p> <p>(21) And they conspired against him {Zechariah}, and stoned him with stones at the commandment of the king in the court of the house {temple} of the LORD {Jehovah}.^b</p> <p>(22) So Joash the king did not remember the kindness which Jehoiada his father had done to him, but killed his {Jehoiada's} son. And when he died, he said, The LORD {Jehovah} look upon <i>it</i>, and require <i>it</i>.</p> <p>(23) And it came to pass at the end of the year, <i>that</i> the host {army} of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all their spoil to the king of Damascus.</p> <p>(24) Because the army of the Syrians came with a small company of men, and the LORD {Jehovah} delivered a very great army into their hand, because they had forsaken the LORD {Jehovah} God of their forefathers. So they executed judgment against Joash.</p>
24:21b – Mat. 23:35; Lk. 11:51	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(25) And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.</p> <p>(26) And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.</p> <p>(27) Now <i>concerning</i> his sons, and the greatness of the burdens <i>laid</i> upon him, and the repairing of the house of God, behold, they <i>are</i> written in the story of the book of the kings. And Amaziah his son reigned in his stead.</p> <p>Chapter 25</p> <p>(1) Amaziah <i>was</i> twenty and five years old <i>when</i> he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name <i>was</i> Jehoaddan of Jerusalem.</p> <p>(2) And he did <i>that which was</i> right in the sight of the LORD, but not with a perfect heart.</p> <p>(3) Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.</p>	<p>(25) And when they had departed from him, (because they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and killed him on his bed, and he died: and they buried him in the city of David, but they did not bury him in the tombs of the kings.</p> <p>(26) And these are those who conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.</p> <p>(27) Now <i>concerning</i> his sons, and the greatness of the burdens <i>laid</i> upon him, and the repairing of the house {temple} of God, indeed, they <i>are</i> written in the story of the book of the kings. And Amaziah his son reigned in his place {3279 A.H./C-763 B.C.}.^{c*}</p> <p>Chapter 25</p> <p>(1) Amaziah <i>was</i> twenty-five years old <i>when</i> he began to reign {3279 A.H./C-763 B.C.},^{a**} and he reigned twenty-nine years in Jerusalem. And his mother's name <i>was</i> Jehoaddan of Jerusalem.</p> <p>(2) And he did <i>that which was</i> right in the sight of the LORD {Jehovah}, but not with a perfect heart.</p> <p>(3) Now it came to pass, when the kingdom was established to him, that he killed his servants who had killed his father the king.</p>
<p>24:27c- II Ki. 14:1-2 25:1a - II Ki. 12:1; 14:1-2</p> <p>40th year of Joash, Joash dies, Amaziah his son reigns over Judah in 2nd year of Jehoash king of Israel [*3279 A.H./C- 763 B.C.] - see Appendix G: World Time Line of Biblical History</p> <p>Amaziah's reign over Judah begins in 2nd year of Jehoash King of Israel [**3279 A.H./C- 763 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(4) But he slew not their children, but <i>did</i> as <i>it is</i> written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.</p> <p>(5) Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of <i>their</i> fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice <i>men, able</i> to go forth to war, that could handle spear and shield.</p> <p>(6) He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.</p> <p>(7) But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD <i>is</i> not with Israel, <i>to wit, with</i> all the children of Ephraim.</p> <p>(8) But if thou wilt go, do <i>it</i>, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.</p> <p>(9) And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.</p>	<p>(4) But he did not kill their children, but <i>did</i> as <i>it is</i> written in the law in the book of Moses, where the LORD {Jehovah} commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.^b</p> <p>(5) Furthermore Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of <i>their</i> fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice <i>men, able</i> to go forth to war, who could handle spear and shield.</p> <p>(6) He also hired one hundred thousand mighty men of valor out of Israel for one hundred talents of silver {about 7,560 lbs.; 3,429 kg.}.^c</p> <p>(7) But there came a man of God to him, saying, O king, do not let the army of Israel go with you; because the LORD {Jehovah} <i>is</i> not with Israel, that is <i>with</i> all the children of Ephraim.</p> <p>(8) But if you will go, do <i>it</i>, be strong for the battle: God shall make you fall before the enemy: because God has power to help, and to cast down.</p> <p>(9) And Amaziah said to the man of God, But what shall we do for the hundred talents {about 7,560 lbs.; 3,429 kg.}^d which I have given to the army of Israel? And the man of God answered, The LORD {Jehovah} is able to give you much more than this.</p>
<p>25:4b - Deut. 24:16; II Ki. 14:6 25:6c - a talent = 75.6 lbs = 34.3 kilograms – see Appendix J: Bible Weights and Measures 25:9d – talent - about 75.6 lbs; 34.3 kilograms – see Appendix J: Bible Weights and Measures</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(10) Then Amaziah separated them, <i>to wit</i>, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.</p> <p>(11) And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.</p> <p>(12) And <i>other</i> ten thousand <i>left</i> alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.</p> <p>(13) But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Bethhoron, and smote three thousand of them, and took much spoil.</p> <p>(14) Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up <i>to be</i> his gods, and bowed down himself before them, and burned incense unto them.</p> <p>(15) Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?</p> <p>(16) And it came to pass, as he talked with him, that <i>the king</i> said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.</p>	<p>(10) Then Amaziah separated them, so that, the army that had come to him out of Ephraim, <i>he sent</i> to return home: therefore their anger was greatly kindled against Judah, and they returned home in great anger.</p> <p>(11) And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and struck of the children of Seir ten thousand.</p> <p>(12) And the children of Judah carried away captive <i>another</i> ten thousand <i>left</i> alive, and brought them to the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.</p> <p>(13) But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even to Bethhoron, and struck three thousand of them, and took much spoil.</p> <p>(14) Now it came to pass, after Amaziah had come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up <i>to be</i> his gods, and bowed down himself before them, and burned incense to them.</p> <p>(15) Therefore the anger of the LORD {Jehovah} was kindled against Amaziah, and he sent to him a prophet, who said to him, <i>Why have you sought after the gods of the people, which could not deliver their own people out of your hand?</i></p> <p>(16) And it came to pass, as he talked with him, that <i>the king</i> said to him, Have you been made a counsel of the king? Counsel me no more; why should you be stricken? Then the prophet counseled him no more but said, I know that God has determined to destroy you, because you have done this, and have not listened to my counsel.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(17) Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.</p> <p>(18) And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that <i>was</i> in Lebanon sent to the cedar that <i>was</i> in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that <i>was</i> in Lebanon, and trode down the thistle.</p> <p>(19) Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to <i>thine</i> hurt, that thou shouldst fall, <i>even</i> thou, and Judah with thee?</p> <p>(20) But Amaziah would not hear; for it <i>came</i> of God, that he might deliver them into the hand <i>of their enemies</i>, because they sought after the gods of Edom.</p> <p>(21) So Joash the king of Israel went up; and they saw one another in the face, <i>both</i> he and Amaziah king of Judah, at Bethshemesh, which <i>belongeth</i> to Judah.</p> <p>(22) And Judah was put to the worse before Israel, and they fled every man to his tent.</p> <p>(23) And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.</p> <p>(24) And <i>he took</i> all the gold and the silver, and all the vessels that were found in the house of God with Obededom, and the treasures of the king's house, the hostages also, and returned to Samaria.</p>	<p>(17) Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another face to face.^e</p> <p>(18) And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that <i>was</i> in Lebanon sent to the cedar that <i>was</i> in Lebanon, saying, Give your daughter to my son to be his wife: and there passed by a wild beast that <i>was</i> in Lebanon, and trampled down the thistle.</p> <p>(19) You say, Look, you have stricken the Edomites; and your heart lifted you up to boast: stay now at home; why should you meddle to <i>your</i> hurt, that you should fall, <i>even</i> you, and Judah with you?</p> <p>(20) But Amaziah would not listen; because it <i>came</i> from God, that He might deliver them into the hand <i>of their enemies</i>, because they sought after the gods of Edom.</p> <p>(21) So Joash the king of Israel went up; and they saw one another face to face, <i>both</i> he and Amaziah king of Judah, at Bethshemesh, which <i>belongs</i> to Judah.</p> <p>(22) And Judah was put to the worse before Israel, and every man fled to his tent.</p> <p>(23) And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem,^f and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits {about 600 ft.; 183 m.}.</p> <p>(24) And <i>he took</i> all the gold and the silver, and all the vessels that were found in the house {temple} of God with Obededom, and the treasures of the king's house {palace}, the hostages also, and returned to Samaria.</p>
<p>25:17e – II Ki. 14:8 25:23f – II Ki. 14:13</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(25) And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.</p> <p>(26) Now the rest of the acts of Amaziah, first and last, behold, <i>are</i> they not written in the book of the kings of Judah and Israel?</p> <p>(27) Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.</p> <p>(28) And they brought him upon horses, and buried him with his fathers in the city of Judah.</p> <p>Chapter 26</p> <p>(1) Then all the people of Judah took Uzziah, who <i>was</i> sixteen years old, and made him king in the room of his father Amaziah.</p> <p>(2) He built Eloth, and restored it to Judah, after that the king slept with his fathers.</p> <p>(3) Sixteen years old <i>was</i> Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also <i>was</i> Jecoliah of Jerusalem.</p> <p>(4) And he did <i>that which was</i> right in the sight of the LORD, according to all that his father Amaziah did.</p> <p>(5) And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.</p>	<p>(25) And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.</p> <p>(26) Now the rest of the acts of Amaziah, first and last, look, <i>are</i> they not written in the book of the kings of Judah and Israel?</p> <p>(27) Now after the time that Amaziah turned away from following the LORD {Jehovah} they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and killed him there.^s</p> <p>(28) And they brought him upon horses, and buried him with his fathers in the city of Judah {3319 A.H./C- 723 B.C.}.</p> <p>Chapter 26</p> <p>(1) Then all the people of Judah took Uzziah, who <i>was</i> sixteen years old, and made him king in the place of his father Amaziah {3319 A.H./C- 723 B.C.}.^{a*}</p> <p>(2) He built Eloth, and restored it to Judah, after that the king slept with his fathers.</p> <p>(3) Uzziah was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother's name also <i>was</i> Jecoliah of Jerusalem.</p> <p>(4) And he did <i>that which was</i> right in the sight of the LORD {Jehovah}, according to all that his father Amaziah did.</p> <p>(5) And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD {Jehovah}, God caused him to prosper.</p>
<p>25:27g – II Ki. 14:19 – Amaziah's reign ends – for 11 years there is no king over Judah</p> <p>26:1a - II Ki. 15:1 – Uzziah [also called Azariah] age 16 begins reign over Judah in the 27th year of Jeroboam#2 king of Israel</p> <p>Uzziah's reign begins over Judah</p> <p>[* 3319 A.H./C- 723 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(6) And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.</p> <p>(7) And God helped him against the Philistines, and against the Arabians that dwelt in Gurbaal, and the Mehunims.</p> <p>(8) And the Ammonites gave gifts to Uzziah: and his name spread abroad <i>even</i> to the entering in of Egypt; for he strengthened <i>himself</i> exceedingly.</p> <p>(9) Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning <i>of the wall</i>, and fortified them.</p> <p>(10) Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen <i>also</i>, and vine dressers in the mountains, and in Carmel: for he loved husbandry.</p> <p>(11) Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, <i>one</i> of the king's captains.</p> <p>(12) The whole number of the chief of the fathers of the mighty men of valour <i>were</i> two thousand and six hundred.</p> <p>(13) And under their hand <i>was</i> an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.</p> <p>(14) And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings <i>to cast</i> stones.</p>	<p>(6) And he went forth and warred against the Philistines, and broke down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities around Ashdod, and among the Philistines.</p> <p>(7) And God helped him against the Philistines, and against the Arabians who lived in Gurbaal, and the Mehunims.</p> <p>(8) And the Ammonites gave gifts to Uzziah: and his name spread abroad <i>even</i> to the entrance of Egypt; because he strengthened <i>himself</i> exceedingly.</p> <p>(9) Furthermore Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning <i>of the wall</i>, and fortified them.</p> <p>(10) Also he built towers in the desert, and dug many wells: because he had much cattle, both in the low country, and in the plains: gardeners <i>also</i>, and vine dressers in the mountains, and in Carmel: because he loved gardening.</p> <p>(11) Furthermore Uzziah had a host {<i>army</i>} of fighting men, who went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, <i>one</i> of the king's captains.</p> <p>(12) The whole number of the chief of the fathers of the mighty men of valor <i>were</i> two thousand six hundred.</p> <p>(13) And under their hand <i>was</i> an army, three hundred seven thousand five hundred, who made war with mighty power, to help the king against the enemy.</p> <p>(14) And Uzziah prepared for them throughout all the army shields, and spears, and helmets, and armor, and bows, and slings <i>to cast</i> stones.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(15) And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.</p> <p>(16) But when he was strong, his heart was lifted up to <i>his</i> destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.</p> <p>(17) And Azariah the priest went in after him, and with him fourscore priests of the LORD, <i>that were</i> valiant men:</p> <p>(18) And they withstood Uzziah the king, and said unto him, <i>It appertaineth</i> not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither <i>shall it be</i> for thine honour from the LORD God.</p> <p>(19) Then Uzziah was wroth, and <i>had</i> a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.</p> <p>(20) And Azariah the chief priest, and all the priests, looked upon him, and, behold, he <i>was</i> leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.</p> <p>(21) And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, <i>being</i> a leper; for he was cut off from the house of the LORD: and Jotham his son <i>was</i> over the king's house, judging the people of the land.</p>	<p>(15) And he made in Jerusalem engines, invented by skillful men, to be on the towers and upon the bulwarks, to shoot arrows and great stones with. And his name spread far abroad; because he was marvelously helped, until he was strong.</p> <p>(16) But when he was strong, his heart was lifted up to <i>his</i> destruction: because he sinned against the LORD {Jehovah} his God, and went into the temple of the LORD {Jehovah} to burn incense upon the altar of incense.</p> <p>(17) And Azariah the priest went in after him, and with him eighty priests of the LORD {Jehovah}, who <i>were</i> valiant men:</p> <p>(18) And they stopped Uzziah the king, and said to him, <i>It is not your place</i>, Uzziah, to burn incense to the LORD {Jehovah}, but to the priests the sons of Aaron, who are consecrated to burn incense: go out of the sanctuary; because you have sinned; neither <i>shall it be</i> for your honor from the LORD {Jehovah} God.</p> <p>(19) Then Uzziah was angry, and <i>had</i> a censer in his hand to burn incense: and while he was angry with the priests, the leprosy even rose up in his forehead before the priests in the house {temple} of the LORD {Jehovah}, from beside the incense altar.</p> <p>(20) And Azariah the chief priest, and all the priests, looked upon him, and, indeed, he <i>was</i> leprous in his forehead, and they thrust him out from there; yes, he hurried to go out, because the LORD {Jehovah} had stricken him.^b</p> <p>(21) And Uzziah the king was a leper to the day of his death, and lived in a dormatory house {hospital}, <i>being</i> a leper; because he was cut off from the house {temple} of the LORD {Jehovah}: and Jotham his son <i>was</i> over the king's house, judging the people of the land.^c</p>
<p>26:20b – II Ki. 15:5 26:21c – II Ki. 15:5</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(22) Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.</p> <p>(23) So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which <i>belonged</i> to the kings; for they said, He <i>is</i> a leper: and Jotham his son reigned in his stead.</p> <p>Chapter 27</p> <p>(1) Jotham <i>was</i> twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also <i>was</i> Jerushah, the daughter of Zadok.</p> <p>(2) And he did <i>that which was</i> right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.</p> <p>(3) He built the high gate of the house of the LORD, and on the wall of Ophel he built much.</p> <p>(4) Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.</p> <p>(5) He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.</p> <p>(6) So Jotham became mighty, because he prepared his ways before the LORD his God.</p>	<p>(22) Now the rest of the acts of Uzziah, first and last, Isaiah the prophet, the son of Amoz, wrote down.</p> <p>(23) So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which <i>belonged</i> to the kings; because they said, he <i>is</i> a leper: and Jotham his son reigned in his place.</p> <p>Chapter 27</p> <p>(1) Jotham <i>was</i> twenty-five years old when he began to reign {3371 A.H./C- 671 B.C.},^a and he reigned sixteen years in Jerusalem. His mother's name also <i>was</i> Jerushah, the daughter of Zadok.</p> <p>(2) And he did <i>that which was</i> right in the sight of the LORD {Jehovah}, according to all that his father Uzziah did: however he did not enter into the temple of the LORD {Jehovah}. And the people continued to act corruptly.</p> <p>(3) He built the high gate of the house {temple} of the LORD {Jehovah}, and on the wall of Ophel he built much.</p> <p>(4) Furthermore he built cities in the mountains of Judah, and in the forests he built castles and towers.</p> <p>(5) He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him that same year a hundred talents of silver {about 7,560 lbs.; 3,429 kg.}, and ten thousand measures of wheat {about 600,000 gal.; 62,500 bu.; 2,220,000 L.},^b and ten thousand of barley {about 600,000 gal.; 62,500 bu.; 2,220,000 L.}. So much did the children of Ammon pay to him, both the second year, and the third.</p> <p>(6) So Jotham became mighty, because he prepared his ways before the LORD {Jehovah} his God.</p>
<p>27:1a - II Ki. 15:1-2; II Ki. 15:32-33</p> <p>27:5b - measure - homer {cor} [also spelled kor] = 10 ephahs = 222 liters = 6.25 bushels = 240 quarts = about 60 gallons - see Appendix J: Bible Weights and Measures</p> <p>Uzziah [also called Azariah] dies after 52 years of reign, Jotham, his son begins reign over Judah in 2nd year of Pekah King of Israel</p> <p>[*3371 A.H./C- 671 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(7) Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they <i>are</i> written in the book of the kings of Israel and Judah.</p> <p>(8) He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.</p> <p>(9) And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.</p> <p>Chapter 28</p> <p>(1) Ahaz <i>was</i> twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not <i>that which was</i> right in the sight of the LORD, like David his father:</p> <p>(2) For he walked in the ways of the kings of Israel, and made also molten images for Baalim.</p> <p>(3) Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.</p> <p>(4) He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.</p> <p>(5) Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought <i>them</i> to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.</p>	<p>(7) Now the rest of the acts of Jotham, and all his wars, and his ways, look, they <i>are</i> written in the book of the kings of Israel and Judah.</p> <p>(8) He was twenty-five years old when he began to reign, and reigned sixteen years in Jerusalem.^c</p> <p>(9) And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his place {3386 A.H./C- 656 B.C.}.*</p> <p>Chapter 28</p> <p>(1) Ahaz <i>was</i> twenty years old when he began to reign {3386 A.H./C- 656 B.C.}, and he reigned sixteen years in Jerusalem: but he did not do <i>that which was</i> right in the sight of the LORD {Jehovah}, like David his father:</p> <p>(2) Because he walked in the ways of the kings of Israel, and also made molten images for Baalim.</p> <p>(3) Furthermore he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen {ungodly nations} whom the LORD {Jehovah} had cast out before the children of Israel.</p> <p>(4) He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.</p> <p>(5) Therefore the LORD {Jehovah} his God delivered him into the hand of the king of Syria; and they struck him, and carried away a great multitude of them captives, and brought <i>them</i> to Damascus. And he was also delivered into the hand of the king of Israel, who struck him with a great slaughter.</p>
<p>27:8c – II Ki. 15:33</p> <p>Jotham's reign ends during 16th year of reign, Ahaz his son begins reign over Judah in 17th year of Pekah king of Israel [*3386 A.H./C- 656 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(6) For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, <i>which were</i> all valiant men; because they had forsaken the LORD God of their fathers.</p> <p>(7) And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah <i>that was</i> next to the king.</p> <p>(8) And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.</p> <p>(9) But a prophet of the LORD was there, whose name <i>was</i> Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage <i>that</i> reacheth up unto heaven.</p> <p>(10) And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: <i>but are there</i> not with you, even with you, sins against the LORD your God?</p> <p>(11) Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD <i>is</i> upon you.</p> <p>(12) Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,</p>	<p>(6) Because Pekah the son of Remaliah killed in Judah one hundred twenty thousand in one day, <i>who were</i> all valiant men; because they had forsaken the LORD {Jehovah} God of their fathers.</p> <p>(7) And Zichri, a mighty man of Ephraim, killed Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah <i>who was</i> next to the king.</p> <p>(8) And the children of Israel carried away captive of their brothers two hundred thousand, women, sons, and daughters, and also took away much spoil from them, and brought the spoil to Samaria.</p> <p>(9) But a prophet of the LORD {Jehovah} was there, whose name <i>was</i> Oded: and he went out before the army which came to Samaria, and said to them, Indeed, because the LORD {Jehovah} God of your fathers was angry with Judah, He has delivered them into your hand, and you have killed them in a rage <i>that</i> reaches up to heaven.</p> <p>(10) And now you purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen for yourselves: <i>but are there</i> not with you, even with you, sins against the LORD {Jehovah} your God?</p> <p>(11) Now hear me therefore, and deliver the captives again, which you have taken captive of your brothers: because the fierce wrath {anger; judgment} of the LORD {Jehovah} <i>is</i> upon you.</p> <p>(12) Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who came from the war,</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(13) And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD <i>already</i>, ye intend to add <i>more</i> to our sins and to our trespass: for our trespass is great, and <i>there is</i> fierce wrath against Israel.</p> <p>(14) So the armed men left the captives and the spoil before the princes and all the congregation.</p> <p>(15) And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.</p> <p>(16) At that time did king Ahaz send unto the kings of Assyria to help him.</p> <p>(17) For again the Edomites had come and smitten Judah, and carried away captives.</p> <p>(18) The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.</p> <p>(19) For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.</p> <p>(20) And Tilgathpilneser king of Assyria came unto him, and distressed him, but strengthened him not.</p>	<p>(13) And said to them, You shall not bring the captives here: because we have offended against the LORD {Jehovah} <i>already</i>, you intend to add <i>more</i> to our sins and to our evil deeds: because our evil deeds are great, and <i>there is</i> fierce wrath {anger; judgment} against Israel.</p> <p>(14) So the armed men left the captives and the spoil before the princes and all the congregation.</p> <p>(15) And the men who were expressed by name rose up, and took the captives, and with the spoil clothed all who were naked among them, and clothed them, and gave them shoes, and gave them to eat and to drink, and anointed them, and carried all their feeble upon donkeys, and brought them to Jericho, the city of palm trees, to their brothers: then they returned to Samaria.</p> <p>(16) At that time king Ahaz sent to the kings of Assyria to help him.</p> <p>(17) Because the Edomites had come again and stricken Judah, and carried away captives.</p> <p>(18) The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with its villages, and Timnah with its villages, Gimzo also and its villages: and they lived there.</p> <p>(19) Because the LORD {Jehovah} brought Judah low because of Ahaz king of Israel; because he made Judah naked, and sinned greatly against the LORD {Jehovah}.</p> <p>(20) And Tilgathpilneser king of Assyria came to him, and distressed him, but did not strengthen him.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(21) For Ahaz took away a portion <i>out</i> of the house of the LORD, and <i>out</i> of the house of the king, and of the princes, and gave <i>it</i> unto the king of Assyria: but he helped him not.</p> <p>(22) And in the time of his distress did he trespass yet more against the LORD: this <i>is that</i> king Ahaz.</p> <p>(23) For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, <i>therefore</i> will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.</p> <p>(24) And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.</p> <p>(25) And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.</p> <p>(26) Now the rest of his acts and of all his ways, first and last, behold, they <i>are</i> written in the book of the kings of Judah and Israel.</p> <p>(27) And Ahaz slept with his fathers, and they buried him in the city, <i>even</i> in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.</p> <p>Chapter 29 (1) Hezekiah began to reign <i>when he was</i> five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name <i>was</i> Abijah, the daughter of Zechariah.</p>	<p>(21) Because Ahaz took away a portion <i>out</i> of the house {temple} of the LORD {Jehovah}, and <i>out</i> of the house {palace} of the king, and of the princes, and gave <i>it</i> to the king of Assyria: but he did not help him.</p> <p>(22) And in the time of his distress he sinned yet more against the LORD {Jehovah}: this <i>is that</i> same king Ahaz.</p> <p>(23) Because he sacrificed to the gods of Damascus, who struck him: and he said, Because the gods of the kings of Syria help them, <i>therefore</i> I will sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.</p> <p>(24) And Ahaz gathered together the vessels of the house {temple} of God, and cut in pieces the vessels of the house {temple} of God, and shut up the doors of the house {temple} of the LORD {Jehovah}, and he made for himself altars in every corner of Jerusalem.</p> <p>(25) And in every suburb city of Judah he made high places to burn incense to other gods, and provoked the LORD {Jehovah} God of his fathers to anger.</p> <p>(26) Now the rest of his acts and of all his ways, first and last, look, they <i>are</i> written in the book of the kings of Judah and Israel.</p> <p>(27) And Ahaz slept with his fathers, and they buried him in the city, <i>even</i> in Jerusalem: but they did not bring him into the tombs of the kings of Israel: and Hezekiah his son reigned in his place {3400 A.H./C- 642 B.C.}.</p> <p>Chapter 29 (1) Hezekiah began to reign <i>when he was</i> twenty-five years old {3400 A.H./C- 642 B.C.},^{a*} and he reigned twenty-nine years in Jerusalem. And his mother's name <i>was</i> Abijah, the daughter of Zechariah.</p>
<p>29:1a - II Ki. 16:2,20; II Ki. 18:1-2</p> <p>Ahaz dies after 16 year reign, Hezekiah his son begins reign over Judah [*3400 A.H./C- 642 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(2) And he did <i>that which was</i> right in the sight of the LORD, according to all that David his father had done.</p> <p>(3) He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.</p> <p>(4) And he brought in the priests and the Levites, and gathered them together into the east street,</p> <p>(5) And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy <i>place</i>.</p> <p>(6) For our fathers have trespassed, and done <i>that which was</i> evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned <i>their</i> backs.</p> <p>(7) Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy <i>place</i> unto the God of Israel.</p> <p>(8) Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.</p> <p>(9) For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives <i>are</i> in captivity for this.</p> <p>(10) Now <i>it is</i> in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.</p> <p>(11) My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.</p>	<p>(2) And he did <i>that which was</i> right in the sight of the LORD {Jehovah}, according to all that David his forefather had done.</p> <p>(3) He in the first year of his reign, in the first month, opened the doors of the house {temple} of the LORD {Jehovah}, and repaired them.</p> <p>(4) And he brought in the priests and the Levites, and gathered them together into the east street,</p> <p>(5) And said to them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house {temple} of the LORD {Jehovah} God of your fathers, and carry forth the filthiness out of the holy <i>place</i>.</p> <p>(6) Because our fathers have sinned, and done <i>that which was</i> evil in the eyes of the LORD {Jehovah} our God, and have forsaken Him, and have turned away their faces from the house {temple} of the LORD {Jehovah}, and turned <i>their</i> backs.</p> <p>(7) Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy <i>place</i> to the God of Israel.</p> <p>(8) Therefore the wrath {anger; judgment} of the LORD {Jehovah} was upon Judah and Jerusalem, and He has delivered them to trouble, to astonishment, and to hissing, as you see with your eyes.</p> <p>(9) Because, indeed, our fathers have fallen by the sword, and our sons and our daughters and our wives <i>are</i> in captivity for this.</p> <p>(10) Now <i>it is</i> in my heart to make a covenant with the LORD {Jehovah} God of Israel, that His fierce anger may turn away from us.</p> <p>(11) My sons, do not now be negligent: because the LORD {Jehovah} has chosen you to stand before Him, to serve Him, and that you should minister to Him, and burn incense.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(12) Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:</p> <p>(13) And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:</p> <p>(14) And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.</p> <p>(15) And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.</p> <p>(16) And the priests went into the inner part of the house of the LORD, to cleanse <i>it</i>, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took <i>it</i>, to carry <i>it</i> out abroad into the brook Kidron.</p> <p>(17) Now they began on the first <i>day</i> of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.</p>	<p>(12) Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:</p> <p>(13) And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:</p> <p>(14) And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.</p> <p>(15) And they gathered their brothers, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD {Jehovah}, to cleanse the house {temple} of the LORD {Jehovah}.</p> <p>(16) And the priests went into the inner part of the house {temple} of the LORD {Jehovah}, to cleanse <i>it</i>, and brought out all the uncleanness that they found in the temple of the LORD {Jehovah} into the court of the house {temple} of the LORD {Jehovah}. And the Levites took <i>it</i>, to carry <i>it</i> out abroad into the brook Kidron.</p> <p>(17) Now they began on the first <i>day</i> of the first month {Nisan [Mar./Apr.]} {1/1/3400 A.H./C-642 B.C.} to sanctify, and on the eighth day of the month they came to the porch of the LORD {Jehovah}: so they sanctified the house {temple} of the LORD {Jehovah} in eight days; and on the sixteenth day of the first month they finished.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(18) Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.</p> <p>(19) Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they <i>are</i> before the altar of the LORD.</p> <p>(20) Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.</p> <p>(21) And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer <i>them</i> on the altar of the LORD.</p> <p>(22) So they killed the bullocks, and the priests received the blood, and sprinkled <i>it</i> on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.</p> <p>(23) And they brought forth the he goats <i>for</i> the sin offering before the king and the congregation; and they laid their hands upon them:</p> <p>(24) And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded <i>that</i> the burnt offering and the sin offering <i>should be made</i> for all Israel.</p>	<p>(18) Then they went in to Hezekiah the king, and said, We have cleansed all the house {temple} of the LORD {Jehovah}, and the altar of burnt offering, with all its vessels, and the holy bread table, with all its vessels.</p> <p>(19) Furthermore all the vessels, which king Ahaz in his reign cast away in his sin, we have prepared and sanctified, and, indeed, they <i>are</i> before the altar of the LORD {Jehovah}.</p> <p>(20) Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house {temple} of the LORD {Jehovah}.</p> <p>(21) And they brought seven bulls, and seven rams, and seven lambs, and seven male goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer <i>them</i> on the altar of the LORD {Jehovah}.</p> <p>(22) So they killed the bulls, and the priests received the blood, and sprinkled <i>it</i> on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.</p> <p>(23) And they brought forth the male goats <i>for</i> the sin offering before the king and the congregation; and they laid their hands upon them:</p> <p>(24) And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: because the king commanded <i>that</i> the burnt offering and the sin offering <i>should be made</i> for all Israel.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(25) And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for <i>so was</i> the commandment of the LORD by his prophets.</p> <p>(26) And the Levites stood with the instruments of David, and the priests with the trumpets.</p> <p>(27) And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began <i>also</i> with the trumpets, and with the instruments <i>ordained</i> by David king of Israel.</p> <p>(28) And all the congregation worshipped, and the singers sang, and the trumpeters sounded: <i>and all this continued</i> until the burnt offering was finished.</p> <p>(29) And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.</p> <p>(30) Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.</p> <p>(31) Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.</p>	<p>(25) And he set the Levites in the house {temple} of the LORD {Jehovah} with cymbals, with psalteries {lyres; stringed instruments}, and with harps, according to the commandment of David, and of Gad the king's prophet, and Nathan the prophet: because <i>so</i> the commandment of the LORD {Jehovah} <i>was</i> by his prophets.</p> <p>(26) And the Levites stood with the instruments of David, and the priests with the trumpets.</p> <p>(27) And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD {Jehovah} began <i>also</i> with the trumpets, and with the instruments <i>ordained</i> by David king of Israel.</p> <p>(28) And all the congregation worshiped, and the singers sang, and the trumpeters sounded: <i>and all this continued</i> until the burnt offering was finished.</p> <p>(29) And when they had made an end of offering, the king and all who were present with him bowed themselves, and worshiped.</p> <p>(30) Furthermore Hezekiah the king and the princes commanded the Levites to sing praise to the LORD {Jehovah} with the words of David, and of Asaph the prophet. And they sang praises with gladness, and they bowed their heads and worshipped.</p> <p>(31) Then Hezekiah answered and said, Now you have consecrated yourselves to the LORD {Jehovah}, come near and bring sacrifices and thank offerings into the house {temple} of the LORD {Jehovah}. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(32) And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, <i>and</i> two hundred lambs: all these <i>were</i> for a burnt offering to the LORD.</p> <p>(33) And the consecrated things <i>were</i> six hundred oxen and three thousand sheep.</p> <p>(34) But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the <i>other</i> priests had sanctified themselves: for the Levites <i>were</i> more upright in heart to sanctify themselves than the priests.</p> <p>(35) And also the burnt offerings <i>were</i> in abundance, with the fat of the peace offerings, and the drink offerings for <i>every</i> burnt offering. So the service of the house of the LORD was set in order.</p> <p>(36) And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was <i>done</i> suddenly.</p> <p>Chapter 30</p> <p>(1) And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.</p> <p>(2) For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.</p>	<p>(32) And the number of the burnt offerings, which the congregation brought, was seventy bulls, one hundred rams, <i>and</i> two hundred lambs: all these <i>were</i> for a burnt offering to the LORD {Jehovah}.</p> <p>(33) And the consecrated things <i>were</i> six hundred oxen and three thousand sheep.</p> <p>(34) But the priests were too few, so that they could not flay all the burnt offerings: therefore their brothers the Levites helped them, until the work was ended, and until the <i>other</i> priests had sanctified themselves: because the Levites <i>were</i> more upright in heart to sanctify themselves than the priests.</p> <p>(35) And also the burnt offerings <i>were</i> in abundance, with the fat of the peace offerings, and the drink offerings for <i>every</i> burnt offering. So the service of the house {temple} of the LORD {Jehovah} was set in order.</p> <p>(36) And Hezekiah rejoiced, and all the people, that God had prepared the people: because the thing was <i>done</i> quickly.</p> <p>Chapter 30</p> <p>(1) And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house {temple} of the LORD {Jehovah} at Jerusalem, to keep the Passover to the LORD {Jehovah} God of Israel.</p> <p>(2) Because the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the Passover in the second month.^a</p>
<p>30:2a - the Passover was required by the Law of Moses {Lev. 23} to be in the first month {Nisan [Mar./Apr.]} on the evening of the 14th day -- however since everything wasn't ready in time the decision was made to celebrate the Passover in the second month {Iyar [Apr./May]} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com – see Num. 9:11</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(3) For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.</p> <p>(4) And the thing pleased the king and all the congregation.</p> <p>(5) So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done <i>it</i> of a long <i>time in such sort</i> as it was written.</p> <p>(6) So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.</p> <p>(7) And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, <i>who</i> therefore gave them up to desolation, as ye see.</p> <p>(8) Now be ye not stiffnecked, as your fathers <i>were, but</i> yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.</p>	<p>(3) Because they could not keep it at the {right} time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.</p> <p>(4) And the thing pleased the king and all the congregation.</p> <p>(5) So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the Passover to the LORD {Jehovah} God of Israel at Jerusalem: because they had not done <i>it</i> in a long <i>time in such a way</i> as it was written.</p> <p>(6) So the messengers went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, You children of Israel, turn again to the LORD {Jehovah} God of Abraham, Isaac, and Israel, and He will return to the remnant of you, who have escaped out of the hand of the kings of Assyria.</p> <p>(7) And do not be like your fathers, and like your brothers, who did evil deeds against the LORD {Jehovah} God of their fathers, <i>who</i> therefore gave them up to desolation, as you see.</p> <p>(8) Now do not be stubborn, as your fathers <i>were, but</i> yield yourselves to the LORD {Jehovah}, and enter into His sanctuary, which He has sanctified forever: and serve the LORD {Jehovah} your God, that the fierceness of His anger may turn away from you.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(9) For if ye turn again unto the LORD, your brethren and your children <i>shall find</i> compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God <i>is</i> gracious and merciful, and will not turn away <i>his</i> face from you, if ye return unto him.</p> <p>(10) So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.</p> <p>(11) Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.</p> <p>(12) Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.</p> <p>(13) And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.</p> <p>(14) And they arose and took away the altars that <i>were</i> in Jerusalem, and all the altars for incense took they away, and cast <i>them</i> into the brook Kidron.</p> <p>(15) Then they killed the passover on the fourteenth <i>day</i> of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.</p> <p>(16) And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, <i>which they received</i> of the hand of the Levites.</p>	<p>(9) Because if you turn again to the LORD {Jehovah}, your brothers and your children <i>shall find</i> compassion before those who lead them captive, so that they shall return into this land: because the LORD {Jehovah} your God <i>is</i> gracious and merciful, and will not turn away <i>His</i> face from you, if you return to Him.</p> <p>(10) So the messengers passed from city to city through the country of Ephraim and Manasseh even to Zebulun: but they laughed them to scorn, and mocked them.</p> <p>(11) Nevertheless various ones of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.</p> <p>(12) Also in Judah the hand of God was to give those one heart to do the commandment of the king and of the princes, by the word of the LORD {Jehovah}.</p> <p>(13) And there assembled at Jerusalem many people to keep the Feast of Unleavened Bread in the second month {Iyar [Apr./May]}, a very great congregation.</p> <p>(14) And they arose and took away the altars that <i>were</i> in Jerusalem, and all the altars for incense they took away, and cast <i>them</i> into the brook Kidron.</p> <p>(15) Then they killed the Passover on the fourteenth <i>day</i> of the second month {Iyar [Apr./May]} {2/14/3400 A.H./C-642 B.C.}:^b and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house {temple} of the LORD {Jehovah}.</p> <p>(16) And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, <i>which they received</i> from the hand of the Levites.</p>
30:15b – see note on II Chr. 30:2	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(17) For <i>there were</i> many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one <i>that was</i> not clean, to sanctify <i>them</i> unto the LORD.</p> <p>(18) For a multitude of the people, <i>even</i> many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one</p> <p>(19) <i>That</i> prepareth his heart to seek God, the LORD God of his fathers, though <i>he be</i> not <i>cleansed</i> according to the purification of the sanctuary.</p> <p>(20) And the LORD hearkened to Hezekiah, and healed the people.</p> <p>(21) And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, <i>singing</i> with loud instruments unto the LORD.</p> <p>(22) And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.</p> <p>(23) And the whole assembly took counsel to keep <i>other</i> seven days: and they kept <i>other</i> seven days with gladness.</p>	<p>(17) Because <i>there were</i> many in the congregation who were not sanctified: therefore the Levites had the charge of the killing of the passovers for everyone who <i>was</i> not clean, to sanctify <i>them</i> to the LORD {Jehovah}.</p> <p>(18) Because a multitude of the people, <i>even</i> many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the passover contrary to the law as it was written. But Hezekiah prayed for them, saying, The good LORD {Jehovah} pardon everyone</p> <p>(19) <i>Who</i> prepared his heart to seek God, the LORD {Jehovah} God of his fathers, even though <i>he was</i> not <i>cleansed</i> according to the purification of the sanctuary.</p> <p>(20) And the LORD {Jehovah} listened to Hezekiah, and healed the people.</p> <p>(21) And the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness: and the Levites and the priests praised the LORD {Jehovah} day by day, <i>singing</i> with loud instruments to the LORD {Jehovah}.</p> <p>(22) And Hezekiah spoke words of encouragement to all the Levites who taught the good knowledge of the LORD {Jehovah}: and they ate throughout the feast seven days, offering peace offerings, and making confession to the LORD {Jehovah} God of their fathers.</p> <p>(23) And the whole assembly took counsel to keep another seven days: and they kept <i>another</i> seven days with gladness.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(24) For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.</p> <p>(25) And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.</p> <p>(26) So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel <i>there was</i> not the like in Jerusalem.</p> <p>(27) Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came <i>up</i> to his holy dwelling place, <i>even</i> unto heaven.</p> <p>Chapter 31</p> <p>(1) Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.</p> <p>(2) And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.</p>	<p>(24) Because Hezekiah king of Judah gave to the congregation a thousand bulls and seven thousand sheep; and the princes gave to the congregation a thousand bulls and ten thousand sheep: and a great number of priests sanctified themselves.</p> <p>(25) And all the congregation of Judah, with the priests and the Levites, and all the congregation who came out of Israel, and the strangers who came out of the land of Israel, and who lived in Judah, rejoiced.</p> <p>(26) So there was great joy in Jerusalem: because since the time of Solomon the son of David king of Israel <i>there was</i> nothing like it in Jerusalem.</p> <p>(27) Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came <i>up</i> to His holy home place, <i>even</i> to heaven.</p> <p>Chapter 31</p> <p>(1) Now when all this was finished, all Israel who were present went out to the cities of Judah, and broke the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had completely destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.</p> <p>(2) And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD {Jehovah}.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(3) <i>He appointed</i> also the king's portion of his substance for the burnt offerings, <i>to wit</i>, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as <i>it is</i> written in the law of the LORD.</p> <p>(4) Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.</p> <p>(5) And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all <i>things</i> brought they in abundantly.</p> <p>(6) And <i>concerning</i> the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid <i>them</i> by heaps.</p> <p>(7) In the third month they began to lay the foundation of the heaps, and finished <i>them</i> in the seventh month.</p> <p>(8) And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.</p> <p>(9) Then Hezekiah questioned with the priests and the Levites concerning the heaps.</p>	<p>(3) <i>He appointed</i> also the king's portion of his substance for the burnt offerings, to provide, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths {Saturdays}, and for the new moons, and for the set feasts, as <i>it is</i> written in the law of the LORD {Jehovah}.</p> <p>(4) Furthermore, he commanded the people who lived in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD {Jehovah}.</p> <p>(5) And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe {10%}^a of all <i>things</i> they brought in abundantly.</p> <p>(6) And <i>concerning</i> the children of Israel and Judah, who lived in the cities of Judah, they also brought in the tithe {10%} of oxen and sheep, and the tithe {10%} of holy things which were consecrated to the LORD {Jehovah} their God, and laid <i>them</i> by heaps.</p> <p>(7) In the third month {Sivan [May/June]}^b they began to lay the foundation of the heaps, and finished <i>them</i> in the seventh month {[Tishri [Sept./Oct.]]}^c.</p> <p>(8) And when Hezekiah and the princes came and saw the heaps, they praised the LORD {Jehovah}, and His people Israel.</p> <p>(9) Then Hezekiah questioned with the priests and the Levites concerning the heaps.</p>
<p>31:5a - tithe - 10 percent of all increase for the year 31:7b - third month {Sivan [May/June]} - the month of Pentecost - see Lev. 23 31:7c - seventh month {Tisri [Sept./Oct.]} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(10) And Azariah the chief priest of the house of Zadok answered him, and said, Since <i>the people</i> began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left <i>is</i> this great store.</p> <p>(11) Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared <i>them</i>,</p> <p>(12) And brought in the offerings and the tithes and the dedicated <i>things</i> faithfully: over which Cononiah the Levite <i>was</i> ruler, and Shimei his brother <i>was</i> the next.</p> <p>(13) And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, <i>were</i> overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.</p> <p>(14) And Kore the son of Imnah the Levite, the porter toward the east, <i>was</i> over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.</p> <p>(15) And next him <i>were</i> Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in <i>their</i> set office, to give to their brethren by courses, as well to the great as to the small:</p> <p>(16) Beside their genealogy of males, from three years old and upward, <i>even</i> unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;</p>	<p>(10) And Azariah the chief priest of the house of Zadok answered him, and said, Since <i>the people</i> began to bring the offerings into the house {temple} of the LORD {Jehovah}, we have had enough to eat, and have plenty left: because the LORD {Jehovah} has blessed His people; and that which is left <i>is</i> this great store.</p> <p>(11) Then Hezekiah commanded to prepare chambers in the house {temple} of the LORD {Jehovah}; and they prepared <i>them</i>,</p> <p>(12) And brought in the offerings and the tithes and the dedicated <i>things</i> faithfully: over which Cononiah the Levite <i>was</i> ruler, and Shimei his brother <i>was</i> the next.</p> <p>(13) And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, <i>were</i> overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house {temple} of God.</p> <p>(14) And Kore the son of Imnah the Levite, the gatekeeper towards the east, <i>was</i> over the freewill offerings of God, to distribute the offerings of the LORD {Jehovah}, and the most holy things.</p> <p>(15) And next to him <i>were</i> Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in <i>their</i> set office, to give to their brothers by courses, as well to the great as to the small:</p> <p>(16) Besides their genealogy of males, from three years old and upward, <i>even</i> to everyone who entered into the house {temple} of the LORD {Jehovah}, his daily portion for their service in their charges according to their courses;</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(17) Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;</p> <p>(18) And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:</p> <p>(19) Also of the sons of Aaron the priests, <i>which were</i> in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.</p> <p>(20) And thus did Hezekiah throughout all Judah, and wrought <i>that which was</i> good and right and truth before the LORD his God.</p> <p>(21) And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did <i>it</i> with all his heart, and prospered.</p> <p>Chapter 32</p> <p>(1) After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.</p> <p>(2) And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,</p> <p>(3) He took counsel with his princes and his mighty men to stop the waters of the fountains which <i>were</i> without the city: and they did help him.</p>	<p>(17) Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;</p> <p>(18) And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: because in their set office they sanctified themselves in holiness:</p> <p>(19) Also of the sons of Aaron the priests, <i>who were</i> in the fields of the suburbs of their cities, in every several city, the men who were expressed by name, to give portions to all the males among the priests, and to all who were reckoned by genealogies among the Levites.</p> <p>(20) And so Hezekiah did throughout all Judah, and did <i>that which was</i> good and right and truth before the LORD {Jehovah} his God.</p> <p>(21) And in every work that he began in the service of the house {temple} of God, and in the law, and in the commandments, to seek his God, he did <i>it</i> with all his heart, and prospered.</p> <p>Chapter 32</p> <p>(1) After these things, and its establishment, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.</p> <p>(2) And when Hezekiah saw that Sennacherib had come, and that he was determined to fight against Jerusalem,</p> <p>(3) He took counsel with his princes and his mighty men to stop the waters of the fountains which <i>were</i> outside the city: and they helped him.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(4) So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?</p> <p>(5) Also he strengthened himself, and built up all the wall that was broken, and raised <i>it</i> up to the towers, and another wall without, and repaired Millo <i>in</i> the city of David, and made darts and shields in abundance.</p> <p>(6) And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,</p> <p>(7) Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that <i>is</i> with him: for <i>there be</i> more with us than with him:</p> <p>(8) With him <i>is</i> an arm of flesh; but with us <i>is</i> the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.</p> <p>(9) After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he <i>himself laid siege</i> against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that <i>were</i> at Jerusalem, saying,</p> <p>(10) Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?</p> <p>(11) Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?</p>	<p>(4) So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?</p> <p>(5) Also he strengthened himself, and built up all the wall that was broken, and raised <i>it</i> up to the towers, and another wall outside, and repaired Millo <i>in</i> the city of David, and made darts and shields in abundance.</p> <p>(6) And he set captains of war over the people, and gathered them together to himself in the street of the gate of the city, and spoke words of encouragement to them, saying,</p> <p>(7) Be strong and courageous, do not be afraid nor dismayed because of the king of Assyria, nor because of all the multitude who <i>is</i> with him: because <i>there are</i> more with us than with him:</p> <p>(8) With him <i>is</i> an arm of flesh; but with us <i>is</i> the LORD {Jehovah} our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.</p> <p>(9) After this Sennacherib king of Assyria sent his servants to Jerusalem, (but he <i>himself laid siege</i> against Lachish, and all his power with him,) to Hezekiah king of Judah, and to all Judah who <i>were</i> at Jerusalem, saying,</p> <p>(10) This is what Sennacherib king of Assyria says, Upon what do you trust, that you remain in the siege in Jerusalem?</p> <p>(11) Does not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD {Jehovah} our God shall deliver us out of the hand of the king of Assyria?</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(12) Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?</p> <p>(13) Know ye not what I and my fathers have done unto all the people of <i>other</i> lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?</p> <p>(14) Who <i>was there</i> among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?</p> <p>(15) Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?</p> <p>(16) And his servants spake yet <i>more</i> against the LORD God, and against his servant Hezekiah.</p> <p>(17) He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of <i>other</i> lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.</p> <p>(18) Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that <i>were</i> on the wall, to affright them, and to trouble them; that they might take the city.</p> <p>(19) And they spake against the God of Jerusalem, as against the gods of the people of the earth, <i>which were</i> the work of the hands of man.</p>	<p>(12) Has not this same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, You shall worship before one altar, and burn incense upon it?</p> <p>(13) Do you not know what I and my fathers have done to all the people of <i>other</i> lands? Were the gods of the nations of those lands in any way able to deliver their lands out of my hand?</p> <p>(14) Who <i>was there</i> among all the gods of those nations that my fathers completely destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand?</p> <p>(15) Now therefore do not let Hezekiah deceive you, nor persuade you in this manner, neither yet believe him: because no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers: how much less shall your God deliver you out of my hand?^a</p> <p>(16) And his servants spoke yet <i>more</i> against the LORD {Jehovah} God, and against His servant Hezekiah.</p> <p>(17) He wrote also letters to rail against the LORD {Jehovah} God of Israel, and to speak against Him, saying, As the gods of the nations of <i>other</i> lands have not delivered their people out of my hand, so the God of Hezekiah will not deliver His people out of my hand.</p> <p>(18) Then they cried with a loud voice in the Jews' language to the people of Jerusalem who <i>were</i> on the wall, to make them afraid, and to trouble them; that they might take the city.</p> <p>(19) And they spoke against the God of Jerusalem, as against the gods of the people of the earth, <i>which were</i> the work of the hands of man.</p>
32:15a – II Ki. 18:10f	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(20) And for this <i>cause</i> Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.</p> <p>(21) And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.</p> <p>(22) Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all <i>other</i>, and guided them on every side.</p> <p>(23) And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.</p> <p>(24) In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.</p> <p>(25) But Hezekiah rendered not again according to the benefit <i>done</i> unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.</p> <p>(26) Notwithstanding Hezekiah humbled himself for the pride of his heart, <i>both</i> he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.</p> <p>(27) And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;</p>	<p>(20) And for this <i>cause</i> Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.</p> <p>(21) And the LORD {Jehovah} sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he had come into the house of his god, those who came forth of his own body killed him there with the sword.^b</p> <p>(22) So the LORD {Jehovah} saved Hezekiah and the people who lived in Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all <i>others</i>, and guided them on every side.</p> <p>(23) And many brought gifts to the LORD {Jehovah} to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from that time forth.</p> <p>(24) In those days Hezekiah was sick to the death, and prayed to the LORD {Jehovah}: and He spoke to him, and He gave him a sign.^c</p> <p>(25) But Hezekiah did not repay according to the benefit <i>done</i> to him; because his heart was lifted up: therefore there was wrath {anger; judgment} upon him, and upon Judah and Jerusalem.</p> <p>(26) Nevertheless Hezekiah humbled himself because of the pride of his heart, <i>both</i> he and those who lived in Jerusalem, so that the anger of the LORD {Jehovah} did not come upon them in the days of Hezekiah.</p> <p>(27) And Hezekiah had exceedingly much riches and honor: and he made for himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;</p>
<p>32:21b – II Ki. 19:36-37 32:24c II Ki. 20:1</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(28) Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.</p> <p>(29) Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.</p> <p>(30) This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.</p> <p>(31) Howbeit in <i>the business of</i> the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was <i>done</i> in the land, God left him, to try him, that he might know all <i>that was</i> in his heart.</p> <p>(32) Now the rest of the acts of Hezekiah, and his goodness, behold, they <i>are</i> written in the vision of Isaiah the prophet, the son of Amoz, <i>and</i> in the book of the kings of Judah and Israel.</p> <p>(33) And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.</p> <p>Chapter 33</p> <p>(1) Manasseh <i>was</i> twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:</p> <p>(2) But did <i>that which was</i> evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.</p>	<p>(28) Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and pens for flocks.</p> <p>(29) Furthermore he provided for himself cities, and possessions of flocks and herds in abundance: because God had given him very much substance.</p> <p>(30) This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.</p> <p>(31) However in <i>the business of</i> the ambassadors of the princes of Babylon, who sent to him to inquire of the wonder that was <i>done</i> in the land, God left him, to test him, that He might know all <i>that was</i> in his heart.</p> <p>(32) Now the rest of the acts of Hezekiah, and his goodness, look, they <i>are</i> written in the vision of Isaiah the prophet, the son of Amoz, <i>and</i> in the book of the kings of Judah and Israel.</p> <p>(33) And Hezekiah slept with his fathers, and they buried him in the best of the tombs of the sons of David: and all Judah and the people who lived in Jerusalem honored him at his death. And Manasseh his son reigned in his place {3430 A.H./C- 612 B.C.}.</p> <p>Chapter 33</p> <p>(1) Manasseh <i>was</i> twelve years old when he began to reign {3430 A.H./C- 612 B.C.},^a and he reigned fifty-five years in Jerusalem:</p> <p>(2) But he did <i>that which was</i> evil in the sight of the LORD {Jehovah}, like the abominations of the heathen {ungodly nations}, whom the LORD {Jehovah} had cast out before the children of Israel.</p>
<p>33:1a - II Ki. 18:2; II Ki. 20:21-21:1</p> <p>Hezekiah dies after 29 year reign; Manasseh his son begins reign over Judah [*3430 A.H./C- 612 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(3) For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.</p> <p>(4) Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.</p> <p>(5) And he built altars for all the host of heaven in the two courts of the house of the LORD.</p> <p>(6) And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.</p> <p>(7) And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:</p> <p>(8) Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.</p> <p>(9) So Manasseh made Judah and the inhabitants of Jerusalem to err, <i>and</i> to do worse than the heathen, whom the LORD had destroyed before the children of Israel.</p>	<p>(3) Because he built again the high places which Hezekiah his father had broken down, and he raised up altars for Baalim, and made groves, and worshiped all the host of heaven, and served them.^b</p> <p>(4) Also he built altars in the house {temple} of the LORD {Jehovah}, of which the LORD {Jehovah} had said, In Jerusalem shall My Name be forever.^c</p> <p>(5) And he built altars for all the host {multitudes} of heaven in the two courts of the house {temple} of the LORD {Jehovah}</p> <p>(6) And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times,^d and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he did much evil in the sight of the LORD {Jehovah}, to provoke Him to anger.</p> <p>(7) And he set a carved image, the idol which he had made, in the house {temple} of God, of which God had said to David and to Solomon his son, In this house {temple}, and in Jerusalem, which I have chosen before all the tribes of Israel, I will put My Name forever:</p> <p>(8) Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the laws and the commandments given by the hand of Moses.</p> <p>(9) So Manasseh caused Judah and the people who lived in Jerusalem to err, <i>and</i> to do worse than the heathen {ungodly nations}, whom the LORD {Jehovah} had destroyed before the children of Israel.</p>
<p>33:3b – II Ki. 21:3 33:4c - I Ki. 9:3 33:6d – observed times – practiced astrology and horoscopes – Lev. 19:26; II Ki. 21:6; Gal. 4:10</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(10) And the LORD spake to Manasseh, and to his people: but they would not hearken.</p> <p>(11) Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.</p> <p>(12) And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,</p> <p>(13) And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he <i>was</i> God.</p> <p>(14) Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.</p> <p>(15) And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast <i>them</i> out of the city.</p> <p>(16) And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.</p> <p>(17) Nevertheless the people did sacrifice still in the high places, <i>yet</i> unto the LORD their God only.</p>	<p>(10) And the LORD {Jehovah} spoke to Manasseh, and to his people: but they would not listen.</p> <p>(11) Therefore the LORD {Jehovah} brought upon them the captains of the host {army} of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.</p> <p>(12) And when he was in affliction, he sought the LORD {Jehovah} his God, and humbled himself greatly before the God of his fathers,</p> <p>(13) And prayed to Him: and He listened to him, and heard his request, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD {Jehovah} He <i>was</i> God.</p> <p>(14) Now after this he built a wall outside the city of David, on the west side of Gihon, in the valley, even to the entrance at the fish gate, and encircled Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.</p> <p>(15) And he took away the strange gods, and the idol out of the house {temple} of the LORD {Jehovah}, and all the altars that he had built in the mount of the house {temple} of the LORD {Jehovah}, and in Jerusalem, and cast <i>them</i> out of the city.</p> <p>(16) And he repaired the altar of the LORD {Jehovah}, and sacrificed on it peace offerings and thank offerings, and commanded Judah to serve the LORD {Jehovah} God of Israel.</p> <p>(17) Nevertheless the people still sacrificed in the high places, <i>but only</i> to the LORD {Jehovah} their God.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(18) Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they <i>are written</i> in the book of the kings of Israel.</p> <p>(19) His prayer also, and <i>how God</i> was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they <i>are written</i> among the sayings of the seers.</p> <p>(20) So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.</p> <p>(21) Amon <i>was</i> two and twenty years old when he began to reign, and reigned two years in Jerusalem.</p> <p>(22) But he did <i>that which was</i> evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;</p> <p>(23) And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.</p> <p>(24) And his servants conspired against him, and slew him in his own house.</p> <p>(25) But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.</p>	<p>(18) Now the rest of the acts of Manasseh, and his prayer to his God, and the words of the prophets who spoke to him in the Name of the LORD {Jehovah} God of Israel, indeed, they <i>are written</i> in the book of the kings of Israel.</p> <p>(19) His prayer also, and <i>how God</i> listened to him, and all his sin, and his evil deeds, and the places in which he built high places, and set up groves and graven images, before he was humbled: indeed, they <i>are written</i> among the sayings of the prophets.</p> <p>(20) So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his place {3485 A.H./C- 557 B.C.}.*</p> <p>(21) Amon <i>was</i> twenty-two years old when he began to reign, and reigned two years in Jerusalem.</p> <p>(22) But he did <i>that which was</i> evil in the sight of the LORD {Jehovah}, as did Manasseh his father: because Amon sacrificed to all the carved images which Manasseh his father had made, and served them;</p> <p>(23) And did not humble himself before the LORD {Jehovah}, as Manasseh his father had humbled himself; but Amon sinned more and more.</p> <p>(24) And his servants conspired against him, and killed him in his own house.</p> <p>(25) But the people of the land killed all those who had conspired against king Amon; and the people of the land made Josiah his son king in his place {3487 A.H./C- 555 B.C.}.</p>
<p>33:20e - II Ki. 21:1,18-19</p> <p>Manasseh's reign ends after 55 years; Amon his son begins reign [*3485 A.H./C- 557 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(14) And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD <i>given</i> by Moses.</p> <p>(15) And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.</p> <p>(16) And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do <i>it</i>.</p> <p>(17) And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.</p> <p>(18) Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.</p> <p>(19) And it came to pass, when the king had heard the words of the law, that he rent his clothes.</p> <p>(20) And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,</p> <p>(21) Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.</p>	<p>(14) And when they brought out the money that was brought into the house {temple} of the LORD {Jehovah}, Hilkiah the priest found a book of the law of the LORD {Jehovah} <i>given</i> by Moses.</p> <p>(15) And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house {temple} of the LORD {Jehovah}. And Hilkiah delivered the book to Shaphan.</p> <p>(16) And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to your servants, they are doing <i>it</i>.^c</p> <p>(17) And they have gathered together the money that was found in the house {temple} of the LORD {Jehovah}, and have delivered it into the hand of the overseers, and to the hand of the workmen.</p> <p>(18) Then Shaphan the scribe told the king, saying, Hilkiah the priest has given me a book. And Shaphan read it before the king.</p> <p>(19) And it came to pass, when the king had heard the words of the law, that he tore his clothes.</p> <p>(20) And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,</p> <p>(21) Go, inquire of the LORD {Jehovah} for me, and for those who are left in Israel and in Judah, concerning the words of the book that is found: because great is the anger of the LORD {Jehovah} that is poured out upon us, because our forefathers have not kept the word of the LORD {Jehovah}, to do according to all that is written in this book.</p>
34:16c – II Ki. 22:10	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(22) And Hilki^ah, and <i>they</i> that the king <i>had appointed</i>, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that <i>effect</i>.</p> <p>(23) And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,</p> <p>(24) Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, <i>even</i> all the curses that are written in the book which they have read before the king of Judah:</p> <p>(25) Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.</p> <p>(26) And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel <i>concerning</i> the words which thou hast heard;</p> <p>(27) Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard <i>thee</i> also, saith the LORD.</p> <p>(28) Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.</p>	<p>(22) And Hilki^ah, and <i>those whom</i> the king <i>had appointed</i>, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she lived in Jerusalem in the college:) and they spoke to her to that <i>effect</i>.</p> <p>(23) And she answered them, This is what the LORD {Jehovah} God of Israel says, <i>Tell the man who sent you to Me,</i>^d</p> <p>(24) <i>This is what the LORD {Jehovah} says, Indeed, I will bring evil upon this place, and upon the people who live here, even all the curses that are written in the book which they have read before the king of Judah:</i></p> <p>(25) <i>Because they have forsaken Me, and have burned incense to other gods, that they might provoke Me to anger with all the works of their hands; therefore My anger will be poured out upon this place, and shall not be quenched.</i></p> <p>(26) And as for the king of Judah, who sent you to inquire of the LORD {Jehovah}, so shall you say to him, This is what the LORD {Jehovah} God of Israel says <i>concerning</i> the words which you have heard;</p> <p>(27) <i>Because your heart was tender, and you humbled yourself before God, when you heard His words against this place, and against the people who live here, and humbled yourself before Me, and tore your clothes, and wept before Me; I have even heard you also, says the LORD {Jehovah}.</i></p> <p>(28) <i>Indeed, I will gather you to your fathers, and you will be gathered to your grave in peace, neither will your eyes see all the evil that I will bring upon this place, and upon the people who live here. So they brought the king word again.</i></p>
34:23d – II Ki. 22:16f	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(29) Then the king sent and gathered together all the elders of Judah and Jerusalem.</p> <p>(30) And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.</p> <p>(31) And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.</p> <p>(32) And he caused all that were present in Jerusalem and Benjamin to stand <i>to it</i>. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.</p> <p>(33) And Josiah took away all the abominations out of all the countries that <i>pertained</i> to the children of Israel, and made all that were present in Israel to serve, <i>even</i> to serve the LORD their God. <i>And</i> all his days they departed not from following the LORD, the God of their fathers.</p>	<p>(29) Then the king sent and gathered together all the elders of Judah and Jerusalem.</p> <p>(30) And the king went up into the house {temple} of the LORD {Jehovah}, and all the men of Judah, and the people who lived in Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house {temple} of the LORD {Jehovah}.^e</p> <p>(31) And the king stood in his place, and made a covenant before the LORD {Jehovah}, to walk after the LORD {Jehovah}, and to keep His commandments, and His testimonies, and His laws, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.</p> <p>(32) And he caused all who were present in Jerusalem and Benjamin to stand <i>to it</i>. And the people who lived in Jerusalem did according to the covenant of God, the God of their fathers.</p> <p>(33) And Josiah took away all the abominations out of all the countries that <i>belonged</i> to the children of Israel, and made all who were present in Israel to serve, <i>even</i> to serve the LORD {Jehovah} their God. <i>And</i> all his days they did not depart from following the LORD {Jehovah}, the God of their fathers.</p>
34:30e – II Ki. 23:2	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>Chapter 35</p> <p>(1) Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth <i>day</i> of the first month.</p> <p>(2) And he set the priests in their charges, and encouraged them to the service of the house of the LORD,</p> <p>(3) And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; <i>it shall not be</i> a burden upon <i>your</i> shoulders: serve now the LORD your God, and his people Israel,</p> <p>(4) And prepare <i>yourselves</i> by the houses of your fathers, after your courses, according to the writing of David king of Solomon his son.</p> <p>(5) And stand in the holy <i>place</i> according to the divisions of the families of the fathers of your brethren the people, and <i>after</i> the division of the families of the Levites.</p> <p>(6) So kill the passover, and sanctify yourselves, and prepare your brethren, that <i>they</i> may do according to the word of the LORD by the hand of Moses.</p> <p>(7) And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these <i>were</i> of the king's substance.</p>	<p>Chapter 35</p> <p>(1) Furthermore Josiah kept a Passover to the LORD {Jehovah} in Jerusalem: and they killed the passover on the fourteenth <i>day</i> of the first month {Nisan [Mar./Apr.]}.^a</p> <p>(2) And he set the priests in their charges, and encouraged them to the service of the house {temple} of the LORD {Jehovah},</p> <p>(3) And said to the Levites who taught all Israel, who were holy to the LORD {Jehovah}, Put the holy ark in the house {temple} which Solomon the son of David king of Israel built; <i>it shall not be</i> a burden upon <i>your</i> shoulders: now serve the LORD {Jehovah} your God, and His people Israel,</p> <p>(4) And prepare <i>yourselves</i> by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.</p> <p>(5) And stand in the holy <i>place</i> according to the divisions of the families of the fathers of your brothers the people, and <i>after</i> the division of the families of the Levites.</p> <p>(6) So kill the passover, and sanctify yourselves, and prepare your brothers, that <i>they</i> may do according to the word of the LORD {Jehovah} by the hand of Moses.</p> <p>(7) And Josiah gave to the people, of the flock, lambs and kids, all for the Passover offerings, for all who were present, to the number of thirty thousand, and three thousand bulls: these <i>were</i> of the king's substance.</p>
<p>35:1a – II Ki. 23:21 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(8) And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkihah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred <i>small cattle</i>, and three hundred oxen.</p> <p>(9) Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand <i>small cattle</i>, and five hundred oxen.</p> <p>(10) So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.</p> <p>(11) And they killed the passover, and the priests sprinkled <i>the blood</i> from their hands, and the Levites flayed <i>them</i>.</p> <p>(12) And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as <i>it is</i> written in the book of Moses. And so <i>did they</i> with the oxen.</p> <p>(13) And they roasted the passover with fire according to the ordinance: but the <i>other</i> holy offerings sod they in pots, and in caldrons, and in pans, and divided <i>them</i> speedily among all the people.</p> <p>(14) And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron <i>were busied</i> in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.</p>	<p>(8) And his princes gave willingly to the people, to the priests, and to the Levites: Hilkihah and Zechariah and Jehiel, rulers of the house of God, gave to the priests for the Passover offerings two thousand six hundred <i>small cattle</i>, and three hundred oxen.</p> <p>(9) Conaniah also, and Shemaiah and Nethaneel, his brothers, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave to the Levites for Passover offerings five thousand <i>small cattle</i>, and five hundred oxen.</p> <p>(10) So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.</p> <p>(11) And they killed the passover, and the priests sprinkled <i>the blood</i> from their hands, and the Levites flayed <i>them</i>.</p> <p>(12) And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer to the LORD {Jehovah}, as <i>it is</i> written in the book of Moses. And so <i>they did</i> with the oxen.</p> <p>(13) And they roasted the passover with fire according to the ordinance: but the <i>other</i> holy offerings they boiled in pots, and in caldrons, and in pans, and divided <i>them</i> speedily among all the people.</p> <p>(14) And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron <i>were busied</i> in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.</p>

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(15) And the singers the sons of Asaph <i>were</i> in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters <i>waited</i> at every gate; they might not depart from their service; for their brethren the Levites prepared for them.</p> <p>(16) So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.</p> <p>(17) And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.</p> <p>(18) And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.</p> <p>(19) In the eighteenth year of the reign of Josiah was this passover kept.</p> <p>(20) After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.</p> <p>(21) But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? <i>I come</i> not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from <i>meddling with</i> God, who <i>is</i> with me, that he destroy thee not.</p>	<p>(15) And the singers the sons of Asaph <i>were</i> in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's prophet; and the gatekeepers <i>waited</i> at every gate; they did not depart from their service; because their brothers the Levites prepared for them.</p> <p>(16) So all the service of the LORD {Jehovah} was prepared the same day, to keep the Passover, and to offer burnt offerings upon the altar of the LORD {Jehovah}, according to the commandment of king Josiah.</p> <p>(17) And the children of Israel who were present kept the Passover at that time, and the Feast of Unleavened Bread seven days.</p> <p>(18) And there was no Passover like it kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a Passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel who were present, and the people who lived in Jerusalem.</p> <p>(19) In the eighteenth year of the reign of Josiah this Passover was kept {1/14/3504 A.H./C- 538 B.C.}*.</p> <p>(20) After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.</p> <p>(21) But he {king Necho} sent ambassadors to him {king Josiah}, saying, What have I to do with you, you king of Judah? <i>I am not coming</i> against you this day, but against the house with which I have war: because God commanded me to hurry: keep yourself from <i>meddling with</i> God, Who <i>is</i> with me, that He not destroy you.</p>
<p>18th year of Josiah's reign; Great Revival [*3504 A.H./C- 538 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(22) Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.</p> <p>(23) And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.</p> <p>(24) His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in <i>one of</i> the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.</p> <p>(25) And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they <i>are</i> written in the lamentations.</p> <p>(26) Now the rest of the acts of Josiah, and his goodness, according to <i>that which was</i> written in the law of the LORD,</p> <p>(27) And his deeds, first and last, behold, they <i>are</i> written in the book of the kings of Israel and Judah.</p> <p>Chapter 36</p> <p>(1) Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.</p> <p>(2) Jehoahaz <i>was</i> twenty and three years old when he began to reign, and he reigned three months in Jerusalem.</p>	<p>(22) Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and did not listen to the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.^b</p> <p>(23) And the archers shot at king Josiah; and the king said to his servants, Take me away; because I am greatly wounded.</p> <p>(24) His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in <i>one of</i> the tombs of his fathers. And all Judah and Jerusalem mourned for Josiah.</p> <p>(25) And Jeremiah cried greatly for Josiah: and all the singing men and the singing women spoke of Josiah in their cries to this day, and made them an ordinance in Israel: and, look, they <i>are</i> written in the lamentations.</p> <p>(26) Now the rest of the acts of Josiah, and his goodness, according to <i>that which was</i> written in the law of the LORD {Jehovah},</p> <p>(27) And his deeds, first and last, look, they <i>are</i> written in the book of the kings of Israel and Judah.</p> <p>Chapter 36</p> <p>(1) Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's place {3517 A.H./C- 525 B.C.}^{a*} in Jerusalem.</p> <p>(2) Jehoahaz <i>was</i> twenty-three years old when he began to reign, and he reigned three months in Jerusalem.</p>
<p>35:22b – II Ki. 23:28 36:1a - II Ki. 23:28-30</p> <p>31st year of Josiah's reign; Josiah dies, Jehoahaz his son begins reign [*3517 A.H./C- 525 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(3) And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.</p> <p>(4) And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.</p> <p>(5) Jehoiakim <i>was</i> twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did <i>that which was</i> evil in the sight of the LORD his God.</p> <p>(6) Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.</p> <p>(7) Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.</p> <p>(8) Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they <i>are</i> written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.</p> <p>(9) Jehoiachin <i>was</i> eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did <i>that which was</i> evil in the sight of the LORD.</p> <p>(10) And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.</p>	<p>(3) And the king of Egypt put him down at Jerusalem, and taxed the land one hundred talents of silver {about 7,560 lbs.; 3,429 kg.}^b and a talent of gold {about 75.6 lbs.; 34.3 kg.}.</p> <p>(4) And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.</p> <p>(5) Jehoiakim <i>was</i> twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did <i>that which was</i> evil in the sight of the LORD {Jehovah} his God.</p> <p>(6) Nebuchadnezzar king of Babylon came up against him, and bound him in fetters, to carry him to Babylon {3520 A.H./C- 522 B.C.}.^c</p> <p>(7) Nebuchadnezzar also carried some of the vessels of the house {temple} and put them in his temple at Babylon.</p> <p>(8) Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, look, they <i>are</i> written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his place.</p> <p>(9) Jehoiachin <i>was</i> eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did <i>that which was</i> evil in the sight of the LORD {Jehovah}.</p> <p>(10) And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the best vessels of the house {temple} of the LORD {Jehovah}, and made Zedekiah his brother king over Judah and Jerusalem.</p>
<p>36:3b - a talent = 75.6 lbs = 34.3 kilograms – see Appendix J: Bible Weights and Measures</p> <p>36:6c - in Jehoiakim's third year of reign Nebuchadnezzar came - II Ki. 24:1,14; Dan. 2:1</p> <p>70 year Babylonian captivity begins, first group of captives [including Daniel and other royalty] taken to Babylon</p> <p>[*3520 A.H./C- 522 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(11) Zedekiah <i>was</i> one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.</p> <p>(12) And he did <i>that which was</i> evil in the sight of the LORD his God, <i>and</i> humbled not himself before Jeremiah the prophet <i>speaking</i> from the mouth of the LORD.</p> <p>(13) And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.</p> <p>(14) Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.</p> <p>(15) And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:</p> <p>(16) But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till <i>there was</i> no remedy.</p> <p>(17) Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave <i>them</i> all into his hand.</p>	<p>(11) Zedekiah <i>was</i> twenty-one years old when he began to reign {3528 A.H./C-513 B.C.};* and reigned eleven years in Jerusalem.</p> <p>(12) And he did <i>that which was</i> evil in the sight of the LORD {Jehovah} his God, <i>and</i> did not humble himself before Jeremiah the prophet <i>speaking</i> from the mouth of the LORD {Jehovah}.</p> <p>(13) And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he became stubborn, and hardened his heart from turning to the LORD {Jehovah} God of Israel.</p> <p>(14) Furthermore all the chief of the priests, and the people, sinned very much after all the abominations of the heathen {ungodly nations}; and polluted the house {temple} of the LORD {Jehovah} which He had hallowed in Jerusalem.</p> <p>(15) And the LORD {Jehovah} God of their fathers sent to them by His messengers, rising up from time to time, and sending; because He had compassion on His people, and on His house {temple}:</p> <p>(16) But they mocked the messengers of God, and despised His words, and misused His prophets, until the anger of the LORD {Jehovah} arose against His people, until <i>there was</i> no remedy.</p> <p>(17) Therefore He brought upon them the king of the Chaldees, who killed their young men with the sword in the house {temple} of their sanctuary, and had no compassion upon young man or maiden, old man, or him who stooped for age: He gave <i>them</i> all into his hand.</p>
<p>2nd group of captives taken to Babylon [including Ezekiel and other priests]; Zedekiah appointed as king over Judah by Nebuchadnezzar in the eighth year of the 70 year exile. [*3528 A.H./C-513 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{14} II Chronicles	
King James 1769 Version	King James Paraphrase
<p>(18) And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all <i>these</i> he brought to Babylon.</p> <p>(19) And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.</p> <p>(20) And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:</p> <p>(21) To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: <i>for</i> as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.</p> <p>(22) Now in the first year of Cyrus king of Persia, that the word of the LORD <i>spoken</i> by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and <i>put it</i> also in writing, saying,</p> <p>(23) Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which <i>is</i> in Judah. Who <i>is there</i> among you of all his people? The LORD his God <i>be</i> with him, and let him go up.</p>	<p>(18) And all the vessels of the house {temple} of God, great and small, and the treasures of the house {temple} of the LORD {Jehovah}, and the treasures of the king, and of his princes; all <i>these</i> he brought to Babylon.^d</p> <p>(19) And they burnt the house {temple} of God, and broke down the wall of Jerusalem, and burnt all its palaces with fire, and destroyed all its best vessels {3539 A.H./C-503 B.C.}.*</p> <p>(20) And those who had escaped from the sword he carried away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:</p> <p>(21) To fulfill the word of the LORD {Jehovah} by the mouth of Jeremiah, until the land had enjoyed her sabbaths: <i>because</i> as long as she lay desolate she kept sabbath, to fulfil seventy years.^e</p> <p>(22) Now in the first year of Cyrus king of Persia {3589 A.H./C- 453 B.C.},* that the word of the LORD {Jehovah} <i>spoken</i> by the mouth of Jeremiah might be accomplished, the LORD {Jehovah} stirred up the spirit of Cyrus^f king of Persia, that he made a proclamation throughout all his kingdom, and <i>put it</i> also in writing, saying,</p> <p>(23) This is what Cyrus king of Persia says, All the kingdoms of the earth the LORD {Jehovah} God of heaven has given me; and He has charged me to build Him a house {temple} in Jerusalem, which <i>is</i> in Judah. Who <i>is there</i> among you of all His people? The LORD {Jehovah} his God <i>be</i> with him, and let him go up.</p>
<p>36:18d – II Ki. 24:2 – in the 11th year of Zedekiah [19th year of the 70 year exile] Zedekiah rebelled against Nebuchadnezzar resulting in the destruction of the temple, and Jerusalem including its walls and houses – II Ki. 24:1-4; Jer. 39:2; Jer. 52:6; Ezek. 4:5</p> <p>36:21e - seventy years - Jer. 25:11; 29:10</p> <p>36:22f - Is. 44:28; Ezra 1:1-3</p> <p>11th year of Zedekiah, 19th year of 70 year exile, temple destroyed [*3539 A.H./C-503 B.C.] Cyrus becomes sole king over Babylon and issues decree to restore Jerusalem; 70 year exile ends [**3589 A.H./C- 453 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and <i>put it</i> also in writing, saying,</p> <p>(2) Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which <i>is</i> in Judah.</p> <p>(3) Who <i>is there</i> among you of all his people? his God be with him, and let him go up to Jerusalem, which <i>is</i> in Judah, and build the house of the LORD God of Israel, (he <i>is</i> the God,) which <i>is</i> in Jerusalem.</p> <p>(4) And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that <i>is</i> in Jerusalem.</p> <p>(5) Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all <i>them</i> whose spirit God had raised, to go up to build the house of the LORD which <i>is</i> in Jerusalem.</p>	<p>Chapter 1</p> <p>(1) Now in the first year of Cyrus king of Persia {3589 A.H./C- 453 B.C.},* that the word of the LORD {Jehovah} by the mouth of Jeremiah might be fulfilled, the LORD {Jehovah} stirred up the spirit of Cyrus kinga of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,</p> <p>(2) This is what Cyrus king of Persia says, The LORD {Jehovah} God of heaven has given me all the kingdoms of the earth; and He has charged me to build Him a house {temple} at Jerusalem, which is in Judah.</p> <p>(3) Who is there among you of all His people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house {temple} of the LORD {Jehovah} God of Israel, (He is the God,) which is in Jerusalem.</p> <p>(4) And whoever remains in any place where he lives, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house {temple} of God that is in Jerusalem.</p> <p>(5) Then the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, rose up with all those whose spirit God had raised, to go up to build the house {temple} of the LORD {Jehovah} which is in Jerusalem.</p>
<p>1:1a - Ezra 5:13-15; Is. 44:28; Jer. 25:12 ; II Chr. 36:22-23</p> <p>First year of Cyrus sole reign over Babylon, end of 70 year exile [*3589 A.H./C- 453 B.C.] See Appendix G: World Time Line of Biblical History</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(6) And all they that <i>were</i> about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all <i>that</i> was willingly offered.</p> <p>(7) Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;</p> <p>(8) Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.</p> <p>(9) And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,</p> <p>(10) Thirty basons of gold, silver basons of a second <i>sort</i> four hundred and ten, <i>and</i> other vessels a thousand.</p> <p>(11) All the vessels of gold and of silver <i>were</i> five thousand and four hundred. All <i>these</i> did Sheshbazzar bring up with <i>them</i> of the captivity that were brought up from Babylon unto Jerusalem.</p> <p>Chapter 2</p> <p>(1) Now these <i>are</i> the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;</p> <p>(2) Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:</p> <p>(3) The children of Parosh, two thousand an hundred seventy and two.</p>	<p>(6) And all those who <i>were</i> around them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all <i>that</i> was willingly offered.</p> <p>(7) Also Cyrus the king brought forth the vessels of the house {temple} of the LORD {Jehovah}, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;^b</p> <p>(8) Even those Cyrus king of Persia brought forth by the hand of Mithredath the treasurer, and numbered them to Sheshbazzar, the prince of Judah.</p> <p>(9) And this <i>is</i> their number: thirty platters of gold, a thousand platters of silver, twenty-nine knives,</p> <p>(10) Thirty bowls of gold, silver bowls of a second <i>sort</i> four hundred ten, <i>and</i> other vessels a thousand.</p> <p>(11) All the vessels of gold and of silver <i>were</i> five thousand four hundred. All <i>these</i> Sheshbazzar brought up with <i>those</i> of the captivity who were brought up from Babylon to Jerusalem.</p> <p>Chapter 2</p> <p>(1) Now these <i>are</i> the children of the province who went up out of the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and returned to Jerusalem and Judah, everyone to his city;</p> <p>(2) Those who came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai,^a Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:</p> <p>(3) The children of Parosh, two thousand one hundred seventy-two.</p>
<p>1:7b – II Ki. 24:13; II Chr. 36:18 2:2a - Mordecai - Esther 2:5</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(4) The children of Shephatiah, three hundred seventy and two.</p> <p>(5) The children of Arah, seven hundred seventy and five.</p> <p>(6) The children of Pahathmoab, of the children of Jeshua <i>and</i> Joab, two thousand eight hundred and twelve.</p> <p>(7) The children of Elam, a thousand two hundred fifty and four.</p> <p>(8) The children of Zattu, nine hundred forty and five.</p> <p>(9) The children of Zaccai, seven hundred and threescore.</p> <p>(10) The children of Bani, six hundred forty and two.</p> <p>(11) The children of Bebai, six hundred twenty and three.</p> <p>(12) The children of Azgad, a thousand two hundred twenty and two.</p> <p>(13) The children of Adonikam, six hundred sixty and six.</p> <p>(14) The children of Bigvai, two thousand fifty and six.</p> <p>(15) The children of Adin, four hundred fifty and four.</p> <p>(16) The children of Ater of Hezekiah, ninety and eight.</p> <p>(17) The children of Bezai, three hundred twenty and three.</p> <p>(18) The children of Jorah, an hundred and twelve.</p> <p>(19) The children of Hashum, two hundred twenty and three.</p> <p>(20) The children of Gibbar, ninety and five.</p> <p>(21) The children of Bethlehem, an hundred twenty and three.</p> <p>(22) The men of Netophah, fifty and six.</p> <p>(23) The men of Anathoth, an hundred twenty and eight.</p> <p>(24) The children of Azmaveth, forty and two.</p>	<p>(4) The children of Shephatiah, three hundred seventy-two.</p> <p>(5) The children of Arah, seven hundred seventy-five.</p> <p>(6) The children of Pahath-moab, of the children of Jeshua <i>and</i> Joab, two thousand eight hundred twelve.</p> <p>(7) The children of Elam, a thousand two hundred fifty-four.</p> <p>(8) The children of Zattu, nine hundred forty-five.</p> <p>(9) The children of Zaccai, seven hundred sixty.</p> <p>(10) The children of Bani, six hundred forty-two.</p> <p>(11) The children of Bebai, six hundred twenty-three.</p> <p>(12) The children of Azgad, a thousand two hundred twenty-two.</p> <p>(13) The children of Adonikam, six hundred sixty-six.^b</p> <p>(14) The children of Bigvai, two thousand fifty-six.</p> <p>(15) The children of Adin, four hundred fifty-four.</p> <p>(16) The children of Ater of Hezekiah, ninety-eight.</p> <p>(17) The children of Bezai, three hundred twenty-three.</p> <p>(18) The children of Jorah, one hundred twelve.</p> <p>(19) The children of Hashum, two hundred twenty-three.</p> <p>(20) The children of Gibbar, ninety-five.</p> <p>(21) The children of Bethlehem, one hundred twenty-three.</p> <p>(22) The men of Netophah, fifty-six.</p> <p>(23) The men of Anathoth, one hundred twenty-eight.</p> <p>(24) The children of Azmaveth, forty-two.</p>
<p>2:13b - six hundred sixty-six - this number only appears four times in scripture - here, I Ki. 10:14; II Chr. 9:13; Rev. 13:18 - See "Use of Numbers in Scripture" at www.TheWordNotes.com</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(25) The children of Kirjatharim, Chephirah, and Beeroth, seven hundred and forty and three.</p> <p>(26) The children of Ramah and Gaba, six hundred twenty and one.</p> <p>(27) The men of Michmas, an hundred twenty and two.</p> <p>(28) The men of Bethel and Ai, two hundred twenty and three.</p> <p>(29) The children of Nebo, fifty and two.</p> <p>(30) The children of Magbish, an hundred fifty and six.</p> <p>(31) The children of the other Elam, a thousand two hundred fifty and four.</p> <p>(32) The children of Harim, three hundred and twenty.</p> <p>(33) The children of Lod, Hadid, and Ono, seven hundred twenty and five.</p> <p>(34) The children of Jericho, three hundred forty and five.</p> <p>(35) The children of Senaah, three thousand and six hundred and thirty.</p> <p>(36) The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.</p> <p>(37) The children of Immer, a thousand fifty and two.</p> <p>(38) The children of Pashur, a thousand two hundred forty and seven.</p> <p>(39) The children of Harim, a thousand and seventeen.</p> <p>(40) The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.</p> <p>(41) The singers: the children of Asaph, an hundred twenty and eight.</p> <p>(42) The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, <i>in</i> all an hundred thirty and nine.</p>	<p>(25) The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred forty-three.</p> <p>(26) The children of Ramah and Gaba, six hundred twenty-one.</p> <p>(27) The men of Michmas, one hundred twenty-two.</p> <p>(28) The men of Bethel and Ai, two hundred twenty-three.</p> <p>(29) The children of Nebo, fifty-two.</p> <p>(30) The children of Magbish, one hundred fifty-six.</p> <p>(31) The children of the other Elam, a thousand two hundred fifty-four.</p> <p>(32) The children of Harim, three hundred twenty.</p> <p>(33) The children of Lod, Hadid, and Ono, seven hundred twenty-five.</p> <p>(34) The children of Jericho, three hundred forty-five.</p> <p>(35) The children of Senaah, three thousand six hundred thirty.</p> <p>(36) The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy-three.</p> <p>(37) The children of Immer, a thousand fifty-two.</p> <p>(38) The children of Pashur, a thousand two hundred forty-seven.</p> <p>(39) The children of Harim, a thousand seventeen.</p> <p>(40) The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy-four.</p> <p>(41) The singers: the children of Asaph, one hundred twenty-eight.</p> <p>(42) The children of the porters {door/gate keepers}: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, <i>in</i> all one hundred thirty-nine.</p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(43) The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,</p> <p>(44) The children of Keros, the children of Siaha, the children of Padon,</p> <p>(45) The children of Lebanah, the children of Hagabah, the children of Akkub,</p> <p>(46) The children of Hagab, the children of Shalmal, the children of Hanan,</p> <p>(47) The children of Giddel, the children of Gahar, the children of Reaiah,</p> <p>(48) The children of Rezin, the children of Nekoda, the children of Gazzam,</p> <p>(49) The children of Uzza, the children of Paseah, the children of Besai,</p> <p>(50) The children of Asnah, the children of Mehunim, the children of Nephusim,</p> <p>(51) The children of Bakbuk, the children of Hakupha, the children of Harhur,</p> <p>(52) The children of Bazluth, the children of Mehida, the children of Harsha,</p> <p>(53) The children of Barkos, the children of Sisera, the children of Thamah,</p> <p>(54) The children of Neziaha, the children of Hatipha.</p> <p>(55) The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,</p> <p>(56) The children of Jaalah, the children of Darkon, the children of Giddel,</p> <p>(57) The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.</p> <p>(58) All the Nethinims, and the children of Solomon's servants, <i>were</i> three hundred ninety and two.</p> <p>(59) And these <i>were</i> they which went up from Telmelah, Telharsa, Cherub, Addan, <i>and</i> Immer: but they could not shew their father's house, and their seed, whether they <i>were</i> of Israel:</p>	<p>(43) The Nethinims {temple servants}:^c the children of Ziha, the children of Hasupha, the children of Tabbaoth,</p> <p>(44) The children of Keros, the children of Siaha, the children of Padon,</p> <p>(45) The children of Lebanah, the children of Hagabah, the children of Akkub,</p> <p>(46) The children of Hagab, the children of Shalmal, the children of Hanan,</p> <p>(47) The children of Giddel, the children of Gahar, the children of Reaiah,</p> <p>(48) The children of Rezin, the children of Nekoda, the children of Gazzam,</p> <p>(49) The children of Uzza, the children of Paseah, the children of Besai,</p> <p>(50) The children of Asnah, the children of Mehunim, the children of Nephusim,</p> <p>(51) The children of Bakbuk, the children of Hakupha, the children of Harhur,</p> <p>(52) The children of Bazluth, the children of Mehida, the children of Harsha,</p> <p>(53) The children of Barkos, the children of Sisera, the children of Thamah,</p> <p>(54) The children of Neziaha, the children of Hatipha.</p> <p>(55) The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,</p> <p>(56) The children of Jaalah, the children of Darkon, the children of Giddel,</p> <p>(57) The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.</p> <p>(58) All the Nethinims {temple servants}, and the children of Solomon's servants, <i>were</i> three hundred ninety-two.</p> <p>(59) And these <i>were</i> those who went up from Tel-melah, Tel-harsa, Cherub, Addan, <i>and</i> Immer: but they could not show their father's house, and their ancestry, whether they <i>were</i> of Israel:</p>
2:43c - the Nethinims {הנתינים}- temple servants	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(60) The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.</p> <p>(61) And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:</p> <p>(62) These sought their register <i>among</i> those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.</p> <p>(63) And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.</p> <p>(64) The whole congregation together <i>was</i> forty and two thousand three hundred <i>and</i> threescore,</p> <p>(65) Beside their servants and their maids, of whom <i>there were</i> seven thousand three hundred thirty and seven: and <i>there were</i> among them two hundred singing men and singing women.</p> <p>(66) Their horses <i>were</i> seven hundred thirty and six; their mules, two hundred forty and five;</p> <p>(67) Their camels, four hundred thirty and five; <i>their</i> asses, six thousand seven hundred and twenty.</p> <p>(68) And <i>some</i> of the chief of the fathers, when they came to the house of the LORD which <i>is</i> at Jerusalem, offered freely for the house of God to set it up in his place:</p> <p>(69) They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.</p>	<p>(60) The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty-two.</p> <p>(61) And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; who took a wife of the daughters of Barzillai the Gileadite, and was called after their name:</p> <p>(62) These sought their register <i>among</i> those who were reckoned by genealogy, but they were not found: therefore they were considered as polluted, put out from the priesthood.</p> <p>(63) And the Tirshatha said to them, that they should not eat of the most holy things, until there stood up a priest with Urim and with Thummim.^d</p> <p>(64) The whole congregation together <i>was</i> forty-two thousand three hundred sixty,</p> <p>(65) Besides their servants and their maids, of whom <i>there were</i> seven thousand three hundred thirty-seven: and <i>there were</i> among them two hundred singing men and singing women.</p> <p>(66) Their horses <i>were</i> seven hundred thirty-six; their mules, two hundred forty-five;</p> <p>(67) Their camels, four hundred thirty-five; <i>their</i> donkeys, six thousand seven hundred twenty.</p> <p>(68) And <i>some</i> of the chief of the fathers, when they came to the house {temple} of the LORD {Jehovah} which <i>is</i> at Jerusalem, offered freely for the house {temple} of God to set it up in its place:</p> <p>(69) They gave after their ability to the treasure of the work sixty-one thousand drams^e of gold {about 587 lbs.; 266.6 kg.}, and five thousand pounds of silver, and one hundred priests' robes.</p>
<p>2:63d - Urim and with Thummim - Urim {אֹרֶךְ} - flame, or light; Thummim {תַּמִּימִם}</p> <p>- perfections - See note on Ex. 28:30; Lev. 8:8; Num. 27:21 - used to determine God's will - there is no description in the Scripture that tells for sure what they were or what they looked like. Possibly, something like dice to answer yes or no, true or false type questions. Josephus and other Jewish writers state they were the twelve stones on the high priest's breastplate.</p> <p>2:69e - dram - about 0.154 ounces or about 4.37 grams – See Appendix J: Bible Weights and Measures</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(70) So the priests, and the Levites, and <i>some</i> of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.</p> <p>Chapter 3 (1) And when the seventh month was come, and the children of Israel <i>were</i> in the cities, the people gathered themselves together as one man to Jerusalem. (2) Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as <i>it is</i> written in the law of Moses the man of God. (3) And they set the altar upon his bases; for fear <i>was</i> upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, <i>even</i> burnt offerings morning and evening. (4) They kept also the feast of tabernacles, as <i>it is</i> written, and <i>offered</i> the daily burnt offerings by number, according to the custom, as the duty of every day required; (5) And afterward <i>offered</i> the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.</p>	<p>(70) So the priests, and the Levites, and <i>some</i> of the people, and the singers, and the porters, and the Nethinims {temple servants}, lived in their cities, and all Israel in their cities.</p> <p>Chapter 3 (1) And when the seventh month had come {Tishri [Sept./Oct.]},^a and the children of Israel <i>were</i> in the cities, the people gathered themselves together as one man to Jerusalem. (2) Then Jeshua the son of Jozadak stood up, and his brothers the priests, and Zerubbabel the son of Shealtiel, and his brothers, and built the altar of the God of Israel, to offer burnt offerings upon, as <i>it is</i> written in the law of Moses the man of God. (3) And they set the altar upon its bases; because they were afraid because of the people of those countries: and they offered burnt offerings on it to the LORD {Jehovah}, <i>even</i> burnt offerings morning and evening. (4) They also kept the Feast of Tabernacles,^b as <i>it is</i> written, and <i>offered</i> the daily burnt offerings by number, according to the custom, as the duty of every day required; (5) And afterward <i>offered</i> the continual burnt offering, both of the new moons, and of all the set feasts of the LORD {Jehovah} that were consecrated, and of everyone who willingly offered a freewill offering to the LORD {Jehovah}.</p>
<p>2:69e - dram - about 0.154 ounces or about 4.37 grams – See Appendix J: Bible Weights and Measures 3:1a – seventh month {Tishri [Sept./Oct.]} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com 3:4b - Feast of Tabernacles – Seventh month {Tishri [Sept./Oct.]}, 15th day {7/15} - Lev. 23:34f</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(6) From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not <i>yet</i> laid.</p> <p>(7) They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.</p> <p>(8) Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.</p> <p>(9) Then stood Jeshua <i>with</i> his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, <i>with</i> their sons and their brethren the Levites.</p> <p>(10) And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.</p>	<p>(6) From the first day of the seventh month {Tishri [Sept./Oct.]}^c they began to offer burnt offerings to the LORD {Jehovah}. But the foundation of the temple of the LORD {Jehovah} was not <i>yet</i> laid.</p> <p>(7) They gave money also to the masons, and to the carpenters; and meat, and drink, and oil, to those of Zidon, and to those of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had from Cyrus king of Persia.</p> <p>(8) Now in the second year of their coming to the house {temple} of God at Jerusalem, in the second month {Iyar [Apr./May]}, Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brothers the priests and the Levites, and all those who had come out of the captivity to Jerusalem; began and appointed the Levites, from twenty years old and upward, to set forward the work of the house {temple} of the LORD {Jehovah}.</p> <p>(9) Then Jeshua {Joshua} stood <i>with</i> his sons and his brothers, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house {temple} of God: the sons of Henadad, <i>with</i> their sons and their brothers the Levites.</p> <p>(10) And when the builders laid the foundation of the temple of the LORD {Jehovah}, they set the priests in their priestly clothes with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD {Jehovah}, after the ordinance of David king of Israel.</p>
<p>3:6c – first day of the seventh month {Tishri [Sept./Oct.]} - later called Rosh Hashanah [Head of the year] – {New Year} – Feast of Trumpets – Lev. 23:24</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(11) And they sang together by course in praising and giving thanks unto the LORD; because <i>he is</i> good, for his mercy <i>endureth</i> for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.</p> <p>(12) But many of the priests and Levites and chief of the fathers, <i>who were</i> ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:</p> <p>(13) So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.</p> <p>Chapter 4</p> <p>(1) Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;</p> <p>(2) Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye <i>do</i>; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.</p> <p>(3) But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.</p>	<p>(11) And they sang together by course in praising and giving thanks to the LORD {Jehovah}; because <i>He is</i> good, because His mercy <i>endures</i> forever towards Israel. And all the people shouted with a great shout, when they praised the LORD {Jehovah}, because the foundation of the house {temple} of the LORD {Jehovah} was laid.</p> <p>(12) But many of the priests and Levites and chief of the fathers, <i>who were</i> elders, who had seen the first house {temple}, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:</p> <p>(13) So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: because the people shouted with a loud shout, and the noise could be heard far away.</p> <p>Chapter 4</p> <p>(1) Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building the temple to the LORD {Jehovah} God of Israel;</p> <p>(2) Then they came to Zerubbabel, and to the chief of the fathers, and said to them, Let us build with you: because we seek your God, as you <i>do</i>; and we have sacrificed to Him since the days of Esarhaddon king of Assur, who brought us up here.</p> <p>(3) But Zerubbabel, and Jeshua {Joshua}, and the rest of the chief of the fathers of Israel, said to them, You have nothing to do with us to build a house {temple} to our God; but we ourselves together will build to the LORD {Jehovah} God of Israel, as king Cyrus the king of Persia has commanded us.</p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(4) Then the people of the land weakened the hands of the people of Judah, and troubled them in building,</p> <p>(5) And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.</p> <p>(6) And in the reign of Ahasuerus, in the beginning of his reign, wrote they <i>unto him</i> an accusation against the inhabitants of Judah and Jerusalem.</p> <p>(7) And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter <i>was</i> written in the Syrian tongue, and interpreted in the Syrian tongue.</p> <p>(8) Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:</p> <p>(9) Then <i>wrote</i> Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, <i>and</i> the Elamites,</p> <p>(10) And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest <i>that are</i> on this side the river, and at such a time.</p> <p>(11) This <i>is</i> the copy of the letter that they sent unto him, <i>even</i> unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.</p>	<p>(4) Then the people of the land weakened the hands of the people of Judah, and troubled them in building,</p> <p>(5) And hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the</p> <p>(6) And in the reign of Ahasuerus, in the beginning of his reign, they wrote <i>to him</i> an accusation against those who lived in Judah and Jerusalem.</p> <p>(7) And in the days of Artaxerxes Bishlam, Mithredath, Tabeel, and the rest of their companions wrote to Artaxerxes king of Persia; and the writing of the letter <i>was</i> written in the Syrian tongue, and interpreted in the Syrian tongue.</p> <p>(8) Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:^a</p> <p>(9) Then Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, <i>and</i> the Elamites wrote,</p> <p>(10) And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest <i>that are</i> on this side the river, and at such a time.</p> <p>(11) This <i>is</i> the copy of the letter that they sent to him, <i>even</i> to Artaxerxes the king; Your servants the men on this side {west} of the river {Jordan}, and at such a time.</p>
<p>4:8a - Ez. 4:8-6:18; Ez. 7:12-26; Jer. 10:11 ; Dan. 2:4b-7:28 are written in Aramaic [sometimes called Chaldee; sometimes called Syriac] rather than in Hebrew.</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(12) Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls <i>thereof</i>, and joined the foundations.</p> <p>(13) Be it known now unto the king, that, if this city be builded, and the walls set up <i>again, then</i> will they not pay toll, tribute, and custom, and <i>so</i> thou shalt endamage the revenue of the kings.</p> <p>(14) Now because we have maintenance from <i>the king's</i> palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;</p> <p>(15) That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city <i>is</i> a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.</p> <p>(16) We certify the king that, if this city be builded <i>again</i>, and the walls thereof set up, by this means thou shalt have no portion on this side the river.</p> <p>(17) <i>Then</i> sent the king an answer unto Rehum the chancellor, and <i>to</i> Shimshai the scribe, and <i>to</i> the rest of their companions that dwell in Samaria, and <i>unto</i> the rest beyond the river, Peace, and at such a time.</p>	<p>(12) Let it be known to the king, that the Jews who came up from you to us have come to Jerusalem, building the rebellious and the bad city, and have set up its walls, and joined the foundations.</p> <p>(13) Let it be known now to the king, that, if this city is rebuilt, and its walls set up <i>again, then</i> they will not pay toll, tribute, and custom, and <i>so</i> you shall endanger the revenue of the kings.</p> <p>(14) Now because we have maintenance from <i>the king's</i> palace, and it was not meet for us to see the king's dishonor, therefore we have sent and certified the king;</p> <p>(15) That search may be made in the book of the records of your fathers: so you shall find in the book of the records, and know that this city <i>is</i> a rebellious city, and hurtful to kings and provinces, and that they have moved sedition within the same in years past: it was for this reason this city was destroyed.</p> <p>(16) We certify to the king that, if this city is rebuilt, and its walls set up, by this means you shall have no portion on this side {west} of the river {Jordan}.</p> <p>(17) <i>Then</i> the king sent an answer to Rehum the chancellor, and <i>to</i> Shimshai the scribe, and <i>to</i> the rest of their companions who live in Samaria, and <i>to</i> the rest beyond the river, Peace, and at such a time.</p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(18) The letter which ye sent unto us hath been plainly read before me.</p> <p>(19) And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and <i>that</i> rebellion and sedition have been made therein.</p> <p>(20) There have been mighty kings also over Jerusalem, which have ruled over all <i>countries</i> beyond the river; and toll, tribute, and custom, was paid unto them.</p> <p>(21) Give ye now commandment to cause these men to cease, and that this city be not builded, until <i>another</i> commandment shall be given from me.</p> <p>(22) Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?</p> <p>(23) Now when the copy of king Artaxerxes' letter <i>was</i> read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.</p> <p>(24) Then ceased the work of the house of God which <i>is</i> at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.</p> <p>Chapter 5</p> <p>(1) Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that <i>were</i> in Judah and Jerusalem in the name of the God of Israel, <i>even</i> unto them.</p>	<p>(18) The letter which you sent to us has been plainly read before me.</p> <p>(19) And I commanded, and search has been made, and it is found that this city has in years past made insurrection against kings, and <i>that</i> rebellion and sedition has been made in it.</p> <p>(20) There have been mighty kings also over Jerusalem, who have ruled over all <i>countries</i> beyond the river {Jordan}; and toll, tribute {tax}, and custom, was paid to them.</p> <p>(21) Give now commandment to cause these men to cease, and that this city not be rebuilt, until <i>another</i> commandment has been given from me.</p> <p>(22) Take heed now that you not fail to do this: why should damage grow to the hurt of the kings?</p> <p>(23) Now when the copy of king Artaxerxes' letter <i>was</i> read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem to the Jews, and made them by force and power to cease.</p> <p>(24) Then the work ceased on the house {temple} of God which <i>is</i> at Jerusalem. So it ceased until the second year of the reign of Darius king of Persia.^b</p> <p>Chapter 5</p> <p>(1) Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied to the Jews who <i>were</i> in Judah and Jerusalem in the Name of the God of Israel, <i>even</i> to them.</p>
<p>4:24b – Darius {Darius Hystaspes- Ahasuerus of the book of Esther} – see Messiah: His First Coming Scheduled by Dr. David Cooper, p. 436 - see Appendix G: World Time Line of Biblical History</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(2) Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which <i>is</i> at Jerusalem: and with them <i>were</i> the prophets of God helping them.</p> <p>(3) At the same time came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?</p> <p>(4) Then said we unto them after this manner, What are the names of the men that make this building?</p> <p>(5) But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this <i>matter</i>.</p> <p>(6) The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, which <i>were</i> on this side the river, sent unto Darius the king:</p> <p>(7) They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace.</p> <p>(8) Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.</p> <p>(9) Then asked we those elders, <i>and</i> said unto them thus, Who commanded you to build this house, and to make up these walls?</p>	<p>(2) Then Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak rose up, and began to build the house {temple} of God which <i>is</i> at Jerusalem: and with them <i>were</i> the prophets of God helping them.</p> <p>(3) At the same time Tatnai, governor on this side {west} of the river {Jordan}, and Shethar-boznai, and their companions came to them, and said this to them, Who has commanded you to rebuild this house {temple}, and to rebuild this wall?</p> <p>(4) Then we spoke to them after this manner, What are the names of the men who make this building?</p> <p>(5) But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, until the matter came to Darius: and then they returned answer by letter concerning this <i>matter</i>.</p> <p>(6) The copy of the letter that Tatnai, governor on this side {west of} the river {Jordan}, and Shethar-boznai, and his companions the Apharsachites, who <i>were</i> on this side {west} of the river {Jordan}, sent to Darius the king:</p> <p>(7) They sent a letter to him, in which was written; To Darius the king, all peace.</p> <p>(8) Let it be known to the king, that we went into the province of Judea, to the house {temple} of the great God, which is built with great stones, and timber is laid in the walls, and this work is quickly going on, and prospers in their hands.</p> <p>(9) Then we asked those elders, <i>and</i> said to them, Who commanded you to rebuild this house {temple}, and to rebuild these walls?</p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(10) We asked their names also, to certify thee, that we might write the names of the men that <i>were</i> the chief of them.</p> <p>(11) And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.</p> <p>(12) But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.</p> <p>(13) But in the first year of Cyrus the king of Babylon <i>the same</i> king Cyrus made a decree to build this house of God.</p> <p>(14) And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that <i>was</i> in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto <i>one</i>, whose name <i>was</i> Sheshbazzar, whom he had made governor;</p> <p>(15) And said unto him, Take these vessels, go, carry them into the temple that <i>is</i> in Jerusalem, and let the house of God be builded in his place.</p> <p>(16) Then came the same Sheshbazzar, <i>and</i> laid the foundation of the house of God which <i>is</i> in Jerusalem: and since that time even until now hath it been in building, and <i>yet</i> it is not finished.</p>	<p>(10) We asked their names also, to certify to you, that we might write the names of the men who <i>were</i> the chief of them.</p> <p>(11) And so they returned an answer to us, saying, We are the servants of the God of heaven and earth, and build the house {temple} that was built many years ago, which a great king of Israel built and set up.</p> <p>(12) But after our forefathers had provoked the God of heaven to anger, He gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house {temple}, and carried the people away into Babylon.</p> <p>(13) But in the first year of Cyrus the king of Babylon <i>the same</i> king Cyrus made a decree to build this house {temple} of God.</p> <p>(14) And the vessels also of gold and silver of the house {temple} of God, which Nebuchadnezzar took out of the temple that <i>was</i> in Jerusalem, and brought them into the temple of Babylon, those Cyrus the king took out of the temple of Babylon, and they were delivered to <i>one</i>, whose name <i>was</i> Sheshbazzar, whom he had made governor;</p> <p>(15) And said to him, Take these vessels, go, carry them into the temple that <i>is</i> in Jerusalem, and let the house {temple} of God be rebuilt in its place.</p> <p>(16) Then this same Sheshbazzar came, <i>and</i> laid the foundation of the house {temple} of God which <i>is</i> in Jerusalem: and since that time even until now it has been in process of being built, and <i>yet</i> it is not finished.</p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(17) Now therefore, if <i>it seem</i> good to the king, let there be search made in the king's treasure house, which <i>is</i> there at Babylon, whether it be <i>so</i>, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.</p> <p>Chapter 6</p> <p>(1) Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.</p> <p>(2) And there was found at Achmetha, in the palace that <i>is</i> in the province of the Medes, a roll, and therein <i>was</i> a record thus written:</p> <p>(3) In the first year of Cyrus the king <i>the same</i> Cyrus the king made a decree <i>concerning</i> the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, <i>and</i> the breadth thereof threescore cubits;</p> <p>(4) <i>With</i> three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:</p> <p>(5) And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which <i>is</i> at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which <i>is</i> at Jerusalem, <i>every one</i> to his place, and place <i>them</i> in the house of God.</p>	<p>(17) Now therefore, if <i>it seems</i> good to the king, let there be a search made in the king's treasure house, which <i>is</i> there at Babylon, whether these things are true, that a decree was made by Cyrus the king to build this house {temple} of God at Jerusalem, and let the king send his pleasure to us concerning this matter.</p> <p>Chapter 6</p> <p>(1) Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.</p> <p>(2) And there was found at Achmetha, in the palace that <i>is</i> in the province of the Medes, a scroll, and in it <i>was</i> written this record:</p> <p>(3) In the first year of Cyrus the king <i>the same</i> Cyrus the king {3589 A.H./C- 453 B.C.} made a decree <i>concerning</i> the house {temple} of God at Jerusalem,</p> <p style="padding-left: 40px;">Let the house {temple} be built, the place where they offered sacrifices, and let its foundations be strongly laid; its height sixty cubits {about 90 ft.; 27.4 m.},^a <i>and</i> its width sixty cubits {about 90 ft.; 27.4 m.};</p> <p>(4) <i>With</i> three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:</p> <p>(5) And also let the golden and silver vessels of the house {temple} of God, which Nebuchadnezzar took forth out of the temple which <i>I</i> sat Jerusalem, and brought to Babylon, be restored, and brought again to the temple which <i>is</i> at Jerusalem, <i>every piece</i> to its place, and place <i>them</i> in the house {temple} of God.</p>
<p>6:3a – cubit - - about 1.5 ft. or 0.457 meters -- 60 cubits would be about 90 feet or 27.4 meters - see Appendix J: Bible Weights and Measures</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(6) Now <i>therefore</i>, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which <i>are</i> beyond the river, be ye far from thence:</p> <p>(7) Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.</p> <p>(8) Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, <i>even</i> of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.</p> <p>(9) And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which <i>are</i> at Jerusalem, let it be given them day by day without fail:</p> <p>(10) That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.</p> <p>(11) Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.</p>	<p>(6) Now <i>therefore</i>, Tatnai, governor beyond {west of} the river {Jordan}, Shethar-boznai, and your companions the Apharsachites, who <i>are</i> beyond {west of} the river {Jordan}, get yourselves far from there:</p> <p>(7) Let the work of this house {temple} of God alone; let the governor of the Jews and the elders of the Jews build this house {temple} of God in its place.</p> <p>(8) Furthermore I make a decree what you shall provide for the elders of these Jews for the building of this house {temple} of God: that of the king's goods, <i>even</i> of the tribute {taxes} beyond the river {Jordan}, that is the expenses be given to these men, that they not be hindered.</p> <p>(9) And that which they have need of, both young bulls, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which <i>are</i> at Jerusalem, let it be given them day by day without fail:</p> <p>(10) That they may offer sacrifices of sweet aromas to the God of heaven, and pray for the life of the king, and of his sons.</p> <p>(11) Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged upon it; and let his house be made a dunghill because of this.</p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(12) And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter <i>and</i> to destroy this house of God which <i>is</i> at Jerusalem. I Darius have made a decree; let it be done with speed.</p> <p>(13) Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily.</p> <p>(14) And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished <i>it</i>, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.</p> <p>(15) And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.</p> <p>(16) And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,</p> <p>(17) And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.</p>	<p>(12) And the God Who has caused His Name to live there destroy all kings and people, who shall put to their hand to alter <i>and</i> to destroy this house {temple} of God which <i>is</i> at Jerusalem. I Darius have made a decree; let it be done with speed.</p> <p>(13) Then Tatnai, governor on this side {west} of the river {Jordan}, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily.</p> <p>(14) And the elders of the Jews built, and they prospered through the prophesying of Haggai^a the prophet and Zechariah^b the son of Iddo. And they built, and finished <i>it</i>, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.</p> <p>(15) And this house {temple} was finished on the third day of the month Adar {the twelveth month} [Feb./Mar.], which was in the sixth year of the reign of Darius the king {3609 A.H./C- 433 B.C.}.^c</p> <p>(16) And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house {temple} of God with joy,</p> <p>(17) And offered at the dedication of this house {temple} of God one hundred bulls, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve male goats, according to the number of the tribes of Israel.</p>
<p>6:14a – Hag. 1:1 6:14b – Zech. 1:1 6:15c - sixth year of Darius the king - the temple is completed 19 years after Cyrus decree to restore and rebuild Jerusalem and the temple; 70 years after Solomon's temple was destroyed; - thus doubly fulfilling Jeremiah's prophecies Jer. 25:11; 29:10. See also Est. 3:7-12</p> <p>6th year of Darius, 19 years after decree of Cyrus ending the 70 year Babylon captivity [*3609 A.H./C- 433 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(18) And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.</p> <p>(19) And the children of the captivity kept the passover upon the fourteenth <i>day</i> of the first month.</p> <p>(20) For the priests and the Levites were purified together, all of them <i>were</i> pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.</p> <p>(21) And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,</p> <p>(22) And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.</p> <p>Chapter 7</p> <p>(1) Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,</p> <p>(2) The son of Shallum, the son of Zadok, the son of Ahitub,</p> <p>(3) The son of Amariah, the son of Azariah, the son of Meraioth,</p> <p>(4) The son of Zerahiah, the son of Uzzi, the son of Bukki,</p> <p>(5) The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:</p>	<p>(18) And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.</p> <p>(19) And the children of the captivity kept the Passover upon the fourteenth <i>day</i> of the first month {Nisan [Mar./Apr.]}.^d</p> <p>(20) Because the priests and the Levites were purified together, all of them <i>were</i> pure, and killed the passover for all the children of the captivity, and for their brothers the priests, and for themselves.</p> <p>(21) And the children of Israel, who had come again out of captivity, and all those who had separated themselves from the filthiness of the heathen {ungodly} of the land, to seek the LORD {Jehovah} God of Israel, ate,</p> <p>(22) And kept the Feast of Unleavened Bread seven days with joy: because the LORD {Jehovah} had made them joyful, and turned the heart of the king of Assyria to them, to strengthen their hands in the work of the house {temple} of God, the God of Israel.</p> <p>Chapter 7</p> <p>(1) Now after these things, in the reign of Artaxerxes king of Persia,^a Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,</p> <p>(2) The son of Shallum, the son of Zadok, the son of Ahitub,</p> <p>(3) The son of Amariah, the son of Azariah, the son of Meraioth,</p> <p>(4) The son of Zerahiah, the son of Uzzi, the son of Bukki,</p> <p>(5) The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:</p>
<p>6:19d - 14th day of the first month {Nisan [Mar./Apr.]} - the required time of the Passover - See Lev. 23:5-6 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>7:1a - Artaxerxes king of Persia - see note on Nehemiah 1:1 and Appendix G: World Time Line of Biblical History</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(6) This Ezra went up from Babylon; and he <i>was</i> a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.</p> <p>(7) And there went up <i>some</i> of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.</p> <p>(8) And he came to Jerusalem in the fifth month, which <i>was</i> in the seventh year of the king.</p> <p>(9) For upon the first <i>day</i> of the first month began he to go up from Babylon, and on the first <i>day</i> of the fifth month came he to Jerusalem, according to the good hand of his God upon him.</p> <p>(10) For Ezra had prepared his heart to seek the law of the LORD, and to do <i>it</i>, and to teach in Israel statutes and judgments.</p> <p>(11) Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, <i>even</i> a scribe of the words of the commandments of the LORD, and of his statutes to Israel.</p>	<p>(6) This Ezra went up from Babylon; and he <i>was</i> a ready scribe in the law of Moses, which the LORD {Jehovah} God of Israel had given: and the king granted him all his request, according to the hand of the LORD {Jehovah} his God upon him.</p> <p>(7) And there went up <i>some</i> of the children of Israel, and of the priests, and the Levites, and the singers, and the porters {door/gate keepers}, and the Nethinims {temple servants}, to Jerusalem, in the seventh year of Artaxerxes the king {3603 A.H./C-439 B.C.}.*</p> <p>(8) And he came to Jerusalem in the fifth month {Ab [July/Aug.]}, which <i>was</i> in the seventh year of the king.</p> <p>(9) Because upon the first <i>day</i> of the first month {Nisan [Mar./Apr]}^b he began to go up from Babylon, and on the first <i>day</i> of the fifth month {Ab [July/Aug.]} he came to Jerusalem,^c according to the good hand of his God upon him.</p> <p>(10) Because Ezra had prepared his heart to seek the law of the LORD {Jehovah}, and to do <i>it</i>, and to teach in Israel laws and judgments.</p> <p>(11) Now this is the copy of the letter that the king Artaxerxes gave to Ezra the priest, the scribe, <i>even</i> a scribe of the words of the commandments of the LORD {Jehovah}, and of His laws to Israel.</p> <p>(12) Artaxerxes, king of kings, to Ezra the priest, a scribe of the law of the God of heaven, perfect <i>peace</i>, and at such a time.</p>
<p>7:9b - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>7:9c - 1/1/3603 to 5/1/3603 – four months to complete trip – see Mat. 2:1</p>	
<p>7th year of Artaxerxes [Ahasuerus]; 14 years after Cyrus decree to restore Jerusalem [3603 A.H./C-439 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(13) I make a decree, that all they of the people of Israel, and <i>of</i> his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.</p> <p>(14) Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which <i>is</i> in thine hand;</p> <p>(15) And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation <i>is</i> in Jerusalem,</p> <p>(16) And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which <i>is</i> in Jerusalem:</p> <p>(17) That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which <i>is</i> in Jerusalem.</p> <p>(18) And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.</p> <p>(19) The vessels also that are given thee for the service of the house of thy God, <i>those</i> deliver thou before the God of Jerusalem.</p> <p>(20) And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow <i>it</i> out of the king's treasure house.</p>	<p>(13) I make a decree, that all those of the people of Israel, and <i>of</i> his priests and Levites, in my realm, who are minded of their own freewill to go up to Jerusalem, go with you.</p> <p>(14) Since you are sent by the king, and of his seven counselors, to inquire concerning Judah and Jerusalem, according to the law of your God which <i>is</i> in your hand;</p> <p>(15) And to carry the silver and gold, which the king and his counselors have freely offered to the God of Israel, whose home <i>is</i> in Jerusalem,</p> <p>(16) And all the silver and gold that you can find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house {temple} of their God which <i>is</i> in Jerusalem:</p> <p>(17) That you may buy speedily with this money bulls, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house {temple} of your God which <i>is</i> in Jerusalem.</p> <p>(18) And whatever shall seem good to you, and to your brothers, to do with the rest of the silver and the gold, who do according to the will of your God.</p> <p>(19) The vessels also that are given you for the service of the house {temple} of your God, <i>those</i> you deliver before the God of Jerusalem.</p> <p>(20) And whatever more shall be needful for the house {temple} of your God, which you shall have occasion to give, give <i>it</i> out of the king's treasure house.</p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(21) And I, <i>even</i> I Artaxerxes the king, do make a decree to all the treasurers which <i>are</i> beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,</p> <p>(22) Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of oil, and salt without prescribing <i>how much</i>.</p> <p>(23) Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?</p> <p>(24) Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.</p> <p>(25) And thou, Ezra, after the wisdom of thy God, that <i>is</i> in thine hand, set magistrates and judges, which may judge all the people that <i>are</i> beyond the river, all such as know the laws of thy God; and teach ye them that know <i>them</i> not.</p>	<p>(21) And I, <i>even</i> I Artaxerxes the king, make a decree to all the treasurers who <i>are</i> beyond {west of} the river {Jordan}, that whatever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,</p> <p>(22) Up to one hundred talents of silver {about 7,560 lbs.; 3,429 kg.},^d and to one hundred measures of wheat {about 6,000 gal.; 625 bu.; 2,220 lit.},^e and to one hundred baths of wine {about 580 gal.; 2,200 L. },^f and to one hundred baths of oil {about 580 gal.; 2,200 lit.}, and salt without keeping record of <i>how much</i>.</p> <p>(23) Whatever is commanded by the God of heaven, let it be diligently done for the house {temple} of the God of heaven: because why should there be wrath {anger; judgment} against the realm of the king and his sons?</p> <p>(24) Also we certify to you, that concerning any of the priests and Levites, singers, porters {door keepers}, Nethinims {temple servants}, or ministers of this house {temple} of God, it shall not be lawful to impose toll, tribute {tax}, or custom, upon them.</p> <p>(25) And you, Ezra, after the wisdom of your God, that <i>is</i> in your hand set magistrates and judges, who may judge all the people who <i>are</i> beyond {west of} the river {Jordan}, all such as know the laws of your God; and teach those who do not know <i>them</i>.</p>
<p>7:22d - a talent - about 75.6 lbs = 34.3 kilograms 7:22e - measures - homer {cor} [also spelled kor] = 10 ephahs = 222 liters = 6.25 bushels = 240 quarts = about 60 gallons 7:22f - bath - about 5.8 gallons = 22 liters – See Appendix J: Bible Weights and Measures</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(26) And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether <i>it be</i> unto death, or to banishment, or to confiscation of goods, or to imprisonment.</p> <p>(27) Blessed <i>be</i> the LORD God of our fathers, which hath put <i>such a thing</i> as this in the king's heart, to beautify the house of the LORD which <i>is</i> in Jerusalem:</p> <p>(28) And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God <i>was</i> upon me, and I gathered together out of Israel chief men to go up with me.</p> <p>Chapter 8</p> <p>(1) These <i>are</i> now the chief of their fathers, and <i>this is</i> the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.</p> <p>(2) Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.</p> <p>(3) Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.</p> <p>(4) Of the sons of Pahathmoab; Elihoenai the son of Zerahiah, and with him two hundred males.</p> <p>(5) Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.</p> <p>(6) Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.</p> <p>(7) And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.</p>	<p>(26) And whoever will not do the law of your God, and the law of the king, let judgment be executed speedily upon him, whether <i>it be</i> to death, or to banishment, or to confiscation of goods, or to imprisonment.</p> <p>(27) Blessed <i>is</i> the LORD {Jehovah} God of our fathers, Who has put <i>such a thing</i> as this in the king's heart, to beautify the house {temple} of the LORD {Jehovah} which is in Jerusalem:</p> <p>(28) And has extended mercy to me before the king, and his counselors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD {Jehovah} my God <i>was</i> upon me, and I gathered together out of Israel chief men to go up with me.</p> <p>Chapter 8</p> <p>(1) These <i>are</i> now the chief of their fathers, and <i>this is</i> the genealogy of those who went up with me from Babylon, in the reign of Artaxerxes the king.</p> <p>(2) Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.</p> <p>(3) Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males one hundred fifty.</p> <p>(4) Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.</p> <p>(5) Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.</p> <p>(6) Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.</p> <p>(7) And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.</p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(8) And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.</p> <p>(9) Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.</p> <p>(10) And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.</p> <p>(11) And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.</p> <p>(12) And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males.</p> <p>(13) And of the last sons of Adonikam, whose names <i>are</i> these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.</p> <p>(14) Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.</p> <p>(15) And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.</p> <p>(16) Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.</p> <p>(17) And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, <i>and</i> to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.</p>	<p>(8) And of the sons of Shephatiah; Zebadiah the son of Michael, and with him eighty males.</p> <p>(9) Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred eighteen males.</p> <p>(10) And of the sons of Shelomith; the son of Josiphiah, and with him one hundred sixty males.</p> <p>(11) And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty-eight males.</p> <p>(12) And of the sons of Azgad; Johanan the son of Hakkatan, and with him one hundred ten males.</p> <p>(13) And of the last sons of Adonikam, whose names <i>are</i> these, Eliphelet, Jeiel, and Shemaiah, and with them sixty males.</p> <p>(14) Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.</p> <p>(15) And I gathered them together to the river that runs to Ahava; and there we stayed in tents three days: and I viewed the people, and the priests, and did not find there any of the sons of Levi.</p> <p>(16) Then I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.</p> <p>(17) And I sent them with commandment to Iddo the chief at the place Casiphia, and I told them what they should say to Iddo, <i>and</i> to his brothers the Nethinims {temple servants}, at the place Casiphia, that they should bring to us ministers for the house {temple} of our God.</p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(18) And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;</p> <p>(19) And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;</p> <p>(20) Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.</p> <p>(21) Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.</p> <p>(22) For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.</p> <p>(23) So we fasted and besought our God for this: and he was intreated of us.</p> <p>(24) Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,</p> <p>(25) And weighed unto them the silver, and the gold, and the vessels, <i>even</i> the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel <i>there</i> present, had offered:</p>	<p>(18) And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with eighteen of his sons and his brothers;</p> <p>(19) And Hashabiah, and with him Jeshaiah of the sons of Merari, with twenty of his brothers and their sons;</p> <p>(20) Also of the Nethinims {temple servants}, whom David and the princes had appointed for the service of the Levites, two hundred twenty Nethinims {temple servants}: all of them were expressed by name.</p> <p>(21) Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance.</p> <p>(22) Because I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy along the way: because we had spoken to the king, saying, The hand of our God is upon all those for good who seek Him; but His power and His anger is against all those who forsake Him.</p> <p>(23) So we fasted and sought our God for this: and He listened to us.</p> <p>(24) Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brothers with them,</p> <p>(25) And weighed to them the silver, and the gold, and the vessels, <i>even</i> the offering of the house {temple} of our God, which the king, and his counselors, and his lords, and all Israel <i>there</i> present, had offered:</p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(26) I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, <i>and</i> of gold an hundred talents;</p> <p>(27) Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold.</p> <p>(28) And I said unto them, Ye <i>are</i> holy unto the LORD; the vessels <i>are</i> holy also; and the silver and the gold <i>are</i> a freewill offering unto the LORD God of your fathers.</p> <p>(29) Watch ye, and keep <i>them</i>, until ye weigh <i>them</i> before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.</p> <p>(30) So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring <i>them</i> to Jerusalem unto the house of our God.</p> <p>(31) Then we departed from the river of Ahava on the twelfth <i>day</i> of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.</p> <p>(32) And we came to Jerusalem, and abode there three days.</p> <p>(33) Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him <i>was</i> Eleazar the son of Phinehas; and with them <i>was</i> Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;</p>	<p>(26) I even weighed to their hand six hundred fifty talents of silver {about 49,140 lbs.; 22,290 kg.}, and silver vessels one hundred talents {about 7,560 lbs.; 3,429 kg.}, <i>and</i> of gold one hundred talents {about 7,560 lbs.; 3,429 kg.};</p> <p>(27) Also twenty bowls of gold, of a thousand drams^a {about 9.6 lbs.; 4.4 kg.}; and two vessels of fine copper, precious as gold.</p> <p>(28) And I said to them, You <i>are</i> holy to the LORD {Jehovah}; the vessels <i>are</i> holy also; and the silver and the gold <i>are</i> a freewill offering to the LORD {Jehovah} God of your fathers.</p> <p>(29) Watch, and keep <i>them</i>, until you weigh <i>them</i> before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house {temple} of the LORD {Jehovah}.</p> <p>(30) So the priests and the Levites took the weight of the silver, and the gold, and the vessels, to bring <i>them</i> to Jerusalem to the house {temple} of our God.</p> <p>(31) Then we departed from the river of Ahava on the twelfth <i>day</i> of the first month {Nisan [Mar./Apr.]}^b to go to Jerusalem: and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of those who lay in wait by the way.</p> <p>(32) And we came to Jerusalem, and stayed there three days.</p> <p>(33) Now on the fourth day the silver and the gold and the vessels were weighed in the house {temple} of our God by the hand of Meremoth the son of Uriah the priest; and with him <i>was</i> Eleazar the son of Phinehas; and with them <i>was</i> Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;</p>
<p>8:27a - dram - about 0.154 ounces or about 4.37 grams - See Appendix J: Bible Weights and Measures</p> <p>8:31b - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(34) By number <i>and</i> by weight of every one: and all the weight was written at that time.</p> <p>(35) <i>Also</i> the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats <i>for</i> a sin offering: all <i>this was</i> a burnt offering unto the LORD.</p> <p>(36) And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.</p> <p>Chapter 9</p> <p>(1) Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, <i>doing</i> according to their abominations, <i>even</i> of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.</p> <p>(2) For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of <i>those</i> lands: yea, the hand of the princes and rulers hath been chief in this trespass.</p> <p>(3) And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.</p> <p>(4) Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.</p>	<p>(34) By number <i>and</i> by weight of everyone: and all the weight was written at that time.</p> <p>(35) <i>Also</i> the children of those who had been carried away, who had come out of the captivity, offered burnt offerings to the God of Israel, twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, twelve male goats <i>for</i> a sin offering: all <i>this was</i> a burnt offering to the LORD {Jehovah}.</p> <p>(36) And they delivered the king's commissions to the king's lieutenants, and to the governors on this side {west} of the river {Jordan}: and they supported the people, and the house {temple} of God.</p> <p>Chapter 9</p> <p>(1) Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, <i>doing</i> according to their abominations, <i>even</i> of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.</p> <p>(2) Because they have taken of their daughters for themselves, and for their sons: so that the holy offspring has mingled themselves with the people of <i>those</i> lands: yes, the hand of the princes and rulers have been chief in this sin.</p> <p>(3) And when I heard this thing, I tore my robe and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.</p> <p>(4) Then there were assembled to me every one who trembled at the words of the God of Israel, because of the sin of those who had been carried away; and I sat astonished until the evening sacrifice.</p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(5) And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,</p> <p>(6) And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over <i>our</i> head, and our trespass is grown up unto the heavens.</p> <p>(7) Since the days of our fathers <i>have we been</i> in a great trespass unto this day; and for our iniquities have we, our kings, <i>and</i> our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as <i>it is</i> this day.</p> <p>(8) And now for a little space grace hath been <i>shewed</i> from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.</p> <p>(9) For we <i>were</i> bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.</p> <p>(10) And now, O our God, what shall we say after this? for we have forsaken thy commandments,</p> <p>(11) Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.</p>	<p>(5) And at the evening sacrifice I arose up from my heaviness; and having torn my robe and my mantle, I fell upon my knees, and spread out my hands to the LORD {Jehovah} my God,</p> <p>(6) And said, O my God, I am ashamed and blush to lift up my face to You, my God: because our sins are increased over <i>our</i> head, and our evil deeds have grown up to the heavens.</p> <p>(7) Since the days of our forefathers we <i>have been</i> in a great sin to this day; and for our sins we, our kings, <i>and</i> our priests, have been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as <i>it is</i> this day.</p> <p>(8) And now for a little while grace has been <i>shown</i> from the LORD {Jehovah} our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.</p> <p>(9) Because we <i>were</i> slaves; yet our God has not forsaken us in our slavery, but has extended mercy to us in the sight of the kings of Persia, to give us a reviving, to set up the house {temple} of our God, and to repair its desolations, and to give us a wall in Judah and in Jerusalem.</p> <p>(10) And now, O our God, what shall we say after this? Because we have forsaken Your commandments,</p> <p>(11) Which You have commanded by Your servants the prophets, saying, <i>The land, to which you go to possess, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.</i></p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(12) Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave <i>it</i> for an inheritance to your children for ever.</p> <p>(13) And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities <i>deserve</i>, and hast given us <i>such</i> deliverance as this;</p> <p>(14) Should we again break thy commandments, and join in affinity with the people of these abominations? wouldst not thou be angry with us till thou hadst consumed <i>us</i>, so that <i>there should be</i> no remnant nor escaping?</p> <p>(15) O LORD God of Israel, thou <i>art</i> righteous: for we remain yet escaped, as <i>it is</i> this day: behold, we <i>are</i> before thee in our trespasses: for we cannot stand before thee because of this.</p> <p>Chapter 10</p> <p>(1) Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.</p> <p>(2) And Shechaniah the son of Jehiel, <i>one</i> of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.</p>	<p>(12) Now therefore do not give your daughters to their sons, neither take their daughters to your sons, nor seek their peace or their wealth forever: that you may be strong, and eat the good of the land, and leave <i>it</i> for an inheritance to your children forever.^a</p> <p>(13) And after all that has come upon us for our evil deeds, and for our great sin, seeing that You our God have punished us less than our sins <i>deserve</i>, and have given us <i>such</i> deliverance as this;</p> <p>(14) Should we again break Your commandments, and join in peace with the people of these abominations? would You not be angry with us until You have consumed <i>us</i>, so that <i>there should be</i> no remnant nor escaping?</p> <p>(15) O LORD {Jehovah} God of Israel, You <i>are</i> righteous: because we remain yet escaped, as <i>it is</i> this day: Look, we <i>are</i> before You in our sins: because we cannot stand before You because of this.</p> <p>Chapter 10</p> <p>(1) Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house {temple} of God, there assembled to him out of Israel a very great congregation of men and women and children: because the people wept very greatly.</p> <p>(2) And Shechaniah the son of Jehiel, <i>one</i> of the sons of Elam, answered and said to Ezra, We have sinned against our God, and have taken strange {unbelieving} wives of the people of the land: yet now there is hope in Israel concerning this matter.</p>
9:12a – see Ex. 34:16	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(3) Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.</p> <p>(4) Arise; for <i>this</i> matter <i>belongeth</i> unto thee: we also <i>will be</i> with thee: be of good courage, and do <i>it</i>.</p> <p>(5) Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.</p> <p>(6) Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and <i>when</i> he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.</p> <p>(7) And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;</p> <p>(8) And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.</p> <p>(9) Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It <i>was</i> the ninth month, on the twentieth <i>day</i> of the month; and all the people sat in the street of the house of God, trembling because of <i>this</i> matter, and for the great rain.</p>	<p>(3) Now therefore let us make a covenant with our God to put away all the wives, and those who were born of them, according to the counsel of my lord, and of those who tremble at the commandment of our God; and let it be done according to the law.</p> <p>(4) Arise; because <i>this</i> matter <i>belongs</i> to you: we also <i>will be</i> with you: be of good courage, and do <i>it</i>.</p> <p>(5) Then Ezra arose, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swore.</p> <p>(6) Then Ezra rose up from before the house {temple} of God, and went into the chamber of Johanan the son of Eliashib: and <i>when</i> he came there, he ate no bread, nor drank water: because he mourned because of the sin of those who had been carried away.</p> <p>(7) And they made proclamation throughout Judah and Jerusalem to all the children of the captivity, that they should gather themselves together to Jerusalem;</p> <p>(8) And that whoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and he himself separated from the congregation of those who had been carried away.</p> <p>(9) Then all the men of Judah and Benjamin gathered themselves together to Jerusalem within three days. It <i>was</i> the ninth month {Kislev [Nov./Dec.]},^a on the twentieth <i>day</i> of the month; and all the people sat in the street of the house {temple} of God, trembling because of <i>this</i> matter, and because of the great rain.</p>
<p>10:9a - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(10) And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.</p> <p>(11) Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.</p> <p>(12) Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.</p> <p>(13) But the people <i>are</i> many, and <i>it is</i> a time of much rain, and we are not able to stand without, neither <i>is this</i> a work of one day or two: for we are many that have transgressed in this thing.</p> <p>(14) Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.</p> <p>(15) Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this <i>matter</i>: and Meshullam and Shabbethai the Levite helped them.</p> <p>(16) And the children of the captivity did so. And Ezra the priest, <i>with</i> certain chief of the fathers, after the house of their fathers, and all of them by <i>their</i> names, were separated, and sat down in the first day of the tenth month to examine the matter.</p> <p>(17) And they made an end with all the men that had taken strange wives by the first day of the first month.</p>	<p>(10) And Ezra the priest stood up, and said to them, You have sinned, and have taken strange {unbelieving} wives, to increase the sin of Israel.</p> <p>(11) Now therefore make confession to the LORD {Jehovah} God of your fathers, and do His pleasure: and separate yourselves from the people of the land, and from the strange {unbelieving} wives.</p> <p>(12) Then all the congregation answered and said with a loud voice, As you have said, so we must do.</p> <p>(13) But the people <i>are</i> many, and <i>it is</i> a time of much rain, and we are not able to stand outside, neither <i>is this</i> a work of one day or two: because we are many who have sinned in this matter.</p> <p>(14) Let now our rulers of all the congregation stand, and let all those who have taken strange {unbelieving} wives in our cities come at appointed times, and with them the elders of every city, and its judges, until the fierce anger of our God concerning this matter is turned away from us.</p> <p>(15) Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed concerning this <i>matter</i>: and Meshullam and Shabbethai the Levite helped them.</p> <p>(16) And the children of the captivity did so. And Ezra the priest, <i>with</i> certain chief of the fathers, after the house of their fathers, and all of them by <i>their</i> names, were separated, and sat down in the first day of the tenth month {Tebeth [Dec./Jan.]} to examine the matter.</p> <p>(17) And they made an end with all the men who had taken strange {unbelieving} wives by the first day of the first month {Nisan [Mar./Apr.]}.</p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(18) And among the sons of the priests there were found that had taken strange wives: <i>namely</i>, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.</p> <p>(19) And they gave their hands that they would put away their wives; and <i>being</i> guilty, <i>they offered</i> a ram of the flock for their trespass.</p> <p>(20) And of the sons of Immer; Hanani, and Zebadiah.</p> <p>(21) And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziiah.</p> <p>(22) And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasaah.</p> <p>(23) Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.</p> <p>(24) Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.</p> <p>(25) Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.</p> <p>(26) And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.</p> <p>(27) And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.</p> <p>(28) Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, <i>and</i> Athlai.</p> <p>(29) And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.</p> <p>(30) And of the sons of Pahathmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.</p>	<p>(18) And among the sons of the priests there were found who had taken strange {unbelieving} wives: <i>namely</i>, of the sons of Jeshua the son of Jozadak, and his brothers; Maaseiah, and Eliezer, and Jarib, and Gedaliah.</p> <p>(19) And they gave their hands {raised hand as a promise} that they would put away their wives; and <i>being</i> guilty, <i>they offered</i> a ram of the flock for their sin.</p> <p>(20) And of the sons of Immer; Hanani, and Zebadiah.</p> <p>(21) And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziiah.</p> <p>(22) And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasaah.</p> <p>(23) Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.</p> <p>(24) Of the singers also; Eliashib: and of the porters {door/gate keepers}; Shallum, and Telem, and Uri.</p> <p>(25) Furthermore of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.</p> <p>(26) And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.</p> <p>(27) And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.</p> <p>(28) Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, <i>and</i> Athlai.</p> <p>(29) And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.</p> <p>(30) And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.</p>

{15} Ezra	
King James 1769 Version	King James Paraphrase
<p>(31) And <i>of</i> the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,</p> <p>(32) Benjamin, Malluch, <i>and</i> Shemariah.</p> <p>(33) Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, <i>and</i> Shimei.</p> <p>(34) Of the sons of Bani; Maadai, Amram, and Uel,</p> <p>(35) Benaiah, Bedeiah, Chelluh,</p> <p>(36) Vaniah, Meremoth, Eliashib,</p> <p>(37) Mattaniah, Mattenai, and Jaasau,</p> <p>(38) And Bani, and Binnui, Shimei,</p> <p>(39) And Shelemiah, and Nathan, and Adaiah,</p> <p>(40) Machnadebai, Shashai, Sharai,</p> <p>(41) Azareel, and Shelemiah, Shemariah,</p> <p>(42) Shallum, Amariah, <i>and</i> Joseph.</p> <p>(43) Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.</p> <p>(44) All these had taken strange wives: and <i>some</i> of them had wives by whom they had children.</p>	<p>(31) And <i>of</i> the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,</p> <p>(32) Benjamin, Malluch, <i>and</i> Shemariah.</p> <p>(33) Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, <i>and</i> Shimei.</p> <p>(34) Of the sons of Bani; Maadai, Amram, and Uel,</p> <p>(35) Benaiah, Bedeiah, Chelluh,</p> <p>(36) Vaniah, Meremoth, Eliashib,</p> <p>(37) Mattaniah, Mattenai, and Jaasau,</p> <p>(38) And Bani, and Binnui, Shimei,</p> <p>(39) And Shelemiah, and Nathan, and Adaiah,</p> <p>(40) Machnadebai, Shashai, Sharai,</p> <p>(41) Azareel, and Shelemiah, Shemariah,</p> <p>(42) Shallum, Amariah, <i>and</i> Joseph.</p> <p>(43) Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.</p> <p>(44) All these had taken strange {unbelieving} wives: and <i>some</i> of them had wives by whom they had children.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,</p> <p>(2) That Hanani, one of my brethren, came, he and <i>certain</i> men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.</p> <p>(3) And they said unto me, The remnant that are left of the captivity there in the province <i>are</i> in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.</p> <p>(4) And it came to pass, when I heard these words, that I sat down and wept, and mourned <i>certain</i> days, and fasted, and prayed before the God of heaven,</p> <p>(5) And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:</p>	<p>Chapter 1</p> <p>(1) The words of Nehemiah {comforted by Jehovah}^a the son of Hachaliah. And it came to pass in the month Chisleu {Kislev [Nov./Dec.]}, in the twentieth year {3623 A.H./C- 419 B.C.},^{b*} as I was in Shushan the palace^c,</p> <p>(2) That Hanani {gracious},^d one of my brothers, came, he and <i>certain</i> men of Judah; and I asked them concerning the Jews who had escaped, who were left of the captivity, and concerning Jerusalem.</p> <p>(3) And they said to me, The remnant who are left of the captivity there in the province <i>are</i> in great affliction and reproach: the wall of Jerusalem also is broken down, and its gates are burned with fire.</p> <p>(4) And it came to pass, when I heard these words, that I sat down and wept, and mourned <i>certain</i> days, and fasted, and prayed before the God of heaven,</p> <p>(5) And said, I beg You, O LORD {Jehovah} God of heaven, the great and terrible God, Who keeps covenant and mercy for those who love Him and observe His commandments:</p>
<p>1:1a - Nehemiah - {נחמיה} - comforted by Jehovah - Nehemiah is the cup bearer for the king [Neh. 1:11]</p> <p>1:1b - this is the 20th year of Ahasuerus [also known as Artaxerxes] [see Ezra 4:6-7] [see Neh. 2:1] 14 years after the second temple was completed. We are not told here in the text what the twenty years is in reference to, but in Neh. 2:1 which appears to be the same date it is clear that it is the 20th year of Artaxerxes. The second temple {see Ezra} was completed 19 years after Cyrus issued his decree to restore and rebuild the temple in Jerusalem {the second temple was completed 70 years after the first temple was destroyed {19 years after the first exile.} - See Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>1:1c - Shushan - the primary palace of the Persian Empire</p> <p>1:2d - Hanani {חנוני} - gracious - appears in Neh. 7:2 to actually be Nehemiah's brother</p> <p>20th year of Artaxerxes [also known as Ahasuerus]; 34 years after Cyrus decree [[*]3623 A.H./C- 419 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(6) Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.</p> <p>(7) We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.</p> <p>(8) Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, <i>If</i> ye transgress, I will scatter you abroad among the nations:</p> <p>(9) But <i>if</i> ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, <i>yet</i> will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.</p> <p>(10) Now these <i>are</i> thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.</p> <p>(11) O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.</p>	<p>(6) Let Your ear now be attentive, and Your eyes open, that You may hear the prayer of Your servant, which I pray before You now, day and night, for the children of Israel Your servants, and confess the sins of the children of Israel, which we have sinned against You: both I and my father's house have sinned.</p> <p>(7) We have dealt very corruptly against You, and have not kept the commandments, nor the laws, nor the judgments, which You commanded Your servant Moses.</p> <p>(8) Remember, I beg of You, the word that You commanded Your servant Moses, saying, <i>If you sin, I will scatter you abroad among the nations:</i>^e</p> <p>(9) <i>But if you turn to Me, and keep My commandments, and do them; though you were cast out to the farthest part of the heaven, yet I will gather them from there, and will bring them to the place that I have chosen to set My Name there.</i></p> <p>(10) Now these <i>are</i> Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand.</p> <p>(11) O Lord, I beg of You, let now Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants, who desire to fear Your Name: and prosper, I your servant ask You this day, and grant him mercy in the sight of this man {the king}.</p> <p>Because I was the king's cupbearer.</p>
1:8e – Deut. 4:27; 28:64	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
Chapter 2 (1) And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, <i>that</i> wine <i>was</i> before him: and I took up the wine, and gave <i>it</i> unto the king. Now I had not been <i>beforetime</i> sad in his presence. (2) Wherefore the king said unto me, Why <i>is</i> thy countenance sad, seeing thou <i>art</i> not sick? this <i>is</i> nothing <i>else</i> but sorrow of heart. Then I was very sore afraid, (3) And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, <i>lieth</i> waste, and the gates thereof are consumed with fire? (4) Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. (5) And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. (6) And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. (7) Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; (8) And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which <i>appertained</i> to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.	Chapter 2 (1) And it came to pass in the month Nisan {[Mar./Apr.]}, in the twentieth year of Artaxerxes {3623 A.H./C- 419 B.C.}* the king, <i>that</i> wine <i>was</i> before him: and I took up the wine, and gave <i>it</i> to the king. Now I had never <i>before been</i> sad in his presence. (2) Therefore the king said to me, Why <i>is</i> your countenance {facial expression} sad, since you <i>are</i> not sick? this <i>is</i> nothing <i>else</i> but sorrow of heart. Then I was greatly afraid, (3) And said to the king, Let the king live forever: why should my countenance {facial expression} not be sad, when the city, the place of my fathers' tombs, <i>lies</i> waste, and its gates are consumed with fire? (4) Then the king said to me, What would you ask? So I prayed to the God of heaven. (5) And I said to the king, If it pleases the king, and if your servant has found favor in your sight, that you would send me to Judah, to the city of my fathers' tombs, that I may rebuild it. (6) And the king said to me, (the queen also sitting by him), ^a For how long shall your journey be? and when will you return? So it pleased the king to send me; and I set him a time. (7) Furthermore I said to the king, If it pleases the king, let letters be given me to the governors beyond {west of} the river {Jordan}, that they may escort me over until I come into Judah; (8) And a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which <i>belonged</i> to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.
2:6a – Queen Esther – Esther 2:16 20 th year of Artaxerxes [also known as Ahasuerus]; 34 years after Cyrus decree [*3623 A.H./C- 419 B.C.] - See Appendix G: World Time Line of Biblical History	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(9) Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.</p> <p>(10) When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard <i>of it</i>, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.</p> <p>(11) So I came to Jerusalem, and was there three days.</p> <p>(12) And I arose in the night, I and some few men with me; neither told I <i>any</i> man what my God had put in my heart to do at Jerusalem: neither <i>was there any</i> beast with me, save the beast that I rode upon.</p> <p>(13) And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.</p> <p>(14) Then I went on to the gate of the fountain, and to the king's pool: but <i>there was</i> no place for the beast <i>that was</i> under me to pass.</p> <p>(15) Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.</p> <p>(16) And the rulers knew not whither I went, or what I did; neither had I as yet told <i>it</i> to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.</p>	<p>(9) Then I came to the governors beyond {west of} the river {Jordan}, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.</p> <p>(10) When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard <i>of it</i>, it grieved them exceedingly that there was coming a man to seek the welfare of the children of Israel.</p> <p>(11) So I came to Jerusalem, and was there three days.</p> <p>(12) And I arose in the night, I and some few men with me; neither did I tell <i>any</i> man what my God had put in my heart to do at Jerusalem: neither <i>was there any</i> beast with me, except the beast that I rode upon.</p> <p>(13) And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and its gates were consumed with fire.</p> <p>(14) Then I went on to the gate of the fountain, and to the king's pool: but <i>there was</i> no place for the beast <i>that was</i> under me to pass.</p> <p>(15) Then I went up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.</p> <p>(16) And the rulers did not know where I went, or what I did; neither had I as yet told <i>it</i> to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest who did the work.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(17) Then said I unto them, Ye see the distress that we <i>are</i> in, how Jerusalem <i>lieth</i> waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.</p> <p>(18) Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for <i>this good work</i>.</p> <p>(19) But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard <i>it</i>, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?</p> <p>(20) Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.</p> <p>Chapter 3</p> <p>(1) Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.</p> <p>(2) And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.</p> <p>(3) But the fish gate did the sons of Hassenaah build, who <i>also</i> laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.</p> <p>(4) And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.</p>	<p>(17) Then I said to them, You see the distress that we <i>are</i> in, how Jerusalem <i>lies</i> in waste, and its gates are burned with fire: come, and let us build up the wall of Jerusalem, that we may no more be a reproach.</p> <p>(18) Then I told them of the hand of my God Who was good towards me; as also the king's words that he had spoken to me. And they said, Let us rise up and build. So they strengthened their hands for <i>this good work</i>.</p> <p>(19) But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard <i>it</i>, they laughed us to scorn, and despised us, and said, What is this thing that you do? will you rebel against the king?</p> <p>(20) Then I answered them, and said to them, The God of heaven will prosper us; therefore we His servants will arise and build: but you have no part, nor right, nor memorial, in Jerusalem.</p> <p>Chapter 3</p> <p>(1) Then Eliashib {God will restore}^a the high priest rose up with his brothers the priests, and they built the sheep gate; they sanctified it, and set up its doors; even to the tower of Meah they sanctified it, to the tower of Hananeel.</p> <p>(2) And next to him the men of Jericho built. And next to them Zaccur the son of Imri built.</p> <p>(3) But the fish gate the sons of Hassenaah built, who <i>also</i> laid its beams, and set up its doors, its locks, and its bars.</p> <p>(4) And next to them Meremoth the son of Urijah, the son of Koz repaired. And next to them Meshullam the son of Berechiah, the son of Meshezabeel repaired. And next to them Zadok the son of Baana repaired.</p>
3:1a - Eliashib {אֱלִישִׁב} - God will restore	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(5) And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.</p> <p>(6) Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.</p> <p>(7) And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.</p> <p>(8) Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of <i>one</i> of the apothecaries, and they fortified Jerusalem unto the broad wall.</p> <p>(9) And next unto them repaired the son of Hur, the ruler of the half part of Jerusalem.</p> <p>(10) And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.</p> <p>(11) Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces.</p> <p>(12) And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.</p> <p>(13) The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.</p> <p>(14) But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhacerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.</p>	<p>(5) And next to them the Tekoites repaired; but their nobles did not put their necks to the work of their Lord.</p> <p>(6) Moreover the old gate Jehoiada the son of Paseah repaired, and Meshullam the son of Besodeiah; laid its beams, and set up its doors, and its locks, and its bars.</p> <p>(7) And next to them Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah repaired, to the throne of the governor on this side {west} of the river {Jordan}.</p> <p>(8) Next to him Uzziel the son of Harhaiah, of the goldsmiths repaired. Next to him also Hananiah the son of <i>one</i> of the perfume makers repaired, and they fortified Jerusalem to the broad wall.</p> <p>(9) And next to them Rephaiah the son of Hur, the ruler of the half part of Jerusalem repaired.</p> <p>(10) And next to them Jedaiah the son of Harumaph repaired, even opposite his house. And next to him Hattush the son of Hashabniah repaired.</p> <p>(11) Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces.</p> <p>(12) And next to him Shallum the son of Halohesh, the ruler of the half part of Jerusalem repaired, he and his daughters.</p> <p>(13) The valley gate Hanun repaired, and the people who lived in Zanoah; they built it, and set up its doors, its locks, and its bars, and a thousand cubits^b {about 1500 ft.; 457 m.} on the wall to the dung gate.</p> <p>(14) But the dung gate Malchiah the son of Rechab, the ruler of part of Bethhacerem repaired; he built it, and set up its doors, its locks, and its bars.</p>
<p>3:13b - 1000 cubits - about 1500 feet or 457 meters - see Appendix J: Bible Weights and Measures</p>	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(15) But the gate of the fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.</p> <p>(16) After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto <i>the place</i> over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.</p> <p>(17) After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.</p> <p>(18) After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.</p> <p>(19) And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning <i>of the wall</i>.</p> <p>(20) After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning <i>of the wall</i> unto the door of the house of Eliashib the high priest.</p> <p>(21) After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.</p> <p>(22) And after him repaired the priests, the men of the plain.</p> <p>(23) After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.</p> <p>(24) After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning <i>of the wall</i>, even unto the corner.</p>	<p>(15) But the gate of the fountain Shallun the son of Colhozeh, the ruler of part of Mizpah repaired; he built it, and covered it, and set up its doors, its locks, and its bars, and the wall of the pool of Siloah by the king's garden, and to the stairs that go down from the city of David.</p> <p>(16) After him Nehemiah the son of Azbuk repaired, the ruler of the half part of Bethzur, to <i>the place</i> opposite the tombs of David, and to the pool that was made, and to the house of the mighty.</p> <p>(17) After him the Levites, Rehum the son of Bani repaired. Next to him Hashabiah, the ruler of the half part of Keilah, in his part repaired.</p> <p>(18) After him their brothers, Bavai the son of Henadad, the ruler of the half part of Keilah repaired.</p> <p>(19) And next to him Ezer the son of Jeshua, the ruler of Mizpah repaired, another piece opposite the ascent to the armoury at the turning <i>of the wall</i>.</p> <p>(20) After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning <i>of the wall</i> to the door of the house of Eliashib the high priest.</p> <p>(21) After him Meremoth the son of Urijah the son of Koz repaired another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.</p> <p>(22) And after him the priests, the men of the plain repaired.</p> <p>(23) After him Benjamin and Hashub repaired opposite their house. After him Azariah the son of Maaseiah the son of Ananiah repaired by his house.</p> <p>(24) After him Binnui the son of Henadad repaired another piece, from the house of Azariah to the turning <i>of the wall</i>, even to the corner.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(25) Palal the son of Uzai, over against the turning <i>of the wall</i>, and the tower which lieth out from the king's high house, that <i>was</i> by the court of the prison. After him Pedaiah the son of Parosh.</p> <p>(26) Moreover the Nethinims dwelt in Ophel, unto <i>the place</i> over against the water gate toward the east, and the tower that lieth out.</p> <p>(27) After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.</p> <p>(28) From above the horse gate repaired the priests, every one over against his house.</p> <p>(29) After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.</p> <p>(30) After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.</p> <p>(31) After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.</p> <p>(32) And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.</p> <p>Chapter 4</p> <p>(1) But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.</p>	<p>(25) Palal the son of Uzai, opposite the turning <i>of the wall</i>, and the tower which lies out from the king's high house, that <i>was</i> by the court of the prison. After him Pedaiah the son of Parosh.</p> <p>(26) Moreover the Nethinims {temple servants} lived in Ophel, to <i>the place</i> opposite the water gate towards the east, and the tower that lies out.</p> <p>(27) After them the Tekoites repaired another piece, opposite the great tower that lies out, even to the wall of Ophel.</p> <p>(28) From above the horse gate the priests repaired, every one opposite his house.</p> <p>(29) After them Zadok the son of Immer repaired opposite his house. After him also Shemaiah the son of Shechaniah repaired, the keeper of the east gate.</p> <p>(30) After him Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph repaired, another piece. After him Meshullam the son of Berechiah repaired opposite his chamber.</p> <p>(31) After him Malchiah the goldsmith's son repaired to the place of the Nethinims {temple servants}, and of the merchants, opposite the gate Miphkad, and to the going up of the corner.</p> <p>(32) And between the going up of the corner to the sheep gate the goldsmiths and the merchants repaired.</p> <p>Chapter 4</p> <p>(1) But it came to pass, that when Sanballat heard that we built the wall, he was angry, and took great indignation, and mocked the Jews.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(2) And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?</p> <p>(3) Now Tobiah the Ammonite <i>was</i> by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.</p> <p>(4) Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:</p> <p>(5) And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked <i>thee</i> to anger before the builders.</p> <p>(6) So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.</p> <p>(7) But it came to pass, <i>that</i> when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, <i>and</i> that the breaches began to be stopped, then they were very wroth,</p> <p>(8) And conspired all of them together to come <i>and</i> to fight against Jerusalem, and to hinder it.</p> <p>(9) Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.</p> <p>(10) And Judah said, The strength of the bearers of burdens is decayed, and <i>there is</i> much rubbish; so that we are not able to build the wall.</p>	<p>(2) And he spoke before his brothers and the army of Samaria, and said, What are these feeble Jews doing? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?</p> <p>(3) Now Tobiah the Ammonite <i>was</i> by him, and he said, Even that which they build, if a fox goes up, he shall even break down their stone wall.</p> <p>(4) Hear, O our God; because we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:</p> <p>(5) And do not cover their sin, and do not let their sin be blotted out from before You: because they have provoked <i>You</i> to anger before the builders.</p> <p>(6) So we built the wall; and all the wall was joined together to half its height: because the people had a mind to work.</p> <p>(7) But it came to pass, <i>that</i> when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, <i>and</i> that the breaches began to be stopped, then they were very angry,</p> <p>(8) And all of them conspired together to come <i>and</i> to fight against Jerusalem, and to hinder it.</p> <p>(9) Nevertheless we made our prayer to our God, and set a watch against them day and night, because of them.</p> <p>(10) And Judah said, The strength of those who carry burdens has decayed, and <i>there is</i> much rubbish; so that we are not able to build the wall.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(11) And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.</p> <p>(12) And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us <i>they will be upon you</i>.</p> <p>(13) Therefore set I in the lower places behind the wall, <i>and</i> on the higher places, I even set the people after their families with their swords, their spears, and their bows.</p> <p>(14) And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, <i>which</i> is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.</p> <p>(15) And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.</p> <p>(16) And it came to pass from that time forth, <i>that</i> the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers <i>were</i> behind all the house of Judah.</p> <p>(17) They which builded on the wall, and they that bare burdens, with those that laded, <i>every one</i> with one of his hands wrought in the work, and with the other <i>hand</i> held a weapon.</p> <p>(18) For the builders, every one had his sword girded by his side, and <i>so</i> builded. And he that sounded the trumpet <i>was</i> by me.</p>	<p>(11) And our adversaries said, They shall not know, neither see, until we come in the midst among them, and kill them, and cause the work to cease.</p> <p>(12) And it came to pass, that when the Jews who lived by them came, they said to us ten times, From all places where you shall return to us <i>they will be upon you</i>.</p> <p>(13) Therefore I set in the lower places behind the wall, <i>and</i> on the higher places, I even set the people after their families with their swords, their spears, and their bows.</p> <p>(14) And I looked, and rose up, and said to the nobles, and to the rulers, and to the rest of the people, Do not be afraid of them: remember the Lord, <i>Who</i> is great and terrible, and fight for your brothers, your sons, and your daughters, your wives, and your houses.</p> <p>(15) And it came to pass, when our enemies heard that it was known to us, and God had brought their counsel to nothing, that we all returned to the wall, everyone to his work.</p> <p>(16) And it came to pass from that time forth, <i>that</i> the half of my servants did the work, and the other half of them held both the spears, the shields, and the bows, and the armor; and the rulers <i>were</i> behind all the house of Judah.</p> <p>(17) Those who built on the wall, and those who carried burdens, with those who lifted the materials, <i>everyone</i> with one of his hands did the work, and with the other <i>hand</i> held a weapon.</p> <p>(18) Because the builders, everyone had his sword fastened by his side, and <i>so</i> built. And he who sounded the trumpet <i>was</i> by me.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(19) And I said unto the nobles, and to the rulers, and to the rest of the people, The work <i>is</i> great and large, and we are separated upon the wall, one far from another.</p> <p>(20) In what place <i>therefore</i> ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.</p> <p>(21) So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.</p> <p>(22) Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.</p> <p>(23) So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, <i>saving that</i> every one put them off for washing.</p> <p>Chapter 5</p> <p>(1) And there was a great cry of the people and of their wives against their brethren the Jews.</p> <p>(2) For there were that said, We, our sons, and our daughters, <i>are</i> many: therefore we take up corn <i>for them</i>, that we may eat, and live.</p> <p>(3) <i>Some</i> also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.</p> <p>(4) There were also that said, We have borrowed money for the king's tribute, <i>and that upon</i> our lands and vineyards.</p>	<p>(19) And I said to the nobles, and to the rulers, and to the rest of the people, The work <i>is</i> great and large, and we are separated upon the wall, one far from another.</p> <p>(20) <i>Therefore</i> in whatever place you hear the sound of the trumpet, come there to us: our God shall fight for us.</p> <p>(21) So we labored in the work: and half of them held the spears from the rising of the morning until the stars appeared.</p> <p>(22) Likewise at the same time I said to the people, Let everyone with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor in the day.</p> <p>(23) So neither I, nor my brothers, nor my servants, nor the men of the guard who followed me, none of us put off our clothes, <i>except</i> every one put them off for washing.</p> <p>Chapter 5</p> <p>(1) And there was a great cry of the people and of their wives against their brothers the Jews.</p> <p>(2) Because there were those who said, We, our sons, and our daughters, <i>are</i> many: therefore we take up corn <i>for them</i>, that we may eat, and live.</p> <p>(3) There were <i>some</i> also who said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the drought.</p> <p>(4) There were also those who said, We have borrowed money for the king's taxes, <i>and that upon</i> our lands and vineyards.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(5) Yet now our flesh <i>is</i> as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and <i>some</i> of our daughters are brought unto bondage <i>already</i>: neither <i>is it</i> in our power to <i>redeem them</i>; for other men have our lands and vineyards.</p> <p>(6) And I was very angry when I heard their cry and these words.</p> <p>(7) Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.</p> <p>(8) And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing <i>to answer</i>.</p> <p>(9) Also I said, It <i>is</i> not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?</p> <p>(10) I likewise, <i>and</i> my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.</p> <p>(11) Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth <i>part</i> of the money, and of the corn, the wine, and the oil, that ye exact of them.</p> <p>(12) Then said they, We will restore <i>them</i>, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.</p>	<p>(5) Yet now our flesh <i>is</i> as the flesh of our brothers, our children as their children: and, look, we bring our sons and our daughters into bondage to be servants, and <i>some</i> of our daughters are brought to bondage <i>already</i>: neither <i>is it</i> in our power to <i>redeem them</i>; because other men have our lands and vineyards.</p> <p>(6) And I was very angry when I heard their cry and these words.</p> <p>(7) Then I consulted with myself, and I rebuked the nobles, and the rulers, and said to them, You all charge usury {interest},^a to your brothers. And I set a great assembly against them.</p> <p>(8) And I said to them, We after our ability have redeemed our brothers the Jews, which were sold to the heathen {ungodly nations}; and will you even sell your brothers? or shall they be sold to us? Then they held their peace, and found nothing <i>to answer</i>.</p> <p>(9) Also I said, It is not good what you do: shouldn't you walk in the fear of our God because of the reproach of the heathen {ungodly nations} our enemies?</p> <p>(10) I likewise, <i>and</i> my brothers, and my servants, might exact of them money and corn: I beg you, let us leave off this usury.</p> <p>(11) I ask you to restore, to them, even this day, their lands, their vineyards, their olive-groves, and their houses, also the hundredth <i>part^a</i> of the money, and of the corn, the wine, and the oil, that you exact of them.</p> <p>(12) Then they said, We will restore <i>them</i>, and will require nothing of them; so we will do as you have said. Then I called the priests, and took an oath of them, that they should do according to this promise.</p>
<p>5:7,11a - some argue that usury is an exorbitant interest rate -- here it is clear that 1 percent is unacceptable to the Lord – the law of Moses was very specific in forbidding the charging of interest to fellow Jews [Deut. 23:19-20]; but they were allowed to charge whatever interest they could get to non-Jews {unbelievers}.</p>	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(13) Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.</p> <p>(14) Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, <i>that is</i>, twelve years, I and my brethren have not eaten the bread of the governor.</p> <p>(15) But the former governors that <i>had been</i> before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.</p> <p>(16) Yea, also I continued in the work of this wall, neither bought we any land: and all my servants <i>were</i> gathered thither unto the work.</p> <p>(17) Moreover <i>there were</i> at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that <i>are</i> about us.</p> <p>(18) Now <i>that</i> which was prepared <i>for me</i> daily <i>was</i> one ox <i>and</i> six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.</p> <p>(19) Think upon me, my God, for good, <i>according</i> to all that I have done for this people.</p>	<p>(13) Also I shook my lap, and said, So God shake out every man from his house, and from his labor, who does not perform this promise, even in this manner may he be shaken out, and emptied. And all the congregation said, Amen {let it be}, and praised the LORD {Jehovah}. And the people did according to this promise.</p> <p>(14) Furthermore from the time that I was appointed to be their governor in the land of Judah, from the twentieth year {3623 A.H./C-419 B.C.}* even to the thirty-second year of Artaxerxes the king, <i>that is</i>, twelve years, I and my brothers have not eaten the bread of the governor.</p> <p>(15) But the former governors who <i>had been</i> before me were chargeable to the people, and had taken from them bread and wine, besides forty shekels of silver {about 16 oz.; 454 gm.};^b yes, even their servants bore rule over the people: but I did not, because of the fear of God.</p> <p>(16) Yes, also I continued in the work of this wall, neither did we buy any land: and all my servants <i>were</i> gathered there to the work.</p> <p>(17) Furthermore <i>there were</i> at my table one hundred fifty of the Jews and rulers, besides those who came to us from among the heathen {ungodly nations} who <i>are</i> around us.</p> <p>(18) Now <i>that</i> which was prepared <i>for me</i> daily <i>was</i> one ox <i>and</i> six choice sheep; also birds were prepared for me, and once in ten days store of all sorts of wine: yet for all this I did not require the bread of the governor, because the bondage was heavy upon this people.</p> <p>(19) Think of me, my God, because of the good, <i>according</i> to all that I have done for these people.</p>
<p>5:15b - shekel = 0.4 ounces = 11.4 grams – see Appendix J: Bible Weights and Measures</p> <p>20th year of Artaxerxes [Also known as Ahasuerus], 14 years after completion of the temple [*3623 A.H./C-419 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 6</p> <p>(1) Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and <i>that</i> there was no breach left therein; (though at that time I had not set up the doors upon the gates;)</p> <p>(2) That Sanballat and Geshem sent unto me, saying, Come, let us meet together in <i>some one of</i> the villages in the plain of Ono. But they thought to do me mischief.</p> <p>(3) And I sent messengers unto them, saying, I <i>am</i> doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?</p> <p>(4) Yet they sent unto me four times after this sort; and I answered them after the same manner.</p> <p>(5) Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;</p> <p>(6) Wherein <i>was</i> written, It is reported among the heathen, and Gashmu saith <i>it, that</i> thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.</p> <p>(7) And thou hast also appointed prophets to preach of thee at Jerusalem, saying, <i>There is</i> a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.</p> <p>(8) Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.</p> <p>(9) For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, <i>O God</i>, strengthen my hands.</p>	<p>Chapter 6</p> <p>(1) Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had built the wall, and <i>that</i> there was no breach left in it; (though at that time I had not set up the doors upon the gates;)</p> <p>(2) That Sanballat and Geshem sent to me, saying, Come, let us meet together in <i>one of</i> the villages in the plain of Ono. But they thought to do me mischief.</p> <p>(3) And I sent messengers to them, saying, I <i>am</i> doing a great work, so that I cannot come down: why should the work cease, while I leave it, and come down to you?</p> <p>(4) Yet they sent to me four times after this sort; and I answered them after the same manner.</p> <p>(5) Then Sanballat sent his servant to me in like manner the fifth time with an open letter in his hand;</p> <p>(6) In which <i>was</i> written, It is reported among the heathen {ungodly nations}, and Gashmu says <i>it, that</i> you and the Jews think to rebel: which is the reason that you build the wall, that you may be their king, according to these words.</p> <p>(7) And you have also appointed prophets to preach of you at Jerusalem, saying, <i>There is</i> a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.</p> <p>(8) Then I sent to him, saying, There are no such things done that you say, but you pretend them out of your own heart.</p> <p>(9) Because they all made us afraid, saying, Their hands shall be weakened from the work, that it not be done. Now therefore, <i>O God</i>, strengthen my hands.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(10) Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who <i>was</i> shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.</p> <p>(11) And I said, Should such a man as I flee? and who <i>is there</i>, that, <i>being</i> as I <i>am</i>, would go into the temple to save his life? I will not go in.</p> <p>(12) And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.</p> <p>(13) Therefore <i>was</i> he hired, that I should be afraid, and do so, and sin, and <i>that</i> they might have <i>matter</i> for an evil report, that they might reproach me.</p> <p>(14) My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.</p> <p>(15) So the wall was finished in the twenty and fifth <i>day of the month</i> Elul, in fifty and two days.</p> <p>(16) And it came to pass, that when all our enemies heard <i>thereof</i>, and all the heathen that <i>were</i> about us saw <i>these things</i>, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.</p> <p>(17) Moreover in those days the nobles of Judah sent many letters unto Tobiah, and <i>the letters</i> of Tobiah came unto them.</p> <p>(18) For <i>there were</i> many in Judah sworn unto him, because he <i>was</i> the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.</p>	<p>(10) Afterward I came to the house of Shemaiah the son of Delaiah the son of Mehetabeel, who <i>was</i> shut up; and he said, Let us meet together in the house {temple} of God, inside the temple, and let us shut the doors of the temple: because they will come to kill you; yes, in the night they will come to kill you.</p> <p>(11) And I said, Should such a man as I flee? and who <i>is there</i>, that, <i>being</i> as I <i>am</i>, would go into the temple to save his life? I will not go in.</p> <p>(12) And, indeed, I perceived that God had not sent him; but that he pronounced this prophecy against me: because Tobiah and Sanballat had hired him.</p> <p>(13) Therefore he <i>was</i> hired, that I should be afraid, and do so, and sin, and <i>that</i> they might have a <i>reason</i> for an evil report, that they might reproach me.</p> <p>(14) My God, consider Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, who would have put me in fear.</p> <p>(15) So the wall was finished on the twenty-fifth <i>day of the month</i> Elul {[Aug./Sep.]; 6/25}, in fifty-two days.^a</p> <p>(16) And it came to pass, that when all our enemies heard <i>of it</i>, and all the heathen {ungodly nations} who <i>were</i> around us saw <i>these things</i>, they were much cast down in their own eyes: because they perceived that this work was done of our God.</p> <p>(17) Moreover in those days the nobles of Judah sent many letters to Tobiah, and <i>the letters</i> of Tobiah came to them.</p> <p>(18) Because <i>there were</i> many in Judah sworn to him, because he <i>was</i> the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.</p>
<p>6:15a – Ellul 25 [Aug./Sept.] the wall is finished – in 52 days - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(19) Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.</p> <p>Chapter 7 (1) Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, (2) That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he <i>was</i> a faithful man, and feared God above many. (3) And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar <i>them</i>: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one <i>to be</i> over against his house. (4) Now the city <i>was</i> large and great: but the people <i>were</i> few therein, and the houses <i>were</i> not builded. (5) And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, (6) These <i>are</i> the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city; (7) Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, <i>I say</i>, of the men of the people of Israel <i>was this</i>;</p>	<p>(19) Also they reported his good deeds before me, and repeated my words to him. And Tobiah sent letters to put me in fear.</p> <p>Chapter 7 (1) Now it came to pass, when the wall was built, and I had set up the doors, and the porters {door; gate keepers} and the singers and the Levites were appointed, (2) That I gave my brother Hanani,^a and Hananiah the ruler of the palace, charge over Jerusalem: because he <i>was</i> a faithful man, and feared God above many. (3) And I said to them, Do not let the gates of Jerusalem be opened until the sun is hot; and while they stand by, let them shut the doors, and bar <i>them</i>: and appoint watches of the people who live in Jerusalem, everyone in his watch, and every one <i>to be</i> opposite his house. (4) Now the city <i>was</i> large and great: but the people <i>were</i> few in it, and the houses <i>were</i> not built. (5) And my God put into my heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of those who came up at the first, and found written in it, (6) These <i>are</i> the children of the province, who went up out of the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, everyone to his city; (7) Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai,^b Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, <i>I say</i>, of the men of the people of Israel <i>was this</i>;</p>
7:2a – Neh. 1:2 7:7b – Mordecai – see Ezra 2:2; Esther 2:5	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(8) The children of Parosh, two thousand an hundred seventy and two.</p> <p>(9) The children of Shephatiah, three hundred seventy and two.</p> <p>(10) The children of Arah, six hundred fifty and two.</p> <p>(11) The children of Pahathmoab, of the children of Jeshua and Joab, two thousand and eight hundred <i>and</i> eighteen.</p> <p>(12) The children of Elam, a thousand two hundred fifty and four.</p> <p>(13) The children of Zattu, eight hundred forty and five.</p> <p>(14) The children of Zaccai, seven hundred and threescore.</p> <p>(15) The children of Binnui, six hundred forty and eight.</p> <p>(16) The children of Bebai, six hundred twenty and eight.</p> <p>(17) The children of Azgad, two thousand three hundred twenty and two.</p> <p>(18) The children of Adonikam, six hundred threescore and seven.</p> <p>(19) The children of Bigvai, two thousand threescore and seven.</p> <p>(20) The children of Adin, six hundred fifty and five.</p> <p>(21) The children of Ater of Hezekiah, ninety and eight.</p> <p>(22) The children of Hashum, three hundred twenty and eight.</p> <p>(23) The children of Bezai, three hundred twenty and four.</p> <p>(24) The children of Hariph, an hundred and twelve.</p> <p>(25) The children of Gibeon, ninety and five.</p> <p>(26) The men of Bethlehem and Netophah, an hundred fourscore and eight.</p> <p>(27) The men of Anathoth, an hundred twenty and eight.</p>	<p>(8) The children of Parosh, two thousand one hundred seventy-two.^c</p> <p>(9) The children of Shephatiah, three hundred seventy-two.</p> <p>(10) The children of Arah, six hundred fifty-two.</p> <p>(11) The children of Pahathmoab, of the children of Jeshua and Joab, two thousand eight hundred eighteen.</p> <p>(12) The children of Elam, one thousand two hundred fifty-four.</p> <p>(13) The children of Zattu, eight hundred forty-five.</p> <p>(14) The children of Zaccai, seven hundred sixty.</p> <p>(15) The children of Binnui, six hundred forty-eight.</p> <p>(16) The children of Bebai, six hundred twenty-eight.</p> <p>(17) The children of Azgad, two thousand three hundred twenty-two.</p> <p>(18) The children of Adonikam, six hundred sixty-seven.^d</p> <p>(19) The children of Bigvai, two thousand sixty-seven.</p> <p>(20) The children of Adin, six hundred fifty-five.</p> <p>(21) The children of Ater of Hezekiah, ninety-eight.</p> <p>(22) The children of Hashum, three hundred twenty-eight.</p> <p>(23) The children of Bezai, three hundred twenty-four.</p> <p>(24) The children of Hariph, one hundred twelve.</p> <p>(25) The children of Gibeon, ninety-five.</p> <p>(26) The men of Bethlehem and Netophah, one hundred eighty-eight.</p> <p>(27) The men of Anathoth, one hundred twenty-eight.</p>
<p>7:8c – Ezra 2:3 – note: some counts are different from Ezra chapter 2 because much time has gone by and more have come from the captivity but some have left due to the massive work needed.</p> <p>7:18d – Ezra 2:13</p>	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(28) The men of Bethazmaveth, forty and two.</p> <p>(29) The men of Kirjathjearim, Chephirah, and Beeroth, seven hundred forty and three.</p> <p>(30) The men of Ramah and Geba, six hundred twenty and one.</p> <p>(31) The men of Michmas, an hundred and twenty and two.</p> <p>(32) The men of Bethel and Ai, an hundred twenty and three.</p> <p>(33) The men of the other Nebo, fifty and two.</p> <p>(34) The children of the other Elam, a thousand two hundred fifty and four.</p> <p>(35) The children of Harim, three hundred and twenty.</p> <p>(36) The children of Jericho, three hundred forty and five.</p> <p>(37) The children of Lod, Hadid, and Ono, seven hundred twenty and one.</p> <p>(38) The children of Senaah, three thousand nine hundred and thirty.</p> <p>(39) The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.</p> <p>(40) The children of Immer, a thousand fifty and two.</p> <p>(41) The children of Pashur, a thousand two hundred forty and seven.</p> <p>(42) The children of Harim, a thousand and seventeen.</p> <p>(43) The Levites: the children of Jeshua, of Kadmiel, <i>and</i> of the children of Hodevah, seventy and four.</p> <p>(44) The singers: the children of Asaph, an hundred forty and eight.</p> <p>(45) The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.</p> <p>(46) The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,</p>	<p>(28) The men of Bethazmaveth, forty-two.</p> <p>(29) The men of Kirjathjearim, Chephirah, and Beeroth, seven hundred forty-three.</p> <p>(30) The men of Ramah and Geba, six hundred twenty-one.</p> <p>(31) The men of Michmas, one hundred twenty-two.</p> <p>(32) The men of Bethel and Ai, one hundred twenty-three.</p> <p>(33) The men of the other Nebo, fifty-two.</p> <p>(34) The children of the other Elam, one thousand two hundred fifty-four.</p> <p>(35) The children of Harim, three hundred twenty.</p> <p>(36) The children of Jericho, three hundred forty-five.</p> <p>(37) The children of Lod, Hadid, and Ono, seven hundred twenty-one.</p> <p>(38) The children of Senaah, three thousand nine hundred thirty.</p> <p>(39) The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy-three.</p> <p>(40) The children of Immer, one thousand fifty-two.</p> <p>(41) The children of Pashur, one thousand two hundred forty-seven.</p> <p>(42) The children of Harim, one thousand seventeen.</p> <p>(43) The Levites: the children of Jeshua, of Kadmiel, <i>and</i> of the children of Hodevah, seventy-four.</p> <p>(44) The singers: the children of Asaph, one hundred forty-eight.</p> <p>(45) The porters {door; gate keepers}: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, one hundred thirty-eight.</p> <p>(46) The Nethinims {temple servants}:^e the children of Ziha, the children of Hashupha, the children of Tabbaoth,</p>
7:46e - Nethinims {נְתִינִים} – temple servants - slaves	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(47) The children of Keros, the children of Sia, the children of Padon,</p> <p>(48) The children of Lebana, the children of Hagaba, the children of Shalmal,</p> <p>(49) The children of Hanan, the children of Giddel, the children of Gahar,</p> <p>(50) The children of Reaiah, the children of Rezin, the children of Nekoda,</p> <p>(51) The children of Gazzam, the children of Uzza, the children of Phaseah,</p> <p>(52) The children of Besai, the children of Meunim, the children of Nephishesim,</p> <p>(53) The children of Bakbuk, the children of Hakupha, the children of Harhur,</p> <p>(54) The children of Bazlith, the children of Mehida, the children of Harsha,</p> <p>(55) The children of Barkos, the children of Sisera, the children of Tamah,</p> <p>(56) The children of Neziah, the children of Hatipha.</p> <p>(57) The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,</p> <p>(58) The children of Jaala, the children of Darkon, the children of Giddel,</p> <p>(59) The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.</p> <p>(60) All the Nethinims, and the children of Solomon's servants, <i>were</i> three hundred ninety and two.</p> <p>(61) And these <i>were</i> they which went up <i>also</i> from Telmelah, Telharesha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they <i>were</i> of Israel.</p> <p>(62) The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.</p>	<p>(47) The children of Keros, the children of Sia, the children of Padon,</p> <p>(48) The children of Lebana, the children of Hagaba, the children of Shalmal,</p> <p>(49) The children of Hanan, the children of Giddel, the children of Gahar,</p> <p>(50) The children of Reaiah, the children of Rezin, the children of Nekoda,</p> <p>(51) The children of Gazzam, the children of Uzza, the children of Phaseah,</p> <p>(52) The children of Besai, the children of Meunim, the children of Nephishesim,</p> <p>(53) The children of Bakbuk, the children of Hakupha, the children of Harhur,</p> <p>(54) The children of Bazlith, the children of Mehida, the children of Harsha,</p> <p>(55) The children of Barkos, the children of Sisera, the children of Tamah,</p> <p>(56) The children of Neziah, the children of Hatipha.</p> <p>(57) The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,</p> <p>(58) The children of Jaala, the children of Darkon, the children of Giddel,</p> <p>(59) The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.</p> <p>(60) All the Nethinims {temple servants}, and the children of Solomon's servants, <i>were</i> three hundred ninety-two.</p> <p>(61) And these <i>were</i> those who went up <i>also</i> from Telmelah, Telharesha, Cherub, Addon, and Immer: but they could not show their father's house, nor their ancestry, whether they <i>were</i> of Israel.</p> <p>(62) The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty-two.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(63) And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took <i>one</i> of the daughters of Barzillai the Gileadite to wife, and was called after their name.</p> <p>(64) These sought their register <i>among</i> those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.</p> <p>(65) And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood <i>up</i> a priest with Urim and Thummim.</p> <p>(66) The whole congregation together <i>was</i> forty and two thousand three hundred and threescore,</p> <p>(67) Beside their manservants and their maidservants, of whom <i>there were</i> seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.</p> <p>(68) Their horses, seven hundred thirty and six: their mules, two hundred forty and five:</p> <p>(69) <i>Their</i> camels, four hundred thirty and five: six thousand seven hundred and twenty asses.</p> <p>(70) And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.</p> <p>(71) And <i>some</i> of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.</p> <p>(72) And <i>that</i> which the rest of the people gave <i>was</i> twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.</p>	<p>(63) And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, who took <i>one</i> of the daughters of Barzillai the Gileadite to be his wife, and was called after their name.</p> <p>(64) These sought their register <i>among</i> those who were reckoned by genealogy, but it was not found: therefore they were, as polluted, put from the priesthood.</p> <p>(65) And the Tirshatha said to them, that they should not eat of the most holy things, until there stood <i>up</i> a priest with Urim and Thummim.^f</p> <p>(66) The whole congregation together <i>was</i> forty-two thousand three hundred sixty,</p> <p>(67) Besides their man-servants and their maidservants, of whom <i>there were</i> seven thousand three hundred thirty-seven: and they had two hundred forty-five singing men and singing women.</p> <p>(68) Their horses, seven hundred thirty-six: their mules, two hundred forty-five:</p> <p>(69) <i>Their</i> camels, four hundred thirty-five: six thousand seven hundred twenty donkeys.</p> <p>(70) And some of the chief of the fathers gave to the work. the governor gave to the treasure a thousand drams of gold {about 9.6 lbs.; 4.37 kg.},^g fifty bowls, five hundred and thirty priests' robes.</p> <p>(71) And <i>some</i> of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold {about 19.2 lbs.; 8.74 kg.}, and two thousand two hundred pounds of silver.</p> <p>(72) And <i>that</i> which the rest of the people gave <i>was</i> twenty thousand drams of gold {about 19.2 lbs.; 8.74 kg.}, and two thousand pounds of silver, and sixty-seven priests' robes.</p>
<p>7:65f - Urim and Thummim – Ex. 28:30; Ez. 2:61-63 7:70g - dram - about 0.154 ounces or about 4.37 grams - see Appendix J: Bible Weights and Measures</p>	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(73) So the priests, and the Levites, and the porters, and the singers, and <i>some</i> of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel <i>were</i> in their cities.</p> <p>Chapter 8 (1) And all the people gathered themselves together as one man into the street that <i>was</i> before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. (2) And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. (3) And he read therein before the street that <i>was</i> before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people <i>were attentive</i> unto the book of the law. (4) And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkihah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, <i>and</i> Meshullam. (5) And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:</p>	<p>(73) So the priests, and the Levites, and the porters {door; gate keepers}, and the singers, and <i>some</i> of the people, and the Nethinims {temple servants}, and all Israel, lived in their cities; and when the seventh month came {Tishri [Sept./Oct.]}, the children of Israel <i>were</i> in their cities.</p> <p>Chapter 8 (1) And all the people gathered themselves together as one man into the street that was in front of the water gate; and they asked Ezra the scribe to bring the book of the law of Moses, which the LORD {Jehovah} had commanded to Israel. (2) And Ezra the priest brought the law before the congregation both of men and women, and all who could hear with understanding, upon the first day of the seventh month {Tishri [Sept./Oct.]}.^a (3) And he read in it in front of the street that <i>was</i> in front of the water gate from the morning until midday, before the men and the women, and those who could understand; and the ears of all the people <i>were attentive</i> to the book of the law. (4) And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkihah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, <i>and</i> Meshullam. (5) And Ezra opened the book in the sight of all the people; (because he was above all the people;) and when he opened it, all the people stood up:</p>
<p>8:2a – first day of the seventh month {Tishri [Sept./Oct.] - Rosh Hashanah – [New Year] - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(6) And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with <i>their</i> faces to the ground.</p> <p>(7) Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people <i>stood</i> in their place.</p> <p>(8) So they read in the book in the law of God distinctly, and gave the sense, and caused <i>them</i> to understand the reading.</p> <p>(9) And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.</p> <p>(10) Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for <i>this</i> day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.</p> <p>(11) So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.</p> <p>(12) And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.</p> <p>(13) And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.</p>	<p>(6) And Ezra blessed the LORD {Jehovah}, the great God. And all the people answered, Amen {let it be}, Amen {let it be}, with lifting up of their hands: and they bowed their heads, and worshiped the LORD {Jehovah} with their faces to the ground.</p> <p>(7) Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.</p> <p>(8) So they read in the book in the law of God distinctly, and explained the meaning, and caused them to understand the reading.</p> <p>(9) And Nehemiah, who <i>was</i> the governor, and Ezra the priest the scribe, and the Levites who taught the people, said to all the people, This day is holy to the LORD {Jehovah} your God; do not mourn, nor weep. Because all the people wept, when they heard the words of the law.</p> <p>(10) Then he said to them, Go your way, eat the fat, and drink the sweet, and send portions to those for whom nothing is prepared: because <i>this</i> day is holy to our Lord: neither be sorry; because the joy of the LORD {Jehovah} is your strength.</p> <p>(11) So the Levites stilled all the people, saying, Hold your peace, because the day is holy; neither be grieved.</p> <p>(12) And all the people went their way to eat, and to drink, and to send portions, and to make great joy, because they had understood the words that were declared to them.</p> <p>(13) And on the second day there were gathered together the chief of the fathers of all the people, the priests, and the Levites, to Ezra the scribe, even to understand the words of the law.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(14) And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:</p> <p>(15) And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as <i>it is</i> written.</p> <p>(16) So the people went forth, and brought <i>them</i>, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.</p> <p>(17) And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.</p> <p>(18) Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day <i>was</i> a solemn assembly, according unto the manner.</p> <p>Chapter 9</p> <p>(1) Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.</p> <p>(2) And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.</p>	<p>(14) And they found written in the law which the LORD {Jehovah} had commanded by Moses, that the children of Israel should live in booths in the feast of the seventh month {Feast of Tabernacles} {Tishri [Sept./Oct.]};^b</p> <p>(15) And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth to the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.</p> <p>(16) So the people went forth, and brought them, and made for themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house {temple} of God, and in the street of the water gate, and in the street of the gate of Ephraim.</p> <p>(17) And all the congregation of those who had returned out of the captivity made booths, and sat under the booths: because since the days of Joshua the son of Nun to that day the children of Israel had not done so. And there was very great gladness.</p> <p>(18) Also day by day, from the first day to the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according to the manner.</p> <p>Chapter 9</p> <p>(1) Now in the twenty-fourth day of this month the children of Israel were assembled with fasting, and with sackclothes and dirt upon them.</p> <p>(2) And the descendants of Israel separated themselves from all strangers, and stood and confessed their sins, and the sins of their fathers.</p>
<p>8:14b - the fifteenth day of the seventh month - the Feast of Tabernacles – see Lev. 23 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(3) And they stood up in their place, and read in the book of the law of the LORD their God <i>one</i> fourth part of the day; and <i>another</i> fourth part they confessed, and worshipped the LORD their God.</p> <p>(4) Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, <i>and</i> Chenani, and cried with a loud voice unto the LORD their God.</p> <p>(5) Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, <i>and</i> Pethahiah, said, Stand up <i>and</i> bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.</p> <p>(6) Thou, <i>even</i> thou, <i>art</i> LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all <i>things</i> that <i>are</i> therein, the seas, and all that <i>is</i> therein, and thou preservest them all; and the host of heaven worshippeth thee.</p> <p>(7) Thou <i>art</i> the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;</p> <p>(8) And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give <i>it, I say</i>, to his seed, and hast performed thy words; for thou <i>art</i> righteous:</p> <p>(9) And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea;</p>	<p>(3) And they stood up in their place, and read in the book of the law of the LORD {Jehovah} their God <i>one</i> fourth part of the day {3 hours};^a and <i>another</i> fourth part {3 hours} they confessed, and worshiped the LORD {Jehovah} their God.</p> <p>(4) Then the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, <i>and</i> Chenani stood up upon the stairs, and cried with a loud voice to the LORD {Jehovah} their God.</p> <p>(5) Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, <i>and</i> Pethahiah, said, Stand up <i>and</i> bless the LORD {Jehovah} your God forever and ever: and blessed is Your glorious Name, which is exalted above all blessing and praise.</p> <p>(6) You, <i>even</i> You alone, <i>are</i> LORD {Jehovah}; You have made heaven, the heaven of heavens, with all their host {multitudes}, the earth, and all <i>things</i> that <i>are</i> in it, the seas, and all that <i>is</i> in them, and You preserved them all; and the host {multitudes} of heaven worships You.</p> <p>(7) You <i>are</i> the LORD {Jehovah} the God, Who chose Abram, and brought him forth out of Ur of the Chaldees, and gave him the name of Abraham;</p> <p>(8) And found his heart faithful before You, and made a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give <i>it, I say</i>, to his descendants, and have performed Your words; because You <i>are</i> righteous:</p> <p>(9) And {You} saw the affliction of our forefathers in Egypt, and heard their cry by the Red Sea;</p>
9:3a – fourth part of a day – they read the law for 3 hours, for 3 hours they worshiped	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(10) And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as <i>it is</i> this day.</p> <p>(11) And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.</p> <p>(12) Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.</p> <p>(13) Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:</p> <p>(14) And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:</p> <p>(15) And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.</p> <p>(16) But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,</p> <p>(17) And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou <i>art</i> a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.</p>	<p>(10) And showed signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: because You knew that they dealt proudly against them. So You obtained for Yourself a Name, as <i>it is</i> this day.</p> <p>(11) And You divided the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors You threw into the deep, as a stone into the mighty waters.</p> <p>(12) Moreover You led them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way in which they should go.</p> <p>(13) You came down also upon mount Sinai, and spoke with them from heaven, and gave them right judgments, and true laws, good statutes and commandments:</p> <p>(14) And made known to them Your holy sabbath, and commanded them precepts, statutes, and laws, by the hand of Moses Your servant:</p> <p>(15) And gave them bread from heaven for their hunger, and brought forth water for them out of the rock for their thirst, and promised them that they should go in to possess the land which You had sworn to give them.</p> <p>(16) But they and our forefathers dealt proudly, and became stubborn, and did not listen to Your commandments,</p> <p>(17) And refused to obey, neither were {they} mindful of Your wonders that You did among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but You <i>are</i> a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and did not forsake them.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(18) Yea, when they had made them a molten calf, and said, <i>This is thy God</i> that brought thee up out of Egypt, and had wrought great provocations;</p> <p>(19) Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.</p> <p>(20) Thou gavest also thy good spirit to instruct them, and witheldest not thy manna from their mouth, and gavest them water for their thirst.</p> <p>(21) Yea, forty years didst thou sustain them in the wilderness, <i>so that</i> they lacked nothing; their clothes waxed not old, and their feet swelled not.</p> <p>(22) Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.</p> <p>(23) Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess <i>it</i>.</p> <p>(24) So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.</p>	<p>(18) Yes, when they had made for themselves a molten calf, and said, <i>This is your God</i> who brought you up out of Egypt, and had greatly provoked {You};</p> <p>(19) Yet You in Your great mercies did not forsake them in the wilderness: the pillar of the cloud did not depart from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way in which they should go.</p> <p>(20) You gave also Your good Spirit to instruct them, and did not withhold Your manna from their mouths, and gave them water for their thirst.</p> <p>(21) Yes, forty years You sustained them in the wilderness, <i>so that</i> they lacked nothing; their clothes did not grow old, and their feet did not swell.</p> <p>(22) Moreover You gave them kingdoms and nations, and divided them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.</p> <p>(23) You also multiplied their children as the stars of heaven, and brought them into the land, concerning which You had promised to their forefathers, that they should go in to possess <i>it</i>.</p> <p>(24) So the children went in and possessed the land, and You subdued before them the people who lived in the land, the Canaanites, and gave them into their hands, with their kings, and the people of the land, that they might do with them as they chose.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(25) And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.</p> <p>(26) Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.</p> <p>(27) Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest <i>them</i> from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.</p> <p>(28) But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest <i>them</i> from heaven; and many times didst thou deliver them according to thy mercies;</p> <p>(29) And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.</p> <p>(30) Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.</p>	<p>(25) And they took strong cities, and a fat land, and possessed houses full of all goods, dug wells, vineyards, and olive-groves, and fruit trees in abundance: so they ate, and were filled, and became fat, and delighted themselves in Your great goodness.</p> <p>(26) Nevertheless they were disobedient, and rebelled against You, and cast Your law behind their backs, and killed Your prophets who testified against them to turn them back to You, and they greatly provoked {You}.</p> <p>(27) Therefore You delivered them into the hand of their enemies, who troubled them: and in the time of their trouble, when they cried to You, You heard <i>them</i> from heaven; and according to Your great mercies You gave them saviors, who saved them out of the hand of their enemies.</p> <p>(28) But after they had rest, they did evil again before You: therefore You left them in the hand of their enemies, so that they had the rule over them: yet when they returned, and cried to You, You heard <i>them</i> from heaven; and many times You delivered them according to Your mercies;</p> <p>(29) And testified against them, that You might bring them again to Your law: yet they dealt proudly, and did not listen to Your commandments, but sinned against Your judgments, (which if a man does them, he shall live in them;) and withdrew the shoulder, and hardened their hearts, and would not listen.</p> <p>(30) Yet many years You bore with them, and testified against them by Your Spirit in Your prophets: yet they would not listen: therefore You gave them into the hand of the people of the lands.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(31) Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou <i>art</i> a gracious and merciful God.</p> <p>(32) Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.</p> <p>(33) Howbeit thou <i>art</i> just in all that is brought upon us; for thou hast done right, but we have done wickedly:</p> <p>(34) Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.</p> <p>(35) For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.</p> <p>(36) Behold, we <i>are</i> servants this day, and <i>for</i> the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we <i>are</i> servants in it:</p> <p>(37) And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we <i>are</i> in great distress.</p>	<p>(31) Nevertheless because of Your great mercies' sake You did not completely consume them, nor forsake them; because you <i>are</i> a gracious and merciful God.</p> <p>(32) Now therefore, our God, the great, the mighty, and the terrible God, Who keeps covenant and mercy, do not let all the trouble seem little before You, that has come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all Your people, since the time of the kings of Assyria to this day.</p> <p>(33) However You <i>are</i> just in all that is brought upon us; because You have done right, but we have done wickedly:</p> <p>(34) Neither have our kings, our princes, our priests, nor our fathers, kept Your law, nor listened to Your commandments and Your testimonies, with which You testified against them.</p> <p>(35) Because they have not served You in their kingdom, and in Your great goodness that You gave them, and in the large and fat land which You gave before them, neither did they turn from their wicked works.</p> <p>(36) Indeed, we <i>are</i> servants this day, and <i>for</i> the land that You gave to our forefathers to eat its fruit and its goodness, indeed, we <i>are</i> servants in it:</p> <p>(37) And it yields much increase to the kings whom You have set over us because of our sins: also they have rule over our bodies, and over our cattle, at their pleasure, and we <i>are</i> in great distress.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(38) And because of all this we make a sure <i>covenant</i>, and write <i>it</i>; and our princes, Levites, <i>and</i> priests, seal <i>unto it</i>.</p> <p>Chapter 10</p> <p>(1) Now those that sealed <i>were</i>, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah,</p> <p>(2) Seraiah, Azariah, Jeremiah,</p> <p>(3) Pashur, Amariah, Malchijah,</p> <p>(4) Hattush, Shebaniah, Malluch,</p> <p>(5) Harim, Meremoth, Obadiah,</p> <p>(6) Daniel, Ginnethon, Baruch,</p> <p>(7) Meshullam, Abijah, Mijamin,</p> <p>(8) Maaziah, Bilgai, Shemaiah: these <i>wre</i> the priests.</p> <p>(9) And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;</p> <p>(10) And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,</p> <p>(11) Micha, Rehob, Hashabiah,</p> <p>(12) Zaccur, Sherebiah, Shebaniah,</p> <p>(13) Hodijah, Bani, Beninu.</p> <p>(14) The chief of the people; Parosh, Pahathmoab, Elam, Zattu, Bani,</p> <p>(15) Bunni, Azgad, Bebai,</p> <p>(16) Adonijah, Bigvai, Adin,</p> <p>(17) Ater, Hizkijah, Azzur,</p> <p>(18) Hodijah, Hashum, Bezai,</p> <p>(19) Hariph, Anathoth, Nebai,</p> <p>(20) Magpiash, Meshullam, Hezir,</p> <p>(21) Meshezabeel, Zadok, Jaddua,</p> <p>(22) Pelatiah, Hanan, Anaiah,</p> <p>(23) Hoshea, Hananiah, Hashub,</p> <p>(24) Hallohesh, Pileha, Shobek,</p> <p>(25) Rehum, Hashabnah, Maaseiah,</p> <p>(26) And Ahijah, Hanan, Anan,</p> <p>(27) Malluch, Harim, Baanah.</p>	<p>(38) And because of all this we make a sure <i>covenant</i>, and write <i>it</i>; and our princes, Levites, <i>and</i> priests, signed <i>it</i>.</p> <p>Chapter 10</p> <p>(1) Now those who signed <i>were</i>, Nehemiah, the governor, the son of Hachaliah, and Zidkijah,</p> <p>(2) Seraiah, Azariah, Jeremiah,</p> <p>(3) Pashur, Amariah, Malchijah,</p> <p>(4) Hattush, Shebaniah, Malluch,</p> <p>(5) Harim, Meremoth, Obadiah,</p> <p>(6) Daniel, Ginnethon, Baruch,</p> <p>(7) Meshullam, Abijah, Mijamin,</p> <p>(8) Maaziah, Bilgai, Shemaiah: these <i>were</i> the priests.</p> <p>(9) And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;</p> <p>(10) And their brothers, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,</p> <p>(11) Micha, Rehob, Hashabiah,</p> <p>(12) Zaccur, Sherebiah, Shebaniah,</p> <p>(13) Hodijah, Bani, Beninu.</p> <p>(14) The chief of the people; Parosh, Pahathmoab, Elam, Zattu, Bani,</p> <p>(15) Bunni, Azgad, Bebai,</p> <p>(16) Adonijah, Bigvai, Adin,</p> <p>(17) Ater, Hizkijah, Azzur,</p> <p>(18) Hodijah, Hashum, Bezai,</p> <p>(19) Hariph, Anathoth, Nebai,</p> <p>(20) Magpiash, Meshullam, Hezir,</p> <p>(21) Meshezabeel, Zadok, Jaddua,</p> <p>(22) Pelatiah, Hanan, Anaiah,</p> <p>(23) Hoshea, Hananiah, Hashub,</p> <p>(24) Hallohesh, Pileha, Shobek,</p> <p>(25) Rehum, Hashabnah, Maaseiah,</p> <p>(26) And Ahijah, Hanan, Anan,</p> <p>(27) Malluch, Harim, Baanah.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(28) And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;</p> <p>(29) They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;</p> <p>(30) And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:</p> <p>(31) And <i>if</i> the people of the land bring ware or any victuals on the sabbath day to sell, <i>that</i> we would not buy it of them on the sabbath, or on the holy day: and <i>that</i> we would leave the seventh year, and the exaction of every debt.</p> <p>(32) Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;</p> <p>(33) For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy <i>things</i>, and for the sin offerings to make an atonement for Israel, and <i>for</i> all the work of the house of our God.</p>	<p>(28) And the rest of the people, the priests, the Levites, the porters {door; gate keepers}, the singers, the Nethinims {temple servants},^a and all those who had separated themselves from the people of the lands to the law of God, their wives, their sons, and their daughters, everyone having knowledge, and having understanding;</p> <p>(29) They clung to their brothers, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD {Jehovah} our Lord, and His judgments and His laws;</p> <p>(30) And that we would not give our daughters to the people of the land, nor take their daughters for our sons:</p> <p>(31) And <i>if</i> the people of the land bring goods or any food on the sabbath day {Saturday} to sell, <i>that</i> we would not buy it from them on the sabbath {Saturday}, or on the holy day: and <i>that</i> we would leave the seventh year, and the cancellation of every debt.^b</p> <p>(32) Also we made laws for ourselves, to charge ourselves yearly with the third part of a shekel {of silver} {about 0.133 oz.; 3.8 gm.}^c for the service of the house {temple} of our God;^d</p> <p>(33) For the holy-bread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths {Saturdays}, of the new moons, for the set feasts, and for the holy <i>things</i>, and for the sin offerings to make an atonement for Israel, and <i>for</i> all the work of the house {temple} of our God.</p>
<p>10:28a - Nethinims {נְתִינִים} – temple servants - slaves 10:31b – cancellation of debt - Lev. 25:1-55 10:32c - a shekel = 0.4 ounces = 11.4 grams – see Appendix J: Bible Weights and Measures 10:32d – for the service of the temple – see Ex. 30:13-16</p>	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(34) And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring <i>it</i> into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as <i>it</i> is written in the law:</p> <p>(35) And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:</p> <p>(36) Also the firstborn of our sons, and of our cattle, as <i>it</i> is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:</p> <p>(37) And <i>that</i> we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.</p> <p>(38) And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.</p> <p>(39) For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where <i>are</i> the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.</p>	<p>(34) And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring <i>it</i> into the house {temple} of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD {Jehovah} our God, as <i>it</i> is written in the law:</p> <p>(35) And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, to the house {temple} of the LORD {Jehovah}:</p> <p>(36) Also the firstborn of our sons, and of our cattle, as <i>it</i> is written in the law, and the first born of our herds and of our flocks, to bring to the house {temple} of our God, to the priests who minister in the house {temple} of our God:</p> <p>(37) And <i>that</i> we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, to the priests, to the chambers of the house {temple} of our God; and the tithes {10%}^e of our ground to the Levites, that the same Levites might have the tithes {10%} in all the cities of our plowed fields.</p> <p>(38) And the priest the son of Aaron shall be with the Levites, when the Levites take tithes {10%}: and the Levites shall bring up the tithe {10%} of the tithes {10%} to the house {temple} of our God, to the chambers, into the treasure house.^f</p> <p>(39) Because the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, to the chambers, where the vessels of the sanctuary <i>are</i>, and the priests who minister, and the porters {door; gate keepers}, and the singers: and we will not forsake the house {temple} of our God.</p>
<p>10:37e - tithes - ten percent of all income - Lev. 27:30-32 10:38f – Even the Levites who received tithes – themselves also paid tithes</p>	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 11</p> <p>(1) And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts <i>to dwell</i> in <i>other</i> cities.</p> <p>(2) And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.</p> <p>(3) Now these <i>are</i> the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, <i>to wit</i>, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.</p> <p>(4) And at Jerusalem dwelt <i>certain</i> of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;</p> <p>(5) And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.</p> <p>(6) All the sons of Perez that dwelt at Jerusalem <i>were</i> four hundred threescore and eight valiant men.</p> <p>(7) And these <i>are</i> the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.</p> <p>(8) And after him Gabbai, Sallai, nine hundred twenty and eight.</p> <p>(9) And Joel the son of Zichri <i>was</i> their overseer: and Judah the son of Senuah <i>was</i> second over the city.</p> <p>(10) Of the priests: Jedaiah the son of Joiarib, Jachin.</p>	<p>Chapter 11</p> <p>(1) And the rulers of the people lived at Jerusalem: the rest of the people also cast lots, to bring one of ten to live in Jerusalem the holy city, and nine parts <i>to live</i> in <i>other</i> cities.</p> <p>(2) And the people blessed all the men, who willingly offered themselves to live at Jerusalem.</p> <p>(3) Now these <i>are</i> the chief of the province who lived in Jerusalem: but in the cities of Judah every one lived in his possession in their cities, <i>including</i>, Israel, the priests, and the Levites, and the Nethinims {temple servants}, and the children of Solomon's servants.</p> <p>(4) And at Jerusalem <i>certain</i> of the children of Judah, and of the children of Benjamin lived. Of the children of Judah; Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;</p> <p>(5) And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.</p> <p>(6) All the sons of Perez who lived at Jerusalem <i>were</i> four hundred sixty-eight valiant men.</p> <p>(7) And these <i>are</i> the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.</p> <p>(8) And after him Gabbai, Sallai, nine hundred twenty-eight.</p> <p>(9) And Joel the son of Zichri <i>was</i> their overseer: and Judah the son of Senuah <i>was</i> second over the city.</p> <p>(10) Of the priests: Jedaiah the son of Joiarib, Jachin.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(11) Seraiah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, <i>was</i> the ruler of the house of God.</p> <p>(12) And their brethren that did the work of the house <i>were</i> eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,</p> <p>(13) And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,</p> <p>(14) And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer <i>was</i> Zabdiel, the son of <i>one</i> of the great men.</p> <p>(15) Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;</p> <p>(16) And Shabbethai and Jozabad, of the chief of the Levites, <i>had</i> the oversight of the outward business of the house of God.</p> <p>(17) And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, <i>was</i> the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.</p> <p>(18) All the Levites in the holy city <i>were</i> two hundred fourscore and four.</p> <p>(19) Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, <i>were</i> an hundred seventy and two.</p>	<p>(11) Seraiah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, <i>was</i> the ruler of the house {temple} of God.</p> <p>(12) And their brothers who did the work of the house {temple} <i>were</i> eight hundred twenty-two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,</p> <p>(13) And his brothers, chief of the fathers, two hundred forty-two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,</p> <p>(14) And their brothers, mighty men of valour, one hundred twenty-eight: and their overseer <i>was</i> Zabdiel, the son of <i>one</i> of the great men.</p> <p>(15) Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;</p> <p>(16) And Shabbethai and Jozabad, of the chief of the Levites, <i>had</i> the oversight of the outward business of the house {temple} of God.</p> <p>(17) And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, <i>was</i> the principal {one} to begin the thanksgiving in prayer: and Bakbukiah the second among his brothers, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.</p> <p>(18) All the Levites in the holy city <i>were</i> two hundred eighty-four.</p> <p>(19) Furthermore the porters {door; gate keepers}, Akkub, Talmon, and their brothers who kept the gates, <i>were</i> one hundred seventy-two.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(20) And the residue of Israel, of the priests, <i>and</i> the Levites, <i>were</i> in all the cities of Judah, every one in his inheritance.</p> <p>(21) But the Nethinims dwelt in Ophel: and Ziha and Gispa <i>were</i> over the Nethinims.</p> <p>(22) The overseer also of the Levites at Jerusalem <i>was</i> Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers <i>were</i> over the business of the house of God.</p> <p>(23) For <i>it was</i> the king's commandment concerning them, that a certain portion should be for the singers, due for every day.</p> <p>(24) And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, <i>was</i> at the king's hand in all matters concerning the people.</p> <p>(25) And for the villages, with their fields, <i>some</i> of the children of Judah dwelt at Kirjatharba, and <i>in</i> the villages thereof, and at Dibon, and <i>in</i> the villages thereof, and at Jekabzeel, and <i>in</i> the villages thereof,</p> <p>(26) And at Jeshua, and at Moladah, and at Bethpheet,</p> <p>(27) And at Hazarshual, and at Beersheba, and <i>in</i> the villages thereof,</p> <p>(28) And at Ziklag, and at Mekonah, and in the villages thereof,</p> <p>(29) And at Enrimmon, and at Zareah, and at Jarmuth,</p> <p>(30) Zanoah, Adullam, and <i>in</i> their villages, at Lachish, and the fields thereof, at Azekah, and <i>in</i> the villages thereof. And they dwelt from Beersheba unto the valley of Hinnom.</p> <p>(31) The children also of Benjamin from Geba <i>dwelt</i> at Michmash, and Aija, and Bethel, and <i>in</i> their villages,</p>	<p>(20) And the remainder of Israel, of the priests, <i>and</i> the Levites, <i>were</i> in all the cities of Judah, everyone in his inheritance.</p> <p>(21) But the Nethinims {temple servants} lived in Ophel: and Ziha and Gispa <i>were</i> over the Nethinims {temple servants}.</p> <p>(22) The overseer also of the Levites at Jerusalem <i>was</i> Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers <i>were</i> over the business of the house {temple} of God.</p> <p>(23) Because <i>it was</i> the king's commandment concerning them, that a certain portion should be for the singers, due for every day.</p> <p>(24) And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, <i>was</i> at the king's hand in all matters concerning the people.</p> <p>(25) And for the villages, with their fields, <i>some</i> of the children of Judah lived at Kirjatharba, and <i>in</i> its villages, and at Dibon, and <i>in</i> its villages, and at Jekabzeel, and <i>in</i> its villages,</p> <p>(26) And at Jeshua, and at Moladah, and at Bethpheet,</p> <p>(27) And at Hazarshual, and at Beersheba, and <i>in</i> its villages,</p> <p>(28) And at Ziklag, and at Mekonah, and in its villages,</p> <p>(29) And at Enrimmon, and at Zareah, and at Jarmuth,</p> <p>(30) Zanoah, Adullam, and <i>in</i> their villages, at Lachish, and its fields, at Azekah, and <i>in</i> its villages. And they lived from Beersheba to the valley of Hinnom.</p> <p>(31) The children also of Benjamin from Geba <i>lived</i> at Michmash, and Aija, and Bethel, and <i>in</i> their villages,</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(32) <i>And</i> at Anathoth, Nob, Ananiah, (33) Hazor, Ramah, Gittaim, (34) Hadid, Zeboim, Neballat, (35) Lod, and Ono, the valley of craftsmen. (36) And of the Levites <i>were</i> divisions <i>in</i> Judah, <i>and</i> in Benjamin.</p> <p>Chapter 12 (1) Now these <i>are</i> the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, (2) Amariah, Malluch, Hattush, (3) Shechaniah, Rehum, Meremoth, (4) Iddo, Ginnetho, Abijah, (5) Miamin, Maadiah, Bilgah, (6) Shemaiah, and Joiarib, Jedaiah, (7) Sallu, Amok, Hilkiah, Jedaiah. These <i>were</i> the chief of the priests and of their brethren in the days of Jeshua. (8) Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, <i>and</i> Mattaniah, <i>which was</i> over the thanksgiving, he and his brethren. (9) Also Bakkukiah and Unni, their brethren, <i>were</i> over against them in the watches. (10) And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada, (11) And Joiada begat Jonathan, and Jonathan begat Jaddua. (12) And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; (13) Of Ezra, Meshullam; of Amariah, Jehohanan; (14) Of Melicu, Jonathan; of Shebaniah, Joseph; (15) Of Harim, Adna; of Meraioth, Helkai;</p>	<p>(32) <i>And</i> at Anathoth, Nob, Ananiah, (33) Hazor, Ramah, Gittaim, (34) Hadid, Zeboim, Neballat, (35) Lod, and Ono, the valley of craftsmen. (36) And of the Levites <i>were</i> divisions <i>in</i> Judah, <i>and</i> in Benjamin.</p> <p>Chapter 12 (1) Now these <i>are</i> the priests and the Levites who went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, (2) Amariah, Malluch, Hattush, (3) Shechaniah, Rehum, Meremoth, (4) Iddo, Ginnetho, Abijah, (5) Miamin, Maadiah, Bilgah, (6) Shemaiah, and Joiarib, Jedaiah, (7) Sallu, Amok, Hilkiah, Jedaiah. These <i>were</i> the chief of the priests and of their brothers in the days of Jeshua {Joshua}. (8) Furthermore the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, <i>and</i> Mattaniah, <i>who was</i> over the thanksgiving, he and his brothers. (9) Also Bakkukiah and Unni, their brothers, <i>were</i> opposite them in the watches. (10) And Jeshua fathered Joiakim, Joiakim also fathered Eliashib, and Eliashib fathered Joiada, (11) And Joiada fathered Jonathan, and Jonathan fathered Jaddua. (12) And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; (13) Of Ezra, Meshullam; of Amariah, Jehohanan; (14) Of Melicu, Jonathan; of Shebaniah, Joseph; (15) Of Harim, Adna; of Meraioth, Helkai;</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(16) Of Iddo, Zechariah; of Ginnethon, Meshullam;</p> <p>(17) Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;</p> <p>(18) Of Bilgah, Shammua; of Shemaiah, Jehonathan;</p> <p>(19) And of Joiarib, Mattenai; of Jedaiah, Uzzi;</p> <p>(20) Of Sallai, Kallai; of Amok, Eber;</p> <p>(21) Of Hilkiyah, Hashabiah; of Jedaiah, Nethaneel.</p> <p>(22) The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, <i>were</i> recorded chief of the fathers: also the priests, to the reign of Darius the Persian.</p> <p>(23) The sons of Levi, the chief of the fathers, <i>were</i> written in the book of the chronicles, even until the days of Johanan the son of Eliashib.</p> <p>(24) And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise <i>and</i> to give thanks, according to the commandment of David the man of God, ward over against ward.</p> <p>(25) Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, <i>were</i> porters keeping the ward at the thresholds of the gates.</p> <p>(26) These <i>were</i> in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.</p> <p>(27) And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, <i>with</i> cymbals, psalteries, and with harps.</p>	<p>(16) Of Iddo, Zechariah; of Ginnethon, Meshullam;</p> <p>(17) Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;</p> <p>(18) Of Bilgah, Shammua; of Shemaiah, Jehonathan;</p> <p>(19) And of Joiarib, Mattenai; of Jedaiah, Uzzi;</p> <p>(20) Of Sallai, Kallai; of Amok, Eber;</p> <p>(21) Of Hilkiyah, Hashabiah; of Jedaiah, Nethaneel.</p> <p>(22) The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, <i>were</i> recorded chief of the fathers: also the priests, to the reign of Darius the Persian.</p> <p>(23) The sons of Levi, the chief of the fathers, <i>were</i> written in the book of the chronicles, even until the days of Johanan the son of Eliashib.</p> <p>(24) And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brothers opposite them, to praise <i>and</i> to give thanks, according to the commandment of David the man of God, ward opposite ward.</p> <p>(25) Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, <i>were</i> porters {door; gate keepers} keeping the ward at the thresholds of the gates.</p> <p>(26) These <i>were</i> in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.</p> <p>(27) And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, <i>with</i> cymbals, psalteries {lyres; stringed instruments}, and with harps.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(28) And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;</p> <p>(29) Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.</p> <p>(30) And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.</p> <p>(31) Then I brought up the princes of Judah upon the wall, and appointed two great <i>companies of them that gave thanks, whereof one</i> went on the right hand upon the wall toward the dung gate:</p> <p>(32) And after them went Hoshaiiah, and half of the princes of Judah,</p> <p>(33) And Azariah, Ezra, and Meshullam,</p> <p>(34) Judah, and Benjamin, and Shemaiah, and Jeremiah,</p> <p>(35) And <i>certain</i> of the priests' sons with trumpets; <i>namely</i>, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:</p> <p>(36) And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.</p> <p>(37) And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.</p>	<p>(28) And the sons of the singers gathered themselves together, both out of the plain country around Jerusalem, and from the villages of Netophathi;</p> <p>(29) Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: because the singers had built for themselves villages all around Jerusalem.</p> <p>(30) And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.</p> <p>(31) Then I brought up the princes of Judah upon the wall, and appointed two great <i>companies of those who gave thanks, of which one</i> went on the right hand upon the wall towards the dung gate:</p> <p>(32) And after them Hoshaiiah went, and half of the princes of Judah,</p> <p>(33) And Azariah, Ezra, and Meshullam,</p> <p>(34) Judah, and Benjamin, and Shemaiah, and Jeremiah,</p> <p>(35) And <i>certain</i> of the priests' sons with trumpets; <i>namely</i>, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:</p> <p>(36) And his brothers, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.</p> <p>(37) And at the fountain gate, which was opposite them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even to the water gate eastward.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(38) And the other <i>company of them that gave</i> thanks went over against <i>them</i>, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;</p> <p>(39) And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.</p> <p>(40) So stood the two <i>companies of them that gave</i> thanks in the house of God, and I, and the half of the rulers with me:</p> <p>(41) And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, <i>and</i> Hananiah, with trumpets;</p> <p>(42) And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah <i>their</i> overseer.</p> <p>(43) Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.</p> <p>(44) And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.</p> <p>(45) And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, <i>and</i> of Solomon his son.</p>	<p>(38) And the other <i>company of those who gave</i> thanks went opposite <i>them</i>, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even to the broad wall;</p> <p>(39) And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even to the sheep gate: and they stood still in the prison gate.</p> <p>(40) So stood the two <i>companies of those who gave</i> thanks in the house {temple} of God, and I, and the half of the rulers with me:</p> <p>(41) And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, <i>and</i> Hananiah, with trumpets;</p> <p>(42) And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah <i>their</i> overseer.</p> <p>(43) Also that day they offered great sacrifices, and rejoiced: because God had caused them to rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even far away.</p> <p>(44) And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes {10%}, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: because Judah rejoiced for the priests and for the Levites who waited.</p> <p>(45) And both the singers and the porters {door; gate keepers} kept the ward of their God, and the ward of the purification, according to the commandment of David, <i>and</i> of Solomon his son.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(46) For in the days of David and Asaph of old <i>there were</i> chief of the singers, and songs of praise and thanksgiving unto God.</p> <p>(47) And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified <i>holy things</i> unto the Levites; and the Levites sanctified <i>them</i> unto the children of Aaron.</p> <p>Chapter 13</p> <p>(1) On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;</p> <p>(2) Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them; howbeit our God turned the curse into a blessing.</p> <p>(3) Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.</p> <p>(4) And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, <i>was</i> allied unto Tobiah:</p> <p>(5) And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded <i>to be given</i> to the Levites, and the singers, and the porters; and the offerings of the priests.</p>	<p>(46) Because in the days of David and Asaph of old <i>there were</i> chief of the singers, and songs of praise and thanksgiving to God.</p> <p>(47) And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters {door; gate keepers}, every day his portion: and they sanctified <i>holy things</i> to the Levites; and the Levites sanctified <i>them</i> to the children of Aaron.</p> <p>Chapter 13</p> <p>(1) On that day they read in the book of Moses in the hearing of the people; and there was found written in it, that the Ammonite and the Moabite should not come into the congregation of God forever;^a</p> <p>(2) Because they did not meet the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: however our God turned the curse into a blessing.</p> <p>(3) Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.</p> <p>(4) And before this, Eliashib the priest, having the oversight of the chamber of the house {temple} of our God, <i>was</i> allied to Tobiah:</p> <p>(5) And he had prepared for him a great chamber, where before they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded <i>to be given</i> to the Levites, and the singers, and the porters {door; gate keepers}; and the offerings of the priests.</p>
13:1a – Deut. 23:3	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(6) But in all this <i>time</i> was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:</p> <p>(7) And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.</p> <p>(8) And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.</p> <p>(9) Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.</p> <p>(10) And I perceived that the portions of the Levites had not been given <i>them</i>: for the Levites and the singers, that did the work, were fled every one to his field.</p> <p>(11) Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.</p> <p>(12) Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.</p> <p>(13) And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them <i>was</i> Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office <i>was</i> to distribute unto their brethren.</p> <p>(14) Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.</p>	<p>(6) But in all this <i>time</i> I was not at Jerusalem: because in the thirty-second year of Artaxerxes king of Babylon {3635 A.H./C- 407 B.C.}* I came to the king, and after certain days I obtained leave of the king:</p> <p>(7) And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house {temple} of God.</p> <p>(8) And it grieved me greatly: therefore I cast forth all the household stuff of Tobiah out of the chamber.</p> <p>(9) Then I commanded, and they cleansed the chambers: and there I brought again the vessels of the house {temple} of God, with the meat offering and the frankincense.</p> <p>(10) And I perceived that the portions of the Levites had not been given <i>them</i>: because the Levites and the singers, who did the work, had fled everyone to his field.</p> <p>(11) Then I contended with the rulers, and said, Why is the house {temple} of God forsaken? And I gathered them together, and set them in their place.</p> <p>(12) Then all Judah brought the tithe {10%} of the corn and the new wine and the oil to the treasuries.</p> <p>(13) And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them <i>was</i> Hanan the son of Zaccur, the son of Mattaniah: because they were counted faithful, and their office <i>was</i> to distribute to their brothers.</p> <p>(14) Remember me, O my God, concerning this, and do not wipe out my good deeds that I have done for the house {temple} of my God, and for its offices.</p>
<p>32nd year of Artaxerxes [*3635 A.H./C- 407 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(15) In those days saw I in Judah <i>some</i> treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all <i>manner of</i> burdens, which they brought into Jerusalem on the sabbath day: and I testified <i>against them</i> in the day wherein they sold victuals.</p> <p>(16) There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.</p> <p>(17) Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?</p> <p>(18) Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.</p> <p>(19) And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and <i>some</i> of my servants set I at the gates, <i>that</i> there should no burden be brought in on the sabbath day.</p> <p>(20) So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.</p> <p>(21) Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do <i>so</i> again, I will lay hands on you. From that time forth came they no <i>more</i> on the sabbath.</p>	<p>(15) In those days I saw in Judah <i>some</i> treading wine presses on the sabbath {Saturday}, and bringing in sheaves, and loading donkeys; as also wine, grapes, and figs, and all <i>manner of</i> burdens, which they brought into Jerusalem on the sabbath day {Saturday}: and I testified <i>against them</i> in the day in which they sold food.</p> <p>(16) There lived men of Tyre also in there, who brought fish, and all manner of goods, and sold on the sabbath to the children of Judah, and in Jerusalem.</p> <p>(17) Then I contended with the nobles of Judah, and said to them, What evil thing is this that you do, and profane the sabbath day {Saturday}?</p> <p>(18) Did not your fathers do this, and did not our God bring all this evil upon us, and upon this city? yet you bring more anger upon Israel by profaning the sabbath {Saturday}.</p> <p>(19) And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath {Saturday}, I commanded that the gates should be shut, and charged that they should not be opened until after the sabbath {Saturday}: and <i>some</i> of my servants I set at the gates, <i>that</i> there should be no burden brought in on the sabbath day {Saturday}.</p> <p>(20) So the merchants and sellers of all kind of goods lodged outside of Jerusalem once or twice.</p> <p>(21) Then I testified against them, and said to them, Why do you lodge around the wall? if you do <i>so</i> again, I will lay hands on you. From that time forth they did not come on the sabbath {Saturday}.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
<p>(22) And I commanded the Levites that they should cleanse themselves, and <i>that</i> they should come <i>and</i> keep the gates, to sanctify the sabbath day. Remember me, O my God, <i>concerning</i> this also, and spare me according to the greatness of thy mercy.</p> <p>(23) In those days also saw I Jews <i>that</i> had married wives of Ashdod, of Ammon, <i>and</i> of Moab:</p> <p>(24) And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.</p> <p>(25) And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, <i>saying</i>, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.</p> <p>(26) Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.</p> <p>(27) Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?</p> <p>(28) And <i>one</i> of the sons of Joiada, the son of Eliashib the high priest, <i>was</i> son in law to Sanballat the Horonite: therefore I chased him from me.</p> <p>(29) Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.</p>	<p>(22) And I commanded the Levites that they should cleanse themselves, and <i>that</i> they should come <i>and</i> keep the gates, to sanctify the sabbath day {Saturday}. Remember me, O my God, <i>concerning</i> this also, and spare me according to the greatness of Your mercy.</p> <p>(23) In those days also I saw Jews <i>who</i> had married wives of Ashdod, of Ammon, <i>and</i> of Moab:</p> <p>(24) And their children spoke half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.</p> <p>(25) And I contended with them, and cursed them, and struck certain of them, and plucked off their hair, and made them swear by God, <i>saying</i>, You shall not give your daughters to their sons, nor take their daughters to your sons, or for yourselves.</p> <p>(26) Did not Solomon king of Israel sin by these things? yet among many nations there was no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless outlandish women even caused him to sin.</p> <p>(27) Shall we then listen to you to do all this great evil, to sin against our God in marrying strange {unbelieving} wives?</p> <p>(28) And <i>one</i> of the sons of Joiada, the son of Eliashib the high priest, <i>was</i> son-in-law to Sanballat the Horonite: therefore I chased him from me.</p> <p>(29) Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.</p>

{16} Nehemiah	
King James 1769 Version	King James Paraphrase
(30) Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; (31) And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.	(30) So I cleansed them from all strangers, and appointed the wards of the priests and the Levites, everyone in his business; (31) And for the wood offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)</p> <p>(2) <i>That</i> in those days, when the king Ahasuerus sat on the throne of his kingdom, which <i>was</i> in Shushan the palace,</p> <p>(3) In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, <i>being</i> before him:</p> <p>(4) When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, <i>even</i> an hundred and fourscore days.</p> <p>(5) And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;</p> <p>(6) <i>Where were</i> white, green, and blue, <i>hangings</i>, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds <i>were of</i> gold and silver, upon a pavement of red, and blue, and white, and black, marble.</p>	<p>Chapter 1</p> <p>(1) Now it came to pass in the days of Ahasuerus,^a (this is Ahasuerus who reigned, from India to Ethiopia; <i>over</i> one hundred twenty-seven provinces:)</p> <p>(2) <i>That</i> in those days, when the king Ahasuerus sat on the throne of his kingdom, which <i>was</i> in the palace at Shushan,^b</p> <p>(3) In the third year of his reign {3599 A.H./C-443 B.C.},^{c*} he made a feast for all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, <i>being</i> before him:</p> <p>(4) When he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, <i>even</i> one hundred eighty days.</p> <p>(5) And when these days were expired, the king made a feast for all the people who were present in the palace at Shushan, both great and small, seven days, in the court of the garden of the king's palace;</p> <p>(6) <i>Where there were</i> white, green, and blue, <i>hangings</i>, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds <i>were of</i> gold and silver, upon a pavement of red, and blue, and white, and black, marble.</p>
<p>1:1a - during the reign of Ahasuerus (Cambyses) {Darius Hystaspes} [Xerxes] see Messiah His First Coming Scheduled by Dr. David Cooper, p. 436 -- Ahasuerus' reign began in 3596 A.H./C-446 B.C. seven years after Cyrus issued the decree to restore Jerusalem and ended the captivity of Judah. Many of the Jews remained in the Babylonian area and did not return to Israel. The Greeks under Alexander the Great conquered the Medio-Persian empire in 3711 A.H./C-331 B.C. - see note on Zech. 1:1</p> <p>1:2b - palace at Shushan - one of three palaces [Babylon and Ecbatana were others] seems to be a primary palace of the Medes during the reigns of the Medes and the Persians. - see note on Neh. 1:1</p> <p>1:3c - third year of Ahasuerus' reign - 3599 A.H./C-443 B.C. [ten years after the captivity of Judah had ended.]</p> <p>3rd year of Ahasuerus [also known as Artaxerxes] 10 years after Cyrus decree [*3599 A.H./C-443 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(7) And they gave <i>them</i> drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.</p> <p>(8) And the drinking <i>was</i> according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.</p> <p>(9) Also Vashti the queen made a feast for the women <i>in</i> the royal house which <i>belonged</i> to king Ahasuerus.</p> <p>(10) On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,</p> <p>(11) To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she <i>was</i> fair to look on.</p> <p>(12) But the queen Vashti refused to come at the king's commandment by <i>his</i> chamberlains: therefore was the king very wroth, and his anger burned in him.</p> <p>(13) Then the king said to the wise men, which knew the times, (for so <i>was</i> the king's manner toward all that knew law and judgment:</p> <p>(14) And the next unto him <i>was</i> Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, <i>and</i> Memucan, the seven princes of Persia and Media, which saw the king's face, <i>and</i> which sat the first in the kingdom;)</p>	<p>(7) And they gave <i>them</i> drink in cups of gold, (each cup being different from one another,) and royal wine in abundance, according to the state of the king.</p> <p>(8) And the drinking <i>was</i> according to the law; without constraint: because the king had so appointed to all the officers of his house, that they should do according to every man's pleasure.</p> <p>(9) Also Vashti the queen made a feast for the women <i>in</i> the royal house which <i>belonged</i> to king Ahasuerus.</p> <p>(10) On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains {keeper of the king's women}^d who served in the presence of Ahasuerus the king,</p> <p>(11) To bring Vashti the queen before the king with the royal crown, to show the people and the princes her beauty: because she <i>was</i> beautiful to look at.</p> <p>(12) But the queen Vashti refused to come^e at the king's commandment by <i>his</i> chamberlains {keepers of the king's women}: therefore the king was very angry, and his anger burned inside of him.</p> <p>(13) Then the king said to the wise men, who knew the times, (because this <i>was</i> the king's manner towards all who knew the law and judgment:</p> <p>(14) And the next to him <i>was</i> Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, <i>and</i> Memucan, the seven princes of Persia and Media, who served in the king's presence, <i>and</i> who sat first in the kingdom;)</p>
<p>1:10d - chamberlain - keeper of the king's women [wives, concubines, female servants] – Esther 2:3, 14, 15</p> <p>1:12e - the queen Vashti refused to come - there is some question as to whether the king actually wanted her to strip before his princes and officials (Since the only thing the king told her to bring was her crown [v. 11]). I am not completely convinced that this was the case, however, it is quite apparent that she did not want to be put on "display" in front of a group of men under the influence of alcohol.</p>	

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(15) What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?</p> <p>(16) And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that <i>are</i> in all the provinces of the king Ahasuerus.</p> <p>(17) For <i>this</i> deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.</p> <p>(18) <i>Likewise</i> shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus <i>shall there arise</i> too much contempt and wrath.</p> <p>(19) If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.</p> <p>(20) And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.</p> <p>(21) And the saying pleased the king and the princes; and the king did according to the word of Memucan:</p>	<p>(15) What shall we do to the queen Vashti according to law, because she has not performed the commandment of the king Ahasuerus by the chamberlains {keepers of the king's women}?</p> <p>(16) And Memucan answered before the king and the princes, Vashti the queen has not only done wrong to the king, but also to all the princes, and to all the people who <i>are</i> in all the provinces of the king Ahasuerus.</p> <p>(17) Because <i>this</i> deed of the queen shall become known abroad to all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she did not come.</p> <p>(18) <i>Likewise</i> the ladies of Persia and Media shall tell about this day to all the king's princes, who have heard of the deed of the queen. And <i>there shall arise</i> much contempt and anger.</p> <p>(19) If it pleases the king, let there be a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti never again come before king Ahasuerus; and let the king give her royal position to another who is better than she.</p> <p>(20) And when the king's decree which he shall make shall be published throughout all his empire, (because it is great,) all the wives will give honor to their husbands, both to great and small.</p> <p>(21) And the saying pleased the king and the princes; and the king did according to the word of Memucan:</p>

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(22) For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that <i>it</i> should be published according to the language of every people.</p> <p>Chapter 2 (1) After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. (2) Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: (3) And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given <i>them</i>: (4) And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so. (5) <i>Now</i> in Shushan the palace there was a certain Jew, whose name <i>was</i> Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; (6) Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.</p>	<p>(22) So he sent letters into all the king's provinces, into every province according to its writing, and to every people after their language, that every man should bear rule in his own house, and that <i>it</i> should be published according to the language of every people.</p> <p>Chapter 2 (1) After these things, when the anger of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. (2) Then the king's servants who ministered to him said, Let beautiful young virgins be sought for the king: (3) And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the beautiful young virgins to Shushan the palace, to the house of the women, to the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given <i>them</i>: (4) And let the maiden who pleases the king be queen instead of Vashti. And the thing pleased the king; and he did so. (5) <i>Now</i> in Shushan the palace there was a certain Jew, whose name <i>was</i> Mordecai {pure myrrh},^a the son of Jair, the son of Shimei, the son of Kish, a Benjamite; (6) Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah {3528 A.H./C-514 B.C.},^b whom Nebuchadnezzar the king of Babylon had carried away.</p>
<p>2:5a - Mordecai - {מֹרְדֳּכַי} - pure myrrh - [myrrh was commonly used in perfumes and medicines] – according to Aramaic Targumim Mordecai was a direct descendant of King Saul, a member of the Sanhedrin, and well known for knowing many different languages {a requirement of being a member of the Sanhedrin} – see Est. 2:21-22 - Ezra 2:2; Neh. 7:7</p> <p>2:6b - the captivity of Jeconiah [also known as Jehoiachin II Ki. 24:6] - 3528 A.H./C-514 B.C. was eight years after the seventy year captivity began [Daniel and his group of royalty had been carried into captivity in the first exile - see Daniel 1; Jehoiachin and many of the Levitical priests were carried into exile in the second exile - see Ezekiel 1] - it is now seventy-two years since Mordecai had been carried into captivity - see note on Esther 1:1a and Esther 1:3b - we are not told how old he was when he was taken captive.</p>	

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(7) And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid <i>was</i> fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.</p> <p>(8) So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.</p> <p>(9) And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, <i>which were</i> meet to be given her, out of the king's house: and he preferred her and her maids unto the best <i>place</i> of the house of the women.</p> <p>(10) Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew <i>it</i>.</p> <p>(11) And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.</p> <p>(12) Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, <i>to wit</i>, six months with oil of myrrh, and six months with sweet odours, and with <i>other</i> things for the purifying of the women;)</p>	<p>(7) And he brought up Hadassah {myrtle; bride},^c that is, Esther {star},^d his uncle's daughter:^e because she had neither father nor mother, and the maid <i>was</i> fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.</p> <p>(8) So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together to Shushan the palace, to the custody of Hegai, that Esther was also brought to the king's house, to the custody of Hegai, keeper of the women.</p> <p>(9) And the maiden pleased him, and she obtained his kindness; and he speedily gave her things for purification, with such things as belonged to her, and seven maidens, <i>who were</i> chosen especially for her, out of the king's house: and he provided her and her maids the best <i>place</i> of the house of the women.</p> <p>(10) Esther had not revealed her nationality nor her kindred: because Mordecai had charged her that she should not make it known.</p> <p>(11) And Mordecai walked every day before the court of the women's house, to find out how Esther did, and what would become of her.</p> <p>(12) Now when every maid's turn had come to go in to king Ahasuerus, after she had been there twelve months, according to the manner of the women, (because so were the days of their purifications accomplished, in this manner, six months with oil of myrrh, and six months with sweet perfumes, and with <i>other</i> things for the purifying of the women;)</p>
<p>2:7c - Hadassah {הדסה} - myrtle; bride</p> <p>2:7d - Esther {of Persian derivation - Hebrew - אסתר} – star</p> <p>2:7e - Mordecai's uncle's daughter - so Esther was Mordecai's cousin, but probably much younger than he since he raised her as his daughter</p>	

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(13) Then thus came <i>every</i> maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.</p> <p>(14) In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.</p> <p>(15) Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.</p> <p>(16) So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.</p> <p>(17) And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.</p> <p>(18) Then the king made a great feast unto all his princes and his servants, <i>even</i> Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.</p> <p>(19) And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.</p>	<p>(13) Then <i>every</i> maiden came to the king; whatever she desired was given to her to go with her out of the house of the women to the king's house.</p> <p>(14) In the evening she went, and in the morning she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines: she did not come in to the king again, unless the king delighted in her, and that she were called by name.</p> <p>(15) Now when Esther's turn, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, had come to go in to the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all those who looked upon her.</p> <p>(16) So Esther was taken to king Ahasuerus into his royal house in the tenth month, which is the month Tebeth {[Dec.-Jan.]},^f in the seventh year of his reign {3603 A.H./C-439 B.C.}.^{g*}</p> <p>(17) And the king loved Esther more than all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.</p> <p>(18) Then the king made a great feast for all his princes and his servants, <i>even</i> Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.</p> <p>(19) And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.</p>
<p>2:16f - tenth month - Tebeth {Dec/Jan} 2:16g - seventh year of Ahasuerus' reign - 3603 A.H./C-439 B.C. [fourteen years after the captivity of Judah had ended - 4 years after Vashti was removed as queen - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>7th year of Ahasuerus reign; 4th year after Vashti removed as queen [*3603 A.H./C-439 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(20) Esther had not <i>yet</i> shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.</p> <p>(21) In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.</p> <p>(22) And the thing was known to Mordecai, who told <i>it</i> unto Esther the queen; and Esther certified the king <i>thereof</i> in Mordecai's name.</p> <p>(23) And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.</p> <p>Chapter 3</p> <p>(1) After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that <i>were</i> with him.</p> <p>(2) And all the king's servants, that <i>were</i> in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did <i>him</i> reverence.</p> <p>(3) Then the king's servants, which <i>were</i> in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?</p> <p>(4) Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he <i>was</i> a Jew.</p>	<p>(20) Esther had not <i>yet</i> revealed her kindred nor her nationality; as Mordecai had charged her: because Esther did the commandment of Mordecai, as when she was brought up with him.</p> <p>(21) In those days, while Mordecai sat in the king's gate, two of the king's chamberlains {keepers of the king's women} Bigthan and Teresh, of those who kept the door, were angry, and sought to lay hands on the king Ahasuerus.</p> <p>(22) And the thing became known to Mordecai, who told <i>it</i> to Esther the queen; and Esther notified the king <i>of the matter</i> in Mordecai's name.</p> <p>(23) And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.</p> <p>Chapter 3</p> <p>(1) After these things king Ahasuerus promoted Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that <i>were</i> with him.</p> <p>(2) And all the king's servants, who <i>were</i> in the king's gate, bowed, and revered Haman: because the king had so commanded concerning him. But Mordecai did not bow, nor did <i>him</i> reverence.</p> <p>(3) Then the king's servants, who <i>were</i> in the king's gate, asked Mordecai, Why do you not obey the king's commandment?</p> <p>(4) Now it came to pass, when they spoke daily to him, and he did not listen to them, that they told Haman, to see whether Mordecai's matters would stand: because he had told them that he <i>was</i> a Jew.</p>

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(5) And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.</p> <p>(6) And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that <i>were</i> throughout the whole kingdom of Ahasuerus, <i>even</i> the people of Mordecai.</p> <p>(7) In the first month, that <i>is</i>, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that <i>is</i>, the lot, before Haman from day to day, and from month to month, <i>to</i> the twelfth <i>month</i>, that <i>is</i>, the month Adar.</p> <p>(8) And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws <i>are</i> diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.</p> <p>(9) If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring <i>it</i> into the king's treasuries.</p> <p>(10) And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.</p>	<p>(5) And when Haman saw that Mordecai did not bow, nor did him reverence, then Haman was full of anger.</p> <p>(6) And he hated and sought to lay hands on Mordecai alone; but because they had revealed to him the nationality of Mordecai: Haman sought to destroy all the Jews who <i>were</i> throughout the whole kingdom of Ahasuerus, <i>even</i> the people of Mordecai.</p> <p>(7) In the first month, that <i>is</i>, the month Nisan {[Mar.-Apr.].}^a in the twelfth year of king Ahasuerus {3608 A.H./C-434 B.C.},^{b*} they cast Pur,^c that <i>is</i>, the lot, before Haman from day to day, and from month to month, <i>to</i> the twelfth <i>month</i>, that <i>is</i>, the month Adar {[Feb.-Mar.].}^d</p> <p>(8) And Haman said to king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of your kingdom; and their laws <i>are</i> different from all people; neither do they keep the king's laws: therefore it is not for the king's profit to allow them <i>to live</i>.</p> <p>(9) If it pleases the king, let it be written that they may be destroyed: and I will pay ten thousand talents^e of silver {756,000 lbs; 340,000 kg.} to the hands of those who have the charge of the business, to bring <i>it</i> into the king's treasuries.</p> <p>(10) And the king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Jews' enemy.</p>
<p>3:7a - Nisan [ניסן]{March-April} - the first month of the Jewish year – month of the Passover - previously called Abib [אֲבִיב] prior to the Babylonian captivity – see Ex. 12:2; 13:4 – See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>3:7b - the twelfth year of Ahasuerus [*3608 A.H./C-434 B.c.] - 19 years after the end of the captivity - also one year before the temple was completed in Jerusalem</p> <p>3:7c - Pur {פּוּר} - lot [like dice only singular - one die]</p> <p>3:7d - the twelfth month - Adar {February-March}</p> <p>3:9e - a talent = 75.6 lbs; 34.3 kilograms - 10,000 talents would be about 756,000 pounds or 340,000 kilograms – see Appendix J: Bible Weights and Measures</p> <p>[*3608 A.H./C-434 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(11) And the king said unto Haman, The silver <i>is</i> given to thee, the people also, to do with them as it seemeth good to thee.</p> <p>(12) Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that <i>were</i> over every province, and to the rulers of every people of every province according to the writing thereof, and <i>to</i> every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.</p> <p>(13) And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, <i>even</i> upon the thirteenth <i>day</i> of the twelfth month, which is the month Adar, and <i>to take</i> the spoil of them for a prey.</p> <p>(14) The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.</p> <p>(15) The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.</p> <p>Chapter 4</p> <p>(1) When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;</p>	<p>(11) And the king said to Haman, The silver <i>is</i> given to you, the people also, to do with them as it seems good to you.</p> <p>(12) Then the king's scribes were called on the thirteenth day of the first month {Nisan [Mar.-Apr.]}, and there was written according to all that Haman had commanded to the king's lieutenants, and to the governors that <i>were</i> over every province, and to the rulers of every people of every province according to its writing, and <i>to</i> every people according to their language; in the name of king Ahasuerus it was written, and sealed with the king's ring.</p> <p>(13) And the letters were sent by heralds into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, <i>even</i> upon the thirteenth <i>day</i> of the twelfth month, which is the month Adar {[Feb.-Mar.]}, and <i>to take</i> their spoil for a prey.</p> <p>(14) The copy of the writing for a commandment to be given in every province was published for all people, that they should be ready in preparation for that day.</p> <p>(15) The heralds went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.</p> <p>Chapter 4</p> <p>(1) When Mordecai perceived all that was done, Mordecai tore his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;</p>

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(2) And came even before the king's gate: for none <i>might</i> enter into the king's gate clothed with sackcloth.</p> <p>(3) And in every province, whithersoever the king's commandment and his decree came, <i>there was</i> great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.</p> <p>(4) So Esther's maids and her chamberlains came and told <i>it</i> her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received <i>it</i> not.</p> <p>(5) Then called Esther for Hatach, <i>one</i> of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it <i>was</i>, and why it <i>was</i>.</p> <p>(6) So Hatach went forth to Mordecai unto the street of the city, which <i>was</i> before the king's gate.</p> <p>(7) And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.</p> <p>(8) Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew <i>it</i> unto Esther, and to declare <i>it</i> unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.</p> <p>(9) And Hatach came and told Esther the words of Mordecai.</p> <p>(10) Again Esther spake unto Hatach, and gave him commandment unto Mordecai;</p>	<p>(2) And came before the king's gate: because no one <i>might</i> enter into the king's gate clothed with sackcloth.</p> <p>(3) And in every province, wherever the king's commandment and his decree came, <i>there was</i> great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.</p> <p>(4) So Esther's maids and her chamberlains {keepers of the king's women} came and told <i>it</i> to her. Then the queen was exceedingly grieved; and she sent clothes to clothe Mordecai, and to take away his sackcloth from him: but he would not receive <i>it</i>.</p> <p>(5) Then Esther called for Hatach, <i>one</i> of the king's chamberlains {keepers of the king's women}, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it <i>was</i>, and why it <i>was</i>.</p> <p>(6) So Hatach went forth to Mordecai to the street of the city, which <i>was</i> before the king's gate.</p> <p>(7) And Mordecai told him of all that had happened to him, and of the sum of the money that Haman had promised to pay to the king's treasuries to destroy the Jews.</p> <p>(8) Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to show <i>it</i> to Esther, and to declare <i>it</i> to her, and to charge her that she should go in to the king, to make request of him, and to make request before him for her people.</p> <p>(9) And Hatach came and told Esther the words of Mordecai.</p> <p>(10) Again Esther spoke to Hatach, and gave him commandment to Mordecai;</p>

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(11) All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, <i>there is</i> one law of his to put <i>him</i> to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.</p> <p>(12) And they told to Mordecai Esther's words.</p> <p>(13) Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.</p> <p>(14) For if thou altogether holdest thy peace at this time, <i>then</i> shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for <i>such</i> a time as this?</p> <p>(15) Then Esther bade <i>them</i> return Mordecai <i>this answer</i>,</p> <p>(16) Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.</p> <p>(17) So Mordecai went his way, and did according to all that Esther had commanded him.</p>	<p>(11) All the king's servants, and the people of the king's provinces, know, that whoever, whether man or woman, shall come to the king into the inner court, who is not called, <i>there is</i> one law of his to put <i>him</i> to death, except those to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in to the king these thirty days.</p> <p>(12) And they told to Mordecai Esther's words.</p> <p>(13) Then Mordecai commanded to answer Esther, Do not think to yourself that you shall escape in the king's house, more than all the Jews.</p> <p>(14) Because if you altogether hold your peace at this time, <i>then</i> enlargement and deliverance shall arise to the Jews from another place; but you and your father's house shall be destroyed: and who knows whether you have come to the kingdom for <i>such</i> a time as this?</p> <p>(15) Then Esther bade <i>them</i> return Mordecai <i>this answer</i>,</p> <p>(16) Go, gather together all the Jews who are present in Shushan, and fast for me, and neither eat nor drink three days, night or day: I and my maidens will also likewise fast; and so I will go in to the king, which is not according to the law: and if I perish, I perish.</p> <p>(17) So Mordecai went his way, and did according to all that Esther had commanded him.</p>

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>Chapter 5</p> <p>(1) Now it came to pass on the third day, that Esther put on <i>her</i> royal <i>apparel</i>, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.</p> <p>(2) And it was so, when the king saw Esther the queen standing in the court, <i>that</i> she obtained favour in his sight: and the king held out to Esther the golden sceptre that <i>was</i> in his hand. So Esther drew near, and touched the top of the sceptre.</p> <p>(3) Then said the king unto her, What wilt thou, queen Esther? and what <i>is</i> thy request? it shall be even given thee to the half of the kingdom.</p> <p>(4) And Esther answered, If <i>it seem</i> good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.</p> <p>(5) Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.</p> <p>(6) And the king said unto Esther at the banquet of wine, What <i>is</i> thy petition? and it shall be granted thee: and what <i>is</i> thy request? even to the half of the kingdom it shall be performed.</p> <p>(7) Then answered Esther, and said, My petition and my request <i>is</i>;</p> <p>(8) If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.</p>	<p>Chapter 5</p> <p>(1) Now it came to pass on the third day, that Esther put on <i>her</i> royal clothes, and stood in the inner court of the king's house, opposite the king's house: and the king sat upon his royal throne in the royal house, opposite the gate of the house.</p> <p>(2) And it was that, when the king saw Esther the queen standing in the court, <i>that</i> she obtained favor in his sight: and the king held out to Esther the golden sceptre that <i>was</i> in his hand. So Esther drew near, and touched the top of the sceptre.</p> <p>(3) Then the king said to her, What do you desire, queen Esther? and what <i>is</i> your request? it shall be given to you even to the half of the kingdom.</p> <p>(4) And Esther answered, If <i>it seems</i> good to the king, let the king and Haman come today to the banquet that I have prepared for him.</p> <p>(5) Then the king said, Cause Haman to come quickly, that he may do as Esther has said. So the king and Haman came to the banquet that Esther had prepared.</p> <p>(6) And the king said to Esther at the banquet of wine, What <i>is</i> your petition? and it shall be granted to you: and what <i>is</i> your request? even to the half of the kingdom it shall be performed.</p> <p>(7) Then Esther answered, and said, My petition and my request <i>is</i>;</p> <p>(8) If I have found favor in the sight of the king, and if it pleases the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king has said.</p>

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(9) Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.</p> <p>(10) Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.</p> <p>(11) And Haman told them of the glory of his riches, and the multitude of his children, and all <i>the things</i> wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.</p> <p>(12) Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.</p> <p>(13) Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.</p> <p>(14) Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.</p> <p>Chapter 6</p> <p>(1) On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.</p>	<p>(9) Then Haman went forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he did not stand up, nor moved for him, he was full of indignation against Mordecai.</p> <p>(10) Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.</p> <p>(11) And Haman told them of the glory of his riches, and the multitude of his children, and all <i>the things</i> in which the king had promoted him, and how he had advanced him above the princes and servants of the king.</p> <p>(12) Haman said moreover, Yes, Esther the queen did not let any man come in with the king to the banquet that she had prepared except for myself; and tomorrow I am invited to come to her again with the king.</p> <p>(13) Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate.</p> <p>(14) Then Zeresh his wife and all his friends said to him, Let a gallows be made of fifty cubits^a high {about 75 ft.; 22.9 m.}, and tomorrow speak to the king that Mordecai may be hanged on it: then go in merrily with the king to the banquet. And the thing pleased Haman; and he caused the gallows to be made.</p> <p>Chapter 6</p> <p>(1) On that night the king could not sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.</p>
<p>5:14a - fifty cubits - about 75 feet or 22.9 meters – see Appendix J: Bible Weights and Measures</p>	

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(2) And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.</p> <p>(3) And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.</p> <p>(4) And the king said, Who <i>is</i> in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.</p> <p>(5) And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.</p> <p>(6) So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?</p> <p>(7) And Haman answered the king, For the man whom the king delighteth to honour,</p> <p>(8) Let the royal apparel be brought which the king <i>useth</i> to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:</p> <p>(9) And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man <i>withal</i> whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.</p>	<p>(2) And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hands on the king Ahasuerus.</p> <p>(3) And the king said, What honor and dignity has been done to Mordecai for this? Then the king's servants who ministered to him said, There has been nothing done for him.</p> <p>(4) And the king said, Who <i>is</i> in the court? Now Haman had come into the outward court of the king's house, to speak to the king about hanging Mordecai on the gallows that he had prepared for him.</p> <p>(5) And the king's servants said to him, Look, Haman stands in the court. And the king said, Let him come in.</p> <p>(6) So Haman came in. And the king said to him, What shall be done to the man whom the king delights to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself?</p> <p>(7) And Haman answered the king, For the man whom the king delights to honor,</p> <p>(8) Let the royal clothes be brought which the king <i>used</i> to wear, and the horse that the king rides upon, and the royal crown which is set upon his head:</p> <p>(9) And let these clothes and horse be delivered to the hand of one of the king's most noble princes, that they may array the man <i>with</i> whom the king delights to honor, and bring him on horseback through the street of the city, and proclaim before him, So shall it be done to the man whom the king delights to honor.</p>

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(10) Then the king said to Haman, Make haste, <i>and</i> take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.</p> <p>(11) Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.</p> <p>(12) And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered.</p> <p>(13) And Haman told Zeresh his wife and all his friends every <i>thing</i> that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai <i>be</i> of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.</p> <p>(14) And while they <i>were</i> yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.</p> <p>Chapter 7</p> <p>(1) So the king and Haman came to banquet with Esther the queen.</p> <p>(2) And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what <i>is</i> thy request? and it shall be performed, <i>even</i> to the half of the kingdom.</p>	<p>(10) Then the king said to Haman, Go quickly, <i>and</i> take the clothes and the horse, as you have said, and do even so to Mordecai the Jew, who sits at the king's gate: let nothing fail of all that you have spoken.</p> <p>(11) Then Haman took the clothes and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, So shall it be done to the man whom the king delights to honor.</p> <p>(12) And Mordecai came again to the king's gate. But Haman went quickly to his house mourning, and having his head covered.</p> <p>(13) And Haman told Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, If Mordecai <i>is</i> of the descent of the Jews, before whom you have begun to fall, you shall not prevail against him, but shall surely fall before him.</p> <p>(14) And while they <i>were</i> yet talking with him, the king's chamberlains {keepers of the king's women} came, and hurried to bring Haman to the banquet that Esther had prepared.</p> <p>Chapter 7</p> <p>(1) So the king and Haman came to banquet with Esther the queen.</p> <p>(2) And the king said again to Esther on the second day at the banquet of wine, What is your petition, queen Esther? and it shall be granted to you: and what <i>is</i> your request? and it shall be performed, <i>even</i> to the half of the kingdom.</p>

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(3) Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:</p> <p>(4) For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.</p> <p>(5) Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?</p> <p>(6) And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.</p> <p>(7) And the king arising from the banquet of wine in his wrath <i>went</i> into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.</p> <p>(8) Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther <i>was</i>. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.</p> <p>(9) And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.</p>	<p>(3) Then Esther the queen answered and said, If I have found favor in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request:</p> <p>(4) Because we are sold, I and my people, to be destroyed, to be killed, and to perish. But if we had been sold for bondmen and bondwomen, I would have held my tongue, although the enemy could not counter the king's damage.</p> <p>(5) Then the king Ahasuerus answered and said to Esther the queen, Who is he, and where is he, who dares to presume in his heart to do such things?</p> <p>(6) And Esther said, The adversary and enemy <i>is</i> this wicked Haman. Then Haman was afraid before the king and the queen.</p> <p>(7) And the king arising from the banquet of wine in his anger <i>went</i> into the palace garden: and Haman stood up to make request for his life to Esther the queen; because he saw that there was evil determined against him by the king.</p> <p>(8) Then the king returned out of the palace garden into the place of the banquet of wine; and Haman had fallen upon the bed where Esther <i>was</i>. Then the king said, Will he force the queen even in my presence in the house? As the word went out of the king's mouth, they covered Haman's face.</p> <p>(9) And Harbonah, one of the chamberlains {keepers of the king's women}, said before the king, Look, the gallows fifty cubits high {about 75 ft.; 22.9 m.}, which Haman had made for Mordecai, who had spoken good for the king, stands at Haman's house. Then the king said, Hang him on it.</p>

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(10) So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.</p> <p>Chapter 8</p> <p>(1) On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he <i>was</i> unto her.</p> <p>(2) And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.</p> <p>(3) And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.</p> <p>(4) Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king.</p> <p>(5) And said, If it please the king, and if I have found favour in his sight, and the thing <i>seem</i> right before the king, and I <i>be</i> pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which <i>are</i> in all the king's provinces:</p> <p>(6) For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?</p> <p>(7) Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.</p>	<p>(10) So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's anger was pacified.</p> <p>Chapter 8</p> <p>(1) On that day the king Ahasuerus gave the house of Haman the Jews' enemy to Esther the queen. And Mordecai came before the king; because Esther had told what he <i>was</i> to her.</p> <p>(2) And the king took off his ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.</p> <p>(3) And Esther spoke yet again before the king, and fell down at his feet, and begged him with tears to put away the mischief of Haman the Agagite, and his plan that he had devised against the Jews.</p> <p>(4) Then the king held out the golden sceptre towards Esther. So Esther arose, and stood before the king,</p> <p>(5) And said, If it pleases the king, and if I have found favor in his sight, and the thing <i>seems</i> right before the king, and I <i>am</i> pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews who <i>are</i> in all the king's provinces:</p> <p>(6) Because how can I endure to see the evil that shall come to my people? or how can I endure to see the destruction of my relatives?</p> <p>(7) Then the king Ahasuerus said to Esther the queen and to Mordecai the Jew, Indeed, I have given Esther the house of Haman, and they have hanged him upon the gallows, because he laid his hand upon the Jews.</p>

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(8) Write ye also for the Jews, as it liketh you, in the king's name, and seal <i>it</i> with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.</p> <p>(9) Then were the king's scribes called at that time in the third month, that <i>is</i>, the month Sivan, on the three and twentieth <i>day</i> thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which <i>are</i> from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.</p> <p>(10) And he wrote in the king Ahasuerus' name, and sealed <i>it</i> with the king's ring, and sent letters by posts on horseback, <i>and</i> riders on mules, camels, <i>and</i> young dromedaries:</p> <p>(11) Wherein the king granted the Jews which <i>were</i> in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, <i>both</i> little ones and women, and <i>to take</i> the spoil of them for a prey,</p> <p>(12) Upon one day in all the provinces of king Ahasuerus, <i>namely</i>, upon the thirteenth <i>day</i> of the twelfth month, which <i>is</i> the month Adar.</p> <p>(13) The copy of the writing for a commandment to be given in every province <i>was</i> published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.</p>	<p>(8) You write also for the Jews, as you like, in the king's name, and seal <i>it</i> with the king's ring: because the writing which is written in the king's name, and sealed with the king's ring, no man may reverse.</p> <p>(9) Then the king's scribes were called at that time in the third month,^a that <i>is</i>, the month Sivan {[May-Jun.]}, on its twenty-third <i>day</i> {3/23/3608 A.H./C-434 B.C.}; and it was written according to all that Mordecai commanded the Jews, and the lieutenants, and the deputies and rulers of the provinces who <i>are</i> from India to Ethiopia, one hundred twenty-seven provinces, to every province according to its writing, and to every people after their language, and to the Jews according to their writing, and according to their language.</p> <p>(10) And he wrote in the king Ahasuerus' name, and sealed <i>it</i> with the king's ring, and sent letters by heralds on horseback, <i>and</i> riders on mules, camels, <i>and</i> young stallions:</p> <p>(11) In which the king granted the Jews which <i>were</i> in every city to gather themselves together, and to stand for their life, to destroy, to kill, and to cause to perish, all the power of the people and province that would assault them, <i>both</i> little ones and women, and <i>to take</i> their spoil for a prey,</p> <p>(12) Upon one day in all the provinces of king Ahasuerus, <i>namely</i>, upon the thirteenth <i>day</i> of the twelfth month, which <i>is</i> the month Adar {[Feb.-Mar.]}.^b</p> <p>(13) The copy of the writing for a commandment to be given in every province <i>was</i> published to all people, and that the Jews should be ready against that day to avenge themselves on their enemies.</p>
<p>8:9a - third month, Sivan {May-June} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>8:12b - twelfth month, Adar {February-March} - the thirteenth day - the day Haman had set for killing all Jews Est. 3:13</p>	

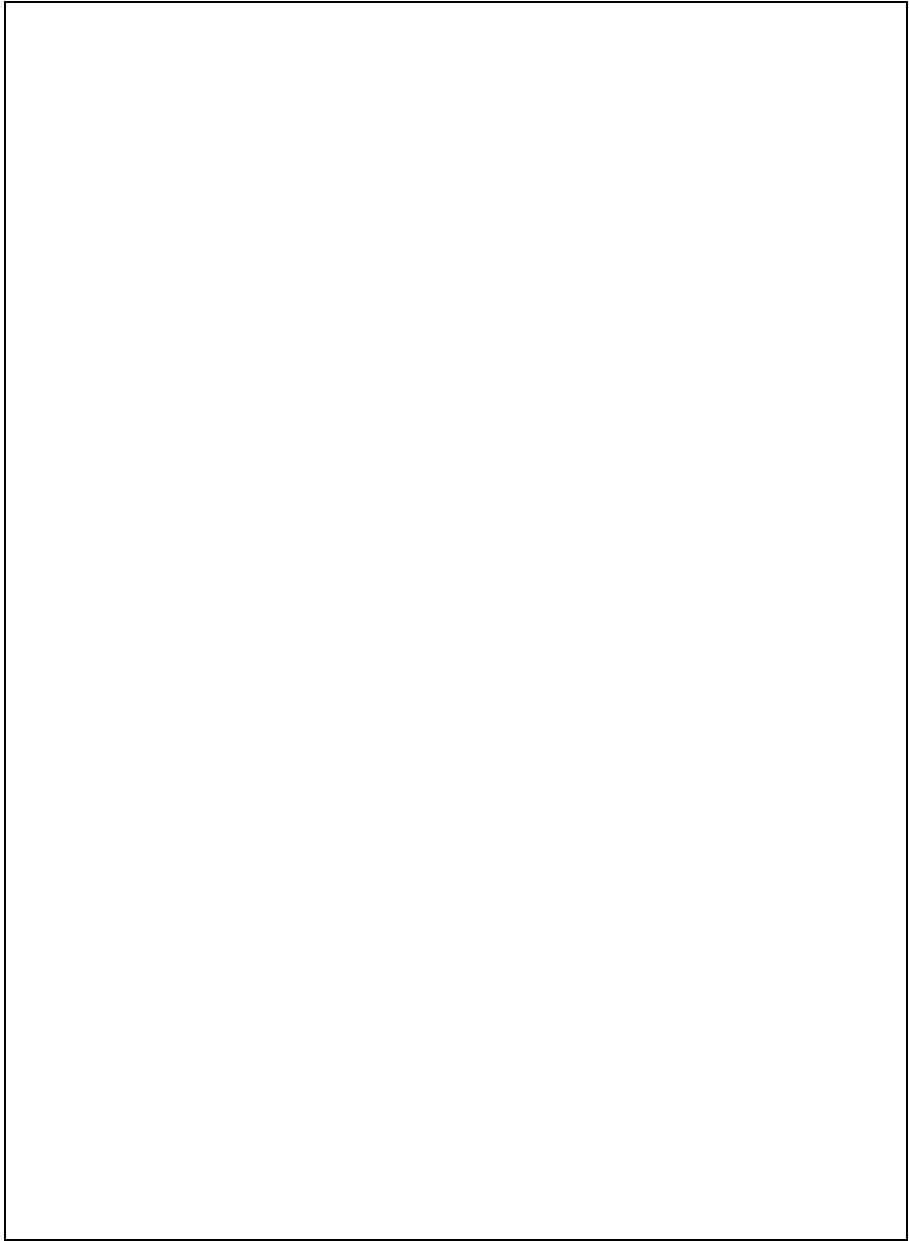
{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(14) <i>So</i> the posts that rode upon mules <i>and</i> camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.</p> <p>(15) And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.</p> <p>(16) The Jews had light, and gladness, and joy, and honour.</p> <p>(17) And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.</p> <p>Chapter 9</p> <p>(1) Now in the twelfth month, that <i>is</i>, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)</p> <p>(2) The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.</p>	<p>(14) <i>So</i> the heralds who rode upon mules <i>and</i> camels went out, being hurried and pressed on by the king's commandment. And the decree was given at Shushan the palace.</p> <p>(15) And Mordecai went out from the presence of the king in royal clothing of blue and white, and with a great crown of gold, and with clothes of fine linen and purple: and the city of Shushan rejoiced and was glad.</p> <p>(16) The Jews had light, and gladness, and joy, and honor.</p> <p>(17) And in every province, and in every city, wherever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; because the fear of the Jews fell upon them.</p> <p>Chapter 9</p> <p>(1) Now in the twelfth month, that <i>is</i>, the month Adar {[Feb.-Mar.]}, ^a on the thirteenth day of the same {12/13/3608 A.H./C-434 B.C.}, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over those who hated them;)</p> <p>(2) The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hands on those who sought their harm: and no man could withstand them; because the fear of them fell upon all people.</p>
<p>9:1a - twelfth month, Adar {February-March} - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(3) And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.</p> <p>(4) For Mordecai <i>was</i> great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.</p> <p>(5) Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.</p> <p>(6) And in Shushan the palace the Jews slew and destroyed five hundred men.</p> <p>(7) And Parshandatha, and Dalphon, and Aspatha,</p> <p>(8) And Poratha, and Adalia, and Aridatha,</p> <p>(9) And Parmashta, and Arisai, and Aridai, and Vajezatha,</p> <p>(10) The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.</p> <p>(11) On that day the number of those that were slain in Shushan the palace was brought before the king.</p> <p>(12) And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what <i>is</i> thy request further? and it shall be done.</p> <p>(13) Then said Esther, If it please the king, let it be granted to the Jews which <i>are</i> in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.</p>	<p>(3) And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.</p> <p>(4) Because Mordecai <i>was</i> great in the king's house, and his fame went out throughout all the provinces: because this man Mordecai grew greater and greater.</p> <p>(5) So the Jews struck all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they wanted to those who hated them.</p> <p>(6) And in Shushan the palace the Jews killed and destroyed five hundred men.</p> <p>(7) And Parshandatha, and Dalphon, and Aspatha,</p> <p>(8) And Poratha, and Adalia, and Aridatha,</p> <p>(9) And Parmashta, and Arisai, and Aridai, and Vajezatha,</p> <p>(10) The ten sons of Haman the son of Hammedatha, the enemy of the Jews, they killed; but they did not lay their hands on the spoil.</p> <p>(11) On that day the number of those who were killed in Shushan the palace was brought before the king.</p> <p>(12) And the king said to Esther the queen, The Jews have killed and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what <i>is</i> your petition? and it shall be granted to you: or what <i>is</i> your request further? and it shall be done.</p> <p>(13) Then Esther said, If it pleases the king, let it be granted to the Jews who <i>are</i> in Shushan to do tomorrow also according to this day's decree, and let Haman's ten sons be hanged upon the gallows.</p>

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(14) And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.</p> <p>(15) For the Jews that <i>were</i> in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.</p> <p>(16) But the other Jews that <i>were</i> in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,</p> <p>(17) On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.</p> <p>(18) But the Jews that <i>were</i> at Shushan assembled together on the thirteenth <i>day</i> thereof, and on the fourteenth thereof; and on the fifteenth <i>day</i> of the same they rested, and made it a day of feasting and gladness.</p> <p>(19) Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar <i>a day of</i> gladness and feasting, and a good day, and of sending portions one to another.</p> <p>(20) And Mordecai wrote these things, and sent letters unto all the Jews that <i>were</i> in all the provinces of the king Ahasuerus, <i>both</i> nigh and far,</p> <p>(21) To stablish <i>this</i> among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,</p>	<p>(14) And the king commanded it to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.</p> <p>(15) Because the Jews who <i>were</i> in Shushan gathered themselves together on the fourteenth day also of the month Adar {[Feb.-Mar.]}, and killed three hundred men at Shushan; but they did not lay their hands on the spoils.</p> <p>(16) But the other Jews who <i>were</i> in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and killed seventy-five thousand of their foes, but they did not lay their hands on the spoils,</p> <p>(17) On the thirteenth day of the month Adar {[Feb.-Mar.]}; and on the fourteenth day of the same they rested, and made it a day of feasting and gladness.</p> <p>(18) But the Jews who <i>were</i> at Shushan assembled together on its thirteenth <i>day</i>, and on its fourteenth; and on the fifteenth <i>day</i> of the same they rested, and made it a day of feasting and gladness.</p> <p>(19) Therefore the Jews of the villages, those who lived in the unwalled towns, made the fourteenth day of the month Adar [Feb.-Mar.] <i>a day of</i> gladness and feasting, and a good day, and of sending gifts one to another.</p> <p>(20) And Mordecai wrote these things, and sent letters to all the Jews who <i>were</i> in all the provinces of the king Ahasuerus, <i>both</i> near and far,</p> <p>(21) To establish <i>this</i> among them, that they should keep the fourteenth day of the month Adar [Feb.-Mar.], and the fifteenth day of the same, yearly,^b</p>
<p>9:21b - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(22) As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.</p> <p>(23) And the Jews undertook to do as they had begun, and as Mordecai had written unto them;</p> <p>(24) Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;</p> <p>(25) But when <i>Esther</i> came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.</p> <p>(26) Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and <i>of that</i> which they had seen concerning this matter, and which had come unto them,</p> <p>(27) The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their <i>appointed</i> time every year;</p>	<p>(22) As the days in which the Jews rested from their enemies, and the month which was turned to them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending gifts one to another, and gifts to the poor.</p> <p>(23) And the Jews undertook to do as they had begun, and as Mordecai had written to them;</p> <p>(24) Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had planned against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;</p> <p>(25) But when <i>Esther</i> came before the king, he commanded by letters that his wicked plan, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.</p> <p>(26) Therefore they called these days Purim {lots}^c after the name of Pur {lot}. Therefore because of all the words of this letter, and <i>of that</i> which they had seen concerning this matter, and which had come to them,</p> <p>(27) The Jews ordained, and took upon them, and upon their offspring, and upon all who joined themselves to them, so it should not fail, that they would keep these two days according to their writing, and according to their <i>appointed</i> time every year;^d</p>
<p>9:26c - Purim {פּוּרִים} – lots</p> <p>9:27d – Adar [Feb.-Mar.] 14 and 15 {12/14 & 12/15}</p>	

{17} Esther	
King James 1769 Version	King James Paraphrase
<p>(28) And <i>that</i> these days <i>should be</i> remembered and kept throughout every generation, every family, every province, and every city; and <i>that</i> these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.</p> <p>(29) Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.</p> <p>(30) And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, <i>with</i> words of peace and truth,</p> <p>(31) To confirm these days of Purim in their times <i>appointed</i>, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.</p> <p>(32) And the decree of Esther confirmed these matters of Purim; and it was written in the book.</p> <p>Chapter 10</p> <p>(1) And the king Ahasuerus laid a tribute upon the land, and <i>upon</i> the isles of the sea.</p> <p>(2) And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, <i>are</i> they not written in the book of the chronicles of the kings of Media and Persia?</p> <p>(3) For Mordecai the Jew <i>was</i> next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.</p>	<p>(28) And <i>that</i> these days <i>should be</i> remembered and kept throughout every generation, every family, every province, and every city; and <i>that</i> these days of Purim {lots} should not fail from among the Jews, nor the memorial of them perish from their offspring.</p> <p>(29) Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.</p> <p>(30) And he sent the letters to all the Jews, to the hundred twenty-seven provinces of the kingdom of Ahasuerus, <i>with</i> words of peace and truth,</p> <p>(31) To confirm these days of Purim {lots} in their <i>appointed</i> times, as Mordecai the Jew and Esther the queen had told them, and as they had decreed for themselves and for their offspring, the matters of the fastings and their cry.</p> <p>(32) And the decree of Esther confirmed these matters of Purim; and it was written in the book.</p> <p>Chapter 10</p> <p>(1) And the king Ahasuerus laid a tax upon the land, and <i>upon</i> the isles of the sea.</p> <p>(2) And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, to whom the king advanced, <i>are</i> they not written in the book of the chronicles of the kings of Media and Persia?</p> <p>(3) Because Mordecai the Jew <i>was</i> next to king Ahasuerus, and great among the Jews, and accepted by the multitude of his brothers, seeking the wealth of his people, and speaking peace to all his offspring.</p>



{18} Job	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) There was a man in the land of Uz, whose name <i>was</i> Job; and that man was perfect and upright, and one that feared God, and eschewed evil.</p> <p>(2) And there were born unto him seven sons and three daughters.</p> <p>(3) His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.</p> <p>(4) And his sons went and feasted <i>in their</i> houses, every one his day; and sent and called for their three sisters to eat and to drink with them.</p> <p>(5) And it was so, when the days of <i>their</i> feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings <i>according</i> to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.</p> <p>(6) Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.</p> <p>(7) And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.</p> <p>(8) And the LORD said unto Satan, Hast thou considered my servant Job, that <i>there is</i> none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?</p>	<p>Chapter 1</p> <p>(1) There was a man in the land of Uz, whose name <i>was</i> Job {persecuted};^a and that man was perfect and upright, and one who feared {revered}^b God, and turned away from evil.</p> <p>(2) And there were born to him seven sons and three daughters.</p> <p>(3) His possessions were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred female donkeys, and a very great household; so that this man was the greatest of all the men of the east.</p> <p>(4) And his sons went and feasted <i>in their</i> houses, everyone on his birthday; and sent and called for their three sisters to eat and to drink with them.</p> <p>(5) And so it was, that when the days of <i>their</i> feasting were completed, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings <i>according</i> to their number: because Job said, It may be that my sons have sinned, and cursed God in their hearts. This Job did continually.</p> <p>(6) Now there was a day when the sons of God came to present themselves before the LORD {Jehovah}, and Satan also came among them.</p> <p>(7) And the LORD {Jehovah} said to Satan, Where have you come from? Then Satan answered the LORD {Jehovah}, and said, From going back and forth in the earth, and from walking up and down in it.</p> <p>(8) And the LORD {Jehovah} said to Satan, Have you considered My servant Job, that <i>there is</i> none like him in the earth, a perfect and an upright man, one who fears God, and turns away from evil?</p>
<p>1:1a - Job {אִיּוֹב} - hated, persecuted 1:1b – feared God – revere; reverence; honored; had profound respect towards</p>	

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(9) Then Satan answered the LORD, and said, Doth Job fear God for nought?</p> <p>(10) Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.</p> <p>(11) But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.</p> <p>(12) And the LORD said unto Satan, Behold, all that he hath <i>is</i> in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.</p> <p>(13) And there was a day when his sons and his daughters <i>were</i> eating and drinking wine in their eldest brother's house:</p> <p>(14) And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:</p> <p>(15) And the Sabeans fell <i>upon them</i>, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.</p> <p>(16) While he <i>was</i> yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.</p> <p>(17) While he <i>was</i> yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.</p>	<p>(9) Then Satan answered the LORD {Jehovah}, and said, Does Job fear God for nothing?</p> <p>(10) Have You not made a hedge around him, and around his house, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.</p> <p>(11) But put forth Your hand now, and touch all that he has, and he will curse You to your face.</p> <p>(12) And the LORD {Jehovah} said to Satan, Look, all that he has is in your power; only do not put forth your hand against him. So Satan went out from the presence of the LORD {Jehovah}.</p> <p>(13) And there was a day when his sons and his daughters <i>were</i> eating and drinking wine in their eldest brother's house:</p> <p>(14) And there came a messenger to Job, and said, The oxen were plowing, and the donkeys feeding beside them:</p> <p>(15) And the Sabeans came <i>upon them</i>, and took them away; yes, they have killed the servants with the edge of the sword; and I only am escaped alone to tell you.</p> <p>(16) While he <i>was</i> still speaking, another also came, and said, The fire of God has fallen from heaven, and has burned up the sheep, and the servants, and consumed them; and I alone am escaped to tell you.</p> <p>(17) While he <i>was</i> still speaking, there came also another, and said, The Chaldeans made out three bands, and came upon the camels, and have carried them away, yes, and killed the servants with the edge of the sword; and I only am escaped alone to tell you.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(18) While he <i>was</i> yet speaking, there came also another, and said, Thy sons and thy daughters <i>were</i> eating and drinking wine in their eldest brother's house:</p> <p>(19) And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.</p> <p>(20) Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,</p> <p>(21) And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.</p> <p>(22) In all this Job sinned not, nor charged God foolishly.</p> <p>Chapter 2</p> <p>(1) Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.</p> <p>(2) And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.</p> <p>(3) And the LORD said unto Satan, Hast thou considered my servant Job, that <i>there is</i> none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.</p>	<p>(18) While he <i>was</i> still speaking, there came also another, and said, Your sons and your daughters <i>were</i> eating and drinking wine in their eldest brother's house:</p> <p>(19) And, there came a great wind from the wilderness, and struck the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell you.</p> <p>(20) Then Job arose, and tore his mantle, and shaved his head, and fell down upon the ground, and worshiped,</p> <p>(21) And said, Naked I came out of my mother's womb, and naked I shall return: the LORD {Jehovah} gave, and the LORD {Jehovah} has taken away; blessed is the Name of the LORD {Jehovah}.</p> <p>(22) In all this Job did not sin, nor charged God foolishly.</p> <p>Chapter 2</p> <p>(1) Again there was a day when the sons of God came to present themselves before the LORD {Jehovah}, and Satan came also among them to present himself before the LORD {Jehovah}.</p> <p>(2) And the LORD {Jehovah} said to Satan, <i>Where have you come from?</i> And Satan answered the LORD {Jehovah}, and said, From going back and forth in the earth, and from walking up and down in it.</p> <p>(3) And the LORD {Jehovah} said to Satan, <i>Have you considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one who fears God, and turns away from evil? and still he holds fast his integrity, although you moved Me against him, to destroy him without cause.</i></p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(4) And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.</p> <p>(5) But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.</p> <p>(6) And the LORD said unto Satan, Behold, he <i>is</i> in thine hand; but save his life.</p> <p>(7) So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.</p> <p>(8) And he took him a potsherd to scrape himself withal; and he sat down among the ashes.</p> <p>(9) Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.</p> <p>(10) But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.</p> <p>(11) Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.</p> <p>(12) And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.</p> <p>(13) So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that <i>his</i> grief was very great.</p>	<p>(4) And Satan answered the LORD {Jehovah}, and said, Skin for skin, yes, all that a man has he will give for his life.</p> <p>(5) But put forth Your hand now, and touch his bone and his flesh, and he will curse You to Your face.</p> <p>(6) And the LORD {Jehovah} said to Satan, Look, he <i>is</i> in your hand; but save his life.</p> <p>(7) So Satan went forth from the presence of the LORD {Jehovah}, and struck Job with sore boils from the sole of his foot to the crown of his head.</p> <p>(8) And he took for himself a broken piece of pottery to scrape himself with; and he sat down among the ashes.</p> <p>(9) Then his wife said to him, Do you still hold onto your integrity? curse God, and die.</p> <p>(10) But he said to her, You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil? In all this Job did not sin with his lips.</p> <p>(11) Now when Job's three friends heard of all this evil that had come upon him, they came each one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: because they had made an appointment together to come to mourn with him and to comfort him.</p> <p>(12) And when they lifted up their eyes from afar off, and did not recognize him, they lifted up their voice, and wept; and each one tore his mantle, and sprinkled dust upon his head towards heaven.</p> <p>(13) So they sat down with him upon the ground seven days and seven nights, and no one spoke a word to him: because they saw that <i>his</i> grief was very great.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
Chapter 3 (1) After this opened Job his mouth, and cursed his day. (2) And Job spake, and said, (3) Let the day perish wherein I was born, and the night <i>in which</i> it was said, There is a man child conceived. (4) Let that day be darkness; let not God regard it from above, neither let the light shine upon it. (5) Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. (6) As <i>for</i> that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. (7) Lo, let that night be solitary, let no joyful voice come therein. (8) Let them curse it that curse the day, who are ready to raise up their mourning. (9) Let the stars of the twilight thereof be dark; let it look for light, but <i>have</i> none; neither let it see the dawning of the day: (10) Because it shut not up the doors of my <i>mother's</i> womb, nor hid sorrow from mine eyes. (11) Why died I not from the womb? <i>why</i> did I <i>not</i> give up the ghost when I came out of the belly? (12) Why did the knees prevent me? or why the breasts that I should suck? (13) For now should I have lain still and been quiet, I should have slept: then had I been at rest, (14) With kings and counsellors of the earth, which built desolate places for themselves; (15) Or with princes that had gold, who filled their houses with silver: (16) Or as an hidden untimely birth I had not been; as infants <i>which</i> never saw light.	Chapter 3 (1) After this Job opened his mouth, and cursed his birthday. (2) And Job spoke, and said, (3) Let the day perish in which I was born, and the night <i>in which</i> it was said, A man child is conceived. (4) Let that day be darkness; let God not regard it from above, neither let the light shine upon it. (5) Let darkness and the shadow of death stain it; let a cloud stay upon it; let the blackness of the day terrify it. (6) As <i>for</i> that night, let darkness seize upon it; let it not be joined to the days of the year, let it not come into the number of the months. (7) Let that night be empty, let no joyful voice come in it. (8) Let them curse it who curse the day, who are ready to raise up their mourning. (9) Let the stars of its twilight be dark; let it look for light, but <i>have</i> none; neither let it see the dawning of the day: (10) Because it did not shut up the doors of my <i>mother's</i> womb, nor hid sorrow from my eyes. (11) Why did I not die from the womb? <i>why</i> did I <i>not</i> give up the spirit when I came out of the belly? (12) Why did the knees receive me? or why the breasts that I should nurse? (13) Because I would have lain still and been quiet, I should have slept: then I would have been at rest, (14) With kings and counselors of the earth, who built desolate places for themselves; (15) Or with princes who had gold, who filled their houses with silver: (16) Or as a hidden untimely birth I had not been; as infants <i>who</i> never saw light. ^a
3:16a - Note: the unborn are referred to as infants who have not seen the light -See Luke 1:44	

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(17) There the wicked cease <i>from</i> troubling; and there the weary be at rest.</p> <p>(18) <i>There</i> the prisoners rest together; they hear not the voice of the oppressor.</p> <p>(19) The small and great are there; and the servant <i>is</i> free from his master.</p> <p>(20) Wherefore is light given to him that is in misery, and life unto the bitter <i>in</i> soul;</p> <p>(21) Which long for death, but it <i>cometh</i> not; and dig for it more than for hid treasures;</p> <p>(22) Which rejoice exceedingly, <i>and</i> are glad, when they can find the grave?</p> <p>(23) <i>Why is light given</i> to a man whose way is hid, and whom God hath hedged in?</p> <p>(24) For my sighing cometh before I eat, and my roarings are poured out like the waters.</p> <p>(25) For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.</p> <p>(26) I was not in safety, neither had I rest, neither was I quiet; yet trouble came.</p> <p>Chapter 4</p> <p>(1) Then Eliphaz the Temanite answered and said,</p> <p>(2) <i>If</i> we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?</p> <p>(3) Behold, thou hast instructed many, and thou hast strengthened the weak hands.</p> <p>(4) Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.</p> <p>(5) But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.</p>	<p>(17) There the wicked cease <i>from</i> troubling; and there the weary are at rest.</p> <p>(18) <i>There</i> the prisoners rest together; they do not hear the voice of the oppressor.</p> <p>(19) The small and great are there; and the servant <i>is</i> free from his master.</p> <p>(20) <i>Why</i> is light given to the one who is in misery, and life to the bitter <i>in</i> soul;</p> <p>(21) Who long for death, but it does not <i>come</i>; and dig for it more than for hidden treasures;</p> <p>(22) Who rejoice exceedingly, <i>and</i> are glad, when they can find the grave?</p> <p>(23) <i>Why is light given</i> to a man whose way is hidden, and whom God has hedged in?</p> <p>(24) Because my sighing comes before I eat, and my groans are poured out like the waters.</p> <p>(25) Because that which I greatly feared has come upon me, and that which I was afraid of has come upon me.</p> <p>(26) I was not in safety, neither did I have rest, neither was I quiet; yet trouble came.</p> <p>Chapter 4</p> <p>(1) Then Eliphaz the Temanite answered and said,</p> <p>(2) <i>If</i> we attempt to commune with you, will you be grieved? but who can withhold himself from speaking?</p> <p>(3) Indeed, you have instructed many, and you have strengthened the weak hands.</p> <p>(4) Your words have upheld the one who was falling, and you have strengthened the feeble knees.</p> <p>(5) But now it has come upon you, and you faint; it has touched you, and you are troubled.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(6) <i>Is not this</i> thy fear, thy confidence, thy hope, and the uprightness of thy ways?</p> <p>(7) Remember, I pray thee, who <i>ever</i> perished, being innocent? or where were the righteous cut off?</p> <p>(8) Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.</p> <p>(9) By the blast of God they perish, and by the breath of his nostrils are they consumed.</p> <p>(10) The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.</p> <p>(11) The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.</p> <p>(12) Now a thing was secretly brought to me, and mine ear received a little thereof.</p> <p>(13) In thoughts from the visions of the night, when deep sleep falleth on men,</p> <p>(14) Fear came upon me, and trembling, which made all my bones to shake.</p> <p>(15) Then a spirit passed before my face; the hair of my flesh stood up:</p> <p>(16) It stood still, but I could not discern the form thereof: an image <i>was</i> before mine eyes, <i>there was</i> silence, and I heard a voice, <i>saying</i>,</p> <p>(17) Shall mortal man be more just than God? shall a man be more pure than his maker?</p> <p>(18) Behold, he put no trust in his servants; and his angels he charged with folly:</p> <p>(19) How much less <i>in</i> them that dwell in houses of clay, whose foundation <i>is</i> in the dust, <i>which</i> are crushed before the moth?</p>	<p>(6) <i>Is not this</i> your fear, your confidence, your hope, and the uprightness of your ways?</p> <p>(7) Remember, I urge you, <i>whoever</i> perished, who was innocent? or when were the righteous cut off?</p> <p>(8) Even as I have seen, those who plow sin, and sow wickedness, reap the same.</p> <p>(9) By the blast of God they perish, and by the breath of His nostrils they are consumed.</p> <p>(10) The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.</p> <p>(11) The old lion perishes for lack of prey, and the stout lion's cubs are scattered abroad.</p> <p>(12) Now a thing was secretly brought to me, and my ear received a little of it.</p> <p>(13) In thoughts from the visions of the night, when deep sleep falls on men,</p> <p>(14) Fear came upon me, and trembling, which made all my bones to shake.</p> <p>(15) Then a spirit passed before my face; the hair of my flesh stood up:</p> <p>(16) It stood still, but I could not discern its form: an image <i>was</i> before my eyes, <i>there was</i> silence, and I heard a voice, <i>saying</i>,</p> <p>(17) Shall mortal man be more just than God? shall a man be more pure than his Maker?</p> <p>(18) Indeed, He put no trust in His servants; and His angels He charged with folly:</p> <p>(19) How much less <i>in</i> those who live in houses of clay, whose foundation <i>is</i> in the dust, <i>which</i> are crushed before the moth?</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(20) They are destroyed from morning to evening: they perish for ever without any regarding <i>it</i>.</p> <p>(21) Doth not their excellency <i>which is</i> in them go away? they die, even without wisdom.</p> <p>Chapter 5</p> <p>(1) Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?</p> <p>(2) For wrath killeth the foolish man, and envy slayeth the silly one.</p> <p>(3) I have seen the foolish taking root: but suddenly I cursed his habitation.</p> <p>(4) His children are far from safety, and they are crushed in the gate, neither is <i>there</i> any to deliver <i>them</i>.</p> <p>(5) Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.</p> <p>(6) Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;</p> <p>(7) Yet man is born unto trouble, as the sparks fly upward.</p> <p>(8) I would seek unto God, and unto God would I commit my cause:</p> <p>(9) Which doeth great things and unsearchable; marvellous things without number:</p> <p>(10) Who giveth rain upon the earth, and sendeth waters upon the fields:</p> <p>(11) To set up on high those that be low; that those which mourn may be exalted to safety.</p> <p>(12) He disappointeth the devices of the crafty, so that their hands cannot perform <i>their</i> enterprise.</p>	<p>(20) They are destroyed from morning to evening: they perish forever without anyone regarding <i>it</i>.</p> <p>(21) Does not their excellency <i>which is</i> in them go away? they die, even without wisdom.</p> <p>Chapter 5</p> <p>(1) Call now, if there are any who will answer you; and to which of the saints will you turn?</p> <p>(2) Because wrath {anger; judgment} kills the foolish man, and envy destroys the silly one.</p> <p>(3) I have seen the foolish taking root: but suddenly I cursed his home.</p> <p>(4) His children are far from safety, and they are crushed in the gate, neither is <i>there</i> anyone to deliver <i>them</i>.</p> <p>(5) Whose harvest the hungry eats up, and takes it even out of the thorns, and the robber swallows up their substance.</p> <p>(6) Although affliction does not come forth from the dust, neither does trouble spring out of the ground;</p> <p>(7) Yet man is born to trouble, as the sparks fly upward.</p> <p>(8) I would seek God, and to God I would commit my cause:</p> <p>(9) Who does great and unsearchable things; marvelous things without number:</p> <p>(10) Who gives rain upon the earth, and sends waters upon the fields:</p> <p>(11) To set up on high those who are low; that those who mourn may be exalted to safety.</p> <p>(12) He disappoints the plans of the crafty, so that their hands cannot perform <i>their</i> schemes.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(13) He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.</p> <p>(14) They meet with darkness in the daytime, and grope in the noonday as in the night.</p> <p>(15) But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.</p> <p>(16) So the poor hath hope, and iniquity stoppeth her mouth.</p> <p>(17) Behold, happy <i>is</i> the man whom God correcteth: therefore despise not thou the chastening of the Almighty:</p> <p>(18) For he maketh sore, and bindeth up: he woundeth, and his hands make whole.</p> <p>(19) He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.</p> <p>(20) In famine he shall redeem thee from death: and in war from the power of the sword.</p> <p>(21) Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.</p> <p>(22) At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.</p> <p>(23) For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.</p> <p>(24) And thou shalt know that thy tabernacle <i>shall be</i> in peace; and thou shalt visit thy habitation, and shalt not sin.</p> <p>(25) Thou shalt know also that thy seed <i>shall be</i> great, and thine offspring as the grass of the earth.</p>	<p>(13) He takes the wise in their own craftiness: and the counsel of the deceptive ones is carried forward.</p> <p>(14) They meet with darkness in the daytime, and grope in the noonday as in the night.</p> <p>(15) But He saves the poor from the sword, from their mouth, and from the hand of the mighty.</p> <p>(16) So the poor have hope, and sin stops her mouth.</p> <p>(17) Indeed, happy <i>is</i> the man whom God corrects: therefore do not despise the discipline of the Almighty:</p> <p>(18) Because He makes sore, and binds up: He wounds, and His hands make whole.</p> <p>(19) He will deliver you in six troubles: yes, in seven no evil will touch you.</p> <p>(20) In famine He will redeem you from death: and in war from the power of the sword.</p> <p>(21) You will be hid from the scourge of the tongue: neither will you be afraid of destruction when it comes.</p> <p>(22) At destruction and famine you will laugh: neither will you be afraid of the beasts of the earth.</p> <p>(23) Because you will be in league {alliance} with the stones of the field: and the beasts of the field will be at peace with you.</p> <p>(24) And you will know that your home <i>will be</i> in peace; and you will visit your home, and will not sin.</p> <p>(25) You will also know your offspring <i>will be</i> great, and your offspring as the grass of the earth.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(26) Thou shalt come to <i>thy</i> grave in a full age, like as a shock of corn cometh in in his season.</p> <p>(27) Lo this, we have searched it, so it <i>is</i>; hear it, and know thou <i>it</i> for thy good.</p> <p>Chapter 6</p> <p>(1) But Job answered and said,</p> <p>(2) Oh that my grief were throughly weighed, and my calamity laid in the balances together!</p> <p>(3) For now it would be heavier than the sand of the sea: therefore my words are swallowed up.</p> <p>(4) For the arrows of the Almighty <i>are</i> within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.</p> <p>(5) Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?</p> <p>(6) Can that which is unsavoury be eaten without salt? or is there <i>any</i> taste in the white of an egg?</p> <p>(7) The things <i>that</i> my soul refused to touch <i>are</i> as my sorrowful meat.</p> <p>(8) Oh that I might have my request; and that God would grant <i>me</i> the thing that I long for!</p> <p>(9) Even that it would please God to destroy me; that he would let loose his hand, and cut me off!</p> <p>(10) Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.</p> <p>(11) What <i>is</i> my strength, that I should hope? and what <i>is</i> mine end, that I should prolong my life?</p> <p>(12) <i>Is</i> my strength the strength of stones? or <i>is</i> my flesh of brass?</p>	<p>(26) You will come to <i>your</i> grave in a full age, like a shock of corn comes in its season.</p> <p>(27) Consider this, we have searched it, so it <i>is</i>; listen to it, and know <i>it</i> for your own good.</p> <p>Chapter 6</p> <p>(1) But Job answered and said,</p> <p>(2) Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!</p> <p>(3) Because now it would be heavier than the sand of the sea: therefore my words are swallowed up.</p> <p>(4) Because the arrows of the Almighty <i>are</i> within me, its poison drinks up my spirit: the terrors of God set themselves in array against me.</p> <p>(5) Does the wild donkey bray when he has grass? or does the ox low over his food?</p> <p>(6) Can that which is without taste be eaten without salt? or is there <i>any</i> taste in the white of an egg?</p> <p>(7) The things <i>that</i> my soul refused to touch <i>are</i> as my sorrowful food.</p> <p>(8) Oh that I might have my request; and that God would grant <i>me</i> the thing that I long for!</p> <p>(9) Even that it would please God to destroy me; that He would let loose His hand, and put me to death!</p> <p>(10) Then I should yet have comfort; yes, I would harden myself in sorrow: let Him not spare; because I have not concealed the words of the Holy One.</p> <p>(11) What <i>is</i> my strength, that I should hope? and what <i>is</i> my end, that I should prolong my life?</p> <p>(12) <i>Is</i> my strength the strength of stones? or <i>is</i> my flesh of brass?</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(13) <i>Is</i> not my help in me? and is wisdom driven quite from me?</p> <p>(14) To him that is afflicted pity <i>should be shewed</i> from his friend; but he forsaketh the fear of the Almighty.</p> <p>(15) My brethren have dealt deceitfully as a brook, <i>and</i> as the stream of brooks they pass away;</p> <p>(16) Which are blackish by reason of the ice, <i>and</i> wherein the snow is hid:</p> <p>(17) What time they wax warm, they vanish: when it is hot, they are consumed out of their place.</p> <p>(18) The paths of their way are turned aside; they go to nothing, and perish.</p> <p>(19) The troops of Tema looked, the companies of Sheba waited for them.</p> <p>(20) They were confounded because they had hoped; they came thither, and were ashamed.</p> <p>(21) For now ye are nothing; ye see <i>my</i> casting down, and are afraid.</p> <p>(22) Did I say, Bring unto me? or, Give a reward for me of your substance?</p> <p>(23) Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?</p> <p>(24) Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.</p> <p>(25) How forcible are right words! but what doth your arguing reprove?</p> <p>(26) Do ye imagine to reprove words, and the speeches of one that is desperate, <i>which are</i> as wind?</p> <p>(27) Yea, ye overwhelm the fatherless, and ye dig <i>a pit</i> for your friend.</p> <p>(28) Now therefore be content, look upon me; for <i>it is</i> evident unto you if I lie.</p> <p>(29) Return, I pray you, let it not be iniquity; yea, return again, my righteousness <i>is</i> in it.</p> <p>(30) Is there iniquity in my tongue? cannot my taste discern perverse things?</p>	<p>(13) <i>Is</i> not my help within me? and is wisdom driven away from me?</p> <p>(14) To him who is afflicted pity <i>should be shown</i> from his friend; but he forsakes the fear of the Almighty.</p> <p>(15) My brothers have dealt deceitfully as a brook, <i>and</i> as the stream of brooks they pass away;</p> <p>(16) Which are black because of the ice, <i>and</i> in which the snow is hidden:</p> <p>(17) What time they grow warm, they vanish: when it is hot, they are consumed out of their place.</p> <p>(18) The paths of their way are turned aside; they go to nothing, and perish.</p> <p>(19) The troops of Tema looked, the companies of Sheba waited for them.</p> <p>(20) They were confounded because they had hoped; they came there, and were ashamed.</p> <p>(21) Because now you are nothing; you see <i>my</i> being cast down, and are afraid.</p> <p>(22) Did I say, Bring to me? or, Give a reward to me of your substance?</p> <p>(23) Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?</p> <p>(24) Teach me, and I will hold my tongue: and cause me to understand in what I have erred.</p> <p>(25) How strong are right words! but what does your arguing reprove?</p> <p>(26) Do you imagine to reprove words, and the speeches of one who is desperate, <i>which are</i> as wind?</p> <p>(27) Yes, you overwhelm the fatherless, and you dig <i>a pit</i> for your friend.</p> <p>(28) Now therefore be content, look upon me; because <i>it is</i> evident to you if I lie.</p> <p>(29) Turn back, I urge you, let it not be sin; yes, return again, my righteousness <i>is</i> in it.</p> <p>(30) Is there sin in my tongue? cannot my taste discern perverse things?</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>Chapter 7</p> <p>(1) <i>Is there</i> not an appointed time to man upon earth? <i>are not</i> his days also like the days of an hireling?</p> <p>(2) As a servant earnestly desireth the shadow, and as an hireling looketh for <i>the reward of</i> his work:</p> <p>(3) So am I made to possess months of vanity, and wearisome nights are appointed to me.</p> <p>(4) When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.</p> <p>(5) My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.</p> <p>(6) My days are swifter than a weaver's shuttle, and are spent without hope.</p> <p>(7) O remember that my life is wind: mine eye shall no more see good.</p> <p>(8) The eye of him that hath seen me shall see me no <i>more</i>: thine eyes <i>are</i> upon me, and I <i>am</i> not.</p> <p>(9) As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no <i>more</i>.</p> <p>(10) He shall return no more to his house, neither shall his place know him any more.</p> <p>(11) Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.</p> <p>(12) <i>Am</i> I a sea, or a whale, that thou settest a watch over me?</p> <p>(13) When I say, My bed shall comfort me, my couch shall ease my complaint;</p> <p>(14) Then thou scarest me with dreams, and terrifiest me through visions:</p> <p>(15) So that my soul chooseth strangling, <i>and</i> death rather than my life.</p>	<p>Chapter 7</p> <p>(1) <i>Is there</i> not an appointed time to man upon earth? <i>are not</i> his days also like the days of a hired hand?</p> <p>(2) As a servant earnestly desires the shadow, and as a hired hand looks for <i>the payment for</i> his work:</p> <p>(3) So I am made to possess months of vanity, and wearisome nights are appointed to me.</p> <p>(4) When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossing back and forth until the dawning of the day.</p> <p>(5) My flesh is clothed with worms and clods of dust; my skin is broken, and has become despised.</p> <p>(6) My days are swifter than a weaver's shuttle, and are spent without hope.</p> <p>(7) O remember that my life is wind: my eye shall no more see good.</p> <p>(8) The eye of him who has seen me shall see me no <i>more</i>: your eyes <i>are</i> upon me, and I <i>am</i> not.</p> <p>(9) As the cloud is consumed and vanishes away: so he who goes down to the grave shall come up no <i>more</i>.</p> <p>(10) He shall return no more to his house, neither shall his place know him anymore.</p> <p>(11) Therefore I will not hold my peace; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.</p> <p>(12) <i>Am</i> I a sea, or a whale, that You set a watch over me?</p> <p>(13) When I say, My bed shall comfort me, my couch shall ease my complaint;</p> <p>(14) Then You scare me with dreams, and terrify me through visions:</p> <p>(15) So that my soul chooses strangling, <i>and</i> death rather than my life.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(16) I loathe <i>it</i>; I would not live alway: let me alone; for my days <i>are</i> vanity.</p> <p>(17) What <i>is</i> man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?</p> <p>(18) And <i>that</i> thou shouldest visit him every morning, <i>and</i> try him every moment?</p> <p>(19) How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?</p> <p>(20) I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?</p> <p>(21) And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I <i>shall</i> not <i>be</i>.</p> <p>Chapter 8</p> <p>(1) Then answered Bildad the Shuhite, and said,</p> <p>(2) How long wilt thou speak these <i>things?</i> and <i>how long shall</i> the words of thy mouth <i>be like</i> a strong wind?</p> <p>(3) Doth God pervert judgment? or doth the Almighty pervert justice?</p> <p>(4) If thy children have sinned against him, and he have cast them away for their transgression;</p> <p>(5) If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;</p> <p>(6) If thou <i>were</i> pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.</p> <p>(7) Though thy beginning was small, yet thy latter end should greatly increase.</p>	<p>(16) I despise <i>it</i>; I do not want to live forever: let me alone; because my days <i>are</i> vanity.</p> <p>(17) What <i>is</i> man, that You should magnify him? and that You should set Your heart upon him?</p> <p>(18) And <i>that</i> You should visit him every morning, <i>and</i> try him every moment?</p> <p>(19) How long will You not depart from me, nor let me alone until I swallow down my spittle?</p> <p>(20) I have sinned; what shall I do to You, O You Who preserves men? why have You set me as a mark against You, so that I am a burden to myself?</p> <p>(21) And why do You not pardon my wicked deeds, and take away my sin? because now I shall sleep in the dust; and You shall seek me in the morning, but I <i>shall</i> not <i>be</i>.</p> <p>Chapter 8</p> <p>(1) Then Bildad the Shuhite answered, and said,</p> <p>(2) How long will you speak these <i>things?</i> and <i>how long shall</i> the words of your mouth <i>be like</i> a strong wind?</p> <p>(3) Does God pervert judgment? or does the Almighty pervert justice?</p> <p>(4) If your children have sinned against Him, and He has cast them away for their wicked deeds;</p> <p>(5) If you would seek God quickly, and make your plea to the Almighty;</p> <p>(6) If you <i>were</i> pure and upright; surely now He would awake for you, and make the house of your righteousness prosperous.</p> <p>(7) Though your beginning were small, yet your latter end should greatly increase.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(8) For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:</p> <p>(9) (For we <i>are but of</i> yesterday, and know nothing, because our days upon earth <i>are</i> a shadow:)</p> <p>(10) Shall not they teach thee, <i>and</i> tell thee, and utter words out of their heart?</p> <p>(11) Can the rush grow up without mire? can the flag grow without water?</p> <p>(12) Whilst it <i>is</i> yet in his greenness, <i>and</i> not cut down, it withereth before any <i>other</i> herb.</p> <p>(13) So <i>are</i> the paths of all that forget God; and the hypocrite's hope shall perish:</p> <p>(14) Whose hope shall be cut off, and whose trust <i>shall be</i> a spider's web.</p> <p>(15) He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.</p> <p>(16) He <i>is</i> green before the sun, and his branch shooteth forth in his garden.</p> <p>(17) His roots are wrapped about the heap, <i>and</i> seeth the place of stones.</p> <p>(18) If he destroy him from his place, then <i>it</i> shall deny him, <i>saying</i>, I have not seen thee.</p> <p>(19) Behold, this <i>is</i> the joy of his way, and out of the earth shall others grow.</p> <p>(20) Behold, God will not cast away a perfect <i>man</i>, neither will he help the evil doers:</p> <p>(21) Till he fill thy mouth with laughing, and thy lips with rejoicing.</p> <p>(22) They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.</p>	<p>(8) Because inquire, I ask you, of the former age, and prepare yourself to the search of their forefathers:</p> <p>(9) (Because we <i>are but of</i> yesterday, and know nothing, because our days upon earth <i>are</i> a shadow:)</p> <p>(10) Shall they not teach you, <i>and</i> tell you, and speak words out of their heart?</p> <p>(11) Can the bulrush grow up without mire {mud}? can the flag-stalk grow without water?</p> <p>(12) While it <i>is</i> yet in its greenness, <i>and</i> not cut down, it withers before any <i>other</i> herb.</p> <p>(13) So <i>are</i> the paths of all who forget God; and the hypocrite's hope shall perish:</p> <p>(14) Whose hope shall be cut off, and whose trust <i>shall be</i> a spider's web.</p> <p>(15) He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.</p> <p>(16) He <i>is</i> green before the sun, and his branch shoots forth in his garden.</p> <p>(17) His roots are wrapped about the heap, <i>and</i> sees the place of stones.</p> <p>(18) If he destroys him from his place, then <i>it</i> shall deny him, <i>saying</i>, I have not seen you.</p> <p>(19) Indeed, this <i>is</i> the joy of his way, and out of the earth shall others grow.</p> <p>(20) Indeed, God will not cast away a perfect <i>man</i>, neither will He help the evildoers:</p> <p>(21) Until He fills your mouth with laughing, and your lips with rejoicing.</p> <p>(22) Those who hate you shall be clothed with shame; and the house of the wicked shall come to nothing.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
Chapter 9 (1) Then Job answered and said, (2) I know <i>it is</i> so of a truth: but how should man be just with God? (3) If he will contend with him, he cannot answer him one of a thousand. (4) <i>He is</i> wise in heart, and mighty in strength: who hath hardened <i>himself</i> against him, and hath prospered? (5) Which removeth the mountains, and they know not: which overturneth them in his anger. (6) Which shaketh the earth out of her place, and the pillars thereof tremble. (7) Which commandeth the sun, and it riseth not; and sealeth up the stars. (8) Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. (9) Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. (10) Which doeth great things past finding out; yea, and wonders without number. (11) Lo, he goeth by me, and I see <i>him</i> not: he passeth on also, but I perceive him not. (12) Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? (13) <i>If</i> God will not withdraw his anger, the proud helpers do stoop under him. (14) How much less shall I answer him, <i>and</i> choose out my words <i>to reason</i> with him? (15) Whom, though I were righteous, <i>yet</i> would I not answer, <i>but</i> I would make supplication to my judge. (16) If I had called, and he had answered me; <i>yet</i> would I not believe that he had hearkened unto my voice.	Chapter 9 (1) Then Job answered and said, (2) I know <i>it is</i> true: but how can a man be just before God? (3) If He will contend with him, he cannot answer Him one of a thousand. (4) <i>He is</i> wise in heart, and mighty in strength: who has hardened <i>himself</i> against Him, and has prospered? (5) Who removes the mountains, and they do not know it: Who overturns them in His anger. (6) Who shakes the earth out of her place, and its pillars tremble. (7) Who commands the sun, and it does not rise; and seals up the stars. (8) Who alone spreads out the heavens, and walks upon the waves of the sea. (9) Who makes Arcturus {the Big Bear; Big Dipper}, ^a Orion, ^b and Pleiades {the Seven Stars}, ^c and the chambers of the south. ^d (10) Who does great things past finding out; yes, and wonders without number. (11) Indeed, He goes by me, and I do not see <i>Him</i> : He passes on, but I do not perceive Him. (12) He takes away, who can hinder Him? who will say to Him, What are You doing? (13) <i>If</i> God will not withdraw His anger, the proud helpers stoop under Him. (14) How much less shall I answer Him, <i>and</i> choose out my words <i>to reason</i> with Him? (15) Whom, though I were righteous, <i>yet</i> I would not answer, <i>but</i> I would make a plea to my Judge. (16) If I had called, and He had answered me; <i>yet</i> I would not believe that He had listened to my voice.
9:9a – Arcturus – Ash - {עשׂ} [Heb. -He comes] - the Big Bear – the Big Dipper 9:9b – Orion – Cesil - {כסיל} [Heb. - coming forth as light] 9:9c – Plieades – Cimah {כימה} [Heb. - the congregation of the Ruler]- the seven stars - Amos 5:8 9:9d – chambers of the south – stars not visible in northern latitudes – God made them all - see <u>Witness of The Stars</u> by E.W. Bullinger	

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(17) For he breaketh me with a tempest, and multiplieth my wounds without cause.</p> <p>(18) He will not suffer me to take my breath, but filleth me with bitterness.</p> <p>(19) If <i>I speak</i> of strength, lo, <i>he is</i> strong: and if of judgment, who shall set me a time to <i>plead</i>?</p> <p>(20) If I justify myself, mine own mouth shall condemn me: <i>if I say</i>, I <i>am</i> perfect, it shall also prove me perverse.</p> <p>(21) <i>Though I were</i> perfect, <i>yet</i> would I not know my soul: I would despise my life.</p> <p>(22) This <i>is</i> one <i>thing</i>, therefore I said <i>it</i>, He destroyeth the perfect and the wicked.</p> <p>(23) If the scourge slay suddenly, he will laugh at the trial of the innocent.</p> <p>(24) The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, <i>and</i> who <i>is</i> he?</p> <p>(25) Now my days are swifter than a post: they flee away, they see no good.</p> <p>(26) They are passed away as the swift ships: as the eagle <i>that</i> hasteth to the prey.</p> <p>(27) If I say, I will forget my complaint, I will leave off my heaviness, and comfort <i>myself</i>:</p> <p>(28) I am afraid of all my sorrows, I know that thou wilt not hold me innocent.</p> <p>(29) <i>If</i> I be wicked, why then labour I in vain?</p> <p>(30) If I wash myself with snow water, and make my hands never so clean;</p> <p>(31) Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.</p>	<p>(17) Because He breaks me with a tempest, and multiplies my wounds without cause.</p> <p>(18) He will not allow me to take my breath, but fills me with bitterness.</p> <p>(19) If <i>I speak</i> of strength, indeed, <i>He is</i> stronger: and if of judgment, who shall set me a time to <i>plead</i>?</p> <p>(20) If I justify myself, my own mouth shall condemn me: <i>if I say</i>, I <i>am</i> perfect, it shall also prove me perverse.</p> <p>(21) <i>Though I were</i> perfect, <i>yet</i> I would not know my own soul: I would despise my life.</p> <p>(22) This <i>is</i> one <i>thing</i>, therefore I said <i>it</i>, He destroys the perfect and the wicked.</p> <p>(23) If the scourge kills suddenly, He will laugh at the trial of the innocent.</p> <p>(24) The earth is given into the hand of the wicked: He covers the faces of its judges; if not, where, <i>and</i> Who <i>is</i> He?</p> <p>(25) Now my days are swifter than a post {runner; courier}: they flee away, they see no good.</p> <p>(26) They are passed away as the swift ships: as the eagle <i>that</i> hurries to the prey.</p> <p>(27) If I say, I will forget my complaint, I will leave off my heaviness, and comfort <i>myself</i>:</p> <p>(28) I am afraid of all my sorrows, I know that you will not hold me innocent.</p> <p>(29) <i>If</i> I am wicked, why then do I labor in vain?</p> <p>(30) If I wash myself with snow water, and make my hands ever so clean;</p> <p>(31) Yet You shall plunge me into the ditch, and my own clothes shall despise me.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(32) For <i>he</i> is not a man, as I <i>am</i>, <i>that</i> I should answer him, <i>and</i> we should come together in judgment.</p> <p>(33) Neither is there any daysman betwixt us, <i>that</i> might lay his hand upon us both.</p> <p>(34) Let him take his rod away from me, and let not his fear terrify me:</p> <p>(35) <i>Then</i> would I speak, and not fear him; but <i>it</i> is not so with me.</p> <p>Chapter 10</p> <p>(1) My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.</p> <p>(2) I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.</p> <p>(3) <i>Is it</i> good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?</p> <p>(4) Hast thou eyes of flesh? or seest thou as man seeth?</p> <p>(5) <i>Are</i> thy days as the days of man? <i>are</i> thy years as man's days,</p> <p>(6) That thou enquirest after mine iniquity, and searchest after my sin?</p> <p>(7) Thou knowest that I am not wicked; and <i>there</i> is none that can deliver out of thine hand.</p> <p>(8) Thine hands have made me and fashioned me together round about; yet thou dost destroy me.</p> <p>(9) Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?</p> <p>(10) Hast thou not poured me out as milk, and curdled me like cheese?</p> <p>(11) Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.</p>	<p>(32) Because <i>He</i> is not a man, as I <i>am</i>, <i>that</i> I should answer Him, <i>and</i> we should come together in judgment.</p> <p>(33) Neither is there any mediator between us, <i>who</i> might lay his hand upon us both.</p> <p>(34) Let Him take His rod away from me, and do not let His fear terrify me:</p> <p>(35) <i>Then</i> I would speak, and not fear Him; but <i>it</i> is not so with me.</p> <p>Chapter 10</p> <p>(1) My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.</p> <p>(2) I will say to God, Do not condemn me; show me why You contend with me.</p> <p>(3) <i>Is it</i> good for You that You should oppress, that You should despise the work of Your hands, and shine upon the counsel of the wicked?</p> <p>(4) Do You have eyes of flesh? or do You see as a man sees?</p> <p>(5) <i>Are</i> Your days as the days of man? <i>are</i> Your years as man's days,</p> <p>(6) That You ask about my sin, and search after my sin?</p> <p>(7) You know that I am not wicked; and <i>there</i> is no one who can deliver out of Your hand.</p> <p>(8) Your hands have made me and fashioned me; yet You destroy me.</p> <p>(9) Remember, I urge {ask} You, that You have made me as the clay; and will You bring me into dust again?</p> <p>(10) Have You not poured me out as milk, and curdled me like cheese?</p> <p>(11) You have clothed me with skin and flesh, and have fenced me with bones and inward parts.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(12) Thou hast granted me life and favour, and thy visitation hath preserved my spirit.</p> <p>(13) And these <i>things</i> hast thou hid in thine heart: I know that this <i>is</i> with thee.</p> <p>(14) If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.</p> <p>(15) If I be wicked, woe unto me; and <i>if</i> I be righteous, <i>yet</i> will I not lift up my head. <i>I am</i> full of confusion; therefore see thou mine affliction;</p> <p>(16) For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.</p> <p>(17) Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war <i>are</i> against me.</p> <p>(18) Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!</p> <p>(19) I should have been as though I had not been; I should have been carried from the womb to the grave.</p> <p>(20) <i>Are</i> not my days few? cease <i>then</i>, and let me alone, that I may take comfort a little,</p> <p>(21) Before I go <i>whence</i> I shall not return, <i>even</i> to the land of darkness and the shadow of death;</p> <p>(22) A land of darkness, as darkness <i>itself</i>; and of the shadow of death, without any order, and <i>where</i> the light is as darkness.</p> <p>Chapter 11</p> <p>(1) Then answered Zophar the Naamathite, and said,</p> <p>(2) Should not the multitude of words be answered? and should a man full of talk be justified?</p>	<p>(12) You have granted me life and favor, and Your visitation has preserved my spirit.</p> <p>(13) And these <i>things</i> You have hidden in Your heart: I know that this <i>is</i> with You.</p> <p>(14) If I sin, then You mark me, and You will not acquit me of my sin.</p> <p>(15) If I am wicked, woe to me; and <i>if</i> I am righteous, <i>yet</i> I will not lift up my head. <i>I am</i> full of confusion; therefore see my affliction;</p> <p>(16) Because it increases. You hunt me as a fierce lion: and again You show Yourself marvelous against me.</p> <p>(17) You renew Your witnesses against me, and increase Your indignation against me; changes and war <i>are</i> against me.</p> <p>(18) Why then have You brought me forth out of the womb? Oh that I had given up the spirit, and no eye had seen me!</p> <p>(19) I would have been as though I had not been; I would have been carried from the womb to the grave.</p> <p>(20) <i>Are</i> not my days few? cease <i>then</i>, and let me alone, that I may take a little comfort,</p> <p>(21) Before I go <i>where</i> I shall not return, <i>even</i> to the land of darkness and the shadow of death;</p> <p>(22) A land of darkness, as darkness <i>itself</i>; and of the shadow of death, without any order, and <i>where</i> the light is as darkness.</p> <p>Chapter 11</p> <p>(1) Then Zophar the Naamathite answered, and said,</p> <p>(2) Should not the multitude of words be answered? and should a man full of talk be justified?</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(3) Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?</p> <p>(4) For thou hast said, My doctrine <i>is</i> pure, and I am clean in thine eyes.</p> <p>(5) But oh that God would speak, and open his lips against thee;</p> <p>(6) And that he would shew thee the secrets of wisdom, that <i>they are</i> double to that which is! Know therefore that God exacteth of thee <i>less</i> than thine iniquity <i>deserveth</i>.</p> <p>(7) Canst thou by searching find out God? canst thou find out the Almighty unto perfection?</p> <p>(8) <i>It is</i> as high as heaven; what canst thou do? deeper than hell; what canst thou know?</p> <p>(9) The measure thereof <i>is</i> longer than the earth, and broader than the sea.</p> <p>(10) If he cut off, and shut up, or gather together, then who can hinder him?</p> <p>(11) For he knoweth vain men: he seeth wickedness also; will he not then consider <i>it</i>?</p> <p>(12) For vain man would be wise, though man be born <i>like</i> a wild ass's colt.</p> <p>(13) If thou prepare thine heart, and stretch out thine hands toward him;</p> <p>(14) If iniquity <i>be</i> in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.</p> <p>(15) For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:</p> <p>(16) Because thou shalt forget <i>thy</i> misery, and remember <i>it</i> as waters <i>that</i> pass away:</p> <p>(17) And <i>thine</i> age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.</p> <p>(18) And thou shalt be secure, because there is hope; yea, thou shalt dig <i>about thee</i>, and thou shalt take thy rest in safety.</p>	<p>(3) Should your lies make men hold their peace? and when you mock, shall no man make you ashamed?</p> <p>(4) Because you have said, My teaching <i>is</i> pure, and I am clean in Your eyes.</p> <p>(5) But oh that God would speak, and open His lips against you;</p> <p>(6) And that He would show you the secrets of wisdom, that <i>they are</i> double to that which is! Know therefore that God exacts of you <i>less</i> than your sin <i>deserves</i>.</p> <p>(7) Can you by searching find out God? can you find out the Almighty to perfection?</p> <p>(8) <i>It is</i> as high as heaven; what can you do? deeper than hell; what can you know?</p> <p>(9) Its measure <i>is</i> longer than the earth, and broader than the sea.</p> <p>(10) If He cuts off, and shuts up, or gathers together, then who can hinder Him?</p> <p>(11) Because He knows vain men: He sees wickedness also; will He not then consider <i>it</i>?</p> <p>(12) Because vain man would be wise, though man is born <i>like</i> a wild donkey's colt.</p> <p>(13) If you prepare your heart, and stretch out your hands towards Him;</p> <p>(14) If sin <i>is</i> in your hand, put it far away, and do not let wickedness live in your tabernacles.</p> <p>(15) Because then you shall lift up your face without spot; yes, you shall be steadfast, and shall not fear:</p> <p>(16) Because you shall forget <i>your</i> misery, and remember <i>it</i> as waters <i>that</i> pass away:</p> <p>(17) And <i>your</i> age shall be clearer than the noonday; you shall shine forth, you shall be as the morning.</p> <p>(18) And you shall be secure, because there is hope; yes, you shall dig <i>about</i> you, and you shall take your rest in safety.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(19) Also thou shalt lie down, and none shall make <i>thee</i> afraid; yea, many shall make suit unto thee.</p> <p>(20) But the eyes of the wicked shall fail, and they shall not escape, and their hope <i>shall be as</i> the giving up of the ghost.</p> <p>Chapter 12</p> <p>(1) And Job answered and said,</p> <p>(2) No doubt but ye <i>are</i> the people, and wisdom shall die with you.</p> <p>(3) But I have understanding as well as you; I <i>am</i> not inferior to you: yea, who knoweth not such things as these?</p> <p>(4) I am <i>as</i> one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright <i>man is</i> laughed to scorn.</p> <p>(5) He that is ready to slip with <i>his</i> feet is as a lamp despised in the thought of him that is at ease.</p> <p>(6) The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth <i>abundantly</i>.</p> <p>(7) But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:</p> <p>(8) Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.</p> <p>(9) Who knoweth not in all these that the hand of the LORD hath wrought this?</p> <p>(10) In whose hand <i>is</i> the soul of every living thing, and the breath of all mankind.</p> <p>(11) Doth not the ear try words? and the mouth taste his meat?</p> <p>(12) With the ancient <i>is</i> wisdom; and in length of days understanding.</p> <p>(13) With him <i>is</i> wisdom and strength, he hath counsel and understanding.</p>	<p>(19) Also you shall lie down, and no one shall make <i>you</i> afraid; yes, many shall seek your favor.</p> <p>(20) But the eyes of the wicked shall fail, and they shall not escape, and their hope <i>shall be as</i> the giving up of the spirit.</p> <p>Chapter 12</p> <p>(1) And Job answered and said,</p> <p>(2) No doubt but you <i>are</i> the people, and wisdom shall die with you.</p> <p>(3) But I have understanding as well as you; I <i>am</i> not inferior to you: yes, who does not know such things as these?</p> <p>(4) I am <i>as</i> one mocked by his neighbor, who calls upon God, and He answers him: the just upright <i>man is</i> laughed to scorn.</p> <p>(5) He who is ready to slip with <i>his</i> feet is as a lamp despised in the thought of him who is at ease.</p> <p>(6) The tabernacles of robbers prosper, and those who provoke God are secure; into whose hand God brings <i>abundantly</i>.</p> <p>(7) But ask now the beasts, and they shall teach you; and the birds of the air, and they shall tell you:</p> <p>(8) Or speak to the earth, and it shall teach you: and the fish of the sea shall declare to you.</p> <p>(9) Who does not know in all these that the hand of the LORD {Jehovah} has done this?</p> <p>(10) In Whose hand <i>is</i> the soul of every living thing, and the breath of all mankind.</p> <p>(11) Does not the ear try words? and the mouth taste its meat?</p> <p>(12) With the Ancient <i>is</i> wisdom; and in length of days understanding.</p> <p>(13) With Him <i>is</i> wisdom and strength, He has counsel and understanding.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(14) Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.</p> <p>(15) Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.</p> <p>(16) With him is strength and wisdom: the deceived and the deceiver <i>are</i> his.</p> <p>(17) He leadeth counsellors away spoiled, and maketh the judges fools.</p> <p>(18) He looseth the bond of kings, and girdeth their loins with a girdle.</p> <p>(19) He leadeth princes away spoiled, and overthroweth the mighty.</p> <p>(20) He removeth away the speech of the trusty, and taketh away the understanding of the aged.</p> <p>(21) He poureth contempt upon princes, and weakeneth the strength of the mighty.</p> <p>(22) He discovereth deep things out of darkness, and bringeth out to light the shadow of death.</p> <p>(23) He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them <i>again</i>.</p> <p>(24) He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness <i>where there is no way</i>.</p> <p>(25) They grope in the dark without light, and he maketh them to stagger like a drunken <i>man</i>.</p> <p>Chapter 13</p> <p>(1) Lo, mine eye hath seen all <i>this</i>, mine ear hath heard and understood it.</p> <p>(2) What ye know, <i>the same</i> do I know also: I <i>am</i> not inferior unto you.</p> <p>(3) Surely I would speak to the Almighty, and I desire to reason with God.</p> <p>(4) But ye <i>are</i> forgers of lies, ye <i>are</i> all physicians of no value.</p>	<p>(14) He breaks down, and it cannot be built again: He shuts up a man, and there can be no opening.</p> <p>(15) He withholds the waters, and they dry up: also He sends them out, and they overflow the earth.</p> <p>(16) With Him <i>is</i> strength and wisdom: the deceived and the deceiver <i>are</i> His.</p> <p>(17) He leads counselors away spoiled, and makes the judges fools.</p> <p>(18) He loosens the bond of kings, and ties their waist with a belt.</p> <p>(19) He leads princes away spoiled, and overthrows the mighty.</p> <p>(20) He removes away the speech of the trusty, and takes away the understanding of the aged.</p> <p>(21) He pours contempt upon princes, and weakens the strength of the mighty.</p> <p>(22) He reveals deep things out of darkness, and brings out to light the shadow of death.</p> <p>(23) He increases the nations, and destroys them: He enlarges the nations, and brings them down <i>again</i>.</p> <p>(24) He takes away the heart of the chief of the people of the earth, and causes them to wander in a wilderness <i>where there is no way</i>.</p> <p>(25) They grope in the dark without light, and He causes them to stagger like a drunken <i>man</i>.</p> <p>Chapter 13</p> <p>(1) Indeed, my eye has seen all <i>this</i>, my ear has heard and understood it.</p> <p>(2) What you know, <i>the same</i> I know also: I <i>am</i> not inferior to you.</p> <p>(3) Surely I would speak to the Almighty, and I desire to reason with God.</p> <p>(4) But you <i>are</i> forgers of lies, you <i>are</i> all physicians of no value.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(5) O that ye would altogether hold your peace! and it should be your wisdom.</p> <p>(6) Hear now my reasoning, and hearken to the pleadings of my lips.</p> <p>(7) Will ye speak wickedly for God? and talk deceitfully for him?</p> <p>(8) Will ye accept his person? will ye contend for God?</p> <p>(9) Is it good that he should search you out? or as one man mocketh another, do ye so mock him?</p> <p>(10) He will surely reprove you, if ye do secretly accept persons.</p> <p>(11) Shall not his excellency make you afraid? and his dread fall upon you?</p> <p>(12) Your remembrances <i>are</i> like unto ashes, your bodies to bodies of clay.</p> <p>(13) Hold your peace, let me alone, that I may speak, and let come on me what <i>will</i>.</p> <p>(14) Wherefore do I take my flesh in my teeth, and put my life in mine hand?</p> <p>(15) Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.</p> <p>(16) He also <i>shall be</i> my salvation: for an hypocrite shall not come before him.</p> <p>(17) Listen diligently to my speech, and to my declaration with your ears.</p> <p>(18) Behold now, I have ordered <i>my</i> cause; I know that I shall be justified.</p> <p>(19) Who <i>is</i> he <i>that</i> will plead with me? for now, if I hold my tongue, I shall give up the ghost.</p> <p>(20) Only do not two <i>things</i> unto me: then will I not hide myself from thee.</p> <p>(21) Withdraw thine hand far from me: and let not thy dread make me afraid.</p> <p>(22) Then call thou, and I will answer: or let me speak, and answer thou me.</p>	<p>(5) O that you would altogether hold your peace! and it should be your wisdom.</p> <p>(6) Hear now my reasoning, and listen to the pleadings of my lips.</p> <p>(7) Will you speak wickedly for God? and talk deceitfully for Him?</p> <p>(8) Will you accept His person? will you contend for God?</p> <p>(9) Is it good that He should search you out? or as one man mocks another, do you so mock Him?</p> <p>(10) He will surely reprove you, if you secretly show partiality.</p> <p>(11) Shall not His excellency make you afraid? and His dread fall upon you?</p> <p>(12) Your remembrances <i>are</i> like ashes, your bodies to bodies of clay.</p> <p>(13) Hold your peace, let me alone, that I may speak, and let come on me what <i>will</i>.</p> <p>(14) Why do I take my flesh in my teeth, and put my life in my hand?</p> <p>(15) Though He kill me, yet I will trust in Him: but I will maintain my own ways before Him.</p> <p>(16) He also <i>will be</i> my salvation: because a hypocrite will not come before Him.</p> <p>(17) Hear diligently my speech, and my declaration with your ears.</p> <p>(18) Indeed now, I have ordered <i>my</i> cause; I know that I shall be justified.</p> <p>(19) Who <i>is</i> he <i>who</i> will plead with me? because now, if I hold my tongue, I shall give up the spirit.</p> <p>(20) Only do not do two <i>things</i> to me: then I will not hide myself from You.</p> <p>(21) Withdraw Your hand far from me: and do not let Your dread make me afraid.</p> <p>(22) Then call, and I will answer: or let me speak, and You answer me.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(23) How many <i>are</i> mine iniquities and sins? make me to know my transgression and my sin.</p> <p>(24) Wherefore hidest thou thy face, and holdest me for thine enemy?</p> <p>(25) Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?</p> <p>(26) For thou writest bitter things against me, and makest me to possess the iniquities of my youth.</p> <p>(27) Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.</p> <p>(28) And he, as a rotten thing, consumeth, as a garment that is moth eaten.</p> <p>Chapter 14</p> <p>(1) Man <i>that</i> is born of a woman <i>is</i> of few days, and full of trouble.</p> <p>(2) He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.</p> <p>(3) And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?</p> <p>(4) Who can bring a clean <i>thing</i> out of an unclean? not one.</p> <p>(5) Seeing his days <i>are</i> determined, the number of his months <i>are</i> with thee, thou hast appointed his bounds that he cannot pass;</p> <p>(6) Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.</p> <p>(7) For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.</p> <p>(8) Though the root thereof wax old in the earth, and the stock thereof die in the ground;</p>	<p>(23) How many <i>are</i> my wicked deeds and sins? cause me to know what evil and sin I have committed.</p> <p>(24) Why do You hide Your face, and hold me for Your enemy?</p> <p>(25) Will You break a leaf driven back and forth? and will You pursue the dry stubble?</p> <p>(26) Because You write bitter things against me, and cause me to possess the sins of my youth.</p> <p>(27) You put my feet also in the stocks, and look narrowly to all my paths; You set a print upon the heels of my feet.</p> <p>(28) And He, as a rotten thing, consumes, as clothes that are moth eaten.</p> <p>Chapter 14</p> <p>(1) Man <i>who</i> is born of a woman <i>is</i> of few days, and full of trouble.</p> <p>(2) He comes forth like a flower, and is cut down: he flees also as a shadow, and does not continue.</p> <p>(3) And You open Your eyes upon such a one, and bring me into judgment with You?</p> <p>(4) Who can bring a clean <i>thing</i> out of an unclean? not one.</p> <p>(5) Since his days <i>are</i> determined, the number of his months <i>are</i> with You, You have appointed his bounds that he cannot pass;</p> <p>(6) Turn from him, that he may rest, until he has completed his days as a hired hand.</p> <p>(7) Because there is hope of a tree, if it is cut down, that it will sprout again, and that its tender branch will not cease.</p> <p>(8) Though its root grows old in the earth, and its stock dies in the ground;</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(9) <i>Yet</i> through the scent of water it will bud, and bring forth boughs like a plant.</p> <p>(10) But man dieth, and wasteth away: yea, man giveth up the ghost, and where <i>is</i> he?</p> <p>(11) As the waters fail from the sea, and the flood decayeth and drieth up:</p> <p>(12) So man lieth down, and riseth not: till the heavens <i>be</i> no more, they shall not awake, nor be raised out of their sleep.</p> <p>(13) O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!</p> <p>(14) If a man die, shall he live <i>again</i>? all the days of my appointed time will I wait, till my change come.</p> <p>(15) Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.</p> <p>(16) For now thou numberest my steps: dost thou not watch over my sin?</p> <p>(17) My transgression <i>is</i> sealed up in a bag, and thou sewest up mine iniquity.</p> <p>(18) And surely the mountain falling cometh to nought, and the rock is removed out of his place.</p> <p>(19) The waters wear the stones: thou wastest away the things which grow <i>out</i> of the dust of the earth; and thou destroyest the hope of man.</p> <p>(20) Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.</p> <p>(21) His sons come to honour, and he knoweth <i>it</i> not; and they are brought low, but he perceiveth <i>it</i> not of them.</p> <p>(22) But his flesh upon him shall have pain, and his soul within him shall mourn.</p>	<p>(9) <i>Yet</i> through the scent of water it will bud, and bring forth branches like a plant.</p> <p>(10) But man dies, and wastes away: yes, man gives up the spirit, and where <i>is</i> he?</p> <p>(11) As the waters fail from the sea, and the flood decays and dries up:</p> <p>(12) So man lies down, and does not rise: until the heavens <i>are</i> no more, they shall not awaken, nor be raised out of their sleep.</p> <p>(13) O that You would hide me in the grave, that You would keep me secret, until Your anger is past, that You would appoint me a set time, and remember me!</p> <p>(14) If a man dies, shall he live <i>again</i>? all the days of my appointed time I will wait, until my change comes.</p> <p>(15) You shall call, and I will answer You: You will have a desire for the work of Your hands.</p> <p>(16) Because now You number my steps: do You not watch over my sin?</p> <p>(17) My sin <i>is</i> sealed up in a bag, and You sew up my sin.</p> <p>(18) And surely the falling mountain comes to nothing, and the rock is removed out of its place.</p> <p>(19) The waters wear down the stones: You wash away the things which grow <i>out</i> of the dust of the earth; and You destroy the hope of man.</p> <p>(20) You prevail forever against him, and he passes: You change his countenance {appearance; attitude}, and send him away.</p> <p>(21) His sons come to honor, and he does not know <i>it</i>; and they are brought low, but he does not perceive <i>it</i> of them.</p> <p>(22) But his flesh upon him shall have pain, and his soul within him shall mourn.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
Chapter 15 (1) Then answered Eliphaz the Temanite, and said, (2) Should a wise man utter vain knowledge, and fill his belly with the east wind? (3) Should he reason with unprofitable talk? or with speeches wherewith he can do no good? (4) Yea, thou castest off fear, and restrainest prayer before God. (5) For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. (6) Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee. (7) <i>Art</i> thou the first man <i>that</i> was born? or wast thou made before the hills? (8) Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? (9) What knowest thou, that we know not? <i>what</i> understandest thou, which is not in us? (10) With us <i>are</i> both the grayheaded and very aged men, much elder than thy father. (11) <i>Are</i> the consolations of God small with thee? is there any secret thing with thee? (12) Why doth thine heart carry thee away? and what do thy eyes wink at, (13) That thou turnest thy spirit against God, and lettest <i>such</i> words go out of thy mouth? (14) What <i>is</i> man, that he should be clean? and <i>he which</i> is born of a woman, that he should be righteous?	Chapter 15 (1) Then Eliphaz the Temanite answered, and said, (2) Should a wise man speak vain knowledge, and fill his belly with the east wind? (3) Should he reason with unprofitable talk? or with speeches with which he can do no good? (4) Yes, you caste off fear, and restrain prayer before God. (5) Because your mouth declares your sin, and you choose the tongue of the crafty. (6) Your own mouth condemns you, and not I: yes, your own lips testify against you. (7) <i>Are</i> you the first man <i>who</i> was born? or were you made before the hills? (8) Have you heard the secret of God? and do you keep wisdom to yourself? (9) What do you know, that we do not know? <i>what</i> do you understand, which is not in us? (10) With us <i>are</i> both the gray headed and very aged men, much older than your father. (11) <i>Are</i> the consolations of God small with you? is there any secret thing with you? (12) Why does your heart carry you away? and what do your eyes wink at, (13) That you turn your spirit against God, and let <i>such</i> words go out of your mouth? (14) What <i>is</i> man, that he should be clean? and <i>he who</i> is born of a woman, that he should be righteous?
<div></div>	

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(15) Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.</p> <p>(16) How much more abominable and filthy <i>is</i> man, which drinketh iniquity like water?</p> <p>(17) I will shew thee, hear me; and that <i>which</i> I have seen I will declare;</p> <p>(18) Which wise men have told from their fathers, and have not hid <i>it</i>:</p> <p>(19) Unto whom alone the earth was given, and no stranger passed among them.</p> <p>(20) The wicked man travaileth with pain all <i>his</i> days, and the number of years is hidden to the oppressor.</p> <p>(21) A dreadful sound <i>is</i> in his ears: in prosperity the destroyer shall come upon him.</p> <p>(22) He believeth not that he shall return out of darkness, and he is waited for of the sword.</p> <p>(23) He wandereth abroad for bread, <i>saying</i>, Where <i>is it</i>? he knoweth that the day of darkness is ready at his hand.</p> <p>(24) Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.</p> <p>(25) For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.</p> <p>(26) He runneth upon him, <i>even</i> on <i>his</i> neck, upon the thick bosses of his bucklers:</p> <p>(27) Because he covereth his face with his fatness, and maketh collops of fat on <i>his</i> flanks.</p>	<p>(15) Indeed, He puts no trust in His saints; yes, the heavens are not clean in His sight.</p> <p>(16) How much more abominable and filthy <i>is</i> man, who drinks sin like water?</p> <p>(17) I will show you, listen to me; and that <i>which</i> I have seen I will declare;</p> <p>(18) Which wise men have told from their fathers, and have not hid <i>it</i>:</p> <p>(19) To whom alone the earth was given, and no stranger passed among them.</p> <p>(20) The wicked man labors in pain all <i>his</i> days, and the number of years is hidden to the oppressor.</p> <p>(21) A dreadful sound <i>is</i> in his ears: in prosperity the destroyer shall come upon him.</p> <p>(22) He does not believe that he shall return out of darkness, and the sword waits for him.</p> <p>(23) He wanders abroad for bread, <i>saying</i>, Where <i>is it</i>? he knows that the day of darkness is ready at hand.</p> <p>(24) Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready for the battle.</p> <p>(25) Because he stretches out his hand against God, and strengthens himself against the Almighty.</p> <p>(26) He runs at Him, <i>even</i> with <i>his</i> stubbornness, upon the thick layers of his shields:</p> <p>(27) Because he covers his face with his fatness, and puts fat on <i>his</i> waist.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(28) And he dwelleth in desolate cities, <i>and</i> in houses which no man inhabiteth, which are ready to become heaps.</p> <p>(29) He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.</p> <p>(30) He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.</p> <p>(31) Let not him that is deceived trust in vanity: for vanity shall be his recompence.</p> <p>(32) It shall be accomplished before his time, and his branch shall not be green.</p> <p>(33) He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.</p> <p>(34) For the congregation of hypocrites <i>shall be</i> desolate, and fire shall consume the tabernacles of bribery.</p> <p>(35) They conceive mischief, and bring forth vanity, and their belly prepareth deceit.</p> <p>Chapter 16</p> <p>(1) Then Job answered and said,</p> <p>(2) I have heard many such things: miserable comforters <i>are</i> ye all.</p> <p>(3) Shall vain words have an end? or what emboldeneth thee that thou answerest?</p> <p>(4) I also could speak as ye <i>do</i>: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.</p> <p>(5) <i>But</i> I would strengthen you with my mouth, and the moving of my lips should assuage <i>your grief</i>.</p> <p>(6) Though I speak, my grief is not asswaged: and <i>though</i> I forbear, what am I eased?</p>	<p>(28) And he lives in desolate cities, <i>and</i> in houses where no man lives, which are ready to become heaps.</p> <p>(29) He will not be rich, neither will his possessions continue, neither will he prolong its perfection upon the earth.</p> <p>(30) He will not depart out of darkness; the flame will dry up his branches, and by the breath of his mouth he will go away.</p> <p>(31) Let him who is deceived not trust in vanity: because vanity shall be his payment.</p> <p>(32) It will be accomplished before his time, and his branch will not be green.</p> <p>(33) He will shake off his unripe grapes as the vine, and will cast off his flower as the olive.</p> <p>(34) Because the congregation of hypocrites <i>will be</i> desolate, and fire will consume the tabernacles of bribery.</p> <p>(35) They conceive mischief, and bring forth vanity, and their belly prepares deceit.</p> <p>Chapter 16</p> <p>(1) Then Job answered and said,</p> <p>(2) I have heard many such things: miserable comforters <i>are</i> you all.</p> <p>(3) Shall vain words have an end? or what emboldens you that you answer?</p> <p>(4) I also could speak as you <i>do</i>: if your soul were in my soul's place, I could heap up words against you, and shake my head at you.</p> <p>(5) <i>But</i> I would encourage you with my mouth, and the moving of my lips should comfort <i>your grief</i>.</p> <p>(6) Though I speak, my grief is not comforted: and <i>though</i> I refrain {from speaking}, what am I eased?</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(7) But now he hath made me weary: thou hast made desolate all my company.</p> <p>(8) And thou hast filled me with wrinkles, <i>which</i> is a witness <i>against me</i>: and my leanness rising up in me beareth witness to my face.</p> <p>(9) He teareth <i>me</i> in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.</p> <p>(10) They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.</p> <p>(11) God hath delivered me to the ungodly, and turned me over into the hands of the wicked.</p> <p>(12) I was at ease, but he hath broken me asunder: he hath also taken <i>me</i> by my neck, and shaken me to pieces, and set me up for his mark.</p> <p>(13) His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.</p> <p>(14) He breaketh me with breach upon breach, he runneth upon me like a giant.</p> <p>(15) I have sewed sackcloth upon my skin, and defiled my horn in the dust.</p> <p>(16) My face is foul with weeping, and on my eyelids <i>is</i> the shadow of death;</p> <p>(17) Not for <i>any</i> injustice in mine hands: also my prayer <i>is</i> pure.</p> <p>(18) O earth, cover not thou my blood, and let my cry have no place.</p> <p>(19) Also now, behold, my witness <i>is</i> in heaven, and my record <i>is</i> on high.</p> <p>(20) My friends scorn me: <i>but</i> mine eye poureth out <i>tears</i> unto God.</p> <p>(21) O that one might plead for a man with God, as a man <i>pleadeth</i> for his neighbour!</p> <p>(22) When a few years are come, then I shall go the way <i>whence</i> I shall not return.</p>	<p>(7) But now He has made me weary: you have made desolate all my company.</p> <p>(8) And you have filled me with anger, <i>which</i> is a witness <i>against me</i>: and my leanness rising up in me bears witness to my face.</p> <p>(9) He who hates me tears <i>me</i> in his anger: he gnashes upon me with his teeth; my enemy sharpens his eyes upon me.</p> <p>(10) They have opened their mouth wide against me; they have reproachfully slapped my cheek; they have gathered themselves together against me.</p> <p>(11) God has delivered me to the ungodly, and turned me over into the hands of the wicked.</p> <p>(12) I was at ease, but He has broken me apart: He has also taken <i>me</i> by my neck, and shaken me to pieces, and set me up for His mark.</p> <p>(13) His archers encircle me all around, He cuts my inward parts in pieces, and does not spare; He pours out my gall upon the ground.</p> <p>(14) He wounds me with wound upon wound, He runs upon me like a giant.</p> <p>(15) I have sewn sackcloth upon my skin, and defiled my horn in the dust.</p> <p>(16) My face is foul with weeping, and on my eyelids <i>is</i> the shadow of death;</p> <p>(17) Not for <i>any</i> injustice in my hands: also my prayer <i>is</i> pure.</p> <p>(18) O earth, do not cover my blood, and let my cry have no place.</p> <p>(19) Also now, my witness <i>is</i> in heaven, and my record <i>is</i> on high.</p> <p>(20) My friends scorn me: <i>but</i> my eye pours out <i>tears</i> to God.</p> <p>(21) O that one might plead for a man with God, as a man <i>pleads</i> for his neighbor!</p> <p>(22) When a few years have come, then I shall go the way <i>where</i> I shall not return.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
Chapter 17 (1) My breath is corrupt, my days are extinct, the graves <i>are ready</i> for me. (2) <i>Are there</i> not mockers with me? and doth not mine eye continue in their provocation? (3) Lay down now, put me in a surety with thee; who <i>is</i> he <i>that</i> will strike hands with me? (4) For thou hast hid their heart from understanding; therefore shalt thou not exalt <i>them</i> . (5) He that speaketh flattery to <i>his</i> friends, even the eyes of his children shall fail. (6) He hath made me also a byword of the people; and aforetime I was as a tabret. (7) Mine eye also is dim by reason of sorrow, and all my members <i>are</i> as a shadow. (8) Upright <i>men</i> shall be astonied at this, and the innocent shall stir up himself against the hypocrite. (9) The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. (10) But as for you all, do ye return, and come now: for I cannot find <i>one</i> wise <i>man</i> among you. (11) My days are past, my purposes are broken off, <i>even</i> the thoughts of my heart. (12) They change the night into day: the light <i>is</i> short because of darkness. (13) If I wait, the grave <i>is</i> mine house: I have made my bed in the darkness. (14) I have said to corruption, Thou <i>art</i> my father: to the worm, <i>Thou art</i> my mother, and my sister. (15) And where <i>is</i> now my hope? as for my hope, who shall see it? (16) They shall go down to the bars of the pit, when <i>our</i> rest together <i>is</i> in the dust.	Chapter 17 (1) My breath is corrupt, my days are extinct, the graves <i>are ready</i> for me. (2) <i>Are there</i> not mockers with me? and does not my eye continue in their provocation? (3) Lay down now, make me a pledge with You; who <i>is</i> he <i>who</i> will shake hands with me? (4) Because You have hidden their hearts from understanding: therefore You shall not exalt <i>them</i> . (5) He who speaks flattery to <i>his</i> friends, even the eyes of his children shall fail. (6) He has made me also a byword of the people; and formerly I was as a tambourine. (7) My eye is also dim because of sorrow, and all my members <i>are</i> as a shadow. (8) Upright <i>men</i> shall be astonished at this, and the innocent shall stir up himself against the hypocrite. (9) The righteous also shall hold on his way, and he who has clean hands shall be stronger and stronger. (10) But as for you all, do you return, and come now: because I cannot find <i>one</i> wise <i>man</i> among you. (11) My days are past, my purposes are broken off, <i>even</i> the thoughts of my heart. (12) They change the night into day: the light <i>is</i> short because of darkness. (13) If I wait, the grave <i>is</i> my house: I have made my bed in the darkness. (14) I have said to corruption, You <i>are</i> my father: to the worm, <i>You are</i> my mother, and my sister. (15) And where <i>is</i> now my hope? as for my hope, who shall see it? (16) They shall go down to the bars of the pit, when <i>our</i> rest together <i>is</i> in the dust.

{18} Job	
King James 1769 Version	King James Paraphrase
Chapter 18 (1) Then answered Bildad the Shuhite, and said, (2) How long <i>will it be ere</i> ye make an end of words? mark, and afterwards we will speak. (3) Wherefore are we counted as beasts, <i>and</i> reputed vile in your sight? (4) He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place? (5) Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. (6) The light shall be dark in his tabernacle, and his candle shall be put out with him. (7) The steps of his strength shall be straitened, and his own counsel shall cast him down. (8) For he is cast into a net by his own feet, and he walketh upon a snare. (9) The gin shall take <i>him</i> by the heel, <i>and</i> the robber shall prevail against him. (10) The snare <i>is</i> laid for him in the ground, and a trap for him in the way. (11) Terrors shall make him afraid on every side, and shall drive him to his feet. (12) His strength shall be hungerbitten, and destruction <i>shall be</i> ready at his side. (13) It shall devour the strength of his skin: <i>even</i> the firstborn of death shall devour his strength. (14) His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. (15) It shall dwell in his tabernacle, because <i>it is</i> none of his: brimstone shall be scattered upon his habitation. (16) His roots shall be dried up beneath, and above shall his branch be cut off.	Chapter 18 (1) Then Bildad the Shuhite answered, and said, (2) How long <i>will it be before</i> you make an end of words? mark, and afterward we will speak. (3) Why are we counted as beasts, <i>and</i> considered vile in your sight? (4) He tears himself in his anger: shall the earth be forsaken for you? and shall the rock be removed out of its place? (5) Yes, the light of the wicked shall be put out, and the spark of his fire shall not shine. (6) The light shall be dark in his tabernacle, and his candle shall be put out with him. (7) The steps of his strength shall be hindered, and his own counsel shall cast him down. (8) Because he is cast into a net by his own feet, and he walks upon a snare. (9) The snare shall take <i>him</i> by the heel, <i>and</i> the robber shall prevail against him. (10) The snare <i>is</i> laid for him in the ground, and a trap for him in the way. (11) Terrors shall make him afraid on every side, and shall drive him to his feet. (12) His strength shall be hunger-bitten, and destruction <i>shall be</i> ready at his side. (13) It shall devour the strength of his skin: <i>even</i> the firstborn of death shall devour his strength. (14) His confidence shall be rooted out of his tent, and it shall bring him to the king of terrors. (15) It shall live in his tent, because <i>it is</i> not his: molten sulfur shall be scattered upon his house. (16) His roots shall be dried up beneath, and above shall his branch be cut off.

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(17) His remembrance shall perish from the earth, and he shall have no name in the street.</p> <p>(18) He shall be driven from light into darkness, and chased out of the world.</p> <p>(19) He shall neither have son nor nephew among his people, nor any remaining in his dwellings.</p> <p>(20) They that come after <i>him</i> shall be astonished at his day, as they that went before were affrighted.</p> <p>(21) Surely such <i>are</i> the dwellings of the wicked, and this <i>is</i> the place <i>of him that</i> knoweth not God.</p> <p>Chapter 19</p> <p>(1) Then Job answered and said,</p> <p>(2) How long will ye vex my soul, and break me in pieces with words?</p> <p>(3) These ten times have ye reproached me: ye are not ashamed <i>that</i> ye make yourselves strange to me.</p> <p>(4) And be it indeed <i>that</i> I have erred, mine error remaineth with myself.</p> <p>(5) If indeed ye will magnify <i>yourselves</i> against me, and plead against me my reproach:</p> <p>(6) Know now that God hath overthrown me, and hath compassed me with his net.</p> <p>(7) Behold, I cry out of wrong, but I am not heard: I cry aloud, but <i>there is</i> no judgment.</p> <p>(8) He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.</p> <p>(9) He hath stripped me of my glory, and taken the crown <i>from</i> my head.</p> <p>(10) He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.</p> <p>(11) He hath also kindled his wrath against me, and he counteth me unto him as <i>one of his</i> enemies.</p>	<p>(17) His memory shall perish from the earth, and he shall have no name in the street.</p> <p>(18) He shall be driven from light into darkness, and chased out of the world.</p> <p>(19) He shall neither have son nor nephew among his people, nor any remaining in his houses.</p> <p>(20) Those who come after <i>him</i> shall be astonished at his day, as those who went before were afraid.</p> <p>(21) Surely such <i>are</i> the houses of the wicked, and this <i>is</i> the place <i>of one who does not</i> know God.</p> <p>Chapter 19</p> <p>(1) Then Job answered and said,</p> <p>(2) How long will you harass my soul, and break me in pieces with words?</p> <p>(3) These ten times you have reproached me: you are not ashamed <i>that</i> you make yourselves strange to me.</p> <p>(4) And if indeed I have erred, my error remains with myself.</p> <p>(5) If indeed you will magnify <i>yourselves</i> against me, and plead against me my reproach:</p> <p>(6) Know now that God has overthrown me, and has encircled me with His net.</p> <p>(7) I cry out because of wrong, but I am not heard: I cry aloud, but <i>there is</i> no judgment.</p> <p>(8) He has fenced up my way that I cannot pass, and He has set darkness in my paths.</p> <p>(9) He has stripped me of my glory, and taken the crown <i>from</i> my head.</p> <p>(10) He has destroyed me on every side, and I am gone: and my hope He has removed like a tree.</p> <p>(11) He has also kindled His anger against me, and He counts me to Himself as <i>one of His</i> enemies.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(12) His troops come together, and raise up their way against me, and encamp round about my tabernacle.</p> <p>(13) He hath put my brethren far from me, and mine acquaintance are verily estranged from me.</p> <p>(14) My kinsfolk have failed, and my familiar friends have forgotten me.</p> <p>(15) They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.</p> <p>(16) I called my servant, and he gave <i>me</i> no answer; I intreated him with my mouth.</p> <p>(17) My breath is strange to my wife, though I intreated for the children's <i>sake</i> of mine own body.</p> <p>(18) Yea, young children despised me; I arose, and they spake against me.</p> <p>(19) All my inward friends abhorred me: and they whom I loved are turned against me.</p> <p>(20) My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.</p> <p>(21) Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.</p> <p>(22) Why do ye persecute me as God, and are not satisfied with my flesh?</p> <p>(23) Oh that my words were now written! oh that they were printed in a book!</p> <p>(24) That they were graven with an iron pen and lead in the rock for ever!</p> <p>(25) For I know <i>that</i> my redeemer liveth, and <i>that</i> he shall stand at the latter <i>day</i> upon the earth:</p>	<p>(12) His troops come together, and raise up their way against me, and encamp all around my tent.</p> <p>(13) He has put my brothers far from me, and my acquaintances are truly estranged from me.</p> <p>(14) My kinsfolk have failed, and my familiar friends have forgotten me.</p> <p>(15) Those who live in my house, and my maids, count me for a stranger: I am an alien in their sight.</p> <p>(16) I called my servant, and he gave <i>me</i> no answer; I called to him with my mouth.</p> <p>(17) My breath is strange to my wife, though I called for the children's <i>sake</i> of my own body.</p> <p>(18) Yes, young children despised me; I arose, and they spoke against me.</p> <p>(19) All my closest friends despised me: and those whom I loved have turned against me.</p> <p>(20) My bone clings to my skin and to my flesh, and I have escaped with the skin of my teeth.</p> <p>(21) Have pity upon me, have pity upon me, my friends; because the hand of God has touched me.</p> <p>(22) Why do you persecute me as God, and are not satisfied with my flesh?</p> <p>(23) Oh that my words were now written! oh that they were printed in a book!</p> <p>(24) That they were engraved with an iron pen and lead in the rock forever!</p> <p>(25) Because I know <i>that</i> my Redeemer lives, and <i>that</i> He shall stand at the latter <i>day</i> upon the earth:</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(26) And <i>though</i> after my skin <i>worms</i> destroy this <i>body</i>, yet in my flesh shall I see God:</p> <p>(27) Whom I shall see for myself, and mine eyes shall behold, and not another; <i>though</i> my reins be consumed within me.</p> <p>(28) But ye should say, Why persecute we him, seeing the root of the matter is found in me?</p> <p>(29) Be ye afraid of the sword: for wrath <i>bringeth</i> the punishments of the sword, that ye may know <i>there is</i> a judgment.</p> <p>Chapter 20</p> <p>(1) Then answered Zophar the Naamathite, and said,</p> <p>(2) Therefore do my thoughts cause me to answer, and for <i>this</i> I make haste.</p> <p>(3) I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.</p> <p>(4) Knowest thou <i>not</i> this of old, since man was placed upon earth,</p> <p>(5) That the triumphing of the wicked <i>is</i> short, and the joy of the hypocrite <i>but</i> for a moment?</p> <p>(6) Though his excellency mount up to the heavens, and his head reach unto the clouds;</p> <p>(7) <i>Yet</i> he shall perish for ever like his own dung: they which have seen him shall say, Where is he?</p> <p>(8) He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.</p> <p>(9) The eye also <i>which</i> saw him shall <i>see him</i> no more; neither shall his place any more behold him.</p> <p>(10) His children shall seek to please the poor, and his hands shall restore their goods.</p>	<p>(26) And <i>though</i> after my skin <i>worms</i> destroy this <i>body</i>, yet in my flesh I shall see God:</p> <p>(27) Whom I shall see for myself, and my eyes shall see, and not another; <i>though</i> my inward parts be consumed within me.</p> <p>(28) But you should say, Why do we persecute him, since the root of the matter is found in me?</p> <p>(29) Be afraid of the sword: because wrath {anger; judgment} <i>brings</i> the punishments of the sword, that you may know <i>there is</i> a judgment.</p> <p>Chapter 20</p> <p>(1) Then Zophar the Naamathite answered, and said,</p> <p>(2) Therefore my thoughts cause me to answer, and for <i>this</i> I make haste.</p> <p>(3) I have heard the check of my reproach, and the spirit of my understanding causes me to answer.</p> <p>(4) Do you not know this of old, since man was placed upon earth,</p> <p>(5) That the triumphing of the wicked <i>is</i> short, and the joy of the hypocrite <i>but</i> for a moment?</p> <p>(6) Though his excellency mounts up to the heavens, and his head reaches to the clouds;</p> <p>(7) <i>Yet</i> he will perish forever like his own dung: those who have seen him will say, Where <i>is</i> he?</p> <p>(8) He will fly away as a dream, and will not be found: yes, he will be chased away as a vision of the night.</p> <p>(9) The eye also <i>which</i> saw him will <i>see him</i> no more; neither will his place see him anymore.</p> <p>(10) His children will seek to please the poor, and his hands will restore their goods.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(11) His bones are full <i>of the sin</i> of his youth, which shall lie down with him in the dust.</p> <p>(12) Though wickedness be sweet in his mouth, <i>though</i> he hide it under his tongue;</p> <p>(13) <i>Though</i> he spare it, and forsake it not; but keep it still within his mouth:</p> <p>(14) <i>Yet</i> his meat in his bowels is turned, <i>it is</i> the gall of asps within him.</p> <p>(15) He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.</p> <p>(16) He shall suck the poison of asps: the viper's tongue shall slay him.</p> <p>(17) He shall not see the rivers, the floods, the brooks of honey and butter.</p> <p>(18) That which he laboured for shall he restore, and shall not swallow <i>it</i> down: according to <i>his</i> substance <i>shall</i> the restitution <i>be</i>, and he shall not rejoice <i>therein</i>.</p> <p>(19) Because he hath oppressed <i>and</i> hath forsaken the poor; <i>because</i> he hath violently taken away an house which he builded not;</p> <p>(20) Surely he shall not feel quietness in his belly, he shall not save of that which he desired.</p> <p>(21) There shall none of his meat be left; therefore shall no man look for his goods.</p> <p>(22) In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.</p> <p>(23) <i>When</i> he is about to fill his belly, <i>God</i> shall cast the fury of his wrath upon him, and shall rain <i>it</i> upon him while he is eating.</p>	<p>(11) His bones are full <i>of the sin</i> of his youth, which will lie down with him in the dust.</p> <p>(12) Though wickedness is sweet in his mouth, <i>though</i> he hides it under his tongue;</p> <p>(13) <i>Though</i> he spares it, and does not forsake it; but keeps it still within his mouth:</p> <p>(14) <i>Yet</i> his food in his belly is turned, <i>it is</i> the gall {bitterness; poison} of asps {snakes} within him.</p> <p>(15) He has swallowed down riches, and he will vomit them up again: God will cast them out of his stomach.</p> <p>(16) He will suck the poison of asps {snakes}: the viper's tongue will kill him.</p> <p>(17) He will not see the rivers, the floods, the brooks of honey and butter.</p> <p>(18) He will give back that which he has labored for, and will not swallow <i>it</i> down: the restitution {reward} <i>will be</i> according to <i>his</i> character, and he will not rejoice <i>in it</i>.</p> <p>(19) Because he has oppressed <i>and</i> has forsaken the poor; <i>because</i> he has violently taken away a house which he did not build;</p> <p>(20) Surely he will not feel quietness in his stomach, he will not save of that which he desired.</p> <p>(21) None of his food will be left; therefore no man will look for his goods.</p> <p>(22) In the fullness of his self-sufficiency he will be in need: every hand of the wicked will come upon him.</p> <p>(23) <i>When</i> he is about to fill his stomach, <i>God</i> will cast the fury of His anger upon him, and will rain <i>it</i> upon him while he is eating.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(24) He shall flee from the iron weapon, <i>and</i> the bow of steel shall strike him through.</p> <p>(25) It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors <i>are</i> upon him.</p> <p>(26) All darkness <i>shall be</i> hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.</p> <p>(27) The heaven shall reveal his iniquity; and the earth shall rise up against him.</p> <p>(28) The increase of his house shall depart, <i>and his goods</i> shall flow away in the day of his wrath.</p> <p>(29) This <i>is</i> the portion of a wicked man from God, and the heritage appointed unto him by God.</p> <p>Chapter 21</p> <p>(1) But Job answered and said,</p> <p>(2) Hear diligently my speech, and let this be your consolations.</p> <p>(3) Suffer me that I may speak; and after that I have spoken, mock on.</p> <p>(4) As for me, <i>is</i> my complaint to man? and if <i>it were so</i>, why should not my spirit be troubled?</p> <p>(5) Mark me, and be astonished, and lay <i>your</i> hand upon <i>your</i> mouth.</p> <p>(6) Even when I remember I am afraid, and trembling taketh hold on my flesh.</p> <p>(7) Wherefore do the wicked live, become old, yea, are mighty in power?</p> <p>(8) Their seed is established in their sight with them, and their offspring before their eyes.</p> <p>(9) Their houses <i>are</i> safe from fear, neither <i>is</i> the rod of God upon them.</p> <p>(10) Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.</p>	<p>(24) He shall flee from the iron weapon, <i>and</i> the bow of steel shall strike him through.</p> <p>(25) It is drawn, and comes out of the body; yes, the glittering sword comes out of his gall: terrors <i>are</i> upon him.</p> <p>(26) All darkness <i>shall be</i> hidden in his secret places: a fire not blown shall consume him; it shall go ill with any who are left in his tent.</p> <p>(27) The heaven shall reveal his sin; and the earth shall rise up against him.</p> <p>(28) The increase of his house shall depart, <i>and his goods</i> shall flow away in the day of His anger.</p> <p>(29) This <i>is</i> the portion of a wicked man from God, and the heritage appointed to him by God.</p> <p>Chapter 21</p> <p>(1) But Job answered and said,</p> <p>(2) Listen diligently to my speech, and let this be your consolations.</p> <p>(3) Allow me that I may speak; and after I have spoken, mock on.</p> <p>(4) As for me, <i>is</i> my complaint to man? and if <i>it were so</i>, why should not my spirit be troubled?</p> <p>(5) Mark me, and be astonished, and lay <i>your</i> hand upon <i>your</i> mouth.</p> <p>(6) Even when I remember I am afraid, and trembling takes hold on my flesh.</p> <p>(7) Why do the wicked live, become old, yes, are mighty in power?</p> <p>(8) Their offspring is established in their sight with them, and their offspring before their eyes.</p> <p>(9) Their houses <i>are</i> safe from fear, neither <i>is</i> the rod of God upon them.</p> <p>(10) Their bull mates, and does not fail; their cow gives birth and does not loose her calf.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(11) They send forth their little ones like a flock, and their children dance.</p> <p>(12) They take the timbrel and harp, and rejoice at the sound of the organ.</p> <p>(13) They spend their days in wealth, and in a moment go down to the grave.</p> <p>(14) Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.</p> <p>(15) What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?</p> <p>(16) Lo, their good is not in their hand: the counsel of the wicked is far from me.</p> <p>(17) How oft is the candle of the wicked put out! and <i>how oft</i> cometh their destruction upon them! <i>God</i> distributeth sorrows in his anger.</p> <p>(18) They are as stubble before the wind, and as chaff that the storm carrieth away.</p> <p>(19) God layeth up his iniquity for his children: he rewardeth him, and he shall know <i>it</i>.</p> <p>(20) His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.</p> <p>(21) For what pleasure <i>hath</i> he in his house after him, when the number of his months is cut off in the midst?</p> <p>(22) Shall <i>any</i> teach God knowledge? seeing he judgeth those that are high.</p> <p>(23) One dieth in his full strength, being wholly at ease and quiet.</p> <p>(24) His breasts are full of milk, and his bones are moistened with marrow.</p> <p>(25) And another dieth in the bitterness of his soul, and never eateth with pleasure.</p> <p>(26) They shall lie down alike in the dust, and the worms shall cover them.</p> <p>(27) Behold, I know your thoughts, and the devices <i>which</i> ye wrongfully imagine against me.</p>	<p>(11) They send forth their little ones like a flock, and their children dance.</p> <p>(12) They take the tambourine and harp, and rejoice at the sound of the organ.</p> <p>(13) They spend their days in wealth, and in a moment go down to the grave.</p> <p>(14) Therefore they say to God, Depart from us; because we do not desire the knowledge of Your ways.</p> <p>(15) Who <i>is</i> the Almighty, that we should serve Him? and what profit should we have, if we pray to Him?</p> <p>(16) Indeed, their good <i>is</i> not in their hand: the counsel of the wicked is far from me.</p> <p>(17) How often is the candle of the wicked put out! and <i>how often</i> does destruction come upon them! <i>God</i> distributes sorrows in His anger.</p> <p>(18) They are as stubble before the wind, and as chaff that the storm carries away.</p> <p>(19) God lays up his sin for his children: He repays him, and he shall know <i>it</i>.</p> <p>(20) His eyes shall see his destruction, and he shall drink of the anger of the Almighty.</p> <p>(21) Because what pleasure <i>has</i> he in his house after him, when the number of his months is cut off in the midst?</p> <p>(22) Shall <i>any</i> teach God knowledge? since He judges those who are high.</p> <p>(23) One dies in his full strength, being wholly at ease and quiet.</p> <p>(24) His breasts are full of milk, and his bones are moistened with marrow.</p> <p>(25) And another dies in the bitterness of his soul, and never eats with pleasure.</p> <p>(26) They shall lie down alike in the dust, and the worms shall cover them.</p> <p>(27) Indeed, I know your thoughts, and the devices <i>which</i> you wrongfully imagine against me.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(28) For ye say, Where <i>is</i> the house of the prince? and where <i>are</i> the dwelling places of the wicked?</p> <p>(29) Have ye not asked them that go by the way? and do ye not know their tokens,</p> <p>(30) That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.</p> <p>(31) Who shall declare his way to his face? and who shall repay him <i>what</i> he hath done?</p> <p>(32) Yet shall he be brought to the grave, and shall remain in the tomb.</p> <p>(33) The clods of the valley shall be sweet unto him, and every man shall draw after him, as <i>there are</i> innumerable before him.</p> <p>(34) How then comfort ye me in vain, seeing in your answers there remaineth falsehood?</p> <p>Chapter 22</p> <p>(1) Then Eliphaz the Temanite answered and said,</p> <p>(2) Can a man be profitable unto God, as he that is wise may be profitable unto himself?</p> <p>(3) <i>Is it</i> any pleasure to the Almighty, that thou art righteous? or <i>is it</i> gain <i>to him</i>, that thou makest thy ways perfect?</p> <p>(4) Will he reprove thee for fear of thee? will he enter with thee into judgment?</p> <p>(5) <i>Is</i> not thy wickedness great? and thine iniquities infinite?</p> <p>(6) For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.</p> <p>(7) Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.</p> <p>(8) But <i>as for</i> the mighty man, he had the earth; and the honourable man dwelt in it.</p>	<p>(28) Because you say, Where <i>is</i> the house of the prince? and where <i>are</i> the houses of the wicked?</p> <p>(29) Have you not asked those who go by the way? and do you not know their tokens,</p> <p>(30) That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath {anger; judgment}.</p> <p>(31) Who shall declare his way to his face? and who shall repay him for <i>what</i> he has done?</p> <p>(32) Yet he shall be brought to the grave, and shall remain in the tomb.</p> <p>(33) The clods of the valley shall be sweet to him, and every man shall draw after him, as <i>there are</i> innumerable before him.</p> <p>(34) How then you comfort me in vain, since in your answers there remains falsehood?</p> <p>Chapter 22</p> <p>(1) Then Eliphaz the Temanite answered and said,</p> <p>(2) Can a man be profitable to God, as he who is wise may be profitable to himself?</p> <p>(3) <i>Is it</i> any pleasure to the Almighty, that you are righteous? or <i>is it</i> gain <i>to Him</i>, that you make your ways perfect?</p> <p>(4) Will He reprove you for fear of you? will He enter with you into judgment?</p> <p>(5) <i>Is</i> not your wickedness great? and your sin infinite?</p> <p>(6) Because you have taken a pledge from your brother for nothing, and stripped the naked of their clothing.</p> <p>(7) You have not given water to the weary to drink, and you have withheld bread from the hungry.</p> <p>(8) But <i>as for</i> the mighty man, he had the earth; and the honorable man lived in it.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(9) Thou hast sent widows away empty, and the arms of the fatherless have been broken.</p> <p>(10) Therefore snares <i>are</i> round about thee, and sudden fear troubleth thee;</p> <p>(11) Or darkness, <i>that</i> thou canst not see; and abundance of waters cover thee.</p> <p>(12) <i>Is</i> not God in the height of heaven? and behold the height of the stars, how high they are!</p> <p>(13) And thou sayest, How doth God know? can he judge through the dark cloud?</p> <p>(14) Thick clouds <i>are</i> a covering to him, that he seeth not; and he walketh in the circuit of heaven.</p> <p>(15) Hast thou marked the old way which wicked men have trodden?</p> <p>(16) Which were cut down out of time, whose foundation was overflown with a flood:</p> <p>(17) Which said unto God, Depart from us: and what can the Almighty do for them?</p> <p>(18) Yet he filled their houses with good <i>things</i>: but the counsel of the wicked is far from me.</p> <p>(19) The righteous see <i>it</i>, and are glad: and the innocent laugh them to scorn.</p> <p>(20) Whereas our substance is not cut down, but the remnant of them the fire consumeth.</p> <p>(21) Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.</p> <p>(22) Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.</p>	<p>(9) You have sent widows away empty, and the arms of the fatherless have been broken.</p> <p>(10) Therefore snares <i>are</i> all around you, and sudden fear troubles you;</p> <p>(11) Or darkness, <i>that</i> you cannot see; and abundance of waters cover you.</p> <p>(12) <i>Is</i> not God in the height of heaven? and even the height of the stars, how high they are!</p> <p>(13) And you say, How does God know? can He judge through the dark cloud?</p> <p>(14) Thick clouds <i>are</i> a covering to Him, that He does not see; and He walks in the circle of heaven.^a</p> <p>(15) Have you marked the old way which wicked men have trodden?</p> <p>(16) Which were cut down out of time, whose foundation was overflowed with a flood:</p> <p>(17) Who said to God, Depart from us: and what can the Almighty do for them?</p> <p>(18) Yet He filled their houses with good <i>things</i>: but the counsel of the wicked is far from me.</p> <p>(19) The righteous see <i>it</i>, and are glad: and the innocent laugh them to scorn.</p> <p>(20) Whereas our character is not cut down, but the remnant of them the fire consumes.</p> <p>(21) Acquaint yourself with Him now, and be at peace: so that good will come to you.</p> <p>(22) I ask you to receive the law from His mouth, and lay up His words in your heart.</p>
22:14a – circle of heaven – Is. 40:22	

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(23) If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.</p> <p>(24) Then shalt thou lay up gold as dust, and the <i>gold</i> of Ophir as the stones of the brooks.</p> <p>(25) Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.</p> <p>(26) For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.</p> <p>(27) Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.</p> <p>(28) Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.</p> <p>(29) When <i>men</i> are cast down, then thou shalt say, <i>There is</i> lifting up; and he shall save the humble person.</p> <p>(30) He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.</p> <p>Chapter 23</p> <p>(1) Then Job answered and said,</p> <p>(2) Even to day <i>is</i> my complaint bitter: my stroke is heavier than my groaning.</p> <p>(3) Oh that I knew where I might find him! <i>that</i> I might come <i>even</i> to his seat!</p> <p>(4) I would order <i>my</i> cause before him, and fill my mouth with arguments.</p> <p>(5) I would know the words <i>which</i> he would answer me, and understand what he would say unto me.</p> <p>(6) Will he plead against me with <i>his</i> great power? No; but he would put <i>strength</i> in me.</p> <p>(7) There the righteous might dispute with him; so should I be delivered for ever from my judge.</p>	<p>(23) If you return to the Almighty, you shall be built up, you shall put away sin far from your tabernacles.</p> <p>(24) Then you shall lay up gold as dust, and the <i>gold</i> of Ophir {India} as the stones of the brooks.</p> <p>(25) Yes, the Almighty shall be your defense, and you shall have plenty of silver.</p> <p>(26) Because then you shall have your delight in the Almighty, and shall lift up your face to God.</p> <p>(27) You shall make your prayer to Him, and He shall hear you, and you shall pay your vows.</p> <p>(28) You shall also decree a thing, and it shall be established to you: and the light shall shine upon your ways.</p> <p>(29) When <i>men</i> are cast down, then you shall say, <i>There is</i> lifting up; and He shall save the humble person.</p> <p>(30) He shall deliver the island of the innocent: and it is delivered by the pureness of your hands.</p> <p>Chapter 23</p> <p>(1) Then Job answered and said,</p> <p>(2) Even today my complaint <i>is</i> bitter: my stroke is heavier than my groaning.</p> <p>(3) Oh that I knew where I might find Him! <i>that</i> I might come <i>even</i> to His seat!</p> <p>(4) I would argue <i>my</i> case before Him, and fill my mouth with arguments.</p> <p>(5) I would know the words <i>which</i> He would answer me, and understand what He would say to me.</p> <p>(6) Will He plead against me with <i>His</i> great power? No; but He would put <i>strength</i> in me.</p> <p>(7) There the righteous might dispute with Him; so I should be delivered forever from my Judge.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(8) Behold, I go forward, but he <i>is</i> not <i>there</i>; and backward, but I cannot perceive him:</p> <p>(9) On the left hand, where he doth work, but I cannot behold <i>him</i>: he hideth himself on the right hand, that I cannot see <i>him</i>:</p> <p>(10) But he knoweth the way that I take: <i>when</i> he hath tried me, I shall come forth as gold.</p> <p>(11) My foot hath held his steps, his way have I kept, and not declined.</p> <p>(12) Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary <i>food</i>.</p> <p>(13) But he <i>is</i> in one <i>mind</i>, and who can turn him? and <i>what</i> his soul desireth, even <i>that</i> he doeth.</p> <p>(14) For he performeth <i>the thing that is</i> appointed for me: and many such <i>things</i> are with him.</p> <p>(15) Therefore am I troubled at his presence: when I consider, I am afraid of him.</p> <p>(16) For God maketh my heart soft, and the Almighty troubleth me:</p> <p>(17) Because I was not cut off before the darkness, <i>neither</i> hath he covered the darkness from my face.</p> <p>Chapter 24</p> <p>(1) Why, seeing times are not hidden from the Almighty, do they that know him not see his days?</p> <p>(2) <i>Some</i> remove the landmarks; they violently take away flocks, and feed <i>thereof</i>.</p> <p>(3) They drive away the ass of the fatherless, they take the widow's ox for a pledge.</p>	<p>(8) Indeed, I go forward, but He <i>is</i> not <i>there</i>; and backward, but I cannot perceive Him:</p> <p>(9) On the left hand, where He does work, but I cannot see <i>Him</i>: He hides Himself on the right hand, that I cannot see <i>Him</i>:</p> <p>(10) But He knows the way that I take: <i>when</i> He has tried me, I will come forth as gold.</p> <p>(11) My foot has held His steps, His way I have kept, and not departed.</p> <p>(12) Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary <i>food</i>.</p> <p>(13) But He <i>is</i> in one <i>mind</i>, and who can turn Him? and <i>what</i> His soul desires, even <i>that</i> He does.</p> <p>(14) Because He performs <i>the thing that is</i> appointed for me: and many such <i>things</i> are with Him.</p> <p>(15) Therefore am I troubled at His presence: when I consider, I am afraid of Him.</p> <p>(16) Because God makes my heart soft and the Almighty troubles me:</p> <p>(17) Because I was not cut off before the darkness, <i>neither</i> has He covered the darkness from my face.</p> <p>Chapter 24</p> <p>(1) Since times are not hidden from the Almighty, why do those who do not know Him see His days?</p> <p>(2) <i>Some</i> remove the landmarks;^a they violently take away flocks, and feed <i>on them</i>.</p> <p>(3) They drive away the donkey of the fatherless, they take the widow's ox for a pledge.</p>
<p>24:2a – remove the landmarks – the landmarks marked property boundaries - in moving the landmarks a person was stealing property from another person</p>	

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(4) They turn the needy out of the way: the poor of the earth hide themselves together.</p> <p>(5) Behold, <i>as</i> wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness <i>yieldeth</i> food for them <i>and for their</i> children.</p> <p>(6) They reap <i>every one</i> his corn in the field: and they gather the vintage of the wicked.</p> <p>(7) They cause the naked to lodge without clothing, that <i>they have</i> no covering in the cold.</p> <p>(8) They are wet with the showers of the mountains, and embrace the rock for want of a shelter.</p> <p>(9) They pluck the fatherless from the breast, and take a pledge of the poor.</p> <p>(10) They cause <i>him</i> to go naked without clothing, and they take away the sheaf <i>from</i> the hungry;</p> <p>(11) <i>Which</i> make oil within their walls, and tread <i>their</i> winepresses, and suffer thirst.</p> <p>(12) Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly <i>to them</i>.</p> <p>(13) They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.</p> <p>(14) The murderer rising with the light killeth the poor and needy, and in the night is as a thief.</p> <p>(15) The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth <i>his</i> face.</p> <p>(16) In the dark they dig through houses, <i>which</i> they had marked for themselves in the daytime: they know not the light.</p> <p>(17) For the morning <i>is</i> to them even as the shadow of death: if <i>one</i> know <i>them</i>, <i>they are in</i> the terrors of the shadow of death.</p>	<p>(4) They turn the needy out of the way: the poor of the earth hide themselves together.</p> <p>(5) Indeed, <i>as</i> wild donkeys in the desert, they go forth to their work; rising quickly for a prey: the wilderness <i>yields</i> food for them <i>and for their</i> children.</p> <p>(6) <i>Everyone</i> reaps his corn in the field: and they gather the vintage of the wicked.</p> <p>(7) They cause the naked to lodge without clothing, that <i>they have</i> no covering in the cold.</p> <p>(8) They are wet with the showers of the mountains, and embrace the rock for lack of a shelter.</p> <p>(9) They pluck the fatherless from the breast, and take a pledge of the poor.</p> <p>(10) They cause <i>him</i> to go naked without clothing, and they take away the sheaf <i>from</i> the hungry;</p> <p>(11) <i>Who</i> make oil within their walls, and tread <i>their</i> wine presses, and suffer thirst.</p> <p>(12) Men groan from out of the city, and the soul of the wounded cries out: yet God does not lay folly <i>to them</i>.</p> <p>(13) They are of those who rebel against the light; they do not know its ways, nor live in its paths.</p> <p>(14) The murderer rising with the light kills the poor and needy, and in the night is as a thief.</p> <p>(15) The eye also of the adulterer waits for the twilight, saying, No eye shall see me: and disguises <i>his</i> face.</p> <p>(16) In the dark they dig through houses, <i>which</i> they had marked for themselves in the daytime: they do not know the light.</p> <p>(17) Because the morning <i>is</i> to them even as the shadow of death: if <i>one</i> knows <i>them</i>, <i>they are in</i> the terrors of the shadow of death.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(18) He <i>is</i> swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.</p> <p>(19) Drought and heat consume the snow waters: <i>so doth</i> the grave <i>those which</i> have sinned.</p> <p>(20) The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.</p> <p>(21) He evil entreateth the barren <i>that</i> beareth not: and doeth not good to the widow.</p> <p>(22) He draweth also the mighty with his power: he riseth up, and no <i>man</i> is sure of life.</p> <p>(23) <i>Though</i> it be given him <i>to be</i> in safety, whereon he resteth; yet his eyes <i>are</i> upon their ways.</p> <p>(24) They are exalted for a little while, but are gone and brought low; they are taken out of the way as all <i>other</i>, and cut off as the tops of the ears of corn.</p> <p>(25) And if <i>it be</i> not <i>so</i> now, who will make me a liar, and make my speech nothing worth?</p> <p>Chapter 25</p> <p>(1) Then answered Bildad the Shuhite, and said,</p> <p>(2) Dominion and fear <i>are</i> with him, he maketh peace in his high places.</p> <p>(3) Is there any number of his armies? and upon whom doth not his light arise?</p> <p>(4) How then can man be justified with God? or how can he be clean <i>that is</i> born of a woman?</p>	<p>(18) He <i>is</i> swift as the waters; their portion is cursed in the earth: he does not see the way of the vineyards.</p> <p>(19) Drought and heat consume the snow waters: <i>so does</i> the grave <i>those who</i> have sinned.</p> <p>(20) The womb will forget him; the worm will feed sweetly on him; he will no be more remembered; and wickedness will be broken as a tree.</p> <p>(21) He treats the barren <i>who</i> do not bear with evil: and does not do good to the widow.</p> <p>(22) He draws also the mighty with his power: he rises up, and no <i>man</i> is sure of life.</p> <p>(23) <i>Though</i> it is given him <i>to be</i> in safety, upon which he rests; yet His eyes <i>are</i> upon their ways.</p> <p>(24) They are exalted for a little while, but are gone and brought low; they are taken out of the way as all <i>others</i>, and cut off as the tops of the ears of corn.</p> <p>(25) And if <i>it is</i> not <i>so</i> now, who will make me a liar, and make my speech of no value?</p> <p>Chapter 25</p> <p>(1) Then Bildad the Shuhite answered, and said,</p> <p>(2) Dominion {rule; authority} and fear <i>are</i> with Him, He makes peace in His high places.</p> <p>(3) Is there any number of His armies? and upon whom does His light not arise?</p> <p>(4) How then can man be justified with God? or how can he be clean <i>who is</i> born of a woman?</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(5) Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.</p> <p>(6) How much less man, <i>that</i> is a worm? and the son of man, <i>which</i> is a worm?</p> <p>Chapter 26</p> <p>(1) But Job answered and said,</p> <p>(2) How hast thou helped <i>him that</i> is without power? <i>how</i> savest thou the arm <i>that hath</i> no strength?</p> <p>(3) How hast thou counselled <i>him that hath</i> no wisdom? and <i>how</i> hast thou plentifully declared the thing as it is?</p> <p>(4) To whom hast thou uttered words? and whose spirit came from thee?</p> <p>(5) Dead <i>things</i> are formed from under the waters, and the inhabitants thereof.</p> <p>(6) Hell <i>is</i> naked before him, and destruction hath no covering.</p> <p>(7) He stretcheth out the north over the empty place, <i>and</i> hangeth the earth upon nothing.</p> <p>(8) He bindeth up the waters in his thick clouds; and the cloud is not rent under them.</p> <p>(9) He holdeth back the face of his throne, <i>and</i> spreadeth his cloud upon it.</p> <p>(10) He hath compassed the waters with bounds, until the day and night come to an end.</p> <p>(11) The pillars of heaven tremble and are astonished at his reproof.</p> <p>(12) He divideth the sea with his power, and by his understanding he smiteth through the proud.</p> <p>(13) By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.</p>	<p>(5) Look even to the moon, and it does not shine; yes, the stars are not pure in His sight.</p> <p>(6) How much less man, <i>who</i> is a worm? and the son of man, <i>who</i> is a worm?</p> <p>Chapter 26</p> <p>(1) But Job answered and said,</p> <p>(2) How have you helped <i>him who</i> is without power? <i>how</i> do you save the arm <i>that has</i> no strength?</p> <p>(3) How have you counseled <i>him who</i> has no wisdom? and <i>how</i> have you plentifully declared the thing as it is?</p> <p>(4) To whom have you spoken words? and whose spirit came from you?</p> <p>(5) Dead <i>things</i> are formed from under the waters, and those who live there.</p> <p>(6) Hell <i>is</i> naked before Him, and destruction has no covering.</p> <p>(7) He stretches out the north over the empty place, <i>and</i> hangs the earth upon nothing.^a</p> <p>(8) He binds up the waters in His thick clouds; and the cloud is not torn under them.</p> <p>(9) He holds back the face of His throne, <i>and</i> spreads His cloud upon it.</p> <p>(10) He has encircled the waters with bounds, until the day and night come to an end.</p> <p>(11) The pillars of heaven tremble and are astonished at His reproof.</p> <p>(12) He divides the sea with His power, and by His understanding He strikes through the proud.</p> <p>(13) By His Spirit He has garnished {decorated} the heavens; His hand has formed the crooked serpent {constellation-Draco}.^b</p>
<p>26:7a – Is. 40:22; Job 22:14</p> <p>26:13b - crooked serpent - constellation Draco the Dragon - a representation of Satan in the heavens and the dragon that is in the sea - representation of Satan on the earth - Rev. 12:9; 20:2 - in Is. 27:1 referred to as leviathan – see The Witness of the Stars, by E.W. Bullinger, Kregel Publications, {1893} and The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars at www.TheWordNotes.com</p>	

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(14) Lo, these <i>are</i> parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?</p> <p>Chapter 27</p> <p>(1) Moreover Job continued his parable, and said,</p> <p>(2) As God liveth, <i>who</i> hath taken away my judgment; and the Almighty, <i>who</i> hath vexed my soul;</p> <p>(3) All the while my breath <i>is</i> in me, and the spirit of God <i>is</i> in my nostrils;</p> <p>(4) My lips shall not speak wickedness, nor my tongue utter deceit.</p> <p>(5) God forbid that I should justify you: till I die I will not remove mine integrity from me.</p> <p>(6) My righteousness I hold fast, and will not let it go: my heart shall not reproach <i>me</i> so long as I live.</p> <p>(7) Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.</p> <p>(8) For what <i>is</i> the hope of the hypocrite, though he hath gained, when God taketh away his soul?</p> <p>(9) Will God hear his cry when trouble cometh upon him?</p> <p>(10) Will he delight himself in the Almighty? will he always call upon God?</p> <p>(11) I will teach you by the hand of God: <i>that</i> which <i>is</i> with the Almighty will I not conceal.</p> <p>(12) Behold, all ye yourselves have seen <i>it</i>; why then are ye thus altogether vain?</p> <p>(13) This <i>is</i> the portion of a wicked man with God, and the heritage of oppressors, <i>which</i> they shall receive of the Almighty.</p> <p>(14) If his children be multiplied, <i>it is</i> for the sword: and his offspring shall not be satisfied with bread.</p>	<p>(14) Indeed, these <i>are</i> parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?</p> <p>Chapter 27</p> <p>(1) Moreover Job continued his parable, and said,</p> <p>(2) As God lives, <i>Who</i> has taken away my judgment; and the Almighty, <i>Who</i> has harassed my soul;</p> <p>(3) All the while my breath <i>is</i> in me, and the Spirit of God <i>is</i> in my nostrils;</p> <p>(4) My lips shall not speak wickedness, nor my tongue speak deceit.</p> <p>(5) God forbid that I should justify you: until I die I will not remove my integrity from me.</p> <p>(6) My righteousness I hold fast, and will not let it go: my heart shall not reproach <i>me</i> so long as I live.</p> <p>(7) Let my enemy be as the wicked, and he who rises up against me as the unrighteous.</p> <p>(8) Because what <i>is</i> the hope of the hypocrite, though he has gained, when God takes away his soul?</p> <p>(9) Will God hear his cry when trouble comes upon him?</p> <p>(10) Will he delight himself in the Almighty? will he always call upon God?</p> <p>(11) I will teach you by the hand of God: <i>that</i> which <i>is</i> with the Almighty I will not conceal.</p> <p>(12) Indeed, all you yourselves have seen <i>it</i>; why then are you so altogether vain?</p> <p>(13) This <i>is</i> the portion of a wicked man with God, and the heritage of oppressors, <i>which</i> they shall receive of the Almighty.</p> <p>(14) If his children are multiplied, <i>it is</i> for the sword: and his offspring shall not be satisfied with food.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(15) Those that remain of him shall be buried in death: and his widows shall not weep.</p> <p>(16) Though he heap up silver as the dust, and prepare raiment as the clay;</p> <p>(17) He may prepare <i>it</i>, but the just shall put <i>it</i> on, and the innocent shall divide the silver.</p> <p>(18) He buildeth his house as a moth, and as a booth <i>that</i> the keeper maketh.</p> <p>(19) The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he <i>is</i> not.</p> <p>(20) Terrors take hold on him as waters, a tempest stealeth him away in the night.</p> <p>(21) The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.</p> <p>(22) For <i>God</i> shall cast upon him, and not spare: he would fain flee out of his hand.</p> <p>(23) <i>Men</i> shall clap their hands at him, and shall hiss him out of his place.</p> <p>Chapter 28</p> <p>(1) Surely there is a vein for the silver, and a place for gold <i>where</i> they fine <i>it</i>.</p> <p>(2) Iron is taken out of the earth, and brass <i>is</i> molten <i>out of</i> the stone.</p> <p>(3) He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.</p> <p>(4) The flood breaketh out from the inhabitant; <i>even the waters</i> forgotten of the foot: they are dried up, they are gone away from men.</p> <p>(5) <i>As for</i> the earth, out of it cometh bread: and under it is turned up as it were fire.</p> <p>(6) The stones of it <i>are</i> the place of sapphires: and it hath dust of gold.</p>	<p>(15) Those who remain of him shall be buried in death: and his widows shall not weep.</p> <p>(16) Though he heaps up silver as the dust, and prepares clothing as the clay;</p> <p>(17) He may prepare <i>it</i>, but the just shall put <i>it</i> on, and the innocent shall divide the silver.</p> <p>(18) He builds his house as a moth, and as a booth <i>that</i> the keeper makes.</p> <p>(19) The rich man shall lie down, but he shall not be gathered {to his fathers in rest}: he opens his eyes, and he <i>is</i> no more.</p> <p>(20) Terrors take hold on him as waters, a tempest steals him away in the night.</p> <p>(21) The east wind carries him away, and he departs and as a storm hurls him out of his place.</p> <p>(22) Because <i>God</i> shall cast upon him, and not spare: he would pretend to flee out of His hand.</p> <p>(23) <i>Men</i> shall clap their hands at him, and shall hiss him out of his place.</p> <p>Chapter 28</p> <p>(1) Surely there is a vein for the silver, and a place for gold <i>where</i> they refine <i>it</i>.</p> <p>(2) Iron is taken out of the earth, and brass <i>is</i> melted <i>out of</i> the stone.</p> <p>(3) He sets an end to darkness, and searches out all perfection: the stones of darkness, and the shadow of death.</p> <p>(4) The flood breaks out far from where people live; <i>even the waters</i> forgotten by the feet: they are dried up, they are gone away from men.</p> <p>(5) <i>As for</i> the earth, out of it comes bread: and under it is turned up as it were fire.</p> <p>(6) The stones of it <i>are</i> the place of sapphires: and it has dust of gold.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(7) <i>There is</i> a path which no fowl knoweth, and which the vulture's eye hath not seen:</p> <p>(8) The lion's whelps have not trodden it, nor the fierce lion passed by it.</p> <p>(9) He putteth forth his hand upon the rock; he overturneth the mountains by the roots.</p> <p>(10) He cutteth out rivers among the rocks; and his eye seeth every precious thing.</p> <p>(11) He bindeth the floods from overflowing; and <i>the thing that is</i> hid bringeth he forth to light.</p> <p>(12) But where shall wisdom be found? and where <i>is</i> the place of understanding?</p> <p>(13) Man knoweth not the price thereof; neither is it found in the land of the living.</p> <p>(14) The depth saith, It is not in me: and the sea saith, <i>It is</i> not with me.</p> <p>(15) It cannot be gotten for gold, neither shall silver be weighed <i>for</i> the price thereof.</p> <p>(16) It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.</p> <p>(17) The gold and the crystal cannot equal it: and the exchange of it <i>shall not be for</i> jewels of fine gold.</p> <p>(18) No mention shall be made of coral, or of pearls: for the price of wisdom <i>is</i> above rubies.</p> <p>(19) The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.</p> <p>(20) Whence then cometh wisdom? and where <i>is</i> the place of understanding?</p> <p>(21) Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.</p> <p>(22) Destruction and death say, We have heard the fame thereof with our ears.</p> <p>(23) God understandeth the way thereof, and he knoweth the place thereof.</p>	<p>(7) <i>There is</i> a path which no bird knows, and which the vulture's eye has not seen:</p> <p>(8) The lion's cubs have not walked it, nor the fierce lion passed by it.</p> <p>(9) He puts forth His hand upon the rock; He overturns the mountains by the roots.</p> <p>(10) He cuts out rivers among the rocks; and His eye sees every precious thing.</p> <p>(11) He binds the floods from overflowing; and <i>the thing that is</i> hidden He brings forth to light.</p> <p>(12) But where shall wisdom be found? and where <i>is</i> the place of understanding?</p> <p>(13) Man does not know its price; neither is it found in the land of the living.</p> <p>(14) The depth says, It is not in me: and the sea says, <i>It is</i> not with me.</p> <p>(15) It cannot be obtained for gold, neither shall silver be weighed <i>for</i> its price.</p> <p>(16) It cannot be valued with the gold of Ophir {India}, with the precious onyx, or the sapphire.</p> <p>(17) The gold and the crystal cannot equal it: and the exchange of it <i>shall not be for</i> jewels of fine gold.</p> <p>(18) No mention shall be made of coral, or of pearls: because the price of wisdom <i>is</i> above rubies.</p> <p>(19) The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.</p> <p>(20) Where then does wisdom come from? and where <i>is</i> the place of understanding?</p> <p>(21) Since it is hidden from the eyes of all living, and kept close from the birds of the air.</p> <p>(22) Destruction and death say, We have heard of its fame with our ears.</p> <p>(23) God understands its way, and He knows its place.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(24) For he looketh to the ends of the earth, <i>and</i> seeth under the whole heaven;</p> <p>(25) To make the weight for the winds; and he weigheth the waters by measure.</p> <p>(26) When he made a decree for the rain, and a way for the lightning of the thunder:</p> <p>(27) Then did he see it, and declare it; he prepared it, yea, and searched it out.</p> <p>(28) And unto man he said, Behold, the fear of the Lord, that <i>is</i> wisdom; and to depart from evil <i>is</i> understanding.</p> <p>Chapter 29</p> <p>(1) Moreover Job continued his parable, and said,</p> <p>(2) Oh that I were as <i>in</i> months past, as <i>in</i> the days <i>when</i> God preserved me;</p> <p>(3) When his candle shined upon my head, <i>and when</i> by his light I walked <i>through</i> darkness;</p> <p>(4) As I was in the days of my youth, when the secret of God <i>was</i> upon my tabernacle;</p> <p>(5) When the Almighty <i>was</i> yet with me, <i>when</i> my children <i>were</i> about me;</p> <p>(6) When I washed my steps with butter, and the rock poured me out rivers of oil;</p> <p>(7) When I went out to the gate through the city, <i>when</i> I prepared my seat in the street!</p> <p>(8) The young men saw me, and hid themselves: and the aged arose, <i>and</i> stood up.</p> <p>(9) The princes refrained talking, and laid <i>their</i> hand on their mouth.</p> <p>(10) The nobles held their peace, and their tongue cleaved to the roof of their mouth.</p> <p>(11) When the ear heard <i>me</i>, then it blessed me; and when the eye saw <i>me</i>, it gave witness to me:</p>	<p>(24) Because He looks to the ends of the earth, <i>and</i> sees under the whole heaven;</p> <p>(25) To make the weight for the winds; and He weighs the waters by measure.</p> <p>(26) When He made a decree for the rain, and a way for the lightning of the thunder:</p> <p>(27) Then He saw it, and declared it; He prepared it, yes, and searched it out.</p> <p>(28) And to man He said, Indeed, the fear of the Lord, that <i>is</i> wisdom; and to depart from evil <i>is</i> understanding.</p> <p>Chapter 29</p> <p>(1) Furthermore Job continued his parable, and said,</p> <p>(2) Oh that I were as <i>in</i> months past, as <i>in</i> the days <i>when</i> God preserved me;</p> <p>(3) When His candle shined upon my head, <i>and when</i> by His light I walked <i>through</i> darkness;</p> <p>(4) As I was in the days of my youth, when the secret of God <i>was</i> upon my tent;</p> <p>(5) When the Almighty <i>was</i> yet with me, <i>when</i> my children <i>were</i> about me;</p> <p>(6) When I washed my steps with butter, and the rock poured out rivers of oil for me;</p> <p>(7) When I went out to the gate through the city, <i>when</i> I prepared my seat in the street!</p> <p>(8) The young men saw me, and hid themselves: and the aged arose, <i>and</i> stood up.</p> <p>(9) The princes refrained from talking, and laid <i>their</i> hand on their mouth.</p> <p>(10) The nobles held their peace, and their tongue clung to the roof of their mouth.</p> <p>(11) When the ear heard <i>me</i>, then it blessed me; and when the eye saw <i>me</i>, it gave witness to me:</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(12) Because I delivered the poor that cried, and the fatherless, and <i>him that had</i> none to help him.</p> <p>(13) The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.</p> <p>(14) I put on righteousness, and it clothed me: my judgment <i>was</i> as a robe and a diadem.</p> <p>(15) I was eyes to the blind, and feet <i>was</i> I to the lame.</p> <p>(16) I <i>was</i> a father to the poor: and the cause <i>which</i> I knew not I searched out.</p> <p>(17) And I brake the jaws of the wicked, and plucked the spoil out of his teeth.</p> <p>(18) Then I said, I shall die in my nest, and I shall multiply <i>my</i> days as the sand.</p> <p>(19) My root <i>was</i> spread out by the waters, and the dew lay all night upon my branch.</p> <p>(20) My glory <i>was</i> fresh in me, and my bow was renewed in my hand.</p> <p>(21) Unto me <i>men</i> gave ear, and waited, and kept silence at my counsel.</p> <p>(22) After my words they spake not again; and my speech dropped upon them.</p> <p>(23) And they waited for me as for the rain; and they opened their mouth wide <i>as</i> for the latter rain.</p> <p>(24) <i>If</i> I laughed on them, they believed <i>it</i> not; and the light of my countenance they cast not down.</p> <p>(25) I chose out their way, and sat chief, and dwelt as a king in the army, as one <i>that</i> comforteth the mourners.</p>	<p>(12) Because I delivered the poor who cried, and the fatherless, and <i>he who had</i> no one to help him.</p> <p>(13) The blessing of him who was ready to perish came upon me: and I caused the widow's heart to sing for joy.</p> <p>(14) I put on righteousness, and it clothed me: my judgment <i>was</i> as a robe and a diadem {kingly crown}.</p> <p>(15) I was eyes to the blind, and I <i>was</i> feet to the lame.</p> <p>(16) I <i>was</i> a father to the poor: and the cause <i>which</i> I did not know I searched out.</p> <p>(17) And I broke the jaws of the wicked, and plucked the spoil out of his teeth.</p> <p>(18) Then I said, I shall die in my nest, and I shall multiply <i>my</i> days as the sand.</p> <p>(19) My root <i>was</i> spread out by the waters, and the dew lay all night upon my branch.</p> <p>(20) My glory <i>was</i> fresh in me, and my bow was renewed in my hand.</p> <p>(21) <i>Men</i> listened to me, and waited, and kept silence at my counsel.</p> <p>(22) After my words they did not speak again and my speech dropped upon them.</p> <p>(23) And they waited for me as for the rain; and they opened their mouth wide <i>as</i> for the latter rain.</p> <p>(24) <i>If</i> I smiled on them, they did not believe <i>it</i>; and the light of my countenance {facial expression} they did not cast down.</p> <p>(25) I chose out their way, and sat chief, and lived as a king in the army, as one <i>who</i> comforts the mourners.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
Chapter 30 (1) But now <i>they that</i> are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock. (2) Yea, whereto <i>might</i> the strength of their hands <i>profit</i> me, in whom old age was perished? (3) For want and famine <i>they were</i> solitary; fleeing into the wilderness in former time desolate and waste. (4) Who cut up mallows by the bushes, and juniper roots <i>for</i> their meat. (5) They were driven forth from among <i>men</i> , (they cried after them as <i>after</i> a thief;) (6) To dwell in the clifts of the valleys, <i>in</i> caves of the earth, and <i>in</i> the rocks. (7) Among the bushes they brayed; under the nettles they were gathered together. (8) <i>They were</i> children of fools, yea, children of base men: they were viler than the earth. (9) And now am I their song, yea, I am their byword. (10) They abhor me, they flee far from me, and spare not to spit in my face. (11) Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me. (12) Upon <i>my</i> right <i>hand</i> rise the youth; they push away my feet, and they raise up against me the ways of their destruction. (13) They mar my path, they set forward my calamity, they have no helper. (14) They came <i>upon me</i> as a wide breaking in <i>of waters</i> : in the desolation they rolled themselves <i>upon me</i> .	Chapter 30 (1) But now <i>those who</i> are younger than I have me in derision, whose fathers I would have despised to have set with the dogs of my flock. (2) Yes, how <i>might</i> the strength of their hands <i>profit</i> me, in whom old age has perished? (3) Because of want and famine <i>they were</i> solitary; fleeing into the wilderness in former time desolate and waste. (4) Who cut up mallows {tasteless plants} by the bushes, and juniper roots <i>for</i> their food. (5) They were driven forth from among <i>men</i> , (they cried after them as <i>after</i> a thief;) (6) To live in the clefts of the valleys, <i>in</i> caves of the earth, and <i>in</i> the rocks. (7) Among the bushes they brayed; under the nettles they were gathered together. (8) <i>They were</i> children of fools, yes, children of base men: they were viler than the earth. (9) And now I am their song, yes, I am their byword. (10) They abhor {despise} me, they flee far from me, and do not spare to spit in my face. (11) Because He has loosed my cord, and afflicted me, they have also let loose the bridle before me. (12) Upon <i>my</i> right <i>hand</i> rise the youth; they push away my feet, and they raise up against me the ways of their destruction. (13) They mar my path, they set forward my calamity, they have no helper. (14) They came <i>upon me</i> as a wide breaking in <i>of waters</i> : in the desolation they rolled themselves <i>upon me</i> .

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(15) Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.</p> <p>(16) And now my soul is poured out upon me; the days of affliction have taken hold upon me.</p> <p>(17) My bones are pierced in me in the night season: and my sinews take no rest.</p> <p>(18) By the great force <i>of my disease</i> is my garment changed: it bindeth me about as the collar of my coat.</p> <p>(19) He hath cast me into the mire, and I am become like dust and ashes.</p> <p>(20) I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me <i>not</i>.</p> <p>(21) Thou art become cruel to me: with thy strong hand thou opposest thyself against me.</p> <p>(22) Thou liftest me up to the wind; thou causest me to ride <i>upon it</i>, and dissolvest my substance.</p> <p>(23) For I know <i>that</i> thou wilt bring me to death, and <i>to</i> the house appointed for all living.</p> <p>(24) Howbeit he will not stretch out <i>his</i> hand to the grave, though they cry in his destruction.</p> <p>(25) Did not I weep for him that was in trouble? was <i>not</i> my soul grieved for the poor?</p> <p>(26) When I looked for good, then evil came <i>unto me</i>: and when I waited for light, there came darkness.</p> <p>(27) My bowels boiled, and rested not: the days of affliction prevented me.</p> <p>(28) I went mourning without the sun: I stood up, <i>and</i> I cried in the congregation.</p> <p>(29) I am a brother to dragons, and a companion to owls.</p> <p>(30) My skin is black upon me, and my bones are burned with heat.</p>	<p>(15) Terrors have turned upon me: they pursue my soul as the wind: and my welfare passes away as a cloud.</p> <p>(16) And now my soul is poured out upon me; the days of affliction have taken hold upon me.</p> <p>(17) My bones are pierced in me in the night season: and my insides take no rest.</p> <p>(18) By the great force <i>of my disease</i> my clothing is changed: it binds me about as the collar of my coat.</p> <p>(19) He has cast me into the mire {mud}, and I have become like dust and ashes.</p> <p>(20) I cry to You, and You do not hear me: I stand up, and You do not regard me.</p> <p>(21) You have become cruel to me: with Your strong hand You Yourself oppose me.</p> <p>(22) You lift me up to the wind; You cause me to ride <i>upon it</i>, and dissolve my substance.</p> <p>(23) Because I know <i>that</i> You will bring me <i>to</i> death, and <i>to</i> the house appointed for all living.</p> <p>(24) Surely He will not stretch out His hand to the grave, though they cry in His destruction.</p> <p>(25) Did I not weep for him who was in trouble? was <i>not</i> my soul grieved for the poor?</p> <p>(26) When I looked for good, then evil came <i>to me</i>: and when I waited for light, there came darkness.</p> <p>(27) My stomach churned, and did not rest: the days of affliction confronted me.</p> <p>(28) I went mourning without the sun: I stood up, <i>and</i> I cried in the congregation.</p> <p>(29) I am a brother to dragons, and a companion to owls.</p> <p>(30) My skin is black upon me, and my bones are burned with heat.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(31) My harp also is <i>turned</i> to mourning, and my organ into the voice of them that weep.</p> <p>Chapter 31 (1) I made a covenant with mine eyes; why then should I think upon a maid? (2) For what portion of God <i>is there</i> from above? and <i>what</i> inheritance of the Almighty from on high? (3) <i>Is</i> not destruction to the wicked? and a strange <i>punishment</i> to the workers of iniquity? (4) Doth not he see my ways, and count all my steps? (5) If I have walked with vanity, or if my foot hath hasted to deceit; (6) Let me be weighed in an even balance, that God may know mine integrity. (7) If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; (8) <i>Then</i> let me sow, and let another eat; yea, let my offspring be rooted out. (9) If mine heart have been deceived by a woman, or <i>if</i> I have laid wait at my neighbour's door; (10) <i>Then</i> let my wife grind unto another, and let others bow down upon her. (11) For this <i>is</i> an heinous crime; yea, it is an iniquity <i>to be punished by</i> the judges. (12) For it is a fire <i>that</i> consumeth to destruction, and would root out all mine increase.</p>	<p>(31) My harp also has <i>turned</i> to mourning, and my organ into the voice of those who weep.</p> <p>Chapter 31 (1) I made a covenant with my eyes; why then should I think about a maid? (2) Because what portion of God <i>is there</i> from above? and <i>what</i> inheritance of the Almighty from on high? (3) <i>Is</i> not destruction to the wicked? and a strange <i>punishment</i> to those who do evil? (4) Does He not see my ways, and count all my steps? (5) If I have walked with vanity, or if my foot has run towards deceit; (6) Let me be weighed in an even balance, that God may know my integrity. (7) If my step has turned out of the way, and my heart walked after my eyes, and if any blot has clung to my hands; (8) <i>Then</i> let me sow, and let another eat; yes, let my offspring be rooted out. (9) If my heart has been deceived by a woman, or <i>if</i> I have lain in wait at my neighbor's door; (10) <i>Then</i> let my wife grind for another, and let others bow down upon her. (11) Because this <i>is</i> a terrible crime; yes, it is an evil deed <i>to be punished by</i> the judges. (12) Because it is a fire <i>that</i> consumes to destruction, and would root out all my increase.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(13) If I did despise the cause of my manservant or of my maidservant, when they contended with me;</p> <p>(14) What then shall I do when God riseth up? and when he visiteth, what shall I answer him?</p> <p>(15) Did not he that made me in the womb make him? and did not one fashion us in the womb?</p> <p>(16) If I have withheld the poor from <i>their</i> desire, or have caused the eyes of the widow to fail;</p> <p>(17) Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;</p> <p>(18) (For from my youth he was brought up with me, as <i>with</i> a father, and I have guided her from my mother's womb;)</p> <p>(19) If I have seen any perish for want of clothing, or any poor without covering;</p> <p>(20) If his loins have not blessed me, and <i>if</i> he were <i>not</i> warmed with the fleece of my sheep;</p> <p>(21) If I have lifted up my hand against the fatherless, when I saw my help in the gate:</p> <p>(22) <i>Then</i> let mine arm fall from my shoulder blade, and mine arm be broken from the bone.</p> <p>(23) For destruction <i>from</i> God <i>was</i> a terror to me, and by reason of his highness I could not endure.</p> <p>(24) If I have made gold my hope, or have said to the fine gold, <i>Thou art</i> my confidence;</p> <p>(25) If I rejoiced because my wealth <i>was</i> great, and because mine hand had gotten much;</p> <p>(26) If I beheld the sun when it shined, or the moon walking <i>in</i> brightness;</p> <p>(27) And my heart hath been secretly enticed, or my mouth hath kissed my hand:</p>	<p>(13) If I despised the cause of my manservant or of my maidservant, when they contended with me;</p> <p>(14) What then shall I do when God rises up? and when He visits, what shall I answer Him?</p> <p>(15) Did not He Who made me in the womb make him? and did not One fashion us in the womb?</p> <p>(16) If I have withheld from the poor <i>their</i> desire, or have caused the eyes of the widow to fail;</p> <p>(17) Or have eaten my food myself alone, and the fatherless has not eaten of it;</p> <p>(18) (Because from my youth he was brought up with me, as <i>with</i> a father, and I have guided her from my mother's womb;)</p> <p>(19) If I have seen any perish for want of clothing, or any poor without covering;</p> <p>(20) If his body has not blessed me, and <i>if</i> he were <i>not</i> warmed with the fleece of my sheep;</p> <p>(21) If I have lifted up my hand against the fatherless, when I saw my help in the gate:</p> <p>(22) <i>Then</i> let my arm fall from my shoulder blade, and my arm be broken from the bone.</p> <p>(23) Because destruction <i>from</i> God <i>was</i> a terror to me, and because of His highness I could not endure.</p> <p>(24) If I have made gold my hope, or have said to the fine gold, <i>You are</i> my confidence;</p> <p>(25) If I rejoiced because my wealth <i>was</i> great, and because my hand had obtained much;</p> <p>(26) If I saw the sun when it shined, or the moon walking <i>in</i> brightness;</p> <p>(27) And my heart has been secretly enticed, or my mouth has kissed my hand:</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(28) This also <i>were</i> an iniquity <i>to be punished by</i> the judge: for I should have denied the God <i>that is</i> above.</p> <p>(29) If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:</p> <p>(30) Neither have I suffered my mouth to sin by wishing a curse to his soul.</p> <p>(31) If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.</p> <p>(32) The stranger did not lodge in the street: <i>but</i> I opened my doors to the traveller.</p> <p>(33) If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:</p> <p>(34) Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, <i>and</i> went not out of the door?</p> <p>(35) Oh that one would hear me! behold, my desire <i>is, that</i> the Almighty would answer me, and <i>that</i> mine adversary had written a book.</p> <p>(36) Surely I would take it upon my shoulder, <i>and</i> bind it as a crown to me.</p> <p>(37) I would declare unto him the number of my steps; as a prince would I go near unto him.</p> <p>(38) If my land cry against me, or that the furrows likewise thereof complain;</p> <p>(39) If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:</p> <p>(40) Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.</p>	<p>(28) This also <i>would be</i> a sin <i>to be punished by</i> the Judge: because I should have denied the God <i>Who is</i> above.</p> <p>(29) If I rejoiced at the destruction of him who hated me, or lifted up myself when evil found him:</p> <p>(30) Neither have I allowed my mouth to sin by wishing a curse to his soul.</p> <p>(31) If the men of my tent did not say, Oh that we had of his flesh! we cannot be satisfied.</p> <p>(32) The stranger did not lodge in the street: <i>but</i> I opened my doors to the traveler.</p> <p>(33) If I covered my sins as Adam, by hiding my sin in my bosom:</p> <p>(34) Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, <i>and</i> did not go out of the door?</p> <p>(35) Oh that one would hear me! indeed, my desire <i>is, that</i> the Almighty would answer me, and <i>that</i> my adversary had written a book.</p> <p>(36) Surely I would take it upon my shoulder, <i>and</i> bind it as a crown to myself.</p> <p>(37) I would declare to him the number of my steps; as a prince I would go near to him.</p> <p>(38) If my land cries against me, or that the furrows of it likewise complain;</p> <p>(39) If I have eaten its fruits without money, or have caused its owners to lose their life:</p> <p>(40) Let thistles grow instead of wheat, and weeds instead of barley. The words of Job are ended.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>Chapter 32</p> <p>(1) So these three men ceased to answer Job, because he <i>was</i> righteous in his own eyes.</p> <p>(2) Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.</p> <p>(3) Also against his three friends was his wrath kindled, because they had found no answer, and <i>yet</i> had condemned Job.</p> <p>(4) Now Elihu had waited till Job had spoken, because they <i>were</i> elder than he.</p> <p>(5) When Elihu saw that <i>there was</i> no answer in the mouth of <i>these</i> three men, then his wrath was kindled.</p> <p>(6) And Elihu the son of Barachel the Buzite answered and said, I <i>am</i> young, and ye <i>are</i> very old; wherefore I was afraid, and durst not shew you mine opinion.</p> <p>(7) I said, Days should speak, and multitude of years should teach wisdom.</p> <p>(8) But <i>there is</i> a spirit in man: and the inspiration of the Almighty giveth them understanding.</p> <p>(9) Great men are not <i>always</i> wise: neither do the aged understand judgment.</p> <p>(10) Therefore I said, Hearken to me; I also will shew mine opinion.</p> <p>(11) Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.</p> <p>(12) Yea, I attended unto you, and, behold, <i>there was</i> none of you that convinced Job, <i>or</i> that answered his words:</p> <p>(13) Lest ye should say, We have found out wisdom: God thrusteth him down, not man.</p>	<p>Chapter 32</p> <p>(1) So these three men ceased to answer Job, because he <i>was</i> righteous in his own eyes.</p> <p>(2) Then the anger of Elihu the son of Barachel the Buzite, of the kindred of Ram was kindled: his anger was kindled against Job, because he justified himself rather than God.</p> <p>(3) Also, his anger was kindled against his three friends, because they had found no answer, and <i>yet</i> had condemned Job.</p> <p>(4) Now Elihu had waited until Job had spoken, because they <i>were</i> older than he.</p> <p>(5) When Elihu saw that <i>there was</i> no answer in the mouth of <i>these</i> three men, then his anger was kindled.</p> <p>(6) And Elihu the son of Barachel the Buzite answered and said, I <i>am</i> young, and you <i>are</i> very old; therefore I was afraid, and dared not show you my opinion.</p> <p>(7) I said, Days should speak, and multitude of years should teach wisdom.</p> <p>(8) But <i>there is</i> a spirit in man: and the inspiration of the Almighty gives them understanding.</p> <p>(9) Great men are not <i>always</i> wise: neither do the aged understand judgment.</p> <p>(10) Therefore I said, Listen to me; I also will show my opinion.</p> <p>(11) Indeed, I waited for your words; I listened to your reasons, while you searched out what to say.</p> <p>(12) Yes, I listened to you, and, indeed, <i>there was</i> none of you who convinced Job, <i>or</i> who answered his words:</p> <p>(13) Lest you should say, We have found out wisdom: God thrusts him down, not man.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(14) Now he hath not directed <i>his</i> words against me: neither will I answer him with your speeches.</p> <p>(15) They were amazed, they answered no more: they left off speaking.</p> <p>(16) When I had waited, (for they spake not, but stood still, <i>and</i> answered no more;)</p> <p>(17) <i>I said</i>, I will answer also my part, I also will shew mine opinion.</p> <p>(18) For I am full of matter, the spirit within me constraineth me.</p> <p>(19) Behold, my belly <i>is</i> as wine <i>which</i> hath no vent; it is ready to burst like new bottles.</p> <p>(20) I will speak, that I may be refreshed: I will open my lips and answer.</p> <p>(21) Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.</p> <p>(22) For I know not to give flattering titles; <i>in so doing</i> my maker would soon take me away.</p> <p>Chapter 33</p> <p>(1) Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.</p> <p>(2) Behold, now I have opened my mouth, my tongue hath spoken in my mouth.</p> <p>(3) My words <i>shall be of</i> the uprightness of my heart: and my lips shall utter knowledge clearly.</p> <p>(4) The Spirit of God hath made me, and the breath of the Almighty hath given me life.</p> <p>(5) If thou canst answer me, set <i>thy words</i> in order before me, stand up.</p> <p>(6) Behold, I <i>am</i> according to thy wish in God's stead: I also am formed out of the clay.</p> <p>(7) Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.</p>	<p>(14) Now he has not directed <i>his</i> words against me: neither will I answer him with your speeches.</p> <p>(15) They were amazed, they answered no more: they quit speaking.</p> <p>(16) When I had waited, (because they did not speak, but stood still, <i>and</i> answered no more;)</p> <p>(17) <i>I said</i>, I will answer also my part, I also will show my opinion.</p> <p>(18) Because I am full of matter, the spirit within me constrains me.</p> <p>(19) Indeed, my belly <i>is</i> as wine <i>which</i> has no vent; it is ready to burst like new bottles.</p> <p>(20) I will speak, that I may be refreshed: I will open my lips and answer.</p> <p>(21) I ask you to not let me, show partiality to anyone, neither let me give flattering titles to man.</p> <p>(22) Because I do not know to give flattering titles; <i>in so doing</i> my Maker would soon take me away.</p> <p>Chapter 33</p> <p>(1) Therefore, Job, I ask you, hear my speeches, and listen to all my words.</p> <p>(2) Indeed, now I have opened my mouth, my tongue has spoken in my mouth.</p> <p>(3) My words <i>will be of</i> the uprightness of my heart: and my lips will clearly speak knowledge.</p> <p>(4) The Spirit of God has made me, and the breath of the Almighty has given me life.</p> <p>(5) If you can answer me, set <i>your words</i> in order before me, stand up.</p> <p>(6) Indeed, I <i>am</i> according to your wish in God's place: I also am formed out of the clay.</p> <p>(7) Indeed, my terror shall not make you afraid, neither shall my hand be heavy upon you.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(8) Surely thou hast spoken in mine hearing, and I have heard the voice of <i>thy</i> words, <i>saying</i>,</p> <p>(9) I am clean without transgression, I <i>am</i> innocent; neither <i>is there</i> iniquity in me.</p> <p>(10) Behold, he findeth occasions against me, he counteth me for his enemy,</p> <p>(11) He putteth my feet in the stocks, he marketh all my paths.</p> <p>(12) Behold, <i>in</i> this thou art not just: I will answer thee, that God is greater than man.</p> <p>(13) Why dost thou strive against him? for he giveth not account of any of his matters.</p> <p>(14) For God speaketh once, yea twice, <i>yet man</i> perceiveth it not.</p> <p>(15) In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;</p> <p>(16) Then he openeth the ears of men, and sealeth their instruction,</p> <p>(17) That he may withdraw man <i>from his</i> purpose, and hide pride from man.</p> <p>(18) He keepeth back his soul from the pit, and his life from perishing by the sword.</p> <p>(19) He is chastened also with pain upon his bed, and the multitude of his bones with strong <i>pain</i>:</p> <p>(20) So that his life abhorreth bread, and his soul dainty meat.</p> <p>(21) His flesh is consumed away, that it cannot be seen; and his bones <i>that</i> were not seen stick out.</p> <p>(22) Yea, his soul draweth near unto the grave, and his life to the destroyers.</p> <p>(23) If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:</p>	<p>(8) Surely you have spoken in my hearing, and I have heard the voice of <i>your</i> words, <i>saying</i>,</p> <p>(9) I am clean without sin, I <i>am</i> innocent; neither <i>is there</i> sin in me.</p> <p>(10) Indeed, He finds occasions against me, He counts me for His enemy,</p> <p>(11) He puts my feet in the stocks, He marks all my paths.</p> <p>(12) Indeed, <i>in</i> this you are not just: I will answer you, that God is greater than man.</p> <p>(13) Why do you strive against Him? because He does not give account of any of His matters.</p> <p>(14) Because God speaks once, yes twice, <i>yet man</i> does not perceive it.</p> <p>(15) In a dream, in a vision of the night, when deep sleep falls upon men, in sleep upon the bed;</p> <p>(16) Then He opens the ears of men, and seals their instruction,</p> <p>(17) That He may withdraw man <i>from his</i> purpose, and hide pride from man.</p> <p>(18) He keeps back his soul from the pit, and his life from perishing by the sword.</p> <p>(19) He is disciplined also with pain upon his bed, and the multitude of his bones with strong <i>pain</i>:</p> <p>(20) So that his life hates bread, and his soul dainty meat.</p> <p>(21) His flesh is consumed away, that it cannot be seen; and his bones <i>that</i> were not seen stick out.</p> <p>(22) Yes, his soul draws near to the grave, and his life to the destroyers.</p> <p>(23) If there is a messenger with him, an interpreter, one among a thousand, to show to man his uprightness:</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(24) Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.</p> <p>(25) His flesh shall be fresher than a child's: he shall return to the days of his youth:</p> <p>(26) He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.</p> <p>(27) He looketh upon men, and <i>if any</i> say, I have sinned, and perverted <i>that which was</i> right, and it profited me not;</p> <p>(28) He will deliver his soul from going into the pit, and his life shall see the light.</p> <p>(29) Lo, all these <i>things</i> worketh God oftentimes with man,</p> <p>(30) To bring back his soul from the pit, to be enlightened with the light of the living.</p> <p>(31) Mark well, O Job, hearken unto me: hold thy peace, and I will speak.</p> <p>(32) If thou hast any thing to say, answer me: speak, for I desire to justify thee.</p> <p>(33) If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.</p> <p>Chapter 34</p> <p>(1) Furthermore Elihu answered and said,</p> <p>(2) Hear my words, O ye wise <i>men</i>; and give ear unto me, ye that have knowledge.</p> <p>(3) For the ear trieth words, as the mouth tasteth meat.</p> <p>(4) Let us choose to us judgment: let us know among ourselves what <i>is</i> good.</p> <p>(5) For Job hath said, I am righteous: and God hath taken away my judgment.</p> <p>(6) Should I lie against my right? my wound <i>is</i> incurable without transgression.</p>	<p>(24) Then he is gracious to him, and says, Deliver him from going down to the pit: I have found a ransom.</p> <p>(25) His flesh shall be fresher than a child's: he shall return to the days of his youth:</p> <p>(26) He shall pray to God, and He will be favorable to him: and he shall see His face with joy: because He will give to man His righteousness.</p> <p>(27) He looks upon men, and <i>if any</i> say, I have sinned, and perverted <i>that which was</i> right, and it did not profit me;</p> <p>(28) He will deliver his soul from going into the pit, and his life shall see the light.</p> <p>(29) All these <i>things</i> God works often with man,</p> <p>(30) To bring back his soul from the pit, to be enlightened with the light of the living.</p> <p>(31) Mark well, O Job, listen to me: hold your peace, and I will speak.</p> <p>(32) If you have anything to say, answer me: speak, because I desire to justify you.</p> <p>(33) If not, listen to me: hold your peace, and I shall teach you wisdom.</p> <p>Chapter 34</p> <p>(1) Furthermore Elihu answered and said,</p> <p>(2) Hear my words, O you wise <i>men</i>; and give ear to me, you who have knowledge.</p> <p>(3) Because the ear tries words, as the mouth tastes meat.</p> <p>(4) Let us choose to us judgment: let us know among ourselves what <i>is</i> good.</p> <p>(5) Because Job has said, I am righteous: and God has taken away my judgment.</p> <p>(6) Should I lie against my right? my wound <i>is</i> incurable without sin.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(7) What man <i>is</i> like Job, <i>who</i> drinketh up scorning like water?</p> <p>(8) Which goeth in company with the workers of iniquity, and walketh with wicked men.</p> <p>(9) For he hath said, It profiteth a man nothing that he should delight himself with God.</p> <p>(10) Therefore hearken unto me, ye men of understanding: far be it from God, <i>that he should do</i> wickedness; and <i>from</i> the Almighty, <i>that he should commit</i> iniquity.</p> <p>(11) For the work of a man shall he render unto him, and cause every man to find according to <i>his</i> ways.</p> <p>(12) Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.</p> <p>(13) Who hath given him a charge over the earth? or who hath disposed the whole world?</p> <p>(14) If he set his heart upon man, <i>if</i> he gather unto himself his spirit and his breath;</p> <p>(15) All flesh shall perish together, and man shall turn again unto dust.</p> <p>(16) If now <i>thou hast</i> understanding, hear this: hearken to the voice of my words.</p> <p>(17) Shall even he that hateth right govern? and wilt thou condemn him that is most just? (18) <i>Is it fit</i> to say to a king, <i>Thou art</i> wicked? <i>and</i> to princes, <i>Ye are</i> ungodly?</p> <p>(19) <i>How much less</i> to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all <i>are</i> the work of his hands.</p>	<p>(7) What man <i>is</i> like Job, <i>who</i> drinks up scorning like water?</p> <p>(8) Who goes in company with those who do deeds of sin, and walks with wicked men.</p> <p>(9) Because he has said, It does not profit a man that he should delight himself with God.</p> <p>(10) Therefore listen to me, you men of understanding: far be it from God, <i>that He should do</i> wickedness; and <i>from</i> the Almighty, <i>that He should commit</i> sin.</p> <p>(11) Because the work of a man He shall repay to him, and cause every man to find according to <i>his</i> ways.</p> <p>(12) Yes, surely God will not do wickedly, neither will the Almighty pervert judgment.</p> <p>(13) Who over the earth has given Him a charge? or who has disposed the whole world?</p> <p>(14) If He sets His heart upon man, <i>if</i> He gathers to Himself his spirit and his breath;</p> <p>(15) All flesh shall perish together, and man shall turn again to dust.</p> <p>(16) If now <i>you have</i> understanding, hear this: listen to the voice of my words.</p> <p>(17) Shall even he who hates right govern? and will you condemn Him Who is most just?</p> <p>(18) <i>Is it fit</i> to say to a king, <i>You are</i> wicked? <i>and</i> to princes, <i>You are</i> ungodly?</p> <p>(19) <i>How much less</i> to Him Who does not show partiality to princes, nor regards the rich more than the poor? because they all <i>are</i> the work of His hands.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(20) In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.</p> <p>(21) For his eyes <i>are</i> upon the ways of man, and he seeth all his goings.</p> <p>(22) <i>There is</i> no darkness, nor shadow of death, where the workers of iniquity may hide themselves.</p> <p>(23) For he will not lay upon man more <i>than right</i>; that he should enter into judgment with God.</p> <p>(24) He shall break in pieces mighty men without number, and set others in their stead.</p> <p>(25) Therefore he knoweth their works, and he overturneth <i>them</i> in the night, so that they are destroyed.</p> <p>(26) He striketh them as wicked men in the open sight of others;</p> <p>(27) Because they turned back from him, and would not consider any of his ways:</p> <p>(28) So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.</p> <p>(29) When he giveth quietness, who then can make trouble? and when he hideth <i>his</i> face, who then can behold him? whether <i>it be done</i> against a nation, or against a man only:</p> <p>(30) That the hypocrite reign not, lest the people be ensnared.</p> <p>(31) Surely it is meet to be said unto God, I have borne <i>chastisement</i>, I will not offend <i>any more</i>:</p> <p>(32) <i>That which</i> I see not teach thou me: if I have done iniquity, I will do no more.</p> <p>(33) <i>Should it be</i> according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.</p>	<p>(20) In a moment they shall die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.</p> <p>(21) Because His eyes <i>are</i> upon the ways of man, and He sees all he does.</p> <p>(22) <i>There is</i> no darkness, nor shadow of death, where the workers of sin may hide themselves.</p> <p>(23) Because He will not lay upon man more <i>than right</i>; that he should enter into judgment with God.</p> <p>(24) He shall break in pieces mighty men without number, and set others in their place.</p> <p>(25) Therefore He knows their works, and He overturns <i>them</i> in the night, so that they are destroyed.</p> <p>(26) He strikes them as wicked men in the open sight of others;</p> <p>(27) Because they turned back from Him, and would not consider any of His ways:</p> <p>(28) So that they cause the cry of the poor to come to Him, and He hears the cry of the afflicted.</p> <p>(29) When He gives quietness, who then can make trouble? and when He hides <i>His</i> face, who then can see Him? whether <i>it is done</i> against a nation, or against a man only:</p> <p>(30) That the hypocrite not reign, lest the people be ensnared.</p> <p>(31) Surely it is right to be said to God, I have endured <i>discipline</i>, I will not offend <i>any more</i>:</p> <p>(32) <i>That which</i> I do not see teach me: if I have committed sin, I will do it no more.</p> <p>(33) <i>Should it be</i> according to your mind? He will repay it, whether you refuse, or whether you choose; and not I: therefore speak what you know.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(34) Let men of understanding tell me, and let a wise man hearken unto me.</p> <p>(35) Job hath spoken without knowledge, and his words <i>were</i> without wisdom.</p> <p>(36) My desire <i>is that</i> Job may be tried unto the end because of <i>his</i> answers for wicked men.</p> <p>(37) For he addeth rebellion unto his sin, he clappeth <i>his hands</i> among us, and multiplieth his words against God.</p> <p>Chapter 35</p> <p>(1) Elihu spake moreover, and said,</p> <p>(2) Thinkest thou this to be right, <i>that</i> thou saidst, My righteousness <i>is</i> more than God's?</p> <p>(3) For thou saidst, What advantage will it be unto thee? <i>and</i>, What profit shall I have, <i>if I be cleansed</i> from my sin?</p> <p>(4) I will answer thee, and thy companions with thee.</p> <p>(5) Look unto the heavens, and see; and behold the clouds <i>which</i> are higher than thou.</p> <p>(6) If thou sinnest, what doest thou against him? or <i>if</i> thy transgressions be multiplied, what doest thou unto him?</p> <p>(7) If thou be righteous, what givest thou him? or what receiveth he of thine hand?</p> <p>(8) Thy wickedness <i>may hurt</i> a man as thou <i>art</i>; and thy righteousness <i>may profit</i> the son of man.</p> <p>(9) By reason of the multitude of oppressions they make <i>the oppressed</i> to cry: they cry out by reason of the arm of the mighty.</p> <p>(10) But none saith, Where <i>is</i> God my maker, who giveth songs in the night;</p> <p>(11) Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?</p>	<p>(34) Let men of understanding tell me, and let a wise man listen to me.</p> <p>(35) Job has spoken without knowledge, and his words <i>were</i> without wisdom.</p> <p>(36) My desire <i>is that</i> Job may be tried to the end because of <i>his</i> answers for wicked men.</p> <p>(37) Because he adds rebellion to his sin, he claps <i>his hands</i> among us, and multiplies his words against God.</p> <p>Chapter 35</p> <p>(1) Furthermore Elihu spoke, and said,</p> <p>(2) Do you think this to be right, <i>that</i> you said, My righteousness <i>is</i> more than God's?</p> <p>(3) Because you said, What advantage will it be to you? <i>and</i>, What profit shall I have, <i>if I am cleansed</i> from my sin?</p> <p>(4) I will answer you, and your companions with you.</p> <p>(5) Look to the heavens, and see; and look at the clouds <i>which</i> are higher than you.</p> <p>(6) If you sin, what do you do against Him? or <i>if</i> your evil works are multiplied, what do you do to Him?</p> <p>(7) If you are righteous, what do you give Him? or what does He receive of your hand?</p> <p>(8) Your wickedness <i>may hurt</i> a man as you <i>are</i>; and your righteousness <i>may profit</i> the son of man.</p> <p>(9) Because of the multitude of oppressions they cause <i>the oppressed</i> to cry: they cry out because of the arm of the mighty.</p> <p>(10) But no one says, Where <i>is</i> God my Maker, Who gives songs in the night;</p> <p>(11) Who teaches us more than the beasts of the earth, and makes us wiser than the birds of heaven?</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(12) There they cry, but none giveth answer, because of the pride of evil men.</p> <p>(13) Surely God will not hear vanity, neither will the Almighty regard it.</p> <p>(14) Although thou sayest thou shalt not see him, <i>yet</i> judgment <i>is</i> before him; therefore trust thou in him.</p> <p>(15) But now, because <i>it is</i> not <i>so</i>, he hath visited in his anger; yet he knoweth <i>it</i> not in great extremity:</p> <p>(16) Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.</p> <p>Chapter 36</p> <p>(1) Elihu also proceeded, and said,</p> <p>(2) Suffer me a little, and I will shew thee that <i>I have</i> yet to speak on God's behalf.</p> <p>(3) I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.</p> <p>(4) For truly my words <i>shall</i> not <i>be</i> false: he that is perfect in knowledge <i>is</i> with thee.</p> <p>(5) Behold, God <i>is</i> mighty, and despiseth not <i>any</i>: <i>he is</i> mighty in strength <i>and</i> wisdom.</p> <p>(6) He preserveth not the life of the wicked: but giveth right to the poor.</p> <p>(7) He withdraweth not his eyes from the righteous: but with kings <i>are they</i> on the throne; yea, he doth establish them for ever, and they are exalted.</p> <p>(8) And if <i>they be</i> bound in fetters, <i>and</i> be holden in cords of affliction;</p> <p>(9) Then he sheweth them their work, and their transgressions that they have exceeded.</p>	<p>(12) There they cry, but no one gives answer, because of the pride of evil men.</p> <p>(13) Surely God will not hear vanity, neither will the Almighty regard it.</p> <p>(14) Although you say you shall not see Him, <i>yet</i> judgment <i>is</i> before Him; therefore trust in Him.</p> <p>(15) But now, because <i>it is</i> not <i>so</i>, He has visited in His anger; yet He does not know <i>it</i> in great extremity:</p> <p>(16) Therefore Job opens his mouth in vain; he multiplies words without knowledge.</p> <p>Chapter 36</p> <p>(1) Elihu also proceeded, and said,</p> <p>(2) Allow me a little, and I will show you that <i>I have</i> yet to speak on God's behalf.</p> <p>(3) I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.</p> <p>(4) Because truly my words <i>shall</i> not <i>be</i> false: He Who is perfect in knowledge <i>is</i> with you.</p> <p>(5) Indeed, God <i>is</i> mighty, and does not despise <i>any</i>: <i>He is</i> mighty in strength <i>and</i> wisdom.</p> <p>(6) He does not preserve the life of the wicked: but gives right to the poor.</p> <p>(7) He does not withdraw His eyes from the righteous: but with kings <i>they are</i> on the throne; yes, He establishes them forever, and they are exalted.</p> <p>(8) And if <i>they are</i> bound in fetters, <i>and</i> are held in cords of affliction;</p> <p>(9) Then He shows them their work, and their sin that they have exceeded.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(10) He openeth also their ear to discipline, and commandeth that they return from iniquity.</p> <p>(11) If they obey and serve <i>him</i>, they shall spend their days in prosperity, and their years in pleasures.</p> <p>(12) But if they obey not, they shall perish by the sword, and they shall die without knowledge.</p> <p>(13) But the hypocrites in heart heap up wrath: they cry not when he bindeth them.</p> <p>(14) They die in youth, and their life is among the unclean.</p> <p>(15) He delivereth the poor in his affliction, and openeth their ears in oppression.</p> <p>(16) Even so would he have removed thee out of the strait <i>into</i> a broad place, where <i>there is</i> no straitness; and that which should be set on thy table <i>should be</i> full of fatness.</p> <p>(17) But thou hast fulfilled the judgment of the wicked: judgment and justice take hold <i>on thee</i>.</p> <p>(18) Because <i>there is</i> wrath, <i>beware</i> lest he take thee away with <i>his</i> stroke: then a great ransom cannot deliver thee.</p> <p>(19) Will he esteem thy riches? <i>no</i>, not gold, nor all the forces of strength.</p> <p>(20) Desire not the night, when people are cut off in their place.</p> <p>(21) Take heed, regard not iniquity: for this hast thou chosen rather than affliction.</p> <p>(22) Behold, God exalteth by his power: who teacheth like him?</p> <p>(23) Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?</p> <p>(24) Remember that thou magnify his work, which men behold.</p> <p>(25) Every man may see it; man may behold <i>it</i> afar off.</p>	<p>(10) He opens also their ears to discipline, and commands that they turn away from sin.</p> <p>(11) If they obey and serve <i>Him</i>, they shall spend their days in prosperity, and their years in pleasures.</p> <p>(12) But if they do not obey, they shall perish by the sword, and they shall die without knowledge.</p> <p>(13) But the hypocrites in heart heap up anger: they do not cry when He binds them.</p> <p>(14) They die in youth, and their life is among the unclean.</p> <p>(15) He delivers the poor in his affliction, and opens their ears in oppression.</p> <p>(16) Even so He would have removed you out of the tight place <i>into</i> a broad place, where <i>there is</i> no constraint; and that which should be set on your table <i>should be</i> full of fatness.</p> <p>(17) But you have fulfilled the judgment of the wicked: judgment and justice take hold <i>on you</i>.</p> <p>(18) Because <i>there is</i> anger, <i>beware</i> lest He takes you away with <i>His</i> stroke: then a great ransom cannot deliver you.</p> <p>(19) Will He esteem your riches? <i>no</i>, not gold, nor all the forces of strength.</p> <p>(20) Do not desire the night, when people are cut off in their place.</p> <p>(21) Take heed, do not regard sin: because this you have chosen rather than affliction.</p> <p>(22) Indeed, God exalts by His power: who teaches like Him?</p> <p>(23) Who has appointed to Him His way? or who can say, You have committed sin?</p> <p>(24) Remember that you magnify His work, which men see.</p> <p>(25) Every man may see it; man may see <i>it</i> from far off.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(26) Behold, God <i>is</i> great, and we know <i>him</i> not, neither can the number of his years be searched out.</p> <p>(27) For he maketh small the drops of water: they pour down rain according to the vapour thereof:</p> <p>(28) Which the clouds do drop <i>and</i> distil upon man abundantly.</p> <p>(29) Also can <i>any</i> understand the spreadings of the clouds, <i>or</i> the noise of his tabernacle?</p> <p>(30) Behold, he spreadeth his light upon it, and covereth the bottom of the sea.</p> <p>(31) For by them judgeth he the people; he giveth meat in abundance.</p> <p>(32) With clouds he covereth the light; and commandeth it <i>not to shine</i> by <i>the cloud</i> that cometh betwixt.</p> <p>(33) The noise thereof sheweth concerning it, the cattle also concerning the vapour.</p> <p>Chapter 37</p> <p>(1) At this also my heart trembleth, and is moved out of his place.</p> <p>(2) Hear attentively the noise of his voice, and the sound <i>that</i> goeth out of his mouth.</p> <p>(3) He directeth it under the whole heaven, and his lightning unto the ends of the earth.</p> <p>(4) After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.</p> <p>(5) God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.</p> <p>(6) For he saith to the snow, Be thou <i>on</i> the earth; likewise to the small rain, and to the great rain of his strength.</p> <p>(7) He sealeth up the hand of every man; that all men may know his work.</p> <p>(8) Then the beasts go into dens, and remain in their places.</p>	<p>(26) Indeed, God <i>is</i> great, and we do not know <i>Him</i> neither can the number of His years be searched out.</p> <p>(27) Because He makes small the drops of water: they pour down rain according to its vapor:</p> <p>(28) Which the clouds drop <i>and</i> distill upon man abundantly.</p> <p>(29) Also can <i>any</i> understand the spreading of the clouds, <i>or</i> the noise of His tabernacle?</p> <p>(30) Indeed, He spreads His light upon it, and covers the bottom of the sea.</p> <p>(31) Because by them He judges the people; He gives meat in abundance.</p> <p>(32) With clouds He covers the light; and commands it <i>not to shine</i> by <i>the cloud</i> that comes between.</p> <p>(33) The thunder declares it, the cattle also concerning the vapor.</p> <p>Chapter 37</p> <p>(1) At this also my heart trembles, and is moved out of its place.</p> <p>(2) Listen attentively to the sound of His voice, and the sound <i>that</i> goes out of His mouth.</p> <p>(3) He directs it under the whole heaven, and His lightning to the ends of the earth.</p> <p>(4) After it a voice roars: He thunders with the voice of His excellency; and He will not restrain them when His voice is heard.</p> <p>(5) God thunders marvelously with His voice; great things He does, which we cannot comprehend.</p> <p>(6) Because He says to the snow, <i>Be on the earth</i>; likewise to the small rain, and to the great rain of His strength.</p> <p>(7) He seals up the hand of every man; that all men may know His work.</p> <p>(8) Then the beasts go into dens, and remain in their places.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(9) Out of the south cometh the whirlwind: and cold out of the north.</p> <p>(10) By the breath of God frost is given: and the breadth of the waters is straitened.</p> <p>(11) Also by watering he wearieth the thick cloud: he scattereth his bright cloud:</p> <p>(12) And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.</p> <p>(13) He causeth it to come, whether for correction, or for his land, or for mercy.</p> <p>(14) Harken unto this, O Job: stand still, and consider the wondrous works of God.</p> <p>(15) Dost thou know when God disposed them, and caused the light of his cloud to shine?</p> <p>(16) Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?</p> <p>(17) How thy garments <i>are</i> warm, when he quieteth the earth by the south <i>wind</i>?</p> <p>(18) Hast thou with him spread out the sky, <i>which is</i> strong, <i>and</i> as a molten looking glass?</p> <p>(19) Teach us what we shall say unto him; <i>for</i> we cannot order <i>our speech</i> by reason of darkness.</p> <p>(20) Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.</p> <p>(21) And now <i>men</i> see not the bright light which <i>is</i> in the clouds: but the wind passeth, and cleanseth them.</p> <p>(22) Fair weather cometh out of the north: with God <i>is</i> terrible majesty.</p> <p>(23) <i>Touching</i> the Almighty, we cannot find him out: <i>he is</i> excellent in power, and in judgment, and in plenty of justice: he will not afflict.</p>	<p>(9) Out of the south comes the whirlwind: and cold out of the north.</p> <p>(10) By the breath of God frost is given: and the breadth of the waters is frozen.</p> <p>(11) Also by watering He wearies the thick cloud: He scatters His bright cloud:</p> <p>(12) And it is turned around about by His counsels: that they may do whatever He commands them upon the face of the world in the earth.</p> <p>(13) He causes it to come, whether for correction, or for His land, or for mercy.</p> <p>(14) Listen to this, O Job: stand still, and consider the wondrous works of God.</p> <p>(15) Do you know when God disposed them, and caused the light of His cloud to shine?</p> <p>(16) Do you know the balance of the clouds, the wondrous works of Him Who is perfect in knowledge?</p> <p>(17) How your clothes <i>are</i> warm, when He quiets the earth by the south <i>wind</i>?</p> <p>(18) Have you with Him spread out the sky, <i>which is</i> strong, <i>and</i> as a molten looking glass?</p> <p>(19) Teach us what we shall say to Him; <i>because</i> we cannot order <i>our speech</i> because of darkness.</p> <p>(20) Will it be told Him what I speak? if a man speaks, surely he will be swallowed up.</p> <p>(21) And now <i>men</i> do not see the bright light which <i>is</i> in the clouds: but the wind passes, and cleanses them.</p> <p>(22) Fair weather comes out of the north: with God <i>is</i> terrible majesty.</p> <p>(23) <i>Concerning</i> the Almighty, we cannot find Him out: <i>He is</i> excellent in power, and in judgment, and in plenty of justice: He will not afflict.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(24) Men do therefore fear him: he respecteth not any <i>that are</i> wise of heart.</p> <p>Chapter 38 (1) Then the LORD answered Job out of the whirlwind, and said, (2) Who is this that darkeneth counsel by words without knowledge? (3) Gird up now thy loins like a man; for I will demand of thee, and answer thou me. (4) Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. (5) Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? (6) Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; (7) When the morning stars sang together, and all the sons of God shouted for joy? (8) Or <i>who</i> shut up the sea with doors, when it brake forth, <i>as if</i> it had issued out of the womb? (9) When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, (10) And brake up for it my decreed <i>place</i>, and set bars and doors, (11) And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? (12) Hast thou commanded the morning since thy days; <i>and</i> caused the dayspring to know his place; (13) That it might take hold of the ends of the earth, that the wicked might be shaken out of it? (14) It is turned as clay <i>to</i> the seal; and they stand as a garment.</p>	<p>(24) Men therefore fear Him: He does not respect any <i>who are</i> wise of heart.</p> <p>Chapter 38 (1) Then the LORD {Jehovah} answered Job out of the whirlwind, and said, (2) <i>Who is this who darkens counsel by words without knowledge?</i> (3) <i>Tie your belt around your waist like a man; because I will demand of you, and you answer Me.</i> (4) <i>Where were you when I laid the foundations of the earth? declare, if you have understanding.</i> (5) <i>Who has laid its measures, if you know? or who has stretched the line upon it?</i> (6) <i>Upon what are its foundations fastened? or who laid its corner stone;</i> (7) <i>When the morning stars sang together, and all the sons of God shouted for joy?^a</i> (8) <i>Or who shut up the sea with doors, when it broke forth, as if it had issued out of the womb?</i> (9) <i>When I made the cloud its clothes, and thick darkness a swaddling band for it,</i> (10) <i>And broke up for it My decreed place, and set bars and doors,</i> (11) <i>And said, This far you shall come, but no further: and here shall your proud waves stop?</i> (12) <i>Have you commanded the morning since your days; and caused the dawn to know its place;</i> (13) <i>That it might take hold of the ends of the earth, that the wicked might be shaken out of it?</i> (14) <i>It is turned as clay to the seal; and they stand as clothes.</i></p>
38:7a – see “Musical Planets” by Dr. Larry Mitcham at www.TheWordNotes.com	

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(15) And from the wicked their light is withholden, and the high arm shall be broken.</p> <p>(16) Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?</p> <p>(17) Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?</p> <p>(18) Hast thou perceived the breadth of the earth? declare if thou knowest it all.</p> <p>(19) Where <i>is</i> the way <i>where</i> light dwelleth? and <i>as for</i> darkness, where <i>is</i> the place thereof,</p> <p>(20) That thou shouldest take it to the bound thereof, and that thou shouldest know the paths <i>to</i> the house thereof?</p> <p>(21) Knowest thou <i>it</i>, because thou wast then born? or <i>because</i> the number of thy days <i>is</i> great?</p> <p>(22) Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,</p> <p>(23) Which I have reserved against the time of trouble, against the day of battle and war?</p> <p>(24) By what way is the light parted, <i>which</i> scattereth the east wind upon the earth?</p> <p>(25) Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;</p> <p>(26) To cause it to rain on the earth, <i>where</i> no man <i>is</i>; <i>on</i> the wilderness, wherein <i>there is</i> no man;</p> <p>(27) To satisfy the desolate and waste <i>ground</i>; and to cause the bud of the tender herb to spring forth?</p> <p>(28) Hath the rain a father? or who hath begotten the drops of dew?</p>	<p>(15) And from the wicked their light is withheld, and the high arm shall be broken.</p> <p>(16) Have you entered into the springs of the sea? or have you walked in the search of the depth?</p> <p>(17) Have the gates of death been opened to you? or have you seen the doors of the shadow of death?</p> <p>(18) Have you perceived the breadth of the earth? declare if you know it all.</p> <p>(19) Where <i>is</i> the way <i>where</i> light lives? and <i>as for</i> darkness, where <i>is</i> its place,</p> <p>(20) That you should take it to its boundary, and that you should know the paths <i>to</i> its house?</p> <p>(21) Do you know <i>it</i>, because you were born then? or <i>because</i> the number of your days <i>is</i> great?</p> <p>(22) Have you entered into the treasures of the snow? or have you seen the treasures of the hail,</p> <p>(23) Which I have reserved against the time of trouble, against the day of battle and war?</p> <p>(24) By what way is the light parted, <i>which</i> scatters the east wind upon the earth?</p> <p>(25) Who has divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;</p> <p>(26) To cause it to rain on the earth, <i>where</i> no man <i>is</i>; <i>on</i> the wilderness, in <i>which there is</i> no man;</p> <p>(27) To satisfy the desolate and waste <i>ground</i>; and to cause the bud of the tender herb to spring forth?</p> <p>(28) Has the rain a father? or who has fathered the drops of dew?</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(29) Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?</p> <p>(30) The waters are hid as <i>with</i> a stone, and the face of the deep is frozen.</p> <p>(31) Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?</p> <p>(32) Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?</p> <p>(33) Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?</p> <p>(34) Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?</p> <p>(35) Canst thou send lightnings, that they may go, and say unto thee, Here we <i>are</i>?</p> <p>(36) Who hath put wisdom in the inward parts? or who hath given understanding to the heart?</p> <p>(37) Who can number the clouds in wisdom? or who can stay the bottles of heaven,</p> <p>(38) When the dust groweth into hardness, and the clods cleave fast together?</p> <p>(39) Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,</p> <p>(40) When they couch in <i>their</i> dens, and abide in the covert to lie in wait?</p> <p>(41) Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.</p>	<p>(29) Out of whose womb has the ice come? and the white frost of heaven, who has fathered it?</p> <p>(30) The waters are hid as <i>with</i> a stone, and the face of the deep is frozen.</p> <p>(31) Can you bind the sweet influences of Pleiades {seven stars},^b or loose the bands of Orion?^c</p> <p>(32) Can you bring forth Mazzaroth {Zodiac constellations}^d in his season? or can you guide Arcturus {the Big Bear [Big Dipper]}^e with his sons?</p> <p>(33) Do you know the ordinances of heaven? can you set its rule in the earth?</p> <p>(34) Can you lift up your voice to the clouds, that abundance of waters may cover you?</p> <p>(35) Can you send lightnings, that they may go, and say to you, Here we <i>are</i>?</p> <p>(36) Who has put wisdom in the inward parts? or who has given understanding to the heart?</p> <p>(37) Who can number the clouds in wisdom? or who can stop the bottles of heaven,</p> <p>(38) When the dust grows into hardness, and the clods cling fast together?</p> <p>(39) Will you hunt the prey for the lion? or fill the appetite of the young lions,</p> <p>(40) When they couch in <i>their</i> dens, and stay in the ditch to lie in wait?</p> <p>(41) Who provides for the raven his food? when his young ones cry to God, they wander for lack of food.</p>
<p>38:31b - Plieades – Cimah {כִּימָה} [Heb. - the congregation of the Ruler]- the seven stars - Amos 5:8</p> <p>38:31c – Orion – Cesil - {כְּסִיל} [Heb. - coming forth as light]</p> <p>38:32d - Mazzoroth {מַזְזָרוֹת} -Zodiac constellations</p> <p>38:32e - Arcturus – Ash - {עֵשׂ} [Heb. -He comes} - the Big Bear – the Big Dipper – see note on Job 9:9 - See <u>Witness of the Stars</u> by E.W. Bullinger - see also “<u>The Heavens Declare the Glory of God – God’s Plan of Redemption in The Stars</u>” at www.TheWordNotes.com</p>	

{18} Job	
King James 1769 Version	King James Paraphrase
Chapter 39 (1) Knowest thou the time when the wild goats of the rock bring forth? <i>or</i> canst thou mark when the hinds do calve? (2) Canst thou number the months <i>that</i> they fulfil? or knowest thou the time when they bring forth? (3) They bow themselves, they bring forth their young ones, they cast out their sorrows. (4) Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them. (5) Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? (6) Whose house I have made the wilderness, and the barren land his dwellings. (7) He scorneth the multitude of the city, neither regardeth he the crying of the driver. (8) The range of the mountains <i>is</i> his pasture, and he searcheth after every green thing. (9) Will the unicorn be willing to serve thee, or abide by thy crib? (10) Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? (11) Wilt thou trust him, because his strength <i>is</i> great? or wilt thou leave thy labour to him? (12) Wilt thou believe him, that he will bring home thy seed, and gather <i>it into</i> thy barn? (13) <i>Gavest thou</i> the goodly wings unto the peacocks? or wings and feathers unto the ostrich? (14) Which leaveth her eggs in the earth, and warmeth them in dust, (15) And forgetteth that the foot may crush them, or that the wild beast may break them.	Chapter 39 (1) Do you know the time when the wild goats of the rock bring forth? <i>or</i> can you mark when the deer give birth? (2) Can you number the months <i>that</i> they fulfill? or do you know the time when they bring forth? (3) They bow themselves, they bring forth their young ones, they cast out their sorrows. (4) Their young ones are strong, they grow up with corn; they go forth, and do not return to them. (5) Who has sent out the wild donkey free? or who has loosened the bands of the wild donkey? (6) Whose home I have made the wilderness, and the barren land his home. (7) He scorns the multitude of the city, neither does he regard the crying of the driver. (8) The range of the mountains <i>is</i> his pasture, and he searches after every green thing. (9) Will the unicorn ^a be willing to serve you, or stay by your feed bin? (10) Can you bind the unicorn ^a with his band in the furrow {plowed ground}? or will he plow the valleys after you? (11) Will you trust him, because his strength <i>is</i> great? or will you leave your labor to him? (12) Will you believe him, that he will bring home your seed, and gather <i>it into</i> your barn? (13) <i>Have you given</i> the beautiful wings to the peacocks? or wings and feathers to the ostrich? (14) Who leaves her eggs in the earth, and warms them in dust, (15) And forgets that the foot may crush them, or that the wild beast may break them.
39:9,10a – unicorn – an extinct animal – there has been a lot of speculation as to what this animal is, but ancient drawings suggest a horse-like animal with a single horn in its forehead. Many animals have become extinct over the years which we have no definite information about. See Num. 23:22	

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(16) She is hardened against her young ones, as though <i>they were</i> not hers: her labour is in vain without fear;</p> <p>(17) Because God hath deprived her of wisdom, neither hath he imparted to her understanding.</p> <p>(18) What time she lifteth up herself on high, she scorneth the horse and his rider.</p> <p>(19) Hast thou given the horse strength? hast thou clothed his neck with thunder?</p> <p>(20) Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.</p> <p>(21) He paweth in the valley, and rejoiceth in <i>his</i> strength: he goeth on to meet the armed men.</p> <p>(22) He mocketh at fear, and is not affrighted; neither turneth he back from the sword.</p> <p>(23) The quiver rattleth against him, the glittering spear and the shield.</p> <p>(24) He swalloweth the ground with fierceness and rage: neither believeth he that <i>it is</i> the sound of the trumpet.</p> <p>(25) He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.</p> <p>(26) Doth the hawk fly by thy wisdom, <i>and</i> stretch her wings toward the south?</p> <p>(27) Doth the eagle mount up at thy command, and make her nest on high?</p> <p>(28) She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.</p> <p>(29) From thence she seeketh the prey, <i>and</i> her eyes behold afar off.</p> <p>(30) Her young ones also suck up blood: and where the slain <i>are</i>, there is she.</p>	<p>(16) <i>She is</i> hardened against her young ones, as though <i>they were</i> not hers: her labor is in vain without fear;</p> <p>(17) Because God has deprived her of wisdom, neither has He imparted to her understanding.</p> <p>(18) What time she lifts up herself on high, she scorns the horse and his rider.</p> <p>(19) Have you given the horse strength? have you clothed his neck with thunder?</p> <p>(20) Can you make him afraid as a grasshopper? the glory of his nostrils is terrible.</p> <p>(21) He paws in the valley, and rejoices in <i>his</i> strength: he goes on to meet the armed men.</p> <p>(22) He mocks at fear, and is not afraid; <i>neither does he turn back from the sword.</i></p> <p>(23) The quiver rattles against him, the glittering spear and the shield.</p> <p>(24) He swallows the ground with fierceness and rage: neither does he believe that <i>it is</i> the sound of the trumpet.</p> <p>(25) He says among the trumpets, Ha, ha; and he smells the battle afar off, the thunder of the captains, and the shouting.</p> <p>(26) Does the hawk fly by your wisdom, <i>and</i> stretch her wings towards the south?</p> <p>(27) Does the eagle mount up at your command, and make her nest on high?</p> <p>(28) She lives and stays on the rock, upon the crag of the rock, and the strong place.</p> <p>(29) From there she seeks the prey, <i>and</i> her eyes see {her prey} from far away.</p> <p>(30) Her young ones also suck up blood: and where the dead <i>are</i>, there she <i>is</i>.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
Chapter 40 (1) Moreover the LORD answered Job, and said, (2) Shall he that contendeth with the Almighty instruct <i>him</i> ? he that reproveth God, let him answer it. (3) Then Job answered the LORD, and said, (4) Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. (5) Once have I spoken; but I will not answer: yea, twice; but I will proceed no further. (6) Then answered the LORD unto Job out of the whirlwind, and said, (7) Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. (8) Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? (9) Hast thou an arm like God? or canst thou thunder with a voice like him? (10) Deck thyself now <i>with</i> majesty and excellency; and array thyself with glory and beauty. (11) Cast abroad the rage of thy wrath: and behold every one <i>that is</i> proud, and abase him. (12) Look on every one <i>that is</i> proud, <i>and</i> bring him low; and tread down the wicked in their place. (13) Hide them in the dust together; <i>and</i> bind their faces in secret. (14) Then will I also confess unto thee that thine own right hand can save thee. (15) Behold now behemoth, which I made with thee; he eateth grass as an ox. (16) Lo now, his strength <i>is</i> in his loins, and his force <i>is</i> in the navel of his belly.	Chapter 40 (1) Furthermore the LORD {Jehovah} answered Job, and said, (2) <i>Shall he who contends with the Almighty instruct Him? He who reproves God, let him answer it.</i> (3) Then Job answered the LORD {Jehovah}, and said, (4) Indeed, I am vile; what shall I answer You? I will lay my hand upon my mouth. (5) Once I have spoken; but I will not answer: yes, twice; but I will proceed no further. (6) Then the LORD {Jehovah} answered to Job out of the whirlwind, and said, (7) <i>Tie your belt around your waist like a man; I will demand of you, and you declare to Me.</i> (8) <i>Will you also void My judgment? will you condemn Me, that you may be righteous?</i> (9) <i>Have you an arm like God? or can you thunder with a voice like Him?</i> (10) <i>Deck yourself now with majesty and excellency; and array yourself with glory and beauty.</i> (11) <i>Cast abroad the rage of your anger: and see everyone who is proud, and abase him.</i> (12) <i>Look on every one who is proud, and bring him low; and tread down the wicked in their place.</i> (13) <i>Hide them in the dust together; and bind their faces in secret.</i> (14) <i>Then I will also confess to you that your own right hand can save you.</i> (15) <i>See now the behemoth,^a which I made with you; he eats grass as an ox.</i> (16) <i>Look now, his strength is in his thighs, and his force is in the navel of his belly.</i>
40:15a - behemoth {בְּהֵמוֹת} - unknown animal [name is transliterated from Hebrew] - see: Possible Dinosaurs in the Bible at www.TheWordNotes.com	

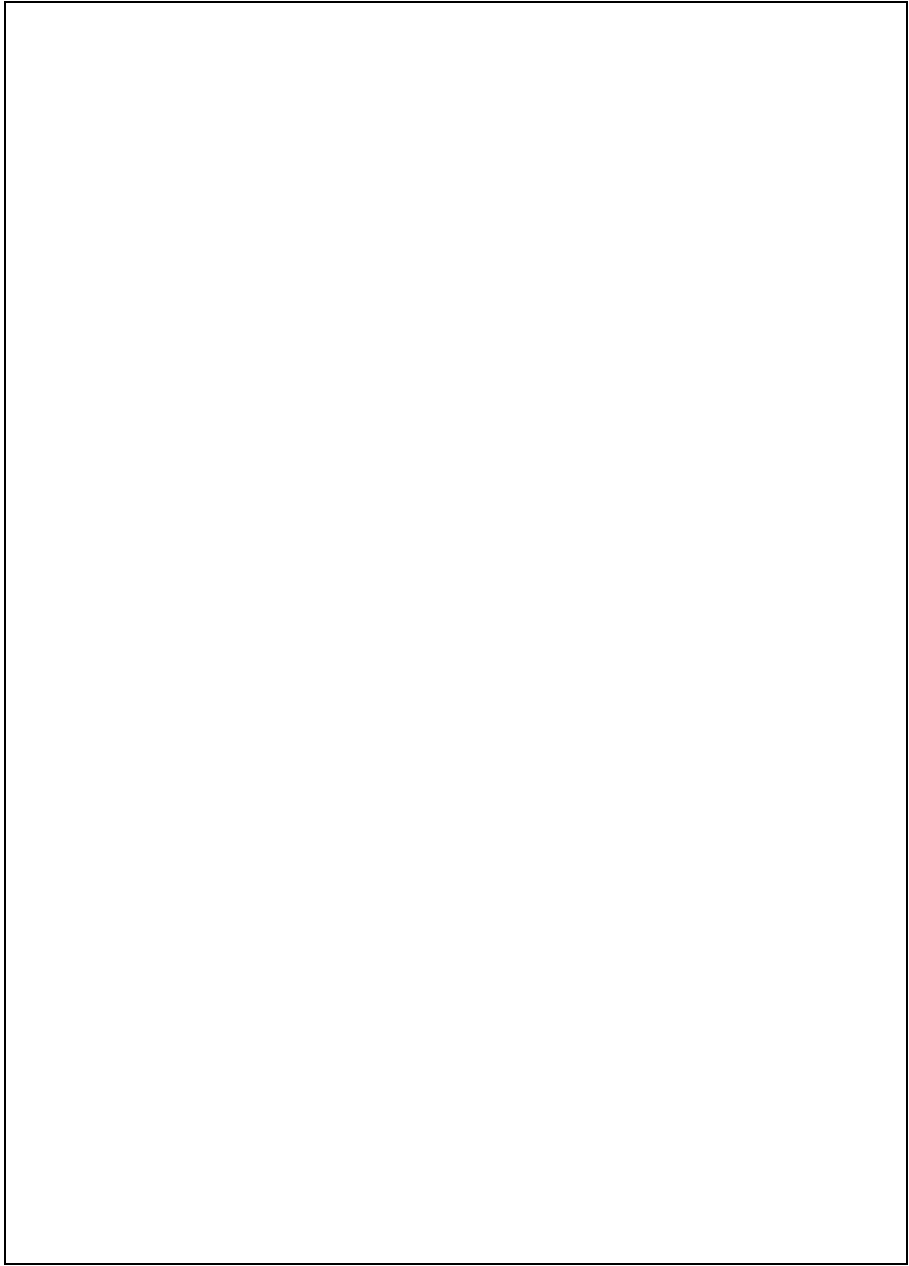
{18} Job	
King James 1769 Version	King James Paraphrase
<p>(17) He moveth his tail like a cedar: the sinews of his stones are wrapped together.</p> <p>(18) His bones <i>are as</i> strong pieces of brass; his bones <i>are</i> like bars of iron.</p> <p>(19) He <i>is</i> the chief of the ways of God: he that made him can make his sword to approach <i>unto him</i>.</p> <p>(20) Surely the mountains bring him forth food, where all the beasts of the field play.</p> <p>(21) He lieth under the shady trees, in the covert of the reed, and fens.</p> <p>(22) The shady trees cover him <i>with</i> their shadow; the willows of the brook compass him about.</p> <p>(23) Behold, he drinketh up a river, <i>and</i> hasteth not: he trusteth that he can draw up Jordan into his mouth.</p> <p>(24) He taketh it with his eyes: <i>his</i> nose pierceth through snares.</p> <p>Chapter 41</p> <p>(1) Canst thou draw out leviathan with an hook? or his tongue with a cord <i>which</i> thou lettest down?</p> <p>(2) Canst thou put an hook into his nose? or bore his jaw through with a thorn?</p> <p>(3) Will he make many supplications unto thee? will he speak soft <i>words</i> unto thee?</p> <p>(4) Will he make a covenant with thee? wilt thou take him for a servant for ever?</p> <p>(5) Wilt thou play with him as <i>with</i> a bird? or wilt thou bind him for thy maidens?</p> <p>(6) Shall the companions make a banquet of him? shall they part him among the merchants?</p> <p>(7) Canst thou fill his skin with barbed irons? or his head with fish spears?</p> <p>(8) Lay thine hand upon him, remember the battle, do no more.</p>	<p>(17) He moves his tail like a cedar: the sinews {tendons; ligaments} of his stones {testicles} are wrapped together.</p> <p>(18) His bones <i>are as</i> strong pieces of brass; his bones <i>are</i> like bars of iron.</p> <p>(19) He <i>is</i> the chief of the ways of God: He Who made him can cause His sword to approach <i>him</i>.</p> <p>(20) Surely the mountains bring forth food for him, where all the beasts of the field play.</p> <p>(21) He lies under the shady trees, in the shadows of the reed, and swamps.</p> <p>(22) The shady trees cover him <i>with</i> their shadow; the willows of the brook encircle him.</p> <p>(23) Indeed, he drinks up a river, <i>and</i> does not hurry: he trusts that he can draw up the Jordan River into his mouth.</p> <p>(24) He takes it with his eyes: <i>his</i> nose pierces through snares.</p> <p>Chapter 41</p> <p>(1) Can you draw out the leviathan^a with a hook? or his tongue with a cord <i>which</i> you let down?</p> <p>(2) Can you put a hook into his nose? or bore his jaw through with a thorn?</p> <p>(3) Will he make many requests to you? will he speak soft <i>words</i> to you?</p> <p>(4) Will he make a covenant with you? will you take him for a servant forever?</p> <p>(5) Will you play with him as <i>with</i> a bird? or will you bind him for your maidens?</p> <p>(6) Shall the companions make a banquet of him? shall they part him among the merchants?</p> <p>(7) Can you fill his skin with barbed irons? or his head with fish spears?</p> <p>(8) Lay your hand upon him, remember the battle, never do <i>it</i> again.</p>
<p>41:1a -leviathan {לִיָּאָן} - unknown animal [name is transliterated from Hebrew] - see: Possible Dinosaurs in the Bible at www.TheWordNotes.com</p>	

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(9) Behold, the hope of him is in vain: shall not <i>one</i> be cast down even at the sight of him?</p> <p>(10) None <i>is so</i> fierce that dare stir him up: who then is able to stand before me?</p> <p>(11) Who hath prevented me, that I should repay <i>him? whatsoever</i> is under the whole heaven is mine.</p> <p>(12) I will not conceal his parts, nor his power, nor his comely proportion.</p> <p>(13) Who can discover the face of his garment? <i>or</i> who can come <i>to him</i> with his double bridle?</p> <p>(14) Who can open the doors of his face? his teeth <i>are</i> terrible round about.</p> <p>(15) <i>His scales are his</i> pride, shut up together <i>as with</i> a close seal.</p> <p>(16) One is so near to another, that no air can come between them.</p> <p>(17) They are joined one to another, they stick together, that they cannot be sundered.</p> <p>(18) By his neesings a light doth shine, and his eyes <i>are</i> like the eyelids of the morning.</p> <p>(19) Out of his mouth go burning lamps, <i>and</i> sparks of fire leap out.</p> <p>(20) Out of his nostrils goeth smoke, as <i>out of</i> a seething pot or caldron.</p> <p>(21) His breath kindleth coals, and a flame goeth out of his mouth.</p> <p>(22) In his neck remaineth strength, and sorrow is turned into joy before him.</p> <p>(23) The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.</p> <p>(24) His heart is as firm as a stone; yea, as hard as a piece of the nether <i>millstone</i>.</p>	<p>(9) <i>The hope of controlling him is in vain: shall not one be cast down even at the sight of him?</i></p> <p>(10) <i>None is so fierce as to dare stir him up: who then is able to stand before Me?</i></p> <p>(11) <i>Who has preceded Me, that I should repay him? whatever is under the whole heaven is Mine.</i></p> <p>(12) <i>I will not conceal his parts, nor his power, nor his beauty proportion.</i></p> <p>(13) <i>Who can discover the face of his clothing? or who can come to him with his double bridle?</i></p> <p>(14) <i>Who can open the doors of his face? his teeth are terrible all around.</i></p> <p>(15) <i>His scales are his pride, shut up together as with a close seal.</i></p> <p>(16) <i>One is so near to another, that no air can come between them.</i></p> <p>(17) <i>They are joined one to another, they stick together, that they cannot be separated.</i></p> <p>(18) <i>By his sneezes a light shines, and his eyes are like the eyelids of the morning.</i></p> <p>(19) <i>Out of his mouth go burning lamps, and sparks of fire leap out.</i></p> <p>(20) <i>Out of his nostrils goes smoke, as out of a seething pot or caldron.</i></p> <p>(21) <i>His breath kindles coals, and a flame goes out of his mouth.</i></p> <p>(22) <i>In his neck remains strength, and sorrow is turned into joy before him.</i></p> <p>(23) <i>The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.</i></p> <p>(24) <i>His heart is as firm as a stone; yes, as hard as a piece of the opposing millstone.</i></p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(25) When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.</p> <p>(26) The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.</p> <p>(27) He esteemeth iron as straw, <i>and</i> brass as rotten wood.</p> <p>(28) The arrow cannot make him flee: slingstones are turned with him into stubble.</p> <p>(29) Darts are counted as stubble: he laugheth at the shaking of a spear.</p> <p>(30) Sharp stones <i>are</i> under him: he spreadeth sharp pointed things upon the mire.</p> <p>(31) He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.</p> <p>(32) He maketh a path to shine after him; <i>one</i> would think the deep <i>to be</i> hoary.</p> <p>(33) Upon earth there is not his like, who is made without fear.</p> <p>(34) He beholdeth all high <i>things</i>: he <i>is</i> a king over all the children of pride.</p> <p>Chapter 42</p> <p>(1) Then Job answered the LORD, and said,</p> <p>(2) I know that thou canst do every <i>thing</i>, and <i>that</i> no thought can be withholden from thee.</p> <p>(3) Who <i>is</i> he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.</p> <p>(4) Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.</p> <p>(5) I have heard of thee by the hearing of the ear: but now mine eye seeth thee.</p> <p>(6) Wherefore I abhor <i>myself</i>, and repent in dust and ashes.</p>	<p>(25) When he raises up himself, the mighty are afraid: because of his destruction they purify themselves.</p> <p>(26) He who lays a sword on him cannot hold on: the spear, the dart, nor the spear.</p> <p>(27) He esteems iron as straw, <i>and</i> brass as rotten wood.</p> <p>(28) The arrow cannot make him flee: sling stones are turned into stubble by him.</p> <p>(29) Darts are counted as stubble: he laughs at the shaking of a spear.</p> <p>(30) Sharp stones <i>are</i> under him: he spreads sharp pointed things upon the mire {mud}.</p> <p>(31) He causes the deep to boil like a pot: he makes the sea like a pot of ointment.</p> <p>(32) He makes a path to shine after him; <i>one</i> would think the deep <i>to be</i> gray.</p> <p>(33) Upon earth there is none like him, who is made without fear.</p> <p>(34) He sees all high <i>things</i>: he <i>is</i> a king over all the children of pride.</p> <p>Chapter 42</p> <p>(1) Then Job answered the LORD {Jehovah}, and said,</p> <p>(2) I know that You can do <i>everything</i>, and <i>that</i> no thought can be withheld from You.</p> <p>(3) Who <i>is</i> he who hides counsel without knowledge? therefore I have spoken what I did not understand; things too wonderful for me, which I did not know.</p> <p>(4) Hear, I ask You, and I will speak: I will ask of You, and You declare to me.</p> <p>(5) I have heard of You by the hearing of the ear: but now my eye sees You.</p> <p>(6) Therefore I despise <i>myself</i>, and repent in dust and ashes.</p>

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(7) And it was <i>so</i>, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me <i>the thing that is right</i>, as my servant Job <i>hath</i>.</p> <p>(8) Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you <i>after your</i> folly, in that ye have not spoken of me <i>the thing which is right</i>, like my servant Job.</p> <p>(9) So Eliphaz the Temanite and Bildad the Shuhite <i>and</i> Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.</p> <p>(10) And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.</p> <p>(11) Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.</p> <p>(12) So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.</p> <p>(13) He had also seven sons and three daughters.</p>	<p>(7) And it was that after the LORD {Jehovah} had spoken these words to Job, the LORD {Jehovah} said to Eliphaz the Temanite, <i>My anger is kindled against you, and against your two friends: because you have not spoken of Me the thing that is right, as My servant Job has.</i></p> <p>(8) Therefore take to yourselves now <i>seven bulls and seven rams</i>, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: because him I will accept: lest I deal with you <i>after your</i> folly, in that you have not spoken of <i>Me the thing which is right, like My servant Job.</i></p> <p>(9) So Eliphaz the Temanite and Bildad the Shuhite <i>and</i> Zophar the Naamathite went, and did as the LORD {Jehovah} commanded them: the LORD {Jehovah} also accepted Job.</p> <p>(10) And the LORD {Jehovah} turned the captivity of Job, when he prayed for his friends: also the LORD {Jehovah} gave Job twice as much as he had before.</p> <p>(11) Then all his brothers came to him, and all his sisters, and all those who had been of his acquaintance before, and ate bread with him in his house: and they consoled him, and comforted him over all the evil that the LORD {Jehovah} had brought upon him: every man also gave him a piece of money, and everyone an earring of gold.</p> <p>(12) So the LORD {Jehovah} blessed the latter end of Job more than his beginning: because he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand female donkeys.^a</p> <p>(13) He also had seven sons and three daughters.^b</p>
<p>42:12a - twice as much as he had at the beginning - see Job 1:3 42:13b - note that he ended up with twice as many children also because the number of children he had after his affliction is the same as the number he had who died earlier -- whom he now sees again in heaven!</p>	

{18} Job	
King James 1769 Version	King James Paraphrase
<p>(14) And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.</p> <p>(15) And in all the land were no women found <i>so</i> fair as the daughters of Job: and their father gave them inheritance among their brethren.</p> <p>(16) After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, <i>even</i> four generations.</p> <p>(17) So Job died, <i>being</i> old and full of days.</p>	<p>(14) And he called the name of the first, Jemima {Sunshine};^c and the name of the second, Kezia {sweet perfume};^d and the name of the third, Keren-happuch {horn of plenty}.^e</p> <p>(15) And in all the land there were no women found <i>so</i> fair {beautiful} as the daughters of Job: and their father gave them an inheritance among their brothers.</p> <p>(16) After this Job lived one hundred forty years, and saw his sons, and his sons' sons, <i>even</i> four generations.</p> <p>(17) So Job died, <i>being</i> old and full of days.</p>
<p>42:14c - Jemima {יְמִימָה} - Day [Sunshine?]</p> <p>42:14d - Kezia {קִצְיֵה} - cassia - a perfume or fragrance - see Ps. 45:8</p> <p>42:14e - Keren-happuch {קֶרֶן הַפִּיךְ} - horn of stibium - a paint or die used by women on their eyelashes for beauty - also translated as 'horn of plenty'</p>	



{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>1) Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.</p> <p>(2) But his delight is in the law of the LORD; and in his law doth he meditate day and night.</p> <p>(3) And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.</p> <p>(4) The ungodly are not so: but are like the chaff which the wind driveth away.</p> <p>(5) Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.</p> <p>(6) For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.</p> <p>Chapter 2</p> <p>(1) Why do the heathen rage, and the people imagine a vain thing?</p> <p>(2) The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,</p> <p>(3) Let us break their bands asunder, and cast away their cords from us.</p> <p>(4) He that sitteth in the heavens shall laugh: the Lord shall have them in derision.</p> <p>(5) Then shall he speak unto them in his wrath, and vex them in his sore displeasure.</p> <p>(6) Yet have I set my king upon my holy hill of Zion.</p> <p>(7) I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.</p>	<p>Chapter 1</p> <p>(1) Blessed is the man who does not walk in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful.</p> <p>(2) But his delight is in the law of the LORD {Jehovah}; and in His law he meditates day and night.</p> <p>(3) And he will be like a tree planted by the rivers of water, that brings forth his fruit in his season; his leaf also will not wither; and whatever he does will prosper.</p> <p>(4) The ungodly are not so: but are like the chaff which the wind drives away.</p> <p>(5) Therefore the ungodly will not stand in the judgment, nor sinners in the congregation of the righteous.</p> <p>(6) Because the LORD {Jehovah} knows the way of the righteous: but the way of the ungodly will perish.</p> <p>Chapter 2</p> <p>(1) Why do the heathen {ungodly} rage, and the people imagine a vain thing?</p> <p>(2) The kings of the earth set themselves, and the rulers take counsel together, against the LORD {Jehovah}, and against His Anointed, saying,</p> <p>(3) Let us break Their bands in pieces, and cast away Their cords from us.</p> <p>(4) He Who sits in the heavens^a will laugh: the Lord will have them in derision.</p> <p>(5) Then He will speak to them in His wrath {anger; judgment}, and torment them in His great displeasure.</p> <p>(6) Yet I have set My King upon My holy hill of Zion.</p> <p>(7) I will declare the decree: the LORD {Jehovah} has said to Me, You are My Son; this day I have fathered You.</p>
2:4a – heavens – see notes on Gen. 1:1; 1:8; 1:14	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(8) Ask of me, and I shall give <i>thee</i> the heathen <i>for</i> thine inheritance, and the uttermost parts of the earth <i>for</i> thy possession.</p> <p>(9) Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.</p> <p>(10) Be wise now therefore, O ye kings: be instructed, ye judges of the earth.</p> <p>(11) Serve the LORD with fear, and rejoice with trembling.</p> <p>(12) Kiss the Son, lest he be angry, and ye perish <i>from</i> the way, when his wrath is kindled but a little. Blessed <i>are</i> all they that put their trust in him.</p> <p>Chapter 3 A Psalm of David, when he fled from Absalom his son.</p> <p>(1) LORD, how are they increased that trouble me! many <i>are</i> they that rise up against me.</p> <p>(2) Many <i>there be</i> which say of my soul, <i>There is</i> no help for him in God. Selah.</p> <p>(3) But thou, O LORD, <i>art</i> a shield for me; my glory, and the lifter up of mine head.</p> <p>(4) I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.</p> <p>(5) I laid me down and slept; I awaked; for the LORD sustained me.</p> <p>(6) I will not be afraid of ten thousands of people, that have set <i>themselves</i> against me round about.</p> <p>(7) Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies <i>upon</i> the cheek bone; thou hast broken the teeth of the ungodly.</p>	<p>(8) <i>Ask of Me, and I will give You the heathen {ungodly} for Your inheritance, and the uttermost parts of the earth for Your possession.</i></p> <p>(9) <i>You will break them with a rod of iron; You will dash them in pieces like a potter's vessel.</i></p> <p>(10) Be wise now therefore, O you kings: be instructed, you judges of the earth.</p> <p>(11) Serve the LORD {Jehovah} with fear {reverence},^b and rejoice with trembling.</p> <p>(12) Kiss the Son, lest He be angry, and you perish <i>from</i> the way, when His wrath {anger; judgment} is kindled but a little. Blessed <i>are</i> all those who put their trust in Him.</p> <p>Chapter 3 A Psalm {song} of David, when he fled from his son Absalom.^a</p> <p>(1) LORD {Jehovah}, how they are increased who trouble me! many <i>are</i> those who rise up against me.</p> <p>(2) Many <i>there are</i> who say of my soul, <i>There is</i> no help for him in God. Selah {musical pause}.^b</p> <p>(3) But You, O LORD {Jehovah}, <i>are</i> a shield for me; my glory, and One Who lifts up my head.</p> <p>(4) I cried to the LORD {Jehovah} with my voice, and He heard me out of His holy hill. Selah {musical pause}.</p> <p>(5) I laid myself down and slept; I awoke; because the LORD {Jehovah} sustained me.</p> <p>(6) I will not be afraid of ten thousands of people, who have set <i>themselves</i> against me all around.</p> <p>(7) Arise, O LORD {Jehovah}; save me, O my God: because You have stricken all my enemies <i>upon</i> the cheek bone; You have broken the teeth of the ungodly.</p>
<p>2:11b – fear – revere – have reverence [deep respect; honor] for – in awe of Him – truly know and believe that He is the Creator of all things</p> <p>3:0a - II Sam. 15:10-17</p> <p>3:2b - Selah {שְׁלַח} - musical pause – the Psalms {songs} were written to be sung to music</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(8) Salvation <i>belongeth</i> unto the LORD: thy blessing <i>is</i> upon thy people. Selah.</p> <p>Chapter 4 To the chief Musician on Neginoth, A Psalm of David.</p> <p>(1) Hear me when I call, O God of my righteousness: thou hast enlarged me <i>when I was</i> in distress; have mercy upon me, and hear my prayer.</p> <p>(2) O ye sons of men, how long <i>will ye turn</i> my glory into shame? <i>how long</i> will ye love vanity, <i>and</i> seek after leasing? Selah.</p> <p>(3) But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.</p> <p>(4) Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.</p> <p>(5) Offer the sacrifices of righteousness, and put your trust in the LORD.</p> <p>(6) <i>There be</i> many that say, Who will shew us <i>any</i> good? LORD, lift thou up the light of thy countenance upon us.</p> <p>(7) Thou hast put gladness in my heart, more than in the time <i>that</i> their corn and their wine increased.</p> <p>(8) I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.</p>	<p>(8) Salvation <i>belongs</i> to the LORD {Jehovah}: Your blessing <i>is</i> upon Your people. Selah {musical pause}.</p> <p>Chapter 4 To the chief Musician on Stringed Instruments,^a A Psalm {song} of David.</p> <p>(1) Hear me when I call, O God of my righteousness: You have enlarged me <i>when I was</i> in distress; have mercy upon me, and hear my prayer.</p> <p>(2) O you sons of men, how long <i>will you turn</i> my glory into shame? <i>how long</i> will you love vanity, <i>and</i> seek after a lie? Selah {musical pause}.^b</p> <p>(3) But know that the LORD {Jehovah} has set apart he who is godly for Himself: the LORD {Jehovah} will hear when I call to Him.</p> <p>(4) Stand in awe, and do not sin: commune with your own heart upon your bed, and be still. Selah {musical pause}.</p> <p>(5) Offer the sacrifices of righteousness, and put your trust in the LORD {Jehovah}.</p> <p>(6) <i>There are</i> many who say, Who will show us <i>any</i> good? LORD {Jehovah}, lift up the light of Your countenance {smiling face}^c upon us.</p> <p>(7) You have put gladness in my heart, more than in the time <i>that</i> their corn and their wine increased.</p> <p>(8) I will both lay myself down in peace, and sleep: because only You, LORD {Jehovah}, cause me to live in safety.</p>
<p>4:0a - on Neginoth {בנגינית} - upon stringed instruments</p> <p>4:2b - Selah {סלה} - musical pause</p> <p>4:6c – countenance – facial expression – smile, good favor; smiling face</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 5 To the chief Musician upon Nehiloth, A Psalm of David.</p> <p>(1) Give ear to my words, O LORD, consider my meditation. (2) Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. (3) My voice shalt thou hear in the morning, O LORD; in the morning will I direct <i>my prayer</i> unto thee, and will look up. (4) For thou <i>art</i> not a God that hath pleasure in wickedness: neither shall evil dwell with thee. (5) The foolish shall not stand in thy sight: thou hatest all workers of iniquity. (6) Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man. (7) But as for me, I will come <i>into</i> thy house in the multitude of thy mercy: <i>and</i> in thy fear will I worship toward thy holy temple. (8) Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face. (9) For <i>there is</i> no faithfulness in their mouth; their inward part <i>is</i> very wickedness; their throat <i>is</i> an open sepulchre; they flatter with their tongue. (10) Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee. (11) But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. (12) For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as <i>with</i> a shield.</p>	<p>Chapter 5 To the chief Musician upon Flutes,^a A Psalm {song} of David.</p> <p>(1) Give ear to my words, O LORD {Jehovah}, consider my meditation. (2) Listen to the voice of my cry, my King, and my God: because to You I will pray. (3) My voice You shall hear in the morning, O LORD {Jehovah}; in the morning I will direct <i>my prayer</i> to You, and will look up. (4) Because You <i>are</i> not a God Who has pleasure in wickedness: neither will evil live with You. (5) The foolish will not stand in Your sight: You hate all who do evil. (6) You will destroy those who speak lies: the LORD {Jehovah} will hate the bloody and deceitful man. (7) But as for me, I will come <i>into</i> Your house {temple} in the multitude of Your mercies: <i>and</i> in Your fear {reverence} I will worship towards Your holy temple. (8) Lead me, O LORD {Jehovah}, in Your righteousness because of my enemies; make Your way straight before my face. (9) Because <i>there is</i> no faithfulness in their mouth; their inward part <i>is</i> total wickedness; their throat <i>is</i> an open grave; they flatter with their tongue. (10) Destroy them, O God; let them fall by their own counsels; cast them out in the multitude of their sins; because they have rebelled against You. (11) But let all those who put their trust in You rejoice: let them ever shout for joy, because You defend them: let those also who love Your Name be joyful in You. (12) Because You, LORD {Jehovah}, will bless the righteous; with favor You will encircle him as <i>with</i> a shield.</p>
<p>5:0a - upon Nehiloth {אֶל הַנְּחִילֹת} - upon flutes - the exact musical instrument is unclear</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 6 To the chief Musician on Neginoth upon Sheminith, A Psalm of David. (1) O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure. (2) Have mercy upon me, O LORD; for I <i>am</i> weak: O LORD, heal me; for my bones are vexed. (3) My soul is also sore vexed: but thou, O LORD, how long? (4) Return, O LORD, deliver my soul: oh save me for thy mercies' sake. (5) For in death <i>there is</i> no remembrance of thee: in the grave who shall give thee thanks? (6) I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. (7) Mine eye is consumed because of grief; it waxeth old because of all mine enemies. (8) Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping. (9) The LORD hath heard my supplication; the LORD will receive my prayer. (10) Let all mine enemies be ashamed and sore vexed: let them return <i>and</i> be ashamed suddenly.</p>	<p>Chapter 6 To the chief Musician on the Eight String Instrument {Lyre},^a A Psalm {song} of David. (1) O LORD {Jehovah}, do not rebuke me in Your anger, nor discipline me in Your hot displeasure. (2) Have mercy upon me, O LORD {Jehovah}; because I <i>am</i> weak: O LORD {Jehovah}, heal me; because my bones are in turmoil. (3) My soul is also greatly troubled: but You, O LORD {Jehovah}, how long? (4) Return, O LORD {Jehovah}, deliver my soul: oh save me for Your mercies' sake. (5) Because in death <i>there is</i> no memory of You: in the grave who will give You thanks? (6) I am weary with my groaning; all the night I cause my bed to overflow; I water my couch with my tears. (7) My eye is consumed because of grief; it grows old because of all my enemies. (8) Depart from me, all you who do evil; because the LORD {Jehovah} has heard the voice of my weeping. (9) The LORD {Jehovah} has heard my request; the LORD {Jehovah} will receive my prayer. (10) Let all my enemies be ashamed and greatly troubled: let them return <i>and</i> be ashamed suddenly.</p>
<p>6:0a - Neginoth upon Sheminith {בנגינת על השמינית} - eight stringed instrument - believed to be a lyre</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 7 Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite. (1) O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: (2) Lest he tear my soul like a lion, rending <i>it</i> in pieces, while <i>there is</i> none to deliver. (3) O LORD my God, if I have done this; if there be iniquity in my hands; (4) If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:) (5) Let the enemy persecute my soul, and take <i>it</i>; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah. (6) Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me <i>to</i> the judgment <i>that</i> thou hast commanded. (7) So shall the congregation of the people compass thee about: for their sakes therefore return thou on high. (8) The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity <i>that is</i> in me. (9) Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins. (10) My defence <i>is</i> of God, which saveth the upright in heart. (11) God judgeth the righteous, and God is angry <i>with the wicked</i> every day. (12) If he turn not, he will whet his sword; he hath bent his bow, and made it ready.</p>	<p>Chapter 7 A Rambling poem {song}^a of David, which he sang to the LORD {Jehovah}, concerning the words of Cush the Benjamite. (1) O LORD {Jehovah} my God, in You I put my trust: save me from all those who persecute me, and deliver me: (2) Lest he tear my soul like a lion, rending <i>it</i> in pieces, while <i>there is</i> no one to deliver. (3) O LORD {Jehovah} my God, if I have done this; if there is sin in my hands; (4) If I have rewarded evil to him who was at peace with me; (yes, I have delivered him who is my enemy without cause:) (5) Let the enemy persecute my soul, and take <i>it</i>; yes, let him tread down my life upon the earth, and lay my honor in the dust. Selah {musical pause}.^b (6) Arise, O LORD {Jehovah}, in Your anger, lift up Yourself because of the rage of my enemies: and awake for me <i>to</i> the judgment <i>that</i> You have commanded. (7) So the congregation of the people will encircle You: for their sakes therefore return on high. (8) The LORD {Jehovah} will judge the people: judge me, O LORD {Jehovah}, according to my righteousness, and according to my integrity <i>that is</i> in me. (9) Oh let the wickedness of the wicked come to an end; but establish the just: because the righteous God tries the hearts and minds. (10) My defense <i>is</i> of God, Who saves the upright in heart. (11) God judges the righteous, and God is angry <i>with the wicked</i> every day. (12) If he does not turn, He will sharpen His sword; He has bent His bow, and made it ready.</p>
<p>7:0a - Shiggaion {שִׁגְגָּיוֹן} - a rambling poem; song - which David sang to the Lord against a man named Cush a Benjaminite 7:5b - Selah {סֶלָה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(13) He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.</p> <p>(14) Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.</p> <p>(15) He made a pit, and digged it, and is fallen into the ditch <i>which</i> he made.</p> <p>(16) His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.</p> <p>(17) I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.</p> <p>Chapter 8 To the chief Musician upon Gittith, A Psalm of David.</p> <p>(1) O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.</p> <p>(2) Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.</p> <p>(3) When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;</p> <p>(4) What is man, that thou art mindful of him? and the son of man, that thou visitest him?</p> <p>(5) For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.</p> <p>(6) Thou madest him to have dominion over the works of thy hands; thou hast put all <i>things</i> under his feet:</p> <p>(7) All sheep and oxen, yea, and the beasts of the field;</p>	<p>(13) He has also prepared for him the instruments of death; He ordains His arrows against the persecutors.</p> <p>(14) Indeed, he labors with sin, and has conceived mischief, and brought forth falsehood.</p> <p>(15) He made a pit, and dug it, and has fallen into the ditch <i>which</i> he made.</p> <p>(16) His mischief shall return upon his own head, and his violent dealing shall come down upon his own head.</p> <p>(17) I will praise the LORD {Jehovah} according to His righteousness: and will sing praise to the Name of the LORD {Jehovah} most high.</p> <p>Chapter 8 To the chief Musician upon the Harp,^a A Psalm {song} of David.</p> <p>(1) O LORD {Jehovah} our Lord, how excellent is Your Name in all the earth! Who has set Your glory above the heavens.^b</p> <p>(2) Out of the mouth of babes and nursing children You have ordained strength {praise}^c because of Your enemies, that You might still the enemy and the avenger.</p> <p>(3) When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained;</p> <p>(4) What is man, that You are mindful of him? and the Son of Man, that You visit Him?</p> <p>(5) Because You have made Him a little lower than the angels, and have crowned Him with glory and honor.</p> <p>(6) You made Him to rule over the works of Your hands; You have put all <i>things</i> under His feet:</p> <p>(7) All sheep and oxen, yes, and the beasts of the field;</p>
<p>8:0a - upon Gittith {על הגתית} - Harp - as with other titles whether this is actually a harp or title of a song is unclear</p> <p>8:1b – heavens – see notes on Gen. 1:1; 1:8; 1:14</p> <p>8:2c – strength – praise - Mat. 21:16</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(8) The fowl of the air, and the fish of the sea, <i>and whatsoever</i> passeth through the paths of the seas. (9) O LORD our Lord, how excellent is thy name in all the earth!</p> <p>Chapter 9 To the chief Musician upon Muthlabben, A Psalm of David. (1) I will praise <i>thee</i>, O LORD, with my whole heart; I will shew forth all thy marvellous works. (2) I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High. (3) When mine enemies are turned back, they shall fall and perish at thy presence. (4) For thou hast maintained my right and my cause; thou satest in the throne judging right. (5) Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. (6) O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them. (7) But the LORD shall endure for ever: he hath prepared his throne for judgment. (8) And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. (9) The LORD also will be a refuge for the oppressed, a refuge in times of trouble.</p>	<p>(8) The birds of the air, and the fish of the sea, <i>and whatever</i> passes through the paths of the seas. (9) O LORD {Jehovah} our Lord, how excellent is Your Name in all the earth!</p> <p>Chapter 9 To the chief Musician <i>to the tune of 'Dying For The Son',^a</i> A Psalm {song} of David. (1) I will praise <i>You</i>, O LORD {Jehovah}, with my whole heart; I will show forth all Your marvelous works. (2) I will be glad and rejoice in You: I will sing praise to Your Name, O You most High. (3) When my enemies are turned back, they will fall and perish at Your presence. (4) Because You have maintained my right and my cause; You sat on the throne judging right. (5) You have rebuked the heathen {ungodly}, You have destroyed the wicked, You have put out their name forever and ever. (6) O you enemy, destruction is coming to a perpetual end: and you have destroyed cities; their memorial has perished with them. (7) But the LORD {Jehovah} will endure forever: He has prepared His throne for judgment. (8) And He will judge the world in righteousness, He will minister judgment to the people in uprightness. (9) The LORD {Jehovah} also will be a refuge for the oppressed, a refuge in times of trouble.</p>
<p>9:0a - upon Muthlabben {עלִנְנִית לִבֵּן} - <i>to the tune of 'Dying For The Son'</i> - probably a popular song in David's day - or possibly some unknown musical instrument</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.</p> <p>(11) Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.</p> <p>(12) When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.</p> <p>(13) Have mercy upon me, O LORD; consider my trouble <i>which I suffer</i> of them that hate me, thou that liftest me up from the gates of death:</p> <p>(14) That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.</p> <p>(15) The heathen are sunk down in the pit <i>that</i> they made: in the net which they hid is their own foot taken.</p> <p>(16) The LORD is known <i>by</i> the judgment <i>which</i> he executeth: the wicked is snared in the work of his own hands. Higgsaion. Selah.</p> <p>(17) The wicked shall be turned into hell, <i>and</i> all the nations that forget God.</p> <p>(18) For the needy shall not alway be forgotten: the expectation of the poor shall <i>not</i> perish for ever.</p> <p>(19) Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.</p> <p>(20) Put them in fear, O LORD: <i>that</i> the nations may know themselves <i>to be but</i> men. Selah.</p>	<p>(10) And those who know Your Name will put their trust in You: because You, LORD {Jehovah}, have not forsaken those who seek You.</p> <p>(11) Sing praises to the LORD {Jehovah}, Who lives in Zion: declare among the people the things He has done.</p> <p>(12) When He makes inquisition {investigates} for blood, He remembers them: He does not forget the cry of the humble.</p> <p>(13) Have mercy upon me, O LORD {Jehovah}; consider my trouble <i>which I suffer</i> of those who hate me, You Who lift me up from the gates of death:</p> <p>(14) That I may show forth all Your praise in the gates of the daughter of Zion: I will rejoice in Your salvation.</p> <p>(15) The heathen {ungodly} have sunk down in the pit <i>that</i> they made: in the net which they hid their own foot is taken.</p> <p>(16) The LORD {Jehovah} is known <i>by</i> the judgment <i>which</i> He executes: the wicked is snared in the work of his own hands. Meditation {moment of silence}.^b Selah {musical pause}.^c</p> <p>(17) The wicked will be turned into hell, <i>and</i> all the nations that forget God.</p> <p>(18) Because the needy will not always be forgotten: the expectation of the poor will <i>not</i> perish forever.</p> <p>(19) Arise, O LORD {Jehovah}; do not let man prevail: let the heathen {ungodly} be judged in Your sight.</p> <p>(20) Put them in fear, O LORD {Jehovah}: <i>that</i> the nations may know themselves <i>to be but</i> men. Selah {musical pause}.</p>
<p>9:16b - Higgsaion {הִגַּיוֹן} - meditation - probably a solemn musical moment; moment of silence</p> <p>9:16c - Selah {סֶלָה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
Chapter 10 (1) Why standest thou afar off, O LORD? <i>why</i> hidest thou <i>thyself</i> in times of trouble? (2) The wicked in <i>his</i> pride doth persecute the poor: let them be taken in the devices that they have imagined. (3) For the wicked boasteth of his heart's desire, and blesseth the covetous, <i>whom</i> the LORD abhorreth. (4) The wicked, through the pride of his countenance, will not seek <i>after God</i> : God is not in all his thoughts. (5) His ways are always grievous; thy judgments <i>are</i> far above out of his sight: <i>as for</i> all his enemies, he puffeth at them. (6) He hath said in his heart, I shall not be moved: for <i>I shall</i> never <i>be</i> in adversity. (7) His mouth is full of cursing and deceit and fraud: under his tongue <i>is</i> mischief and vanity. (8) He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. (9) He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. (10) He croucheth, <i>and</i> humbleth himself, that the poor may fall by his strong ones. (11) He hath said in his heart, God hath forgotten: he hideth his face; he will never see <i>it</i> . (12) Arise, O LORD; O God, lift up thine hand: forget not the humble. (13) Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require <i>it</i> .	Chapter 10 (1) Why do You stand afar off, O LORD {Jehovah}? <i>why</i> do You hide <i>Yourself</i> in times of trouble? (2) The wicked in <i>his</i> pride persecutes the poor: let them be taken in the {very} devices {plans} that they have imagined. (3) Because the wicked boasts of his heart's desire, and blesses the covetous {greedy}, <i>whom</i> the LORD {Jehovah} despises. (4) The wicked, through the pride of his countenance {heart; arrogance}, will not seek <i>after God</i> : God <i>is</i> not in all his thoughts. (5) His ways are always grievous; Your judgments <i>are</i> far above out of his sight: <i>as for</i> all his enemies, he hisses at them. (6) He has said in his heart, I shall not be moved: because <i>I shall</i> never <i>be</i> in adversity. (7) His mouth is full of cursing and deceit and fraud: under his tongue <i>is</i> mischief and vanity. (8) He sits in the lurking places of the villages: in the secret places he murders the innocent: his eyes are secretly set against the poor. (9) He lies in wait secretly as a lion in his den: he lies in wait to catch the poor: he catches the poor, when he draws him into his net. (10) He crouches, <i>and</i> humbles himself, that the poor may fall by his strong ones. (11) He has said in his heart, God has forgotten: He hides His face; He will never see <i>it</i> . (12) Arise, O LORD {Jehovah}; O God, lift up Your hand: do not forget the humble. (13) Why does the wicked condemn God? he has said in his heart, You will not require <i>it</i> .

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(14) Thou hast seen <i>it</i>; for thou beholdest mischief and spite, to requite <i>it</i> with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.</p> <p>(15) Break thou the arm of the wicked and the evil <i>man</i>: seek out his wickedness <i>till</i> thou find none.</p> <p>(16) The LORD <i>is</i> King for ever and ever: the heathen are perished out of his land.</p> <p>(17) LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:</p> <p>(18) To judge the fatherless and the oppressed, that the man of the earth may no more oppress.</p> <p>Chapter 11 To the chief Musician, A Psalm of David.</p> <p>(1) In the LORD put I my trust: how say ye to my soul, Flee <i>as</i> a bird to your mountain?</p> <p>(2) For, lo, the wicked bend <i>their</i> bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.</p> <p>(3) If the foundations be destroyed, what can the righteous do?</p> <p>(4) The LORD <i>is</i> in his holy temple, the LORD'S throne <i>is</i> in heaven: his eyes behold, his eyelids try, the children of men.</p> <p>(5) The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.</p> <p>(6) Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: <i>this shall be</i> the portion of their cup.</p> <p>(7) For the righteous LORD loveth righteousness; his countenance doth behold the upright.</p>	<p>(14) You have seen <i>it</i>; because You see the mischief and spite, to repay <i>it</i> with Your hand: the poor commits himself to You; You are the helper of the fatherless.</p> <p>(15) Break the arm of the wicked and the evil <i>man</i>: seek out his wickedness <i>until</i> You find none.</p> <p>(16) The LORD {Jehovah} <i>is</i> King forever and ever: the heathen {ungodly} will perish out of His land.</p> <p>(17) LORD {Jehovah}, You have heard the desire of the humble: You will prepare their hearts, You will cause Your ear to hear:</p> <p>(18) To judge the fatherless and the oppressed, that the man of the earth may no more oppress.</p> <p>Chapter 11 To the chief Musician, A Psalm {song} of David.</p> <p>(1) In the LORD {Jehovah} I put my trust: why do you say to my soul, Flee <i>as</i> a bird to your mountain?</p> <p>(2) Because, indeed, the wicked bend <i>their</i> bow, they make ready their arrow upon the string, that they may secretly shoot at the upright in heart.</p> <p>(3) If the foundations are destroyed, what can the righteous do?</p> <p>(4) The LORD {Jehovah} <i>is</i> in His holy temple, the LORD's {Jehovah's} throne <i>is</i> in heaven: His eyes see, His eyelids try, the children of men.</p> <p>(5) The LORD {Jehovah} tries the righteous: but His Soul hates the wicked and he who loves violence.</p> <p>(6) Upon the wicked He will rain snares, fire and brimstone {molten sulfur}, and a horrible tempest: <i>this will be</i> the portion of their cup.</p> <p>(7) Because the righteous LORD {Jehovah} loves righteousness; His countenance {eyes} sees the upright.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 12 To the chief Musician upon Sheminith, A Psalm of David. (1) Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men. (2) They speak vanity every one with his neighbour: <i>with</i> flattering lips <i>and</i> with a double heart do they speak. (3) The LORD shall cut off all flattering lips, <i>and</i> the tongue that speaketh proud things: (4) Who have said, With our tongue will we prevail; our lips <i>are</i> our own: who <i>is</i> lord over us? (5) For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set <i>him</i> in safety <i>from him that</i> puffeth at him. (6) The words of the LORD <i>are</i> pure words: <i>as</i> silver tried in a furnace of earth, purified seven times. (7) Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever. (8) The wicked walk on every side, when the vilest men are exalted.</p> <p>Chapter 13 To the chief Musician, A Psalm of David. (1) How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me? (2) How long shall I take counsel in my soul, <i>having</i> sorrow in my heart daily? how long shall mine enemy be exalted over me? (3) Consider <i>and</i> hear me, O LORD my God: lighten mine eyes, lest I sleep the <i>sleep of</i> death;</p>	<p>Chapter 12 To the chief Musician upon the Lyre,* A Psalm {song} of David. (1) Help, LORD {Jehovah}; because the godly man ceases; because the faithful fail from among the children of men. (2) Everyone speaks vanity with his neighbor: <i>with</i> flattering lips <i>and</i> with a double heart they speak. (3) The LORD {Jehovah} will cut off all flattering lips, <i>and</i> the tongue that speaks proud things: (4) Who have said, With our tongue we will prevail; our lips <i>are</i> our own: who <i>is</i> lord over us? (5) <i>Now I will arise</i>, says the LORD {Jehovah}; <i>Because of the oppression of the poor, and the sighing of the needy, I will set him in safety from the one who hisses at him.</i> (6) The words of the LORD {Jehovah} <i>are</i> pure words: <i>as</i> silver tried in a furnace of earth, purified seven times. (7) You will keep them, O LORD {Jehovah}, You will preserve them from this generation forever. (8) The wicked walk on every side, when the vilest men are exalted.</p> <p>Chapter 13 To the chief Musician, A Psalm {song} of David. (1) How long will You forget me, O LORD {Jehovah}? forever? how long will You hide Your face from me? (2) How long will I take counsel in my soul, <i>having</i> sorrow in my heart daily? how long shall my enemy be exalted over me? (3) Consider <i>and</i> hear me, O LORD {Jehovah} my God: lighten my eyes, lest I sleep the <i>sleep of</i> death;</p>
12:0a - Sheminith {שמינית} - on the eight - probably eight string Lyre	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) Lest mine enemy say, I have prevailed against him; <i>and</i> those that trouble me rejoice when I am moved.</p> <p>(5) But I have trusted in thy mercy; my heart shall rejoice in thy salvation.</p> <p>(6) I will sing unto the LORD, because he hath dealt bountifully with me.</p> <p>Chapter 14 To the chief Musician, A Psalm of David.</p> <p>(1) The fool hath said in his heart, <i>There is</i> no God. They are corrupt, they have done abominable works, <i>there is</i> none that doeth good.</p> <p>(2) The LORD looked down from heaven upon the children of men, to see if there were any that did understand, <i>and</i> seek God.</p> <p>(3) They are all gone aside, they are <i>all</i> together become filthy: <i>there is</i> none that doeth good, no, not one.</p> <p>(4) Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.</p> <p>(5) There were they in great fear: for God <i>is</i> in the generation of the righteous.</p> <p>(6) Ye have shamed the counsel of the poor, because the LORD <i>is</i> his refuge.</p> <p>(7) Oh that the salvation of Israel <i>were</i> come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, <i>and</i> Israel shall be glad.</p>	<p>(4) Lest my enemy say, I have prevailed against him; <i>and</i> those who trouble me rejoice when I am moved.</p> <p>(5) But I have trusted in Your mercy; my heart shall rejoice in Your salvation.</p> <p>(6) I will sing to the LORD {Jehovah}, because He has dealt bountifully with me.</p> <p>Chapter 14 To the chief Musician, A Psalm {song} of David.</p> <p>(1) The fool has said in his heart, <i>There is</i> no God. They are corrupt, they have done abominable works, <i>there is</i> no one who does good.</p> <p>(2) The LORD {Jehovah} looked down from heaven upon the children of men, to see if there were any who understand, <i>and</i> seek God.</p> <p>(3) They have all gone aside, they have <i>all</i> together become filthy: <i>there is</i> no one who does good, no, not one.^a</p> <p>(4) Have all the workers of sin no knowledge? who eat up my people as they eat bread, and do not call upon the LORD {Jehovah}.</p> <p>(5) There they were in great fear: because God <i>is</i> in the generation of the righteous.</p> <p>(6) You have shamed the counsel of the poor, because the LORD {Jehovah} <i>is</i> his refuge.</p> <p>(7) Oh that the salvation of Israel <i>had already</i> come out of Zion! when the LORD {Jehovah} brings back the captivity of His people, Jacob will rejoice, <i>and</i> Israel will be glad.</p>
14:3a – Rom. 3:10-11	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 15 A Psalm of David.</p> <p>(1) LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?</p> <p>(2) He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.</p> <p>(3) <i>He that</i> backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.</p> <p>(4) In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. <i>He that</i> sweareth to <i>his own</i> hurt, and changeth not.</p> <p>(5) <i>He that</i> putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these <i>things</i> shall never be moved.</p> <p>Chapter 16 Michtam of David.</p> <p>(1) Preserve me, O God: for in thee do I put my trust.</p> <p>(2) <i>O my soul</i>, thou hast said unto the LORD, Thou <i>art</i> my Lord: my goodness <i>extendeth</i> not to thee;</p> <p>(3) <i>But</i> to the saints that <i>are</i> in the earth, and <i>to</i> the excellent, in whom <i>is</i> all my delight.</p> <p>(4) Their sorrows shall be multiplied <i>that</i> hasten <i>after</i> another <i>god</i>: their drink offerings of blood will I not offer, nor take up their names into my lips.</p> <p>(5) The LORD <i>is</i> the portion of mine inheritance and of my cup: thou maintainest my lot.</p> <p>(6) The lines are fallen unto me in pleasant <i>places</i>; yea, I have a goodly heritage.</p> <p>(7) I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.</p>	<p>Chapter 15 A Psalm {song} of David.</p> <p>(1) LORD {Jehovah}, who will stay in Your tabernacle? who will live on Your holy hill?</p> <p>(2) He who walks uprightly, and works righteousness, and speaks the truth in his heart.</p> <p>(3) <i>Who</i> does not speak evil with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor.</p> <p>(4) In whose eyes a vile {evil; wicked} person is condemned; but he honors those who fear {revere} the LORD {Jehovah}. <i>He who</i> swears to <i>his own</i> hurt, and does not change.</p> <p>(5) <i>He who</i> does not lend his money for interest,^a nor takes a bribe against the innocent. He who does these <i>things</i> will never be moved.</p> <p>Chapter 16 Poem {song}^a of David.</p> <p>(1) Preserve me, O God: because in You I put my trust.</p> <p>(2) <i>O my soul</i>, you have said to the LORD {Jehovah}, You <i>are</i> my Lord: my goodness does not <i>extend</i> to You;</p> <p>(3) <i>But</i> to the saints who <i>are</i> in the earth, and <i>to</i> the excellent, in whom <i>is</i> all my delight.</p> <p>(4) Those who run <i>after</i> another <i>god</i> will have their sorrows multiplied: their drink offerings of blood I will not offer, nor take up their names into my lips.</p> <p>(5) The LORD {Jehovah} is the portion of my inheritance and of my cup: You maintain my lot.</p> <p>(6) The lines are fallen to me in pleasant <i>places</i>; yes, I have a goodly heritage.</p> <p>(7) I will bless the LORD {Jehovah}, Who has given me counsel: my heart^b also instructs me in the night seasons.</p>
<p>15:5a - usury - neshek {נֶשֶׁךְ} – interest – see Neh. 5:11</p> <p>16:0a - Michtam {מִכְתָּם} - engraving, poem, song – Ps. 56:0; 57:0; 58:0; 59:0; 60:0</p> <p>16:7b - reins - kilyah {כִּלְיֹהִי} - heart</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(8) I have set the LORD always before me: because <i>he is</i> at my right hand, I shall not be moved.</p> <p>(9) Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.</p> <p>(10) For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.</p> <p>(11) Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand <i>there are</i> pleasures for evermore.</p> <p>Chapter 17 A Prayer of David. (1) Hear the right, O LORD, attend unto my cry, give ear unto my prayer, <i>that goeth</i> not out of feigned lips. (2) Let my sentence come forth from thy presence; let thine eyes behold the things that are equal. (3) Thou hast proved mine heart; thou hast visited <i>me</i> in the night; thou hast tried me, <i>and</i> shalt find nothing; I am purposed <i>that</i> my mouth shall not transgress. (4) Concerning the works of men, by the word of thy lips I have kept <i>me from</i> the paths of the destroyer. (5) Hold up my goings in thy paths, <i>that</i> my footsteps slip not. (6) I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, <i>and</i> hear my speech. (7) Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust <i>in thee</i> from those that rise up <i>against them</i>. (8) Keep me as the apple of the eye, hide me under the shadow of thy wings, (9) From the wicked that oppress me, <i>from</i> my deadly enemies, <i>who</i> compass me about.</p>	<p>(8) I have set the LORD {Jehovah} always before me: because <i>He is</i> at my right hand, I will not be moved.</p> <p>(9) Therefore my heart is glad, and my glory rejoices: my flesh also will rest in hope.</p> <p>(10) Because You will not leave my soul in hell; neither will You allow Your Holy One to see corruption.^c</p> <p>(11) You will show me the path of life: in Your presence <i>is</i> fullness of joy; at Your right hand <i>there are</i> pleasures forevermore.</p> <p>Chapter 17 A Prayer of David. (1) Hear the right, O LORD {Jehovah}, heed my cry, listen to my prayer, <i>that does not go</i> out of pretentious lips. (2) Let my sentence come forth from Your presence; let Your eyes see the things that are equal. (3) You have proved my heart; You have visited <i>me</i> in the night; You have tried me, <i>and</i> will find nothing; I have decided <i>that</i> my mouth will not sin. (4) Concerning the works of men, by the word of Your lips I have kept <i>myself from</i> the paths of the destroyer. (5) Hold up my walk in Your paths, <i>that</i> my footsteps not slip. (6) I have called upon You, because You will hear me, O God: listen to me, <i>and</i> hear my speech. (7) Show Your marvelous loving kindness, O You Who save by Your right hand those who put their trust <i>in You</i> from those who rise up <i>against them</i>. (8) Keep me as the apple of the eye, hide me under the shadow of Your wings, (9) From the wicked who oppress me, <i>from</i> my deadly enemies, <i>who</i> encircle me.</p>
16:10c – Acts 2:27; Acts 13:35	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) They are inclosed in their own fat: with their mouth they speak proudly.</p> <p>(11) They have now compassed us in our steps: they have set their eyes bowing down to the earth;</p> <p>(12) Like as a lion <i>that</i> is greedy of his prey, and as it were a young lion lurking in secret places.</p> <p>(13) Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, <i>which</i> is thy sword:</p> <p>(14) From men <i>which are</i> thy hand, O LORD, from men of the world, <i>which have</i> their portion in <i>this</i> life, and whose belly thou fillest with thy hid <i>treasure</i>: they are full of children, and leave the rest of their <i>substance</i> to their babes.</p> <p>(15) As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.</p> <p>Chapter 18 To the chief Musician, A Psalm of David, the servant of the LORD, who spake unto the LORD the words of this song in the day <i>that</i> the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,</p> <p>(1) I will love thee, O LORD, my strength.</p> <p>(2) The LORD <i>is</i> my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, <i>and</i> my high tower.</p> <p>(3) I will call upon the LORD, <i>who is worthy</i> to be praised: so shall I be saved from mine enemies.</p> <p>(4) The sorrows of death compassed me, and the floods of ungodly men made me afraid.</p>	<p>(10) They are enclosed in their own fat: with their mouth they speak proudly.</p> <p>(11) They have now encircled us in our steps: they have set their eyes bowing down to the earth;</p> <p>(12) Like a lion <i>that</i> is greedy of his prey, and as it were a young lion lurking in secret places.</p> <p>(13) Arise, O LORD {Jehovah}, disappoint him, cast him down: deliver my soul from the wicked, <i>which is</i> Your sword:</p> <p>(14) From men <i>who are</i> Your hand, O LORD {Jehovah}, from men of the world, <i>who have</i> their portion in <i>this</i> life, and whose belly You fill with Your hidden <i>treasure</i>: they are full of children, and leave the rest of their <i>substance</i> to their babes.</p> <p>(15) As for me, I will see Your face in righteousness: I will be satisfied, when I awake, with Your likeness.</p> <p>Chapter 18 To the chief Musician, A Psalm {song} of David, the servant of the LORD {Jehovah}, who spoke to the LORD {Jehovah} the words of this song in the day <i>that</i> the LORD {Jehovah} delivered him from the hand of all his enemies, and from the hand of Saul: And he said,</p> <p>(1) I will love You, O LORD {Jehovah}, my strength.</p> <p>(2) The LORD {Jehovah} <i>is</i> my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my shield, and the King of my salvation, <i>and</i> my high tower.</p> <p>(3) I will call upon the LORD {Jehovah}, <i>Who is worthy</i> to be praised: so I will be saved from my enemies.</p> <p>(4) The sorrows of death encircled me, and the floods of ungodly men made me afraid.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(5) The sorrows of hell compassed me about: the snares of death prevented me.</p> <p>(6) In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, <i>even</i> into his ears.</p> <p>(7) Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.</p> <p>(8) There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.</p> <p>(9) He bowed the heavens also, and came down: and darkness <i>was</i> under his feet.</p> <p>(10) And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.</p> <p>(11) He made darkness his secret place; his pavilion round about him <i>were</i> dark waters <i>and</i> thick clouds of the skies.</p> <p>(12) At the brightness <i>that was</i> before him his thick clouds passed, hail <i>stones</i> and coals of fire.</p> <p>(13) The LORD also thundered in the heavens, and the Highest gave his voice; hail <i>stones</i> and coals of fire.</p> <p>(14) Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.</p> <p>(15) Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.</p> <p>(16) He sent from above, he took me, he drew me out of many waters.</p> <p>(17) He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.</p> <p>(18) They prevented me in the day of my calamity: but the LORD was my stay.</p>	<p>(5) The sorrows of hell encircled me: the snares of death hindered me.</p> <p>(6) In my distress I called upon the LORD {Jehovah}, and cried to my God: He heard my voice out of His temple, and my cry came before Him, <i>even</i> into His ears.</p> <p>(7) Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because He was angry.</p> <p>(8) There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals were kindled by it.</p> <p>(9) He bowed the heavens^a also, and came down: and darkness <i>was</i> under His feet.</p> <p>(10) And He rode upon a cherub, and flew: yes, He flew upon the wings of the wind.</p> <p>(11) He made darkness His secret place; His pavilion all around Him <i>were</i> dark waters <i>and</i> thick clouds of the skies.</p> <p>(12) At the brightness <i>that was</i> before Him His thick clouds passed, hail <i>stones</i> and coals of fire.</p> <p>(13) The LORD {Jehovah} also thundered in the heavens, and the Highest gave His voice; hail <i>stones</i> and coals of fire.</p> <p>(14) Yes, He sent out His arrows, and scattered them; and He shot out lightnings, and discomfited them.</p> <p>(15) Then the channels of waters were seen, and the foundations of the world were discovered at Your rebuke, O LORD {Jehovah}, at the blast of the breath of Your nostrils.</p> <p>(16) He sent from above, He took me, He drew me out of many waters.</p> <p>(17) He delivered me from my strong enemy, and from those who hated me: because they were too strong for me.</p> <p>(18) They hindered me in the day of my calamity: but the LORD {Jehovah} was my stay.</p>
18:9a – heavens – see notes on Gen. 1:1; 1:8; 1:14	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(19) He brought me forth also into a large place; he delivered me, because he delighted in me.</p> <p>(20) The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.</p> <p>(21) For I have kept the ways of the LORD, and have not wickedly departed from my God.</p> <p>(22) For all his judgments <i>were</i> before me, and I did not put away his statutes from me.</p> <p>(23) I was also upright before him, and I kept myself from mine iniquity.</p> <p>(24) Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.</p> <p>(25) With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;</p> <p>(26) With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.</p> <p>(27) For thou wilt save the afflicted people; but wilt bring down high looks.</p> <p>(28) For thou wilt light my candle: the LORD my God will enlighten my darkness.</p> <p>(29) For by thee I have run through a troop; and by my God have I leaped over a wall.</p> <p>(30) <i>As for</i> God, his way <i>is</i> perfect: the word of the LORD is tried: he <i>is</i> a buckler to all those that trust in him.</p> <p>(31) For who <i>is</i> God save the LORD? or who <i>is</i> a rock save our God?</p> <p>(32) <i>It is</i> God that girdeth me with strength, and maketh my way perfect.</p> <p>(33) He maketh my feet like hinds' <i>feet</i>, and setteth me upon my high places.</p>	<p>(19) He brought me forth also into a large place; He delivered me, because He delighted in me.</p> <p>(20) The LORD {Jehovah} rewarded me according to my righteousness; according to the cleanness of my hands He has rewarded me.</p> <p>(21) Because I have kept the ways of the LORD {Jehovah}, and have not wickedly departed from my God.</p> <p>(22) Because all His judgments <i>were</i> before me, and I did not put His laws away from me.</p> <p>(23) I was also upright before Him, and I kept myself from my sin.</p> <p>(24) Therefore the LORD {Jehovah} has rewarded me according to my righteousness, according to the cleanness of my hands in His eyesight.</p> <p>(25) With the merciful You will show Yourself merciful; with an upright man You will show Yourself upright;</p> <p>(26) With the pure You will show Yourself pure; and with the perverse You will show Yourself perverse.</p> <p>(27) Because You will save the afflicted people; but will bring down the arrogant.</p> <p>(28) Because You will light my candle: the LORD {Jehovah} my God will enlighten my darkness.</p> <p>(29) Because by You I have run through an army; and by my God I have leaped over a wall.</p> <p>(30) <i>As for</i> God, His way <i>is</i> perfect: the word of the LORD {Jehovah} is tried: He <i>is</i> a shield to all those who trust in Him.</p> <p>(31) Because who <i>is</i> God besides the LORD {Jehovah}? or who <i>is</i> a rock besides our God?</p> <p>(32) <i>It is</i> God Who clothes me with strength, and makes my way perfect.</p> <p>(33) He makes my feet like the <i>feet</i> of deer, and sets me upon my high places.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(34) He teacheth my hands to war, so that a bow of steel is broken by mine arms.</p> <p>(35) Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.</p> <p>(36) Thou hast enlarged my steps under me, that my feet did not slip.</p> <p>(37) I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.</p> <p>(38) I have wounded them that they were not able to rise: they are fallen under my feet.</p> <p>(39) For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.</p> <p>(40) Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.</p> <p>(41) They cried, but <i>there was</i> none to save <i>them: even</i> unto the LORD, but he answered them not.</p> <p>(42) Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.</p> <p>(43) Thou hast delivered me from the strivings of the people; <i>and</i> thou hast made me the head of the heathen: a people <i>whom</i> I have not known shall serve me.</p> <p>(44) As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.</p> <p>(45) The strangers shall fade away, and be afraid out of their close places.</p> <p>(46) The LORD liveth; and blessed <i>be</i> my rock; and let the God of my salvation be exalted.</p>	<p>(34) He teaches my hands to war, so that a bow of steel is broken by my arms.</p> <p>(35) You have also given me the shield of Your salvation: and Your right hand has held me up, and Your gentleness has made me great.</p> <p>(36) You have enlarged my steps under me, that my feet did not slip.</p> <p>(37) I have pursued my enemies, and overtaken them: neither did I turn again until they were consumed.</p> <p>(38) I have wounded them that they were not able to rise: they have fallen under my feet.</p> <p>(39) Because You have clothed me with strength for the battle: You have subdued under me those who rose up against me.</p> <p>(40) You have also given me the necks of my enemies; that I might destroy those who hate me.</p> <p>(41) They cried, but <i>there was</i> no one to save <i>them: even</i> to the LORD {Jehovah}, but He did not answer them.</p> <p>(42) Then I beat them small as the dust before the wind: I cast them out as the dirt in the streets.</p> <p>(43) You have delivered me from the strife of the people; <i>and</i> You have made me the head over the heathen {ungodly}: a people <i>whom</i> I have not known will serve me.</p> <p>(44) As soon as they hear of me, they will obey me: the strangers will submit themselves to me.</p> <p>(45) The strangers will fade away, and be afraid out of their hiding places.</p> <p>(46) The LORD {Jehovah} lives; and blessed is my Rock; and let the God of my salvation be exalted.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(47) <i>It is</i> God that avengeth me, and subdueth the people under me.</p> <p>(48) He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.</p> <p>(49) Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.</p> <p>(50) Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.</p> <p>Chapter 19 To the chief Musician, A Psalm of David.</p> <p>(1) The heavens declare the glory of God; and the firmament sheweth his handywork.</p> <p>(2) Day unto day uttereth speech, and night unto night sheweth knowledge.</p> <p>(3) <i>There is</i> no speech nor language, <i>where</i> their voice is not heard.</p> <p>(4) Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,</p> <p>(5) Which is as a bridegroom coming out of his chamber, <i>and</i> rejoiceth as a strong man to run a race.</p> <p>(6) His going forth <i>is</i> from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.</p> <p>(7) The law of the LORD <i>is</i> perfect, converting the soul: the testimony of the LORD <i>is</i> sure, making wise the simple.</p>	<p>(47) It is God Who avenges me, and subdues the people under me.</p> <p>(48) He delivers me from my enemies: yes, You lift me up above those who rise up against me: You have delivered me from the violent man.</p> <p>(49) Therefore I will give thanks to You, O LORD {Jehovah}, among the heathen {ungodly}, and sing praises to Your Name.</p> <p>(50) Great deliverance He gives to His king; and shows mercy to His anointed, to David, and to His descendants forevermore.</p> <p>Chapter 19 To the chief Musician, A Psalm {song} of David.</p> <p>(1) The heavens^a declare the glory of God; and the firmament {crystal dome, universe} shows His handy work.^b</p> <p>(2) Day to day speaks words, and night to night shows knowledge.</p> <p>(3) <i>There is</i> no speech nor language, <i>where</i> their voice^c is not heard.</p> <p>(4) Their line has gone out through all the earth, and their words to the end of the world. In them He has set a tabernacle {home} for the sun,</p> <p>(5) Which <i>is</i> as a bridegroom coming out of his chamber, <i>and</i> rejoices as a strong man to run a race.</p> <p>(6) His going forth <i>is</i> from the end of the heaven, and his circuit to the ends of it: and there is nothing hidden from its heat.</p> <p>(7) The law of the LORD {Jehovah} <i>is</i> perfect, converting the soul: the testimony of the LORD {Jehovah} <i>is</i> sure, making wise the simple.</p>
<p>19:1a – heavens – see notes on Gen. 1:1; 1:8; 1:14</p> <p>19:1b - Amos 9:6; Gen. 1:6 – see <u>Witness of the Stars</u> by E.W. Bullinger and “<u>The Heavens Declare the Glory of God -- God's Plan of Redemption in the Stars</u>” at www.TheWordNotes.com</p> <p>19:3c – see “<u>Musical Planets</u>” by Dr, Larry Mitcham at www.TheWordNotes.com</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(8) The statutes of the LORD <i>are</i> right, rejoicing the heart: the commandment of the LORD <i>is</i> pure, enlightening the eyes.</p> <p>(9) The fear of the LORD <i>is</i> clean, enduring for ever: the judgments of the LORD <i>are</i> true <i>and</i> righteous altogether.</p> <p>(10) More to be desired <i>are they</i> than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.</p> <p>(11) Moreover by them is thy servant warned: <i>and</i> in keeping of them <i>there is</i> great reward.</p> <p>(12) Who can understand <i>his</i> errors? cleanse thou me from secret <i>faults</i>.</p> <p>(13) Keep back thy servant also from presumptuous <i>sins</i>; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.</p> <p>(14) Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.</p> <p>Chapter 20 To the chief Musician, A Psalm of David.</p> <p>(1) The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;</p> <p>(2) Send thee help from the sanctuary, and strengthen thee out of Zion;</p> <p>(3) Remember all thy offerings, and accept thy burnt sacrifice; Selah.</p> <p>(4) Grant thee according to thine own heart, and fulfil all thy counsel.</p> <p>(5) We will rejoice in thy salvation, and in the name of our God we will set up <i>our</i> banners: the LORD fulfil all thy petitions.</p>	<p>(8) The laws of the LORD {Jehovah} <i>are</i> right, rejoicing the heart: the commandment of the LORD {Jehovah} <i>is</i> pure, enlightening the eyes.</p> <p>(9) The fear {reverence} of the LORD {Jehovah} <i>is</i> clean, enduring forever: the judgments of the LORD {Jehovah} <i>are</i> true <i>and</i> righteous altogether.</p> <p>(10) <i>They are</i> more to be desired than gold, yes, than much fine gold: sweeter also than honey and the honeycomb.</p> <p>(11) Furthermore by them Your servant is warned: <i>and</i> in keeping of them <i>there is</i> great reward.</p> <p>(12) Who can understand <i>his</i> errors? cleanse me from secret <i>faults</i>.</p> <p>(13) Keep back Your servant also from presumptuous {willful} <i>sins</i>; let them not rule over me: then I will be upright, and I will be innocent from the great sin.</p> <p>(14) Let the words of my mouth, and the meditation of my heart, be acceptable in Your sight, O LORD {Jehovah}, my strength, and my Redeemer.</p> <p>Chapter 20 To the chief Musician, A Psalm {song} of David.</p> <p>(1) The LORD {Jehovah} hears you in the day of trouble; the Name of the God of Jacob defends you;</p> <p>(2) Sends you help from the sanctuary, and strengthens you out of Zion;</p> <p>(3) Remember all Your offerings, and accept Your burnt sacrifice; Selah {musical pause}.^a</p> <p>(4) Grant according to Your own heart, and fulfill all Your counsel.</p> <p>(5) We will rejoice in Your salvation, and in the Name of our God we will set up <i>our</i> banners: the LORD {Jehovah} fulfills all your petitions.</p>
20:3a - Selah {סֶלָה} - musical pause	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(6) Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.</p> <p>(7) Some <i>trust</i> in chariots, and some in horses: but we will remember the name of the LORD our God.</p> <p>(8) They are brought down and fallen: but we are risen, and stand upright.</p> <p>(9) Save, LORD: let the king hear us when we call.</p> <p>Chapter 21 To the chief Musician, A Psalm of David.</p> <p>(1) The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!</p> <p>(2) Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.</p> <p>(3) For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.</p> <p>(4) He asked life of thee, <i>and</i> thou gavest it him, <i>even</i> length of days for ever and ever.</p> <p>(5) His glory <i>is</i> great in thy salvation: honour and majesty hast thou laid upon him.</p> <p>(6) For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.</p> <p>(7) For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.</p> <p>(8) Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.</p>	<p>(6) Now I know that the LORD {Jehovah} saves His anointed; He will hear him from His holy heaven with the saving strength of His right hand.</p> <p>(7) Some <i>trust</i> in chariots, and some in horses: but we will remember the Name of the LORD {Jehovah} our God.</p> <p>(8) They are brought down and fallen: but we are risen, and stand upright.</p> <p>(9) Save, LORD {Jehovah}: let the King hear us when we call.</p> <p>Chapter 21 To the chief Musician, A Psalm {song} of David.</p> <p>(1) The king will rejoice in Your strength, O LORD {Jehovah}; and in Your salvation how greatly he will rejoice!</p> <p>(2) You have given him his heart's desire, and have not withheld the request of his lips. Selah {musical pause}.^a</p> <p>(3) Because You preceded him with the blessings of goodness: You set a crown of pure gold on his head.</p> <p>(4) He asked life of You, <i>and</i> You gave it to him, <i>even</i> length of days forever and ever.</p> <p>(5) His glory <i>is</i> great in Your salvation: honor and majesty You have laid upon him.</p> <p>(6) Because you have made him most blessed forever: You have made him exceedingly glad with Your countenance {smile; facial expression}.</p> <p>(7) Because the king trusts in the LORD {Jehovah}, and through the mercy of the most High he will not be moved.</p> <p>(8) Your hand will find out all Your enemies: Your right hand will find out those who hate You.</p>
21:2a - Selah {סֶלָה} - musical pause	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(9) Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.</p> <p>(10) Their fruit shalt thou destroy from the earth, and their seed from among the children of men.</p> <p>(11) For they intended evil against thee: they imagined a mischievous device, <i>which</i> they are not able <i>to perform</i>.</p> <p>(12) Therefore shalt thou make them turn their back, <i>when</i> thou shalt make ready <i>thine arrows</i> upon thy strings against the face of them.</p> <p>(13) Be thou exalted, LORD, in thine own strength: <i>so</i> will we sing and praise thy power.</p> <p>Chapter 22 To the chief Musician upon Aijeleth Shahar, A Psalm of David.</p> <p>(1) My God, my God, why hast thou forsaken me? <i>why art thou so</i> far from helping me, <i>and from</i> the words of my roaring?</p> <p>(2) O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.</p> <p>(3) But thou <i>art</i> holy, <i>O thou</i> that inhabitest the praises of Israel.</p> <p>(4) Our fathers trusted in thee: they trusted, and thou didst deliver them.</p> <p>(5) They cried unto thee, and were delivered: they trusted in thee, and were not confounded.</p> <p>(6) But I <i>am</i> a worm, and no man; a reproach of men, and despised of the people.</p> <p>(7) All they that see me laugh me to scorn: they shoot out the lip, they shake the head, <i>saying</i>,</p>	<p>(9) You will make them as a fiery oven in the time of Your anger: the LORD {Jehovah} will swallow them up in His wrath {anger; judgment}, and the fire will devour them.</p> <p>(10) Their fruit You will destroy from the earth, and their offspring from among the children of men.</p> <p>(11) Because they intended evil against You: they imagined a mischievous device {plan}, <i>which</i> they are not able <i>to perform</i>.</p> <p>(12) Therefore You will make them turn their back, <i>when</i> You will make ready <i>Your arrows</i> upon Your strings against their faces.</p> <p>(13) Be exalted, LORD {Jehovah}, in Your own strength: <i>so</i> we will sing and praise Your power.</p> <p>Chapter 22 To the chief Musician <i>set to tune of</i> 'Deer of the Dawn',^a A Psalm {song} of David.</p> <p>(1) My God, My God, why have You forsaken Me?^{2b} <i>why are You so</i> far from helping Me, <i>and from</i> the words of My cries?</p> <p>(2) O My God, I cry in the daytime, but You do not hear; and in the night season, and am not silent.</p> <p>(3) But You <i>are</i> holy, <i>O You</i> Who lives in the praises of Israel.</p> <p>(4) Our fathers trusted in You: they trusted, and You delivered them.</p> <p>(5) They cried to You, and were delivered: they trusted in You, and were not confounded.</p> <p>(6) But I <i>am</i> a worm, and no man; a reproach of men, and despised by the people.</p> <p>(7) All those who see Me laugh Me to scorn: they shoot out the lip, they shake the head, <i>saying</i>,</p>
<p>22:0a - upon Aijeleth Shahar {על אילת השחר} - <i>set to the tune of</i> 'Deer of the Dawn' - possibly a popular tune in David's day - as with other titles, it is unclear whether this is some unknown musical instrument, or a title to a song</p> <p>22:1b – Mat. 27:46; Mk. 15:34</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(8) He trusted on the LORD <i>that</i> he would deliver him: let him deliver him, seeing he delighted in him.</p> <p>(9) But thou <i>art</i> he that took me out of the womb: thou didst make me hope <i>when I was</i> upon my mother's breasts.</p> <p>(10) I was cast upon thee from the womb: thou <i>art</i> my God from my mother's belly.</p> <p>(11) Be not far from me; for trouble <i>is</i> near; for <i>there</i> is none to help.</p> <p>(12) Many bulls have compassed me: strong <i>bulls</i> of Bashan have beset me round.</p> <p>(13) They gaped upon me <i>with</i> their mouths, <i>as</i> a ravening and a roaring lion.</p> <p>(14) I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.</p> <p>(15) My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.</p> <p>(16) For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.</p> <p>(17) I may tell all my bones: they look <i>and</i> stare upon me.</p> <p>(18) They part my garments among them, and cast lots upon my vesture.</p> <p>(19) But be not thou far from me, O LORD: O my strength, haste thee to help me.</p> <p>(20) Deliver my soul from the sword; my darling from the power of the dog.</p> <p>(21) Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.</p> <p>(22) I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.</p>	<p>(8) He trusted on the LORD {Jehovah} <i>that</i> He would deliver Him: let Him deliver Him, since He delighted in Him.^c</p> <p>(9) But You <i>are</i> He Who took me out of the womb: You gave Me hope <i>when I was</i> upon My mother's breasts.</p> <p>(10) I was cast upon You from the womb: You <i>are</i> My God from My mother's womb.</p> <p>(11) Do not be far from Me; because trouble <i>is</i> near; because <i>there</i> is no one to help.</p> <p>(12) Many bulls have encircled Me: strong <i>bulls</i> of Bashan have surrounded Me.</p> <p>(13) They have opened wide their mouths against Me, <i>as</i> a ravening and a roaring lion.</p> <p>(14) I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My body.</p> <p>(15) My strength is dried up like a piece of pottery; and My tongue clings to My jaws;^d and You have brought Me into the dust of death.</p> <p>(16) Because dogs have encircled Me: the assembly of the wicked have enclosed Me: they pierced My hands and My feet.</p> <p>(17) All My bones are accounted for:^e they look <i>and</i> stare upon Me.</p> <p>(18) They part My clothes among them, and cast lots for My robe.^f</p> <p>(19) But do not be far from Me, O LORD {Jehovah}: O My strength, come quickly to help Me.</p> <p>(20) Deliver My soul from the sword; My darling from the power of the dog.</p> <p>(21) Save Me from the lion's mouth: because You have heard Me from the horns of the unicorns.^g</p> <p>(22) I will declare Your Name to My brothers: in the midst of the congregation I will praise You.</p>
<p>22:8c – Mat. 27:43 22:15d – John 19:28 22:17e – John 19:33 22:18f – Mat. 27:35; Mark 15:24; John 19:23-24 22:21g – unicorns – Job 39:9,10 – see Num. 23:22</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(23) Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.</p> <p>(24) For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.</p> <p>(25) My praise <i>shall be</i> of thee in the great congregation: I will pay my vows before them that fear him.</p> <p>(26) The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.</p> <p>(27) All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.</p> <p>(28) For the kingdom <i>is</i> the LORD'S: and he <i>is</i> the governor among the nations.</p> <p>(29) All <i>they that be</i> fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.</p> <p>(30) A seed shall serve him; it shall be accounted to the Lord for a generation.</p> <p>(31) They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done <i>this</i>.</p> <p>Chapter 23 A Psalm of David. (1) The LORD <i>is</i> my shepherd; I shall not want. (2) He maketh me to lie down in green pastures: he leadeth me beside the still waters. (3) He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.</p>	<p>(23) You who fear {revere} the LORD {Jehovah}, praise Him; all you the descendants of Jacob, glorify Him; and fear {revere} Him, all you the descendants of Israel.</p> <p>(24) Because He has not despised nor hated the affliction of the afflicted; neither has He hid His face from him; but when he cried to Him, He heard.</p> <p>(25) My praise <i>will be</i> of You in the great congregation: I will pay My vows before those who fear Him.</p> <p>(26) The humble will eat and be satisfied: they will praise the LORD {Jehovah} who seek Him: your heart will live forever.</p> <p>(27) All the ends of the world will remember and turn to the LORD {Jehovah}: and all the families of the nations will worship before You.</p> <p>(28) Because the kingdom <i>is</i> the LORD's {Jehovah's}: and He <i>is</i> the Governor among the nations.</p> <p>(29) All <i>those who are</i> fat upon earth will eat and worship: all those who go down to the dust will bow before Him: and no one can keep alive his own soul.</p> <p>(30) A seed will serve Him; it will be accounted to the Lord for a generation.</p> <p>(31) They will come, and will declare His righteousness to a people that will be born, that He has done <i>this</i>.</p> <p>Chapter 23 A Psalm {song} of David. (1) The LORD {Jehovah} <i>is</i> my Shepherd; I will not lack anything. (2) He causes me to lie down in green pastures: He leads me beside the still waters. (3) He restores my soul: He leads me in the paths of righteousness for His Name's sake.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou <i>art</i> with me; thy rod and thy staff they comfort me.</p> <p>(5) Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.</p> <p>(6) Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.</p> <p>Chapter 24 A Psalm of David. (1) The earth <i>is</i> the LORD'S, and the fulness thereof; the world, and they that dwell therein. (2) For he hath founded it upon the seas, and established it upon the floods. (3) Who shall ascend into the hill of the LORD? or who shall stand in his holy place? (4) He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. (5) He shall receive the blessing from the LORD, and righteousness from the God of his salvation. (6) This <i>is</i> the generation of them that seek him, that seek thy face, O Jacob. Selah. (7) Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. (8) Who <i>is</i> this King of glory? The LORD strong and mighty, the LORD mighty in battle.</p>	<p>(4) Yes, though I walk through the valley of the shadow of death, I will fear no evil: because You <i>are</i> with me; Your rod and Your staff comfort me.</p> <p>(5) You prepare a table before me in the presence of my enemies: You anoint my head with oil; my cup runs over.</p> <p>(6) Surely goodness and mercy will follow me all the days of my life: and I will live in the house of the LORD {Jehovah} forever.</p> <p>Chapter 24 A Psalm {song} of David. (1) The earth <i>is</i> the LORD's {Jehovah's}, and its fullness; the world, and those who live in it. (2) Because He has founded it upon the seas, and established it upon the floods. (3) Who will ascend into the hill of the LORD {Jehovah}? or who will stand in His holy place? (4) He who has clean hands, and a pure heart; who has not lifted up his soul to vanity, nor sworn deceitfully. (5) He will receive the blessing from the LORD {Jehovah}, and righteousness from the God of his salvation. (6) This <i>is</i> the generation of those who seek Him, who seek Your face, O Jacob. Selah {musical pause}.^a (7) Lift up your heads, O you gates; and be lifted up, you everlasting doors; and the King of glory will come in. (8) Who <i>is</i> this King of glory? The LORD {Jehovah} strong and mighty, the LORD {Jehovah} mighty in battle.</p>
24:6a - Selah {תהלל} - musical pause	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(9) Lift up your heads, O ye gates; even lift <i>them</i> up, ye everlasting doors; and the King of glory shall come in.</p> <p>(10) Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.</p> <p>Chapter 25 A Psalm of David.</p> <p>(1) Unto thee, O LORD, do I lift up my soul.</p> <p>(2) O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.</p> <p>(3) Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.</p> <p>(4) Shew me thy ways, O LORD; teach me thy paths.</p> <p>(5) Lead me in thy truth, and teach me: for thou <i>art</i> the God of my salvation; on thee do I wait all the day.</p> <p>(6) Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they <i>have been</i> ever of old.</p> <p>(7) Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.</p> <p>(8) Good and upright <i>is</i> the LORD: therefore will he teach sinners in the way.</p> <p>(9) The meek will he guide in judgment: and the meek will he teach his way.</p> <p>(10) All the paths of the LORD <i>are</i> mercy and truth unto such as keep his covenant and his testimonies.</p>	<p>(9) Lift up your heads, O you gates; even lift <i>them</i> up, you everlasting doors; and the King of glory will come in.</p> <p>(10) Who is this King of glory? The LORD {Jehovah} of hosts {armies; multitudes}, He <i>is</i> the King of glory. Selah {musical pause}.</p> <p>Chapter 25 A Psalm {song} of David.</p> <p>(1) To You, O LORD {Jehovah}, I lift up my soul.</p> <p>(2) O my God, I trust in You: do not let me be ashamed, do not let my enemies triumph over me.</p> <p>(3) Yes, let no one who waits on You be ashamed: let those be ashamed who sin without cause.</p> <p>(4) Show me Your ways, O LORD {Jehovah}; teach me Your paths.</p> <p>(5) Lead me in Your truth, and teach me: because You <i>are</i> the God of my salvation; on You I wait all the day.</p> <p>(6) Remember, O LORD {Jehovah}, Your tender mercies and Your loving kindnesses; because they <i>have</i> ever <i>been</i> of old.</p> <p>(7) Do not remember the sins of my youth, nor my evil deeds: according to Your mercy remember me for Your goodness' sake, O LORD {Jehovah}.</p> <p>(8) Good and upright <i>is</i> the LORD {Jehovah}: therefore He will teach sinners in the way.</p> <p>(9) The humble He will guide in judgment: and the humble He will teach His way.</p> <p>(10) All the paths of the LORD {Jehovah} <i>are</i> mercy and truth to those who keep His covenant and His testimonies.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(11) For thy name's sake, O LORD, pardon mine iniquity; for it <i>is</i> great.</p> <p>(12) What man <i>is</i> he that feareth the LORD? him shall he teach in the way <i>that</i> he shall choose.</p> <p>(13) His soul shall dwell at ease; and his seed shall inherit the earth.</p> <p>(14) The secret of the LORD <i>is</i> with them that fear him; and he will shew them his covenant.</p> <p>(15) Mine eyes <i>are</i> ever toward the LORD; for he shall pluck my feet out of the net.</p> <p>(16) Turn thee unto me, and have mercy upon me; for I <i>am</i> desolate and afflicted.</p> <p>(17) The troubles of my heart are enlarged: O bring thou me out of my distresses.</p> <p>(18) Look upon mine affliction and my pain; and forgive all my sins.</p> <p>(19) Consider mine enemies; for they are many; and they hate me with cruel hatred.</p> <p>(20) O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.</p> <p>(21) Let integrity and uprightness preserve me; for I wait on thee.</p> <p>(22) Redeem Israel, O God, out of all his troubles.</p> <p>Chapter 26 A Psalm of David. (1) Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; <i>therefore</i> I shall not slide. (2) Examine me, O LORD, and prove me; try my reins and my heart.</p>	<p>(11) For Your Name's sake, O LORD {Jehovah}, pardon my sin; because it <i>is</i> great.</p> <p>(12) What man <i>is</i> he who fears {reveres} the LORD {Jehovah}? He will teach him in the way <i>that</i> He will choose.</p> <p>(13) His soul will live at ease; and his descendants will inherit the earth.</p> <p>(14) The secret of the LORD {Jehovah} <i>is</i> with those who fear {revere} Him; and He will show them His covenant.</p> <p>(15) My eyes <i>are</i> ever towards the LORD {Jehovah}; because He will pluck my feet out of the net.</p> <p>(16) Turn Yourself to me, and have mercy upon me; because I <i>am</i> desolate and afflicted.</p> <p>(17) The troubles of my heart are enlarged: O bring me out of my distresses.</p> <p>(18) Look upon my affliction and my pain; and forgive all my sins.</p> <p>(19) Consider my enemies; because they are many; and they hate me with cruel hatred.</p> <p>(20) O keep my soul, and deliver me: let me not be ashamed; because I put my trust in You.</p> <p>(21) Let integrity and uprightness preserve me; because I wait on You.</p> <p>(22) Redeem Israel, O God, out of all his troubles.</p> <p>Chapter 26 A Psalm {song} of David. (1) Judge me, O LORD {Jehovah}; because I have walked in my integrity: I have trusted also in the LORD {Jehovah}; <i>therefore</i> I shall not slide. (2) Examine me, O LORD {Jehovah}, and prove me; try my heart and my mind.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(3) For thy lovingkindness <i>is</i> before mine eyes: and I have walked in thy truth.</p> <p>(4) I have not sat with vain persons, neither will I go in with dissemblers.</p> <p>(5) I have hated the congregation of evil doers; and will not sit with the wicked.</p> <p>(6) I will wash mine hands in innocency: so will I compass thine altar, O LORD:</p> <p>(7) That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.</p> <p>(8) LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.</p> <p>(9) Gather not my soul with sinners, nor my life with bloody men:</p> <p>(10) In whose hands <i>is</i> mischief, and their right hand is full of bribes.</p> <p>(11) But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.</p> <p>(12) My foot standeth in an even place: in the congregations will I bless the LORD.</p> <p>Chapter 27 A Psalm of David.</p> <p>(1) The LORD <i>is</i> my light and my salvation; whom shall I fear? the LORD <i>is</i> the strength of my life; of whom shall I be afraid?</p> <p>(2) When the wicked, <i>even</i> mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.</p> <p>(3) Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this <i>will</i> I <i>be</i> confident.</p>	<p>(3) Because Your loving kindness <i>is</i> before my eyes: and I have walked in Your truth.</p> <p>(4) I have not sat with vain persons, neither will I go in with hypocrites.</p> <p>(5) I have hated the congregation of evil doers; and will not sit with the wicked.</p> <p>(6) I will wash my hands in innocence: so I will encircle Your altar, O LORD {Jehovah}:</p> <p>(7) That I may speak with the voice of thanksgiving, and tell of all Your wondrous works.</p> <p>(8) LORD {Jehovah}, I have loved the house where You live, and the place where Your honor lives.</p> <p>(9) Do not gather my soul with sinners, nor my life with bloody men:</p> <p>(10) In whose hands <i>is</i> mischief, and their right hand is full of bribes.</p> <p>(11) But as for me, I will walk in my integrity: redeem me, and be merciful to me.</p> <p>(12) My foot stands in an even place: in the congregations I will bless the LORD {Jehovah}.</p> <p>Chapter 27 A Psalm {song} of David.</p> <p>(1) The LORD {Jehovah} <i>is</i> my light and my Salvation; of whom shall I be afraid? the LORD {Jehovah} <i>is</i> the strength of my life; of whom shall I be afraid?</p> <p>(2) When the wicked, <i>even</i> my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.</p> <p>(3) Though an army should encamp against me, my heart will not fear: though war should rise against me, in this I <i>will be</i> confident.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) One <i>thing</i> have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.</p> <p>(5) For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.</p> <p>(6) And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.</p> <p>(7) Hear, O LORD, <i>when</i> I cry with my voice: have mercy also upon me, and answer me.</p> <p>(8) <i>When thou saidst</i>, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.</p> <p>(9) Hide not thy face <i>far</i> from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.</p> <p>(10) When my father and my mother forsake me, then the LORD will take me up.</p> <p>(11) Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.</p> <p>(12) Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.</p> <p>(13) <i>I had fainted</i>, unless I had believed to see the goodness of the LORD in the land of the living.</p> <p>(14) Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.</p>	<p>(4) One <i>thing</i> I have desired of the LORD {Jehovah}, that I will seek after; that I may live in the house of the LORD {Jehovah} all the days of my life, to see the beauty of the LORD {Jehovah}, and to inquire in His temple.</p> <p>(5) Because in the time of trouble He will hide me in His pavilion: in the secret place of His tabernacle He will hide me; He will set me up upon a rock.</p> <p>(6) And now my head will be lifted up above my enemies all around me: therefore I will offer in His tabernacle sacrifices of joy; I will sing, yes, I will sing praises to the LORD {Jehovah}.</p> <p>(7) Hear, O LORD {Jehovah}, <i>when</i> I cry with my voice: have mercy also upon me, and answer me.</p> <p>(8) <i>When You said</i>, Seek My face; my heart said to You, Your face, LORD {Jehovah}, I will seek.</p> <p>(9) Do not hide Your face <i>far</i> from me; do not put Your servant away in anger: You have been my help; do not leave me, neither forsake me, O God of my salvation.</p> <p>(10) When my father and my mother forsake me, then the LORD {Jehovah} will take me up.</p> <p>(11) Teach me Your way, O LORD {Jehovah}, and lead me in a plain path, because of my enemies.</p> <p>(12) Do not deliver me over to the will of my enemies: because false witnesses have risen up against me, and those who breathe out cruelty.</p> <p>(13) <i>I would have fainted</i>, unless I had believed to see the goodness of the LORD {Jehovah} in the land of the living.</p> <p>(14) Wait on the LORD {Jehovah}: be of good courage, and He will strengthen your heart: wait, I say, on the LORD {Jehovah}.</p>
<p>19.030/190 Psalms Chapter 27 (Page 1574)</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 28 A Psalm of David. (1) Unto thee will I cry, O LORD my rock; be not silent to me: lest, <i>if</i> thou be silent to me, I become like them that go down into the pit. (2) Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. (3) Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief <i>is</i> in their hearts. (4) Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert. (5) Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up. (6) Blessed <i>be</i> the LORD, because he hath heard the voice of my supplications. (7) The LORD <i>is</i> my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. (8) The LORD <i>is</i> their strength, and he <i>is</i> the saving strength of his anointed. (9) Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.</p> <p>Chapter 29 A Psalm of David. (1) Give unto the LORD, O ye mighty, give unto the LORD glory and strength. (2) Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.</p>	<p>Chapter 28 A Psalm {song} of David. (1) To You I will cry, O LORD {Jehovah} my rock; do not be silent to me: lest, <i>if</i> You are silent to me, I become like those who go down into the pit. (2) Hear the voice of my requests, when I cry to You, when I lift up my hands towards Your holy word. (3) Do not draw me away with the wicked, and with those who do works of sin, who speak peace to their neighbors, but mischief <i>is</i> in their hearts. (4) Give them according to their deeds, and according to the wickedness of their deeds: give them according to the work of their hands; render to them their desert. (5) Because they do not regard the works of the LORD {Jehovah}, nor the operation of His hands, He will destroy them, and not build them up. (6) Blessed <i>is</i> the LORD {Jehovah}, because He has heard the voice of my requests. (7) The LORD {Jehovah} <i>is</i> my strength and my shield; my heart trusted in Him, and I am helped: therefore my heart greatly rejoices; and with my song I will praise Him. (8) The LORD {Jehovah} <i>is</i> their strength, and He <i>is</i> the saving strength of His anointed. (9) Save Your people, and bless Your inheritance: feed them also, and lift them up forever.</p> <p>Chapter 29 A Psalm {song} of David. (1) Give to the LORD {Jehovah}, O you mighty, give to the LORD {Jehovah} glory and strength {praise}. (2) Give to the LORD {Jehovah} the glory due to His Name; worship the LORD {Jehovah} in the beauty of holiness.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(3) The voice of the LORD <i>is</i> upon the waters: the God of glory thundereth: the LORD <i>is</i> upon many waters.</p> <p>(4) The voice of the LORD <i>is</i> powerful; the voice of the LORD <i>is</i> full of majesty.</p> <p>(5) The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.</p> <p>(6) He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.</p> <p>(7) The voice of the LORD divideth the flames of fire.</p> <p>(8) The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.</p> <p>(9) The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of <i>his</i> glory.</p> <p>(10) The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.</p> <p>(11) The LORD will give strength unto his people; the LORD will bless his people with peace.</p> <p>Chapter 30 A Psalm and Song at the dedication of the house of David.</p> <p>(1) I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.</p> <p>(2) O LORD my God, I cried unto thee, and thou hast healed me.</p> <p>(3) O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.</p>	<p>(3) The voice of the LORD {Jehovah} <i>is</i> upon the waters: the God of glory thunders: the LORD {Jehovah} <i>is</i> upon many waters.</p> <p>(4) The voice of the LORD {Jehovah} <i>is</i> powerful; the voice of the LORD {Jehovah} <i>is</i> full of majesty.</p> <p>(5) The voice of the LORD {Jehovah} breaks the cedars; yes, the LORD {Jehovah} breaks the cedars of Lebanon.</p> <p>(6) He causes them also to skip like a calf; Lebanon and Sirion like a young unicorn.^a</p> <p>(7) The voice of the LORD {Jehovah} divides the flames of fire.</p> <p>(8) The voice of the LORD {Jehovah} shakes the wilderness; the LORD {Jehovah} shakes the wilderness of Kadesh.</p> <p>(9) The voice of the LORD {Jehovah} causes the deer to give birth, and discovers the forests: and in His temple everyone speaks of <i>His</i> glory.</p> <p>(10) The LORD {Jehovah} sits upon the waters; yes, the LORD {Jehovah} sits King forever.</p> <p>(11) The LORD {Jehovah} will give strength to His people; the LORD {Jehovah} will bless His people with peace.</p> <p>Chapter 30 A Psalm and Song at the dedication of the house of David.</p> <p>(1) I will exalt {praise} You, O LORD {Jehovah}; because You have lifted me up, and have not allowed my foes to rejoice over me.</p> <p>(2) O LORD {Jehovah} my God, I cried to You, and You have healed me.</p> <p>(3) O LORD {Jehovah}, You have brought up my soul from the grave: You have kept me alive, that I should not go down to the pit.^a</p>
<p>29:6a – unicorn – Job 39:9,10; Ps. 22:21; Ps. 92:10 – see Num. 23:22</p> <p>30:3a – pit - abyss</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.</p> <p>(5) For his anger <i>endureth but</i> a moment; in his favour <i>is</i> life: weeping may endure for a night, but joy <i>cometh</i> in the morning.</p> <p>(6) And in my prosperity I said, I shall never be moved.</p> <p>(7) LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, <i>and</i> I was troubled.</p> <p>(8) I cried to thee, O LORD; and unto the LORD I made supplication.</p> <p>(9) What profit <i>is there</i> in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?</p> <p>(10) Hear, O LORD, and have mercy upon me: LORD, be thou my helper.</p> <p>(11) Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;</p> <p>(12) To the end that <i>my</i> glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.</p> <p>Chapter 31 To the chief Musician, A Psalm of David.</p> <p>(1) In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.</p> <p>(2) Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.</p> <p>(3) For thou <i>art</i> my rock and my fortress; therefore for thy name's sake lead me, and guide me.</p>	<p>(4) Sing to the LORD {Jehovah}, O you His saints, and give thanks at the memory of His holiness.</p> <p>(5) Because His anger <i>endures but</i> a moment; in His favor <i>is</i> life: weeping may endure for a night, but joy <i>comes</i> in the morning.</p> <p>(6) And in my prosperity I said, I will never be moved.</p> <p>(7) LORD {Jehovah}, by Your favor You have caused my mountain to stand strong: You hid Your face, <i>and</i> I was troubled.</p> <p>(8) I cried to You, O LORD {Jehovah}; and to the LORD {Jehovah} I made request.</p> <p>(9) What profit <i>is there</i> in my blood, when I go down to the pit? will the dust praise You? will it declare Your truth?</p> <p>(10) Hear, O LORD {Jehovah}, and have mercy upon me: LORD {Jehovah}, You be my helper.</p> <p>(11) You have turned for me my mourning into dancing: You have put off my sackcloth, and clothed me with gladness;</p> <p>(12) To the end that <i>my</i> glory may sing praise to You, and not be silent. O LORD {Jehovah} my God, I will give thanks to You forever.</p> <p>Chapter 31 To the chief Musician, A Psalm {song} of David.</p> <p>(1) In You, O LORD {Jehovah}, I put my trust; let me never be ashamed: deliver me in Your righteousness.</p> <p>(2) Bow down Your ear to me; deliver me speedily: You be my strong rock, for a house of defense to save me.</p> <p>(3) Because You <i>are</i> my rock and my fortress; therefore for Your Name's sake lead me, and guide me.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) Pull me out of the net that they have laid privily for me: for thou <i>art</i> my strength.</p> <p>(5) Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.</p> <p>(6) I have hated them that regard lying vanities: but I trust in the LORD.</p> <p>(7) I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;</p> <p>(8) And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.</p> <p>(9) Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, <i>yea</i>, my soul and my belly.</p> <p>(10) For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.</p> <p>(11) I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.</p> <p>(12) I am forgotten as a dead man out of mind: I am like a broken vessel.</p> <p>(13) For I have heard the slander of many: fear <i>was</i> on every side: while they took counsel together against me, they devised to take away my life.</p> <p>(14) But I trusted in thee, O LORD: I said, Thou <i>art</i> my God.</p> <p>(15) My times <i>are</i> in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.</p> <p>(16) Make thy face to shine upon thy servant: save me for thy mercies' sake.</p>	<p>(4) Pull me out of the net that they have laid secretly for me: because You <i>are</i> my strength.</p> <p>(5) Into Your hand I commit my spirit:^a You have redeemed me, O LORD {Jehovah} God of truth.</p> <p>(6) I have hated those who regard lying vanities: but I trust in the LORD {Jehovah}.</p> <p>(7) I will be glad and rejoice in Your mercy: because You have considered my trouble; You have known my soul in adversities;</p> <p>(8) And have not shut me up into the hand of the enemy: You have set my feet in a large room.</p> <p>(9) Have mercy upon me, O LORD {Jehovah}, because I am in trouble: my eye is consumed with grief, <i>yes</i>, my soul and my body.</p> <p>(10) Because my life is spent with grief, and my years with sighing: my strength fails because of my sin, and my bones are consumed.</p> <p>(11) I was a reproach among all my enemies, but especially among my neighbors, and a fear to my acquaintance: those who saw me outside fled from me.</p> <p>(12) I am forgotten as a dead man out of mind: I am like a broken vessel.</p> <p>(13) Because I have heard the slander of many: fear <i>was</i> on every side: while they took counsel together against me, they devised to take away my life.</p> <p>(14) But I trusted in You, O LORD {Jehovah}: I said, You <i>are</i> my God.</p> <p>(15) My times <i>are</i> in Your hand: deliver me from the hand of my enemies, and from those who persecute me.</p> <p>(16) Cause Your face to shine upon Your servant: save me for Your mercies' sake.</p>
31:5a – Luke 23:46	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(17) Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, <i>and</i> let them be silent in the grave.</p> <p>(18) Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.</p> <p>(19) <i>Oh</i> how great <i>is</i> thy goodness, which thou hast laid up for them that fear thee; <i>which</i> thou hast wrought for them that trust in thee before the sons of men!</p> <p>(20) Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.</p> <p>(21) Blessed <i>be</i> the LORD: for he hath shewed me his marvellous kindness in a strong city.</p> <p>(22) For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.</p> <p>(23) O love the LORD, all ye his saints: <i>for</i> the LORD preserveth the faithful, and plentifully rewardeth the proud doer.</p> <p>(24) Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.</p> <p>Chapter 32 A Psalm of David, Maschil. (1) Blessed <i>is he</i> whose transgression is forgiven, <i>whose</i> sin is covered. (2) Blessed <i>is</i> the man unto whom the LORD imputeth not iniquity, and in whose spirit <i>there is</i> no guile. (3) When I kept silence, my bones waxed old through my roaring all the day long.</p>	<p>(17) Let me not be ashamed, O LORD {Jehovah}; because I have called upon You: let the wicked be ashamed, <i>and</i> let them be silent in the grave.</p> <p>(18) Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.</p> <p>(19) <i>Oh</i> how great <i>is</i> Your goodness, which You have laid up for those who fear {revere} You; <i>which</i> You have done for those who trust in You before the sons of men!</p> <p>(20) You will hide them in the secret place of Your presence from the pride of man: You will keep them secretly in a pavilion from the strife of tongues.</p> <p>(21) Blessed <i>is</i> the LORD {Jehovah}: because He has shown me His marvelous kindness in a strong city.</p> <p>(22) Because I said in my haste, I am cut off from before Your eyes: nevertheless You heard the voice of my requests when I cried to You.</p> <p>(23) O love the LORD {Jehovah}, all you His saints: <i>because</i> the LORD {Jehovah} preserves the faithful, and plentifully repays the proud worker.</p> <p>(24) Be of good courage, and He will strengthen your heart, all you who hope in the LORD {Jehovah}.</p> <p>Chapter 32 A Psalm {song} of David, Instruction.^a (1) Blessed <i>is he</i> whose evil deed is forgiven, <i>whose</i> sin is covered.^b (2) Blessed <i>is</i> the man to whom the LORD {Jehovah} does not count sin, and in whose spirit <i>there is</i> no deceit. (3) When I kept silence, my bones grew old through my groaning all the day long.</p>
<p>32:0a - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142</p> <p>32:1b – Rom. 4:7-8</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.</p> <p>(5) I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.</p> <p>(6) For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.</p> <p>(7) Thou <i>art</i> my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.</p> <p>(8) I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.</p> <p>(9) Be ye not as the horse, <i>or</i> as the mule, <i>which</i> have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.</p> <p>(10) Many sorrows <i>shall be</i> to the wicked: but he that trusteth in the LORD, mercy shall compass him about.</p> <p>(11) Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all <i>ye that are</i> upright in heart.</p> <p>Chapter 33</p> <p>(1) Rejoice in the LORD, O ye righteous: <i>for</i> praise is comely for the upright.</p> <p>(2) Praise the LORD with harp: sing unto him with the psaltery <i>and</i> an instrument of ten strings.</p> <p>(3) Sing unto him a new song; play skilfully with a loud noise.</p>	<p>(4) Because day and night Your hand was heavy upon me: my moisture is turned into the drought of summer. Selah {musical pause}.^c</p> <p>(5) I acknowledged my sin to You, and my sin I have not hidden. I said, I will confess my sins to the LORD {Jehovah}; and You forgave the iniquity of my sin. Selah {musical pause}.</p> <p>(6) For this everyone who is godly will pray to You in a time when You may be found: surely in the floods of great waters they will not come near to him.</p> <p>(7) You <i>are</i> my hiding place; You will preserve me from trouble; You will encircle me with songs of deliverance. Selah {musical pause}.</p> <p>(8) I will instruct you and teach you in the way which you will go: I will guide you with my eye.</p> <p>(9) Do not be as the horse, <i>or</i> as the mule, <i>which</i> have no understanding; whose mouth must be held in with bit and bridle, lest they come near to you.</p> <p>(10) Many sorrows <i>will be</i> to the wicked: but he who trusts in the LORD {Jehovah}, mercy will encircle him.</p> <p>(11) Be glad in the LORD {Jehovah}, and rejoice, you righteous: and shout for joy, all <i>you who are</i> upright in heart.</p> <p>Chapter 33</p> <p>(1) Rejoice in the LORD {Jehovah}, O you righteous: <i>because</i> praise is becoming for the upright.</p> <p>(2) Praise the LORD {Jehovah} with harp: sing to Him with the psaltery {lyre} <i>and</i> an instrument of ten strings.^a</p> <p>(3) Sing to Him a new song; play skillfully with a loud noise.</p>
<p>32:4c - Selah {שֶׁלָּה} - musical pause</p> <p>33:2a – Ps. 150:3</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) For the word of the LORD <i>is</i> right; and all his works <i>are done</i> in truth.</p> <p>(5) He loveth righteousness and judgment: the earth is full of the goodness of the LORD.</p> <p>(6) By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.</p> <p>(7) He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.</p> <p>(8) Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.</p> <p>(9) For he spake, and it was <i>done</i>; he commanded, and it stood fast.</p> <p>(10) The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.</p> <p>(11) The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.</p> <p>(12) Blessed <i>is</i> the nation whose God <i>is</i> the LORD; <i>and</i> the people <i>whom</i> he hath chosen for his own inheritance.</p> <p>(13) The LORD looketh from heaven; he beholdeth all the sons of men.</p> <p>(14) From the place of his habitation he looketh upon all the inhabitants of the earth.</p> <p>(15) He fashioneth their hearts alike; he considereth all their works.</p> <p>(16) There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.</p> <p>(17) An horse <i>is</i> a vain thing for safety: neither shall he deliver <i>any</i> by his great strength.</p>	<p>(4) Because the word of the LORD {Jehovah} <i>is</i> right; and all His works <i>are done</i> in truth.</p> <p>(5) He loves righteousness and judgment: the earth is full of the goodness of the LORD {Jehovah}.</p> <p>(6) By the word of the LORD {Jehovah} the heavens^b were made; and all their hosts {armies; multitude} by the breath of His mouth.^c</p> <p>(7) He gathers the waters of the sea together as a heap: He lays up the depth in storehouses.</p> <p>(8) Let all the earth fear {revere} the LORD {Jehovah}: let all those who live in the world stand in awe of Him.</p> <p>(9) Because He spoke, and it was <i>done</i>; He commanded, and it stood fast.</p> <p>(10) The LORD {Jehovah} brings the counsel of the heathen {ungodly} to nothing: He makes the devices {plans} of the people of no effect.</p> <p>(11) The counsel of the LORD {Jehovah} stands forever, the thoughts of His heart to all generations.</p> <p>(12) Blessed <i>is</i> the nation whose God <i>is</i> the LORD {Jehovah}; <i>and</i> the people <i>whom</i> He has chosen for His own inheritance.</p> <p>(13) The LORD {Jehovah} looks from heaven; He sees all the sons of men.</p> <p>(14) From the place where He lives He looks upon all those who live on the earth.</p> <p>(15) He fashions their hearts alike; He considers all their works.</p> <p>(16) There is no king saved by the multitude of an army: a mighty man is not delivered by much strength.</p> <p>(17) A horse <i>is</i> a vain thing for safety: neither shall he deliver <i>any</i> by his great strength.</p>
<p>33:6b – heavens – see notes on Gen. 1:1; 1:8; 1:14</p> <p>33:6c – Gen. 1</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(18) Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;</p> <p>(19) To deliver their soul from death, and to keep them alive in famine.</p> <p>(20) Our soul waiteth for the LORD: he is our help and our shield.</p> <p>(21) For our heart shall rejoice in him, because we have trusted in his holy name.</p> <p>(22) Let thy mercy, O LORD, be upon us, according as we hope in thee.</p> <p>Chapter 34 A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.</p> <p>(1) I will bless the LORD at all times: his praise <i>shall</i> continually <i>be</i> in my mouth.</p> <p>(2) My soul shall make her boast in the LORD: the humble shall hear <i>thereof</i>, and be glad.</p> <p>(3) O magnify the LORD with me, and let us exalt his name together.</p> <p>(4) I sought the LORD, and he heard me, and delivered me from all my fears.</p> <p>(5) They looked unto him, and were lightened: and their faces were not ashamed.</p> <p>(6) This poor man cried, and the LORD heard <i>him</i>, and saved him out of all his troubles.</p> <p>(7) The angel of the LORD encampeth round about them that fear him, and delivereth them.</p> <p>(8) O taste and see that the LORD <i>is</i> good: blessed is the man <i>that</i> trusteth in him.</p>	<p>(18) Indeed, the eye of the LORD {Jehovah} is upon those who fear {revere} Him, upon those who hope in His mercy;</p> <p>(19) To deliver their souls from death, and to keep them alive in famine.</p> <p>(20) Our soul waits for the LORD {Jehovah}: He is our help and our shield.</p> <p>(21) Because our heart shall rejoice in Him, because we have trusted in His holy Name.</p> <p>(22) Let Your mercy, O LORD {Jehovah}, be upon us, accordingly as we hope in You.</p> <p>Chapter 34 A Psalm {song} of David, when he changed his behavior before Abimelech;^a who drove him away, and he departed.</p> <p>(1) I will bless the LORD {Jehovah} at all times: His praise <i>will</i> continually <i>be</i> in my mouth.</p> <p>(2) My soul will make her boast in the LORD {Jehovah}: the humble will hear <i>of it</i>, and be glad.</p> <p>(3) O magnify the LORD {Jehovah} with me, and let us exalt {praise} His Name together.</p> <p>(4) I sought the LORD {Jehovah}, and He heard me, and delivered me from all my fears.</p> <p>(5) They looked to Him, and were lightened: and their faces were not ashamed.</p> <p>(6) This poor man cried, and the LORD {Jehovah} heard <i>him</i>, and saved him out of all his troubles.</p> <p>(7) The angel of the LORD {Jehovah} encamps around those who fear {revere} Him, and delivers them.</p> <p>(8) O taste and see that the LORD {Jehovah} <i>is</i> good: blessed is the man <i>who</i> trusts in Him.</p>
34:0a – I Sam. 21:13	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(9) O fear the LORD, ye his saints: for <i>there is</i> no want to them that fear him.</p> <p>(10) The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good <i>thing</i>.</p> <p>(11) Come, ye children, hearken unto me: I will teach you the fear of the LORD.</p> <p>(12) What man <i>is he that</i> desireth life, and loveth <i>many</i> days, that he may see good?</p> <p>(13) Keep thy tongue from evil, and thy lips from speaking guile.</p> <p>(14) Depart from evil, and do good; seek peace, and pursue it.</p> <p>(15) The eyes of the LORD <i>are</i> upon the righteous, and his ears <i>are open</i> unto their cry.</p> <p>(16) The face of the LORD <i>is</i> against them that do evil, to cut off the remembrance of them from the earth.</p> <p>(17) <i>The righteous</i> cry, and the LORD heareth, and delivereth them out of all their troubles.</p> <p>(18) The LORD <i>is</i> nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.</p> <p>(19) Many <i>are</i> the afflictions of the righteous: but the LORD delivereth him out of them all.</p> <p>(20) He keepeth all his bones: not one of them is broken.</p> <p>(21) Evil shall slay the wicked: and they that hate the righteous shall be desolate.</p> <p>(22) The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.</p>	<p>(9) O fear {revere} the LORD {Jehovah}, you His saints: because <i>there is</i> no lack to those who fear {revere} Him.</p> <p>(10) The young lions go lacking, and suffer hunger: but those who seek the LORD {Jehovah} will not lack any good <i>thing</i>.</p> <p>(11) Come, you children, listen to me: I will teach you the fear {reverence} of the LORD {Jehovah}.</p> <p>(12) What man <i>is he who</i> desires life, and loves <i>many</i> days, that he may see good?</p> <p>(13) Keep your tongue from evil, and your lips from speaking deceit.</p> <p>(14) Depart from evil, and do good; seek peace, and pursue it.</p> <p>(15) The eyes of the LORD {Jehovah} <i>are</i> upon the righteous, and His ears <i>are open</i> to their cry.</p> <p>(16) The face of the LORD {Jehovah} <i>is</i> against those who do evil, to cut off their memory from the earth.</p> <p>(17) <i>The righteous</i> cry, and the LORD {Jehovah} hears, and delivers them out of all their troubles.</p> <p>(18) The LORD {Jehovah} <i>is</i> near to those who are of a broken heart; and saves those of an humble spirit.</p> <p>(19) Many <i>are</i> the afflictions of the righteous: but the LORD {Jehovah} delivers him out of them all.</p> <p>(20) He keeps all his bones: not one of them is broken.</p> <p>(21) Evil will kill the wicked: and those who hate the righteous will be desolate.</p> <p>(22) The LORD {Jehovah} redeems the soul of His servants: and none of those who trust in Him will be desolate.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 35 A Psalm of David.</p> <p>(1) Plead <i>my cause</i>, O LORD, with them that strive with me: fight against them that fight against me.</p> <p>(2) Take hold of shield and buckler, and stand up for mine help.</p> <p>(3) Draw out also the spear, and stop <i>the way</i> against them that persecute me: say unto my soul, I <i>am</i> thy salvation.</p> <p>(4) Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.</p> <p>(5) Let them be as chaff before the wind: and let the angel of the LORD chase <i>them</i>.</p> <p>(6) Let their way be dark and slippery: and let the angel of the LORD persecute them.</p> <p>(7) For without cause have they hid for me their net <i>in</i> a pit, <i>which</i> without cause they have digged for my soul.</p> <p>(8) Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.</p> <p>(9) And my soul shall be joyful in the LORD: it shall rejoice in his salvation.</p> <p>(10) All my bones shall say, LORD, who <i>is</i> like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?</p> <p>(11) False witnesses did rise up; they laid to my charge <i>things</i> that I knew not.</p> <p>(12) They rewarded me evil for good <i>to</i> the spoiling of my soul.</p> <p>(13) But as for me, when they were sick, my clothing <i>was</i> sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.</p>	<p>Chapter 35 A Psalm {song} of David.</p> <p>(1) Plead <i>my cause</i>, O LORD {Jehovah}, with those who strive with me: fight against those who fight against me.</p> <p>(2) Take hold of shield and armor, and stand up for my help.</p> <p>(3) Draw out also the spear, and stop <i>the way</i> against those who persecute me: say to my soul, I <i>am</i> your salvation.</p> <p>(4) Let them be confounded and put to shame who seek after my soul: let them be turned back and brought to confusion who devise my harm.</p> <p>(5) Let them be as chaff before the wind: and let the angel of the LORD {Jehovah} chase <i>them</i>.</p> <p>(6) Let their way be dark and slippery: and let the angel of the LORD {Jehovah} persecute them.</p> <p>(7) Because without cause they have hid their net for me <i>in</i> a pit, <i>which</i> without cause they have dug for my soul.</p> <p>(8) Let destruction come upon him unawares; and let his net that he has hidden catch himself: into that very destruction let him fall.</p> <p>(9) And my soul will be joyful in the LORD {Jehovah}: it will rejoice in His salvation.</p> <p>(10) All my bones will say, LORD {Jehovah}, Who <i>is</i> like You, Who delivers the poor from him who is too strong for him, yes, the poor and the needy from him who takes his things?</p> <p>(11) False witnesses arose; they laid to my charge <i>things</i> that I did not know.</p> <p>(12) They rewarded me evil for good <i>to</i> the spoiling of my soul.</p> <p>(13) But as for me, when they were sick, my clothing <i>was</i> sackcloth: I humbled my soul with fasting; and my prayer returned into my own bosom.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(14) I behaved myself as though <i>he had been</i> my friend <i>or</i> brother: I bowed down heavily, as one that mourneth <i>for his</i> mother.</p> <p>(15) But in mine adversity they rejoiced, and gathered themselves together: <i>yea</i>, the abjects gathered themselves together against me, and I knew <i>it</i> not; they did tear <i>me</i>, and ceased not:</p> <p>(16) With hypocritical mockers in feasts, they gnashed upon me with their teeth.</p> <p>(17) Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.</p> <p>(18) I will give thee thanks in the great congregation: I will praise thee among much people.</p> <p>(19) Let not them that are mine enemies wrongfully rejoice over me: <i>neither</i> let them wink with the eye that hate me without a cause.</p> <p>(20) For they speak not peace: but they devise deceitful matters against <i>them that are</i> quiet in the land.</p> <p>(21) Yea, they opened their mouth wide against me, <i>and</i> said, Aha, aha, our eye hath seen <i>it</i>.</p> <p>(22) <i>This</i> thou hast seen, O LORD: keep not silence: O Lord, be not far from me.</p> <p>(23) Stir up thyself, and awake to my judgment, <i>even</i> unto my cause, my God and my Lord.</p> <p>(24) Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.</p> <p>(25) Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.</p>	<p>(14) I behaved myself as though <i>he had been</i> my friend <i>or</i> brother: I bowed down heavily, as one who mourns <i>for his</i> mother.</p> <p>(15) But in my adversity they rejoiced, and gathered themselves together: <i>yes</i>, the slanderers gathered themselves together against me, and I did not know <i>it</i>; they tore <i>me</i>, and did not cease:</p> <p>(16) With hypocritical mockers in feasts, they gnashed upon me with their teeth.</p> <p>(17) Lord, how long will You look on? rescue my soul from their destruction, my darling from the lions.</p> <p>(18) I will give You thanks in the great congregation: I will praise You among many people.</p> <p>(19) Do not let those who are my enemies wrongfully rejoice over me: <i>neither</i> let those wink with the eye who hate me without a cause.</p> <p>(20) Because they do not speak peace: but they devise deceitful matters against <i>those who are</i> quiet in the land.</p> <p>(21) Yes, they opened their mouth wide against me, <i>and</i> said, Aha, aha, our eye has seen <i>it</i>.</p> <p>(22) <i>This</i> You have seen, O LORD {Jehovah}: do not keep silence: O Lord, do not be far from me.</p> <p>(23) Stir up Yourself, and awaken to my judgment, <i>even</i> to my cause, my God and my Lord.</p> <p>(24) Judge me, O LORD {Jehovah} my God, according to Your righteousness; and do not let them rejoice over me.</p> <p>(25) Do not let them say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(26) Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify <i>themselves</i> against me.</p> <p>(27) Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.</p> <p>(28) And my tongue shall speak of thy righteousness <i>and</i> of thy praise all the day long.</p> <p>Chapter 36 To the chief Musician, A Psalm of David the servant of the LORD. (1) The transgression of the wicked saith within my heart, <i>that there is</i> no fear of God before his eyes. (2) For he flattereth himself in his own eyes, until his iniquity be found to be hateful. (3) The words of his mouth <i>are</i> iniquity and deceit: he hath left off to be wise, <i>and</i> to do good. (4) He deviseth mischief upon his bed; he setteth himself in a way <i>that is</i> not good; he abhorreth not evil. (5) Thy mercy, O LORD, <i>is</i> in the heavens; <i>and</i> thy faithfulness <i>reacheth</i> unto the clouds. (6) Thy righteousness <i>is</i> like the great mountains; thy judgments <i>are</i> a great deep: O LORD, thou preservest man and beast. (7) How excellent <i>is</i> thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.</p>	<p>(26) Let them be ashamed and brought to confusion together who rejoice at my hurt: let them be clothed with shame and dishonor who magnify <i>themselves</i> against me.</p> <p>(27) Let them shout for joy, and be glad, who favor my righteous cause: yes, let them say continually, Let the LORD {Jehovah} be magnified, Who has pleasure in the prosperity of His servant.</p> <p>(28) And my tongue will speak of Your righteousness <i>and</i> of Your praise all the day long.</p> <p>Chapter 36 To the chief Musician, A Psalm {song} of David the servant of the LORD {Jehovah}. (1) The sin of the wicked says within my heart, <i>that there is</i> no fear of God before his eyes. (2) Because he flatters himself in his own eyes, until his sin is found to be hateful. (3) The words of his mouth <i>are</i> sin and deceit: he has no desire to be wise, <i>and</i> to do good. (4) He devises {plans} mischief upon his bed; he sets himself in a way <i>that is</i> not good; he does not hate evil. (5) Your mercy, O LORD {Jehovah}, <i>is</i> in the heavens;^a <i>and</i> Your faithfulness <i>reaches</i> to the clouds. (6) Your righteousness <i>is</i> like the great mountains; Your judgments <i>are</i> a great deep: O LORD {Jehovah}, You preserve man and beast. (7) How excellent <i>is</i> Your loving kindness, O God! therefore the children of men put their trust under the shadow of Your wings.</p>
36:5a – heavens – see notes on Gen. 1:1; 1:8; 1:14	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(8) They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.</p> <p>(9) For with thee is the fountain of life: in thy light shall we see light.</p> <p>(10) O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.</p> <p>(11) Let not the foot of pride come against me, and let not the hand of the wicked remove me.</p> <p>(12) There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.</p> <p>Chapter 37 A Psalm of David.</p> <p>(1) Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.</p> <p>(2) For they shall soon be cut down like the grass, and wither as the green herb.</p> <p>(3) Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.</p> <p>(4) Delight thyself also in the LORD; and he shall give thee the desires of thine heart.</p> <p>(5) Commit thy way unto the LORD; trust also in him; and he shall bring <i>it</i> to pass.</p> <p>(6) And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.</p> <p>(7) Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.</p>	<p>(8) They will be abundantly satisfied with the fatness of Your house; and You will make them drink of the river of Your pleasures.</p> <p>(9) Because with You is the fountain of life: in Your light we will see light.</p> <p>(10) O continue Your loving kindness to those who know You; and Your righteousness to the upright in heart.</p> <p>(11) Do not let the foot of pride come against me, and do not let the hand of the wicked remove me.</p> <p>(12) There the workers of sin have fallen: they are cast down, and will not be able to rise.</p> <p>Chapter 37 A Psalm {song} of David.</p> <p>(1) Do not fret yourself because of evildoers, neither be envious of those who are workers of sin.</p> <p>(2) Because they will soon be cut down like the grass, and wither as the green herb.</p> <p>(3) Trust in the LORD {Jehovah}, and do good; so you will live in the land, and truly you will be fed.</p> <p>(4) Delight yourself also in the LORD {Jehovah}; and He will give you the desires of your heart.</p> <p>(5) Commit your way to the LORD {Jehovah}; trust also in Him; and He will bring <i>it</i> to pass.</p> <p>(6) And He will bring forth your righteousness as the light, and your judgment as the noonday.</p> <p>(7) Rest in the LORD {Jehovah}, and wait patiently for Him: do not fret yourself because of him who prospers in his way, because of the man who brings wicked devices {plans} to pass.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(8) Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.</p> <p>(9) For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.</p> <p>(10) For yet a little while, and the wicked <i>shall</i> not <i>be</i>: yea, thou shalt diligently consider his place, and it <i>shall</i> not <i>be</i>.</p> <p>(11) But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.</p> <p>(12) The wicked plotteth against the just, and gnasheth upon him with his teeth.</p> <p>(13) The Lord shall laugh at him: for he seeth that his day is coming.</p> <p>(14) The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, <i>and</i> to slay such as be of upright conversation.</p> <p>(15) Their sword shall enter into their own heart, and their bows shall be broken.</p> <p>(16) A little that a righteous man hath is better than the riches of many wicked.</p> <p>(17) For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.</p> <p>(18) The LORD knoweth the days of the upright: and their inheritance shall be for ever.</p> <p>(19) They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.</p> <p>(20) But the wicked shall perish, and the enemies of the LORD <i>shall be</i> as the fat of lambs: they shall consume; into smoke shall they consume away.</p> <p>(21) The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.</p>	<p>(8) Cease from anger, and forsake wrath {anger; judgment}: do not fret yourself in any wise to do evil.</p> <p>(9) Because evildoers will be cut off: but those who wait upon the LORD {Jehovah}, they will inherit the earth.</p> <p>(10) Because in yet a little while, and the wicked <i>will</i> not <i>be</i>: yes, you will diligently consider his place, and it <i>will</i> not <i>be</i>.</p> <p>(11) But the humble will inherit the earth;^a and will delight themselves in the abundance of peace.</p> <p>(12) The wicked plots against the just, and gnashes upon him with his teeth.</p> <p>(13) The Lord will laugh at him: because He sees that his day is coming.</p> <p>(14) The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, <i>and</i> to kill those of upright conversation.</p> <p>(15) Their sword will enter into their own heart, and their bows will be broken.</p> <p>(16) A little that a righteous man has is better than the riches of many wicked.</p> <p>(17) Because the arms of the wicked will be broken: but the LORD {Jehovah} upholds the righteous.</p> <p>(18) The LORD {Jehovah} knows the days of the upright: and their inheritance will be forever.</p> <p>(19) They will not be ashamed in the evil time: and in the days of famine they will be satisfied.</p> <p>(20) But the wicked will perish, and the enemies of the LORD {Jehovah} <i>will be</i> as the fat of lambs: they will consume; into smoke they will consume away.</p> <p>(21) The wicked borrows, and does not pay back: but the righteous shows mercy, and gives.</p>
37:11a- Mat. 5:5	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(22) For <i>such as be</i> blessed of him shall inherit the earth; and <i>they that be</i> cursed of him shall be cut off.</p> <p>(23) The steps of a <i>good</i> man are ordered by the LORD: and he delighteth in his way.</p> <p>(24) Though he fall, he shall not be utterly cast down: for the LORD upholdeth <i>him with</i> his hand.</p> <p>(25) I have been young, and <i>now</i> am old; yet have I not seen the righteous forsaken, nor his seed begging bread.</p> <p>(26) <i>He is</i> ever merciful, and lendeth; and his seed is blessed.</p> <p>(27) Depart from evil, and do good; and dwell for evermore.</p> <p>(28) For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.</p> <p>(29) The righteous shall inherit the land, and dwell therein for ever.</p> <p>(30) The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.</p> <p>(31) The law of his God <i>is</i> in his heart; none of his steps shall slide.</p> <p>(32) The wicked watcheth the righteous, and seeketh to slay him.</p> <p>(33) The LORD will not leave him in his hand, nor condemn him when he is judged.</p> <p>(34) Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see <i>it</i>.</p> <p>(35) I have seen the wicked in great power, and spreading himself like a green bay tree.</p> <p>(36) Yet he passed away, and, lo, he <i>was</i> not: yea, I sought him, but he could not be found.</p>	<p>(22) Because <i>those who are</i> blessed by Him will inherit the earth; and <i>those who are</i> cursed by Him will be cut off.</p> <p>(23) The steps of a <i>good</i> man are ordered by the LORD {Jehovah}: and He delights in his way.</p> <p>(24) Though he fall, he will not be completely cast down: because the LORD {Jehovah} upholds <i>him with</i> His hand.</p> <p>(25) I have been young, and <i>now</i> am old; yet I have not seen the righteous forsaken, nor his children begging for bread.</p> <p>(26) <i>He is</i> ever merciful, and lends and his children <i>are</i> blessed.</p> <p>(27) Depart from evil, and do good; and live forevermore.</p> <p>(28) Because the LORD {Jehovah} loves judgment, and does not forsake His saints; they are preserved forever: but the descendants of the wicked will be cut off.</p> <p>(29) The righteous will inherit the land, and live in it forever.</p> <p>(30) The mouth of the righteous speaks wisdom, and his tongue talks of judgment.</p> <p>(31) The law of his God <i>is</i> in his heart; none of his steps will slide.</p> <p>(32) The wicked watches the righteous, and seeks to kill him.</p> <p>(33) The LORD {Jehovah} will not leave him in his hand, nor condemn him when he is judged.</p> <p>(34) Wait on the LORD {Jehovah}, and keep His way, and He will exalt you to inherit the land: when the wicked are cut off, you will see <i>it</i>.</p> <p>(35) I have seen the wicked in great power, and spreading himself like a green bay tree.</p> <p>(36) Yet he passed away, and, indeed, he <i>was</i> no more: yes, I sought him, but he could not be found.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(37) Mark the perfect <i>man</i>, and behold the upright: for the end of <i>that man is</i> peace.</p> <p>(38) But the transgressors shall be destroyed together: the end of the wicked shall be cut off.</p> <p>(39) But the salvation of the righteous <i>is</i> of the LORD: <i>he is</i> their strength in the time of trouble.</p> <p>(40) And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.</p> <p>Chapter 38 A Psalm of David, to bring to remembrance.</p> <p>(1) O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.</p> <p>(2) For thine arrows stick fast in me, and thy hand presseth me sore.</p> <p>(3) <i>There is</i> no soundness in my flesh because of thine anger; neither <i>is there any</i> rest in my bones because of my sin.</p> <p>(4) For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.</p> <p>(5) My wounds stink <i>and</i> are corrupt because of my foolishness.</p> <p>(6) I am troubled; I am bowed down greatly; I go mourning all the day long.</p> <p>(7) For my loins are filled with a loathsome <i>disease</i>: and <i>there is</i> no soundness in my flesh.</p> <p>(8) I am feeble and sore broken: I have roared by reason of the disquietness of my heart.</p> <p>(9) Lord, all my desire <i>is</i> before thee; and my groaning is not hid from thee.</p>	<p>(37) Take note of the perfect <i>man</i>, and look upon the upright: because the end of <i>that man is</i> peace.</p> <p>(38) But those who do evil will be destroyed together: the end of the wicked will be cut off.</p> <p>(39) But the salvation of the righteous <i>is</i> of the LORD {Jehovah}: <i>He is</i> their strength in the time of trouble.</p> <p>(40) And the LORD {Jehovah} will help them, and deliver them: He will deliver them from the wicked, and save them, because they trust in Him.</p> <p>Chapter 38 A Psalm {song} of David, to bring to remembrance.</p> <p>(1) O LORD {Jehovah}, do not rebuke me in Your anger: nor discipline me in Your hot displeasure.</p> <p>(2) Because Your arrows stick fast in me, and Your hand greatly presses me.</p> <p>(3) <i>There is</i> no soundness in my flesh because of Your anger; neither <i>is there any</i> rest in my bones because of my sin.</p> <p>(4) Because my sins have gone over my head: as a heavy burden they are too heavy for me.</p> <p>(5) My wounds stink <i>and</i> are corrupt because of my foolishness.</p> <p>(6) I am troubled; I am bowed down greatly; I go mourning all the day long.</p> <p>(7) Because my body is filled with a terrible <i>disease</i>: and <i>there is</i> no soundness in my flesh.</p> <p>(8) I am feeble and greatly broken: I have groaned because of the turmoil of my heart.</p> <p>(9) Lord, all my desire <i>is</i> before You; and my groaning is not hidden from You.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.</p> <p>(11) My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.</p> <p>(12) They also that seek after my life lay snares <i>for me</i>: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.</p> <p>(13) But I, as a deaf <i>man</i>, heard not; and <i>I was</i> as a dumb man <i>that</i> openeth not his mouth.</p> <p>(14) Thus I was as a man that heareth not, and in whose mouth <i>are</i> no reproofs.</p> <p>(15) For in thee, O LORD, do I hope: thou wilt hear, O Lord my God.</p> <p>(16) For I said, <i>Hear me</i>, lest <i>otherwise</i> they should rejoice over me: when my foot slippeth, they magnify <i>themselves</i> against me.</p> <p>(17) For I <i>am</i> ready to halt, and my sorrow <i>is</i> continually before me.</p> <p>(18) For I will declare mine iniquity; I will be sorry for my sin.</p> <p>(19) But mine enemies <i>are</i> lively, <i>and</i> they are strong: and they that hate me wrongfully are multiplied.</p> <p>(20) They also that render evil for good are mine adversaries; because I follow <i>the thing that good is</i>.</p> <p>(21) Forsake me not, O LORD: O my God, be not far from me.</p> <p>(22) Make haste to help me, O Lord my salvation.</p>	<p>(10) My heart pants, my strength fails me: as for the light of my eyes, it also is gone from me.</p> <p>(11) My lovers and my friends stand back because of my disease; and my kinsmen stand afar off.</p> <p>(12) Those also who seek after my life lay snares <i>for me</i>: and those who seek my hurt speak mischievous things, and imagine deceits all the day long.</p> <p>(13) But I, as a deaf <i>man</i>, did not hear; and <i>I was</i> as a dumb man <i>who</i> did not open his mouth.</p> <p>(14) So I was as a man who did not hear, and in whose mouth <i>are</i> no reproofs.</p> <p>(15) Because in You, O LORD {Jehovah}, I hope: You will hear, O Lord my God.</p> <p>(16) Because I said, <i>Hear me</i>, lest <i>otherwise</i> they should rejoice over me: when my foot slips, they magnify <i>themselves</i> against me.</p> <p>(17) Because I <i>am</i> ready to fall, and my sorrow <i>is</i> continually before me.</p> <p>(18) Because I will declare my sin; I will be sorry for my sin.</p> <p>(19) But my enemies <i>are</i> lively, <i>and</i> they are strong: and those who hate me wrongfully are multiplied.</p> <p>(20) Also those who render evil for good are my adversaries; because I follow <i>the thing that is good</i>.</p> <p>(21) Do not forsake me, O LORD {Jehovah}: O my God, do not be far from me.</p> <p>(22) Come quickly to help me, O Lord my salvation.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 39 To the chief Musician, <i>even</i> to Jeduthun, A Psalm of David.</p> <p>(1) I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.</p> <p>(2) I was dumb with silence, I held my peace, <i>even</i> from good; and my sorrow was stirred.</p> <p>(3) My heart was hot within me, while I was musing the fire burned: <i>then</i> spake I with my tongue,</p> <p>(4) LORD, make me to know mine end, and the measure of my days, what it <i>is</i>; <i>that</i> I may know how frail I <i>am</i>.</p> <p>(5) Behold, thou hast made my days <i>as</i> an handbreadth; and mine age <i>is</i> as nothing before thee: verily every man at his best state <i>is</i> altogether vanity. Selah.</p> <p>(6) Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up <i>riches</i>, and knoweth not who shall gather them.</p> <p>(7) And now, Lord, what wait I for? my hope <i>is</i> in thee.</p> <p>(8) Deliver me from all my transgressions: make me not the reproach of the foolish.</p> <p>(9) I was dumb, I opened not my mouth; because thou didst <i>it</i>.</p> <p>(10) Remove thy stroke away from me: I am consumed by the blow of thine hand.</p> <p>(11) When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man <i>is</i> vanity. Selah.</p> <p>(12) Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I <i>am</i> a stranger with thee, <i>and</i> a sojourner, as all my fathers <i>were</i>.</p>	<p>Chapter 39 To the chief Musician, <i>even</i> to Jeduthun, A Psalm {song} of David.</p> <p>(1) I said, I will take heed to my ways, that I not sin with my tongue: I will keep my mouth with a bridle, while the wicked is before me.</p> <p>(2) I was dumb with silence, I held my peace, <i>even</i> from good; and my sorrow was stirred.</p> <p>(3) My heart was hot within me, while I was meditating the fire burned: <i>then</i> I spoke with my tongue,</p> <p>(4) LORD {Jehovah}, cause me to know my end, and what the measure of my days is; <i>that</i> I may know how frail I <i>am</i>.</p> <p>(5) Indeed, You have made my days <i>as</i> the width of a hand; and my age <i>is</i> as nothing before You: truly every man at his best state <i>is</i> altogether vanity. Selah {musical pause}.^a</p> <p>(6) Surely every man walks in a vain show: surely they are troubled in vain: he heaps up <i>riches</i>, and does not know who will gather them.</p> <p>(7) And now, Lord, what do I wait for? my hope <i>is</i> in You.</p> <p>(8) Deliver me from all my sins: do not make me the reproach of the foolish.</p> <p>(9) I was dumb, I did not open my mouth; because You did <i>it</i>.</p> <p>(10) Remove Your stroke away from me: I am consumed by the blow of Your hand.</p> <p>(11) When You with rebukes correct man for sin, You cause his beauty to consume away like a moth: surely every man <i>is</i> vanity. Selah {musical pause}.</p> <p>(12) Hear my prayer, O LORD {Jehovah}, and give ear to my cry; do not hold Your peace at my tears: because I <i>am</i> a stranger with You, <i>and</i> a traveler, as all my forefathers <i>were</i>.</p>
<p>39:5a - Selah {סֶלָה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(13) O spare me, that I may recover strength, before I go hence, and be no more.</p> <p>Chapter 40 To the chief Musician, A Psalm of David.</p> <p>(1) I waited patiently for the LORD; and he inclined unto me, and heard my cry. (2) He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, <i>and</i> established my goings. (3) And he hath put a new song in my mouth, <i>even</i> praise unto our God: many shall see <i>it</i>, and fear, and shall trust in the LORD. (4) Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies. (5) Many, O LORD my God, <i>are</i> thy wonderful works <i>which</i> thou hast done, and thy thoughts <i>which are</i> to us-ward: they cannot be reckoned up in order unto thee: <i>if</i> I would declare and speak <i>of them</i>, they are more than can be numbered. (6) Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. (7) Then said I, Lo, I come: in the volume of the book <i>it is</i> written of me, (8) I delight to do thy will, O my God: yea, thy law <i>is</i> within my heart. (9) I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.</p>	<p>(13) O spare me, that I may recover strength, before I go from here, and be no more.</p> <p>Chapter 40 To the chief Musician, A Psalm {song} of David.</p> <p>(1) I waited patiently for the LORD {Jehovah}; and He listened to me, and heard my cry. (2) He brought me up also out of a horrible pit, out of the miry {muddy} clay, and set my feet upon a rock, <i>and</i> established my ways. (3) And He has put a new song in my mouth, <i>even</i> praise to our God: many will see <i>it</i>, and fear, and will trust in the LORD {Jehovah}. (4) Blessed is that man who makes the LORD {Jehovah} his trust, and does not respect the proud, nor those who turn aside to lies. (5) Many, O LORD {Jehovah} my God, <i>are</i> Your wonderful works <i>which</i> You have done, and Your thoughts <i>which are</i> towards us: they cannot be counted in order to You: <i>if</i> I would declare and speak <i>of them</i>, they are more than can be numbered. (6) Sacrifice and offering You did not desire; my ears You have opened: burnt offering and sin offering You have not required. (7) Then I said, Look, I come: in the volume of the book <i>it is</i> written of me, (8) I delight to do Your will, O my God: yes, Your law <i>is</i> within my heart. (9) I have preached righteousness in the great congregation: indeed, I have not refrained my lips, O LORD {Jehovah}, You know.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.</p> <p>(11) Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.</p> <p>(12) For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.</p> <p>(13) Be pleased, O LORD, to deliver me: O LORD, make haste to help me.</p> <p>(14) Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.</p> <p>(15) Let them be desolate for a reward of their shame that say unto me, Aha, aha.</p> <p>(16) Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.</p> <p>(17) But I <i>am</i> poor and needy; <i>yet</i> the Lord thinketh upon me: thou <i>art</i> my help and my deliverer; make no tarrying, O my God.</p> <p>Chapter 41 To the chief Musician, A Psalm of David.</p> <p>(1) Blessed is he that considereth the poor: the LORD will deliver him in time of trouble.</p> <p>(2) The LORD will preserve him, and keep him alive; <i>and</i> he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.</p>	<p>(10) I have not hid Your righteousness within my heart; I have declared Your faithfulness and Your salvation: I have not concealed Your loving kindness and Your truth from the great congregation.</p> <p>(11) Do not withhold Your tender mercies from me, O LORD {Jehovah}: let Your loving kindness and Your truth continually preserve me.</p> <p>(12) Because uncountable evils have encircled me: my sins have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head: therefore my heart fails me.</p> <p>(13) Be pleased, O LORD {Jehovah}, to deliver me: O LORD {Jehovah}, come quickly to help me.</p> <p>(14) Let them be ashamed and confounded together who seek after my soul to destroy it; let them be driven backward and put to shame who wish me evil.</p> <p>(15) Let them be desolate for a reward of their shame who say to me, Aha, aha.</p> <p>(16) Let all those who seek You rejoice and be glad in You: let those who love Your salvation say continually, The LORD {Jehovah} be magnified.</p> <p>(17) But I <i>am</i> poor and needy; <i>yet</i> the Lord thinks upon me: You <i>are</i> my help and my deliverer; do not delay, O my God.</p> <p>Chapter 41 To the chief Musician, A Psalm {song} of David.</p> <p>(1) Blessed <i>is</i> he who considers the poor: the LORD {Jehovah} will deliver him in time of trouble.</p> <p>(2) The LORD {Jehovah} will preserve him, and keep him alive; <i>and</i> he will be blessed upon the earth: and You will not deliver him to the will of his enemies.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(3) The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.</p> <p>(4) I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.</p> <p>(5) Mine enemies speak evil of me, When shall he die, and his name perish?</p> <p>(6) And if he come to see <i>me</i>, he speaketh vanity: his heart gathereth iniquity to itself; <i>when</i> he goeth abroad, he telleth <i>it</i>.</p> <p>(7) All that hate me whisper together against me: against me do they devise my hurt.</p> <p>(8) An evil disease, <i>say they</i>, cleaveth fast unto him: and <i>now</i> that he lieth he shall rise up no more.</p> <p>(9) Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up <i>his</i> heel against me.</p> <p>(10) But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.</p> <p>(11) By this I know that thou favourest me, because mine enemy doth not triumph over me.</p> <p>(12) And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.</p> <p>(13) Blessed <i>be</i> the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.</p> <p>Chapter 42 To the chief Musician, Maschil, for the sons of Korah.</p> <p>(1) As the hart panteth after the water brooks, so panteth my soul after thee, O God.</p>	<p>(3) The LORD {Jehovah} will strengthen him upon the bed of languishing {hopelessness}: You will make all his bed in his sickness.</p> <p>(4) I said, LORD {Jehovah}, be merciful to me: heal my soul; because I have sinned against You.</p> <p>(5) My enemies speak evil of me, When shall he die, and his name perish?</p> <p>(6) And if he comes to see <i>me</i>, he speaks vanity: his heart gathers sin to itself; <i>when</i> he goes abroad, he tells <i>it</i>.</p> <p>(7) All who hate me whisper together against me: against me they devise {plan} my hurt.</p> <p>(8) An evil disease, <i>they say</i>, clings fast to him: and <i>now</i> that he lies down he will rise up no more.</p> <p>(9) Yes, my own familiar friend, in whom I trusted, who ate of my bread, has lifted up <i>his</i> heel against me.</p> <p>(10) But You, O LORD {Jehovah}, be merciful to me, and raise me up, that I may repay them.</p> <p>(11) By this I know that You favor me, because my enemy does not triumph over me.</p> <p>(12) And as for me, You uphold me in my integrity, and set me before Your face forever.</p> <p>(13) Blessed <i>is</i> the LORD {Jehovah} God of Israel from everlasting, and to everlasting. Amen {let it be}, and Amen {let it be}.</p> <p>Chapter 42 To the chief Musician, Instruction,^a for the sons of Korah.^b</p> <p>(1) As the deer pants after the brooks of water, so my soul pants after You, O God.</p>
<p>42:0 - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142</p> <p>42:0b – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19) – eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(2) My soul thirsteth for God, for the living God: when shall I come and appear before God?</p> <p>(3) My tears have been my meat day and night, while they continually say unto me, Where <i>is</i> thy God?</p> <p>(4) When I remember these <i>things</i>, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.</p> <p>(5) Why art thou cast down, O my soul? and <i>why</i> art thou disquieted in me? hope thou in God: for I shall yet praise him <i>for</i> the help of his countenance.</p> <p>(6) O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.</p> <p>(7) Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.</p> <p>(8) <i>Yet</i> the LORD will command his lovingkindness in the daytime, and in the night his song <i>shall be</i> with me, <i>and</i> my prayer unto the God of my life.</p> <p>(9) I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?</p> <p>(10) <i>As</i> with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where <i>is</i> thy God?</p> <p>(11) Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, <i>who is</i> the health of my countenance, and my God.</p>	<p>(2) My soul thirsts for God, for the living God: when will I come and appear before God?</p> <p>(3) My tears have been my food day and night, while they continually say to me, Where <i>is</i> your God?</p> <p>(4) When I remember these <i>things</i>, I pour out my soul within me: because I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude who kept the holy day.</p> <p>(5) Why are you cast down, O my soul? and <i>why</i> are you unsettled within me? hope in God: because I will yet praise Him <i>for</i> the help of His countenance {smile; facial expression}.</p> <p>(6) O my God, my soul is cast down within me: therefore I will remember You from the land of Jordan, and of the Hermonites, from the hill Mizar.</p> <p>(7) Deep calls to deep at the noise of Your waterspouts: all Your waves and Your breakers have gone over me.</p> <p>(8) <i>Yet</i> the LORD {Jehovah} will command His loving kindness in the daytime, and in the night His song <i>will be</i> with me, <i>and</i> my prayer to the God of my life.</p> <p>(9) I will say to God my rock, Why have You forgotten me? why do I go mourning because of the oppression of the enemy?</p> <p>(10) <i>As</i> with a sword in my bones, my enemies reproach me; while they say daily to me, Where <i>is</i> your God?</p> <p>(11) Why are you cast down, O my soul? and why are you unsettled within me? hope in God: because I will yet praise Him, <i>Who is</i> the health of my countenance {smile; facial expression}, and my God.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 43 (1) Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man. (2) For thou <i>art</i> the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy? (3) O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. (4) Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God. (5) Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, <i>who is</i> the health of my countenance, and my God.</p> <p>Chapter 44 To the chief Musician for the sons of Korah, Maschil. (1) We have heard with our ears, O God, our fathers have told us, <i>what</i> work thou didst in their days, in the times of old. (2) <i>How</i> thou didst drive out the heathen with thy hand, and plantedst them; <i>how</i> thou didst afflict the people, and cast them out. (3) For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. (4) Thou art my King, O God: command deliverances for Jacob. (5) Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. (6) For I will not trust in my bow, neither shall my sword save me.</p>	<p>Chapter 43 (1) Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man. (2) Because You <i>are</i> the God of my strength: why do You cast me off? why do I go mourning because of the oppression of the enemy? (3) O send out Your light and Your truth: let them lead me; let them bring me to Your holy hill, and to Your tabernacles. (4) Then I will go to the altar of God, to God my exceeding great joy: yes, upon the harp I will praise You, O God my God. (5) Why are you cast down, O my soul? and why are you unsettled within me? hope in God: because I will yet praise Him, <i>Who is</i> the health of my countenance {smile; facial expression}, and my God.</p> <p>Chapter 44 To the chief Musician for the sons of Korah,^a Instruction.^b (1) We have heard with our ears, O God, our fathers have told us, <i>what</i> work You did in their days, in the times of old. (2) <i>How</i> You drove out the heathen {ungodly} with Your hand, and planted them; <i>how</i> You afflicted the people, and cast them out. (3) Because they did not get the land in possession by their own sword, neither did their own arm save them: but Your right hand, and Your arm, and the light of Your countenance {smile; facial expression}, because You had favor towards them. (4) You are my King, O God: command deliverance for Jacob. (5) Through You we will push down our enemies: through Your Name we will tread them under who rise up against us. (6) Because I will not trust in my bow, neither will my sword save me.</p>
<p>44:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19) – eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88 44:0b - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(7) But thou hast saved us from our enemies, and hast put them to shame that hated us.</p> <p>(8) In God we boast all the day long, and praise thy name for ever. Selah.</p> <p>(9) But thou hast cast off, and put us to shame; and goest not forth with our armies.</p> <p>(10) Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.</p> <p>(11) Thou hast given us like sheep <i>appointed</i> for meat; and hast scattered us among the heathen.</p> <p>(12) Thou sellest thy people for nought, and dost not increase <i>thy wealth</i> by their price.</p> <p>(13) Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.</p> <p>(14) Thou makest us a byword among the heathen, a shaking of the head among the people.</p> <p>(15) My confusion <i>is</i> continually before me, and the shame of my face hath covered me,</p> <p>(16) For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.</p> <p>(17) All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.</p> <p>(18) Our heart is not turned back, neither have our steps declined from thy way;</p> <p>(19) Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.</p> <p>(20) If we have forgotten the name of our God, or stretched out our hands to a strange god;</p> <p>(21) Shall not God search this out? for he knoweth the secrets of the heart.</p>	<p>(7) But You have saved us from our enemies, and have put those to shame who hated us.</p> <p>(8) In God we boast all the day long, and praise Your Name forever. Selah {musical pause}.^c</p> <p>(9) But You have cast off, and put us to shame; and do not go forth with our armies.</p> <p>(10) You cause us to turn back from the enemy: and those who hate us take for themselves.</p> <p>(11) You have given us like sheep <i>appointed</i> for food; and have scattered us among the heathen {ungodly nations}.</p> <p>(12) You sell Your people for nothing, and do not increase <i>Your wealth</i> by their price.</p> <p>(13) You make us a reproach to our neighbors, a scorn and a derision to those who are all around us.</p> <p>(14) You make us a byword among the heathen {ungodly}, a shaking of the head among the people.</p> <p>(15) My confusion <i>is</i> continually before me, and the shame of my face has covered me,</p> <p>(16) Because the voice of him who reproaches and blasphemes; because of the enemy and avenger.</p> <p>(17) All this has come upon us; yet we have not forgotten You, neither have we dealt falsely in Your covenant.</p> <p>(18) Our heart is not turned back, neither have our steps declined from Your way;</p> <p>(19) Though You have greatly broken us in the place of dragons,^d and covered us with the shadow of death.</p> <p>(20) If we have forgotten the Name of our God, or stretched out our hands to a strange god;</p> <p>(21) Will not God search this out? because He knows the secrets of the heart.</p>
<p>44:8c - Selah {סֶלָה} - musical pause</p> <p>44:19d – dragons – Job 26:13; 30:29; Ps. 44:19; 74:13; 91:13; 148:7; Is. 27:1</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(22) Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.</p> <p>(23) Awake, why sleepest thou, O Lord? arise, cast <i>us</i> not off for ever.</p> <p>(24) Wherefore hidest thou thy face, <i>and</i> forgettest our affliction and our oppression?</p> <p>(25) For our soul is bowed down to the dust: our belly cleaveth unto the earth.</p> <p>(26) Arise for our help, and redeem us for thy mercies' sake.</p> <p>Chapter 45 To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.</p> <p>(1) My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.</p> <p>(2) Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.</p> <p>(3) Gird thy sword upon <i>thy</i> thigh, O <i>most</i> mighty, with thy glory and thy majesty.</p> <p>(4) And in thy majesty ride prosperously because of truth and meekness <i>and</i> righteousness; and thy right hand shall teach thee terrible things.</p> <p>(5) Thine arrows <i>are</i> sharp in the heart of the king's enemies; <i>whereby</i> the people fall under thee.</p> <p>(6) Thy throne, O God, <i>is</i> for ever and ever: the sceptre of thy kingdom <i>is</i> a right sceptre.</p>	<p>(22) Yes, for Your sake we are killed all the day long;^e we are counted as sheep for the slaughter.</p> <p>(23) Awaken, why do You sleep, O Lord? arise, do not cast <i>us</i> off forever.</p> <p>(24) Why do You hide Your face, <i>and</i> forget our affliction and our oppression?</p> <p>(25) Because our soul is bowed down to the dust: our belly clings to the earth.</p> <p>(26) Arise for our help, and redeem us for Your mercies' sake.</p> <p>Chapter 45 To the chief Musician <i>set to the tune of 'Concerning the Lilies',^a for the sons of Korah,^b Instruction,^c A Song of loves.</i></p> <p>(1) My heart is overflowing a good matter: I speak of the things which I have made concerning the king: my tongue is the pen of a ready writer.</p> <p>(2) You are fairer than the children of men: grace is poured into your lips: therefore God has blessed you forever.</p> <p>(3) Tie your sword upon <i>your</i> thigh, O <i>most</i> mighty, with your glory and your majesty.</p> <p>(4) And in your majesty ride prosperously because of truth and humility <i>and</i> righteousness; and your right hand will teach you terrible things.</p> <p>(5) Your arrows <i>are</i> sharp in the heart of the king's enemies; <i>by them</i> the people fall under you.</p> <p>(6) Your throne, O God, <i>is</i> forever and ever: the scepter {kingly staff} of Your kingdom <i>is</i> a right scepter.</p>
<p>44:22e – Rom. 8:36</p> <p>45:0a - upon Shoshannim {שושנים} - <i>set to the tune of 'Concerning the Lilies'</i> - probably a popular song in David's day</p> <p>45:0b – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19)– eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88</p> <p>45:0c - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(7) Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.</p> <p>(8) All thy garments <i>smell</i> of myrrh, and aloes, <i>and</i> cassia, out of the ivory palaces, whereby they have made thee glad.</p> <p>(9) Kings' daughters <i>were</i> among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.</p> <p>(10) Harken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;</p> <p>(11) So shall the king greatly desire thy beauty: for he <i>is</i> thy Lord; and worship thou him.</p> <p>(12) And the daughter of Tyre <i>shall be there</i> with a gift; <i>even</i> the rich among the people shall intreat thy favour.</p> <p>(13) The king's daughter <i>is</i> all glorious within: her clothing <i>is</i> of wrought gold.</p> <p>(14) She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.</p> <p>(15) With gladness and rejoicing shall they be brought: they shall enter into the king's palace.</p> <p>(16) Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.</p> <p>(17) I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.</p>	<p>(7) You love righteousness, and hate wickedness: therefore God, your God, has anointed you with the oil of gladness above your fellows.</p> <p>(8) All your clothes <i>smell</i> of myrrh, and aloes, <i>and</i> cassia {perfume}, out of the ivory palaces, by which they have made you glad.</p> <p>(9) Kings' daughters <i>were</i> among your honorable women: upon your right hand stood the queen in gold of Ophir {India}.</p> <p>(10) Listen, O daughter, and consider, and incline your ear; forget also your own people, and your father's house;</p> <p>(11) So the king will greatly desire your beauty: because He <i>is</i> your Lord; and you worship Him.</p> <p>(12) And the daughter of Tyre <i>will be there</i> with a gift; <i>even</i> the rich among the people will seek your favor.</p> <p>(13) The king's daughter <i>is</i> all glorious within: her clothing <i>is</i> a work of gold.</p> <p>(14) She will be brought to the king in clothes of needlework: the virgins her companions who follow her will be brought to you.</p> <p>(15) With gladness and rejoicing they will be brought: they will enter into the King's palace.</p> <p>(16) In the place of your fathers your children will be, whom You may make princes in all the earth.</p> <p>(17) I will cause Your Name to be remembered in all generations: therefore the people will praise You forever and ever.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 46 To the chief Musician for the sons of Korah, A Song upon Alamoth. (1) God <i>is</i> our refuge and strength, a very present help in trouble. (2) Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; (3) <i>Though</i> the waters thereof roar <i>and</i> be troubled, <i>though</i> the mountains shake with the swelling thereof. Selah. (4) <i>There is</i> a river, the streams whereof shall make glad the city of God, the holy <i>place</i> of the tabernacles of the most High. (5) God <i>is</i> in the midst of her; she shall not be moved: God shall help her, <i>and that</i> right early. (6) The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. (7) The LORD of hosts <i>is</i> with us; the God of Jacob <i>is</i> our refuge. Selah. (8) Come, behold the works of the LORD, what desolations he hath made in the earth. (9) He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. (10) Be still, and know that I <i>am</i> God: I will be exalted among the heathen, I will be exalted in the earth. (11) The LORD of hosts <i>is</i> with us; the God of Jacob <i>is</i> our refuge. Selah.</p>	<p>Chapter 46 To the chief Musician for the sons of Korah,^a A Song 'For the Virgins'.^b (1) God <i>is</i> our refuge and strength, a very present help in trouble. (2) Therefore we will not be afraid, though the earth be removed, and though the mountains be carried into the midst of the sea; (3) <i>Though</i> its waters roar <i>and</i> are troubled, <i>though</i> the mountains shake with its swelling. Selah {musical pause}.^c (4) <i>There is</i> a river, the streams of which will make glad the city of God, the holy <i>place</i> of the tabernacles of the most High. (5) God <i>is</i> in the midst of her; she will not be moved: God will help her, <i>and that</i> at the dawn of the morning. (6) The heathen {ungodly} raged, the kingdoms were moved: He spoke, the earth melted. (7) The LORD {Jehovah} of hosts {armies; multitudes} <i>is</i> with us; the God of Jacob <i>is</i> our refuge. Selah {musical pause}. (8) Come, see the works of the LORD {Jehovah}, what desolation He has made in the earth. (9) He causes wars to cease to the end of the earth; He breaks the bow, and cuts the spear in pieces; He burns the chariot in the fire. (10) Be still, and know that I <i>am</i> God: I will be exalted among the heathen {ungodly nations}, I will be exalted in the earth. (11) The LORD {Jehovah} of hosts {armies; multitudes} <i>is</i> with us; the God of Jacob <i>is</i> our refuge. Selah {musical pause}.</p>
<p>46:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19)– eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88 46:0b - upon Alamoth {על־עלמֹות} - for the virgins– see Appendix H: Does Isaiah 7:14 refer to a virgin? – Yes!!! 46:3c - Selah {סֶלָה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 47 To the chief Musician, A Psalm for the sons of Korah. (1) O clap your hands, all ye people; shout unto God with the voice of triumph. (2) For the LORD most high <i>is</i> terrible; <i>he</i> is a great King over all the earth. (3) He shall subdue the people under us, and the nations under our feet. (4) He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah. (5) God is gone up with a shout, the LORD with the sound of a trumpet. (6) Sing praises to God, sing praises: sing praises unto our King, sing praises. (7) For God is the King of all the earth: sing ye praises with understanding. (8) God reigneth over the heathen: God sitteth upon the throne of his holiness. (9) The princes of the people are gathered together, <i>even</i> the people of the God of Abraham: for the shields of the earth <i>belong</i> unto God: he is greatly exalted.</p> <p>Chapter 48 A Song and Psalm for the sons of Korah. (1) Great is the LORD, and greatly to be praised in the city of our God, <i>in</i> the mountain of his holiness. (2) Beautiful for situation, the joy of the whole earth, <i>is</i> mount Zion, <i>on</i> the sides of the north, the city of the great King. (3) God is known in her palaces for a refuge.</p>	<p>Chapter 47 To the chief Musician, A Psalm {song} for the sons of Korah.^a (1) O clap your hands, all you people; shout to God with the voice of triumph. (2) Because the LORD {Jehovah} most high <i>is</i> terrible; <i>He</i> is a great King over all the earth. (3) He will subdue the people under us, and the nations under our feet. (4) He will choose our inheritance for us, the excellency of Jacob whom He loved. Selah {musical pause}.^b (5) God has gone up with a shout, the LORD {Jehovah} with the sound of a trumpet.^c (6) Sing praises to God, sing praises: sing praises to our King, sing praises. (7) Because God <i>is</i> the King of all the earth: you sing praises with understanding. (8) God reigns over the heathen {ungodly}: God sits upon the throne of His holiness. (9) The princes of the people are gathered together, <i>even</i> the people of the God of Abraham: because the shields of the earth <i>belong</i> to God: He is greatly exalted.</p> <p>Chapter 48 A Song and Psalm for the sons of Korah.^a (1) Great <i>is</i> the LORD {Jehovah}, and greatly to be praised in the city of our God, <i>in</i> the mountain of His holiness. (2) Beautiful on high, the joy of the whole earth, <i>is</i> mount Zion, <i>on</i> the sides of the north, the city of the great King. (3) God is known in her palaces for a refuge.</p>
<p>47:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19) – eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88 47:4b - Selah {תהלל} - musical pause 47:5c – Is. 26:19; I Thes. 4:16,17 48:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19) – eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) For, lo, the kings were assembled, they passed by together.</p> <p>(5) They saw <i>it, and</i> so they marvelled; they were troubled, <i>and</i> hasted away.</p> <p>(6) Fear took hold upon them there, <i>and</i> pain, as of a woman in travail.</p> <p>(7) Thou breakest the ships of Tarshish with an east wind.</p> <p>(8) As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.</p> <p>(9) We have thought of thy lovingkindness, O God, in the midst of thy temple.</p> <p>(10) According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.</p> <p>(11) Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.</p> <p>(12) Walk about Zion, and go round about her: tell the towers thereof.</p> <p>(13) Mark ye well her bulwarks, consider her palaces; that ye may tell <i>it</i> to the generation following.</p> <p>(14) For this God <i>is</i> our God for ever and ever: he will be our guide <i>even</i> unto death.</p> <p>Chapter 49 To the chief Musician, A Psalm for the sons of Korah.</p> <p>(1) Hear this, all <i>ye</i> people; give ear, all <i>ye</i> inhabitants of the world:</p> <p>(2) Both low and high, rich and poor, together.</p> <p>(3) My mouth shall speak of wisdom; and the meditation of my heart <i>shall be</i> of understanding.</p> <p>(4) I will incline mine ear to a parable: I will open my dark saying upon the harp.</p>	<p>(4) Because, look, the kings were assembled, they passed by together.</p> <p>(5) They saw <i>it, and</i> so they marveled; they were troubled, <i>and</i> ran away.</p> <p>(6) Fear took hold upon them there, <i>and</i> pain, as of a woman in child birth.</p> <p>(7) You break the ships of Tarshish with an east wind.</p> <p>(8) As we have heard, so have we seen in the city of the LORD {Jehovah} of hosts {armies}, in the city of our God: God will establish it forever. Selah {musical pause}.^b</p> <p>(9) We have thought of Your loving kindness, O God, in the midst of Your temple.</p> <p>(10) According to Your Name, O God, so is Your praise to the ends of the earth: Your right hand is full of righteousness.</p> <p>(11) Let mount Zion rejoice, let the daughters of Judah be glad, because of Your judgments.</p> <p>(12) Walk about Zion, and go all around her: count its towers.</p> <p>(13) Notice well her bulwarks {fortifications}, consider her palaces; that you may tell <i>it</i> to the generation following.</p> <p>(14) Because this God <i>is</i> our God forever and ever: He will be our guide <i>even</i> to death.</p> <p>Chapter 49 To the chief Musician, A Psalm {song} for the sons of Korah.^a</p> <p>(1) Hear this, all <i>you</i> people; listen, all <i>you</i> who live in the world:</p> <p>(2) Both low and high, rich and poor, together.</p> <p>(3) My mouth will speak of wisdom; and the meditation of my heart <i>will be</i> of understanding.</p> <p>(4) I will incline my ear to a parable: I will open my mystery upon the harp.</p>
<p>48:8b - Selah {תהל} - musical pause</p> <p>49:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19) – eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(5) Wherefore should I fear in the days of evil, <i>when</i> the iniquity of my heels shall compass me about?</p> <p>(6) They that trust in their wealth, and boast themselves in the multitude of their riches;</p> <p>(7) None <i>of them</i> can by any means redeem his brother, nor give to God a ransom for him:</p> <p>(8) (For the redemption of their soul <i>is</i> precious, and it ceaseth for ever:)</p> <p>(9) That he should still live for ever, <i>and</i> not see corruption.</p> <p>(10) For he seeth <i>that</i> wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.</p> <p>(11) Their inward thought <i>is, that</i> their houses <i>shall continue</i> for ever, <i>and</i> their dwelling places to all generations; they call <i>their</i> lands after their own names.</p> <p>(12) Nevertheless man <i>being</i> in honour abideth not: he is like the beasts <i>that</i> perish.</p> <p>(13) This their way <i>is</i> their folly: yet their posterity approve their sayings. Selah.</p> <p>(14) Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.</p> <p>(15) But God will redeem my soul from the power of the grave: for he shall receive me. Selah.</p> <p>(16) Be not thou afraid when one is made rich, when the glory of his house is increased;</p> <p>(17) For when he dieth he shall carry nothing away: his glory shall not descend after him.</p>	<p>(5) Why should I be afraid in the days of evil, <i>when</i> the sin of my heels will encircle me?</p> <p>(6) Those who trust in their wealth, and boast themselves in the multitude of their riches;</p> <p>(7) None <i>of them</i> can by any means redeem his brother, nor give to God a ransom for him:</p> <p>(8) (Because the redemption of their soul <i>is</i> precious, and it ceases forever:)</p> <p>(9) That he should still live forever, <i>and</i> not see corruption.</p> <p>(10) Because he sees <i>that</i> wise men die, likewise the fool and the brutish {crude; ungodly}^b person perish, and leave their wealth to others.</p> <p>(11) Their inward thought <i>is, that</i> their houses <i>will continue</i> forever, <i>and</i> their houses to all generations; they call <i>their</i> lands after their own names.</p> <p>(12) Nevertheless man <i>being</i> in honor still does not live: he is like the beasts <i>that</i> perish.</p> <p>(13) This their way <i>is</i> their folly: yet their posterity {children; descendants} approve their sayings. Selah {musical pause}.^c</p> <p>(14) Like sheep they are laid in the grave; death will feed on them; and the upright will have dominion {rule; authority} over them in the morning; and their beauty will consume in the grave from their home.</p> <p>(15) But God will redeem my soul from the power of the grave: because He will receive me. Selah {musical pause}.</p> <p>(16) Do not be afraid when one is made rich, when the glory of his house is increased;</p> <p>(17) Because when he dies he will carry nothing away: his glory will not descend after him.</p>
<p>49:10b - brutish - beastly, animal-like, crude - ungodly</p> <p>49:13c - Selah {סלה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(18) Though while he lived he blessed his soul: and <i>men</i> will praise thee, when thou doest well to thyself.</p> <p>(19) He shall go to the generation of his fathers; they shall never see light.</p> <p>(20) Man <i>that is</i> in honour, and understandeth not, is like the beasts <i>that</i> perish.</p> <p>Chapter 50 A Psalm of Asaph. (1) The mighty God, <i>even</i> the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. (2) Out of Zion, the perfection of beauty, God hath shined. (3) Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. (4) He shall call to the heavens from above, and to the earth, that he may judge his people. (5) Gather my saints together unto me; those that have made a covenant with me by sacrifice. (6) And the heavens shall declare his righteousness: for God <i>is</i> judge himself. Selah. (7) Hear, O my people, and I will speak; O Israel, and I will testify against thee: I <i>am</i> God, <i>even</i> thy God. (8) I will not reprove thee for thy sacrifices or thy burnt offerings, <i>to have been</i> continually before me. (9) I will take no bullock out of thy house, <i>nor</i> he goats out of thy folds. (10) For every beast of the forest <i>is</i> mine, <i>and</i> the cattle upon a thousand hills.</p>	<p>(18) Though while he lived he blessed his soul: and <i>men</i> will praise you, when you do well to yourself.</p> <p>(19) He will go to the generation of his fathers; they will never see light.</p> <p>(20) Man <i>that is</i> in honor, and does not understand, is like the beasts <i>that</i> perish.</p> <p>Chapter 50 A Psalm {song} of Asaph. (1) The mighty God, <i>even</i> the LORD {Jehovah}, has spoken, and called the earth from the rising of the sun to its going down. (2) Out of Zion, the perfection of beauty, God has shined. (3) Our God will come, and will not keep silence: a fire will devour before Him, and it will be very tempestuous {stormy} all around Him. (4) He will call to the heavens^a from above, and to the earth, that He may judge His people. (5) <i>Gather My saints together to Me; those who have made a covenant with Me by sacrifice.</i> (6) And the heavens will declare His righteousness: because God <i>is</i> Himself judge. Selah {musical pause}.^b (7) <i>Hear, O My people, and I will speak; O Israel, and I will testify against you: I am God, even your God.</i> (8) <i>I will not reprove you for your sacrifices or your burnt offerings, to have been continually before Me.</i> (9) <i>I will take no bull out of your house, nor male goats out of your folds.</i> (10) <i>Because every beast of the forest is Mine, and the cattle upon a thousand hills.</i></p>
<p>50:4a – heavens – see notes on Gen. 1:1; 1:8; 1:14 50:6b - Selah {שלה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(11) I know all the fowls of the mountains: and the wild beasts of the field <i>are</i> mine.</p> <p>(12) If I were hungry, I would not tell thee: for the world <i>is</i> mine, and the fulness thereof.</p> <p>(13) Will I eat the flesh of bulls, or drink the blood of goats?</p> <p>(14) Offer unto God thanksgiving; and pay thy vows unto the most High:</p> <p>(15) And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.</p> <p>(16) But unto the wicked God saith, What hast thou to do to declare my statutes, or <i>that</i> thou shouldest take my covenant in thy mouth?</p> <p>(17) Seeing thou hatest instruction, and castest my words behind thee.</p> <p>(18) When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.</p> <p>(19) Thou givest thy mouth to evil, and thy tongue frameth deceit.</p> <p>(20) Thou sittest <i>and</i> speakest against thy brother; thou slanderest thine own mother's son.</p> <p>(21) These <i>things</i> hast thou done, and I kept silence; thou thoughtest that I was altogether <i>such an one</i> as thyself: <i>but</i> I will reprove thee, and set <i>them</i> in order before thine eyes.</p> <p>(22) Now consider this, ye that forget God, lest I tear <i>you</i> in pieces, and <i>there be</i> none to deliver.</p> <p>(23) Whoso offereth praise glorifieth me: and to him that ordereth <i>his</i> conversation <i>aright</i> will I shew the salvation of God.</p>	<p>(11) <i>I know all the birds of the mountains: and the wild beasts of the field are Mine.</i></p> <p>(12) <i>If I were hungry, I would not tell you: because the world is Mine, and all its fullness.</i></p> <p>(13) <i>Will I eat the flesh of bulls, or drink the blood of goats?</i></p> <p>(14) <i>Offer to God thanksgiving; and pay your vows to the most High:</i></p> <p>(15) <i>And call upon Me in the day of trouble: I will deliver you, and you will glorify Me.</i></p> <p>(16) <i>But to the wicked God says, What have you to do to declare My laws, or that you should take My covenant in your mouth?</i></p> <p>(17) <i>Since you hate instruction, and cast My words behind you.</i></p> <p>(18) <i>When you saw a thief, then you conspired with him, and have been partaker with adulterers.</i></p> <p>(19) <i>You give your mouth to evil, and your tongue frames deceit.</i></p> <p>(20) <i>You sit and speak against your brother; you slander your own mother's son.</i></p> <p>(21) <i>These things you have done, and I kept silence; you thought that I was altogether one such as yourself: but I will reprove you, and set them in order before your eyes.</i></p> <p>(22) <i>Now consider this, you who forget God, lest I tear you in pieces, and there is no one to deliver.</i></p> <p>(23) <i>Whoever offers praise glorifies Me: and to him who orders his conversation aright I will show the salvation of God.</i></p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 51 To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.</p> <p>(1) Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. (2) Wash me thoroughly from mine iniquity, and cleanse me from my sin. (3) For I acknowledge my transgressions: and my sin is ever before me. (4) Against thee, thee only, have I sinned, and done <i>this</i> evil in thy sight: that thou mightest be justified when thou speakest, <i>and</i> be clear when thou judgest. (5) Behold, I was shapen in iniquity; and in sin did my mother conceive me. (6) Behold, thou desirest truth in the inward parts: and in the hidden <i>part</i> thou shalt make me to know wisdom. (7) Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. (8) Make me to hear joy and gladness; <i>that</i> the bones <i>which</i> thou hast broken may rejoice. (9) Hide thy face from my sins, and blot out all mine iniquities. (10) Create in me a clean heart, O God; and renew a right spirit within me. (11) Cast me not away from thy presence; and take not thy holy spirit from me. (12) Restore unto me the joy of thy salvation; and uphold me <i>with thy</i> free spirit. (13) <i>Then</i> will I teach transgressors thy ways; and sinners shall be converted unto thee.</p>	<p>Chapter 51 To the chief Musician, A Psalm {song} of David, when Nathan the prophet came to him, after he had gone in to Bathsheba.^a</p> <p>(1) Have mercy upon me, O God, according to Your loving kindness: according to the multitude of Your tender mercies blot out my unrighteous deeds. (2) Wash me thoroughly from my sin, and cleanse me from my unrighteousness. (3) Because I acknowledge my unrighteous deeds: and my sin is ever before me. (4) Against You, You only, I have sinned, and done <i>this</i> evil in Your sight: that You might be justified when You speak, <i>and</i> be clear when You judge. (5) Indeed, I was formed in sin; and in sin my mother conceived me. (6) Indeed, You desire truth in the inward parts: and in the hidden <i>part</i> You will cause me to know wisdom. (7) Purge me with hyssop,^b and I will be clean: wash me, and I will be whiter than snow. (8) Cause me to hear joy and gladness; <i>that</i> the bones <i>which</i> You have broken may rejoice. (9) Hide Your face from my sins, and blot out all my unrighteous deeds. (10) Create^c in me a clean heart, O God; and renew a right spirit within me. (11) Do not cast me away from Your presence; and do not take Your Holy Spirit from me. (12) Restore to me the joy of Your salvation; and uphold me <i>with Your</i> free Spirit. (13) <i>Then</i> I will teach the unrighteous Your ways; and sinners will be converted to You.</p>
<p>51:0a - II Sam. 12:1f 51:7b – hyssop – a weed, similar to a broom weed – used by the priests to dip into a bowl of blood and sprinkle the blood around the tabernacle to atone for sin 51:10c – Create -- bara {ברא} -- the word to <u>create</u> is used only of God – man can only take that which already exists and modify it. [Gen. 1:1; Heb. 11:3; John 1:3]</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(14) Deliver me from bloodguiltiness, O God, thou God of my salvation: <i>and</i> my tongue shall sing aloud of thy righteousness.</p> <p>(15) O Lord, open thou my lips; and my mouth shall shew forth thy praise.</p> <p>(16) For thou desirest not sacrifice; else would I give <i>it</i>: thou delightest not in burnt offering.</p> <p>(17) The sacrifices of God <i>are</i> a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.</p> <p>(18) Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.</p> <p>(19) Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.</p> <p>Chapter 52 To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.</p> <p>(1) Why boastest thou thyself in mischief, O mighty man? the goodness of God <i>endureth</i> continually.</p> <p>(2) Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.</p> <p>(3) Thou lovest evil more than good; <i>and</i> lying rather than to speak righteousness. Selah.</p> <p>(4) Thou lovest all devouring words, O <i>thou</i> deceitful tongue.</p> <p>(5) God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of <i>thy</i> dwelling place, and root thee out of the land of the living. Selah.</p> <p>(6) The righteous also shall see, and fear, and shall laugh at him:</p>	<p>(14) Deliver me from blood guiltiness, O God, You God of my salvation: <i>and</i> my tongue will sing aloud of Your righteousness.</p> <p>(15) O Lord, You open my lips; and my mouth will give forth Your praise.</p> <p>(16) Because You do not desire sacrifice; else I would give <i>it</i>: You do not delight in burnt offerings.</p> <p>(17) The sacrifices of God <i>are</i> a broken spirit: a broken and an humble heart, O God, You will not despise.</p> <p>(18) Do good in Your good pleasure to Zion: You build the walls of Jerusalem.</p> <p>(19) Then You will be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then they will offer bulls upon Your altar.</p> <p>Chapter 52 To the chief Musician, Instruction,^a A Psalm {song} of David, when Doeg the Edomite came and told Saul, and said to him, David has come to the house of Ahimelech.^b</p> <p>(1) Why do you boast yourself in mischief, O mighty man? the goodness of God <i>endures</i> continually.</p> <p>(2) Your tongue devises mischief; like a sharp razor, working deceitfully.</p> <p>(3) You love evil more than good; <i>and</i> lying rather than to speak righteousness. Selah {musical pause}.^c</p> <p>(4) You love all devouring words, O <i>you</i> deceitful tongue.</p> <p>(5) God will likewise destroy you forever, He will take you away, and pluck you out of <i>your</i> home, and root you out of the land of the living. Selah {musical pause}.</p> <p>(6) The righteous also will see, and fear {revere}, and will laugh at him:</p>
<p>52:0a - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142</p> <p>52:0b - I Sam. 22:9-20</p> <p>52:3c - Selah {סלה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(7) Lo, <i>this is</i> the man <i>that</i> made not God his strength; but trusted in the abundance of his riches, <i>and</i> strengthened himself in his wickedness.</p> <p>(8) But I <i>am</i> like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.</p> <p>(9) I will praise thee for ever, because thou hast done <i>it</i>: and I will wait on thy name; for <i>it is</i> good before thy saints.</p> <p>Chapter 53 To the chief Musician upon Mahalath, Maschil, A Psalm of David.</p> <p>(1) The fool hath said in his heart, <i>There is</i> no God. Corrupt are they, and have done abominable iniquity: <i>there is</i> none that doeth good.</p> <p>(2) God looked down from heaven upon the children of men, to see if there were <i>any</i> that did understand, that did seek God.</p> <p>(3) Every one of them is gone back: they are altogether become filthy; <i>there is</i> none that doeth good, no, not one.</p> <p>(4) Have the workers of iniquity no knowledge? who eat up my people <i>as</i> they eat bread: they have not called upon God.</p> <p>(5) There were they in great fear, <i>where</i> no fear was: for God hath scattered the bones of him that encampeth <i>against</i> thee: thou hast put <i>them</i> to shame, because God hath despised them.</p> <p>(6) Oh that the salvation of Israel <i>were come</i> out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, <i>and</i> Israel shall be glad.</p>	<p>(7) Look, <i>this is</i> the man <i>who</i> did not make God his strength; but trusted in the abundance of his riches, <i>and</i> strengthened himself in his wickedness.</p> <p>(8) But I <i>am</i> like a green olive tree in the house of God: I trust in the mercy of God forever and ever.</p> <p>(9) I will praise you forever, because You have done <i>it</i>: and I will wait on Your Name; because <i>it is</i> good before Your saints.</p> <p>Chapter 53 To the chief Musician to the tune of 'On a Sickness',^a Instruction,^b A Psalm {song} of David.</p> <p>(1) The fool has said in his heart, <i>There is</i> no God. They are corrupt, and have done abominable {terrible} sins: <i>there is</i> no one who does good.</p> <p>(2) God looked down from heaven upon the children of men, to see if there were <i>any</i> who understood, who sought God.</p> <p>(3) Every one of them has gone back: they have altogether become filthy; <i>there is</i> no one who does good, no, not one.^c</p> <p>(4) Have the workers of sin no knowledge? who eat up my people <i>as</i> they eat bread: they have not called upon God.</p> <p>(5) There they were in great fear, <i>where</i> no fear was: because God has scattered the bones of him who encamps <i>against</i> you: you have put <i>them</i> to shame, because God has despised them.</p> <p>(6) Oh that the salvation of Israel had already <i>come</i> out of Zion! When God brings back the captivity of His people, Jacob will rejoice, <i>and</i> Israel will be glad.</p>
<p>53:0a - upon Mahalath {עַל מַחֲלַת} - to tune of 'On a Sickness' possibly a popular song in David's day or an unknown musical instrument – Ps. 88:0</p> <p>53:0b - Maschil {מַשְׁכִּיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142</p> <p>53:3c – Rom. 3:12</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 54 To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us? (1) Save me, O God, by thy name, and judge me by thy strength. (2) Hear my prayer, O God; give ear to the words of my mouth. (3) For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah. (4) Behold, God <i>is</i> mine helper: the Lord <i>is</i> with them that uphold my soul. (5) He shall reward evil unto mine enemies: cut them off in thy truth. (6) I will freely sacrifice unto thee: I will praise thy name, O LORD; for <i>it is</i> good. (7) For he hath delivered me out of all trouble: and mine eye hath seen <i>his desire</i> upon mine enemies.</p> <p>Chapter 55 To the chief Musician on Neginoth, Maschil, A Psalm of David. (1) Give ear to my prayer, O God; and hide not thyself from my supplication. (2) Attend unto me, and hear me: I mourn in my complaint, and make a noise; (3) Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.</p>	<p>Chapter 54 To the chief Musician on Stringed Instruments,^a Instruction,^b A Psalm {song} of David, when the Ziphims came and said to Saul, Does not David hide himself with us?^c (1) Save me, O God, by Your Name, and judge me by Your strength. (2) Hear my prayer, O God; listen to the words of my mouth. (3) Because strangers have risen up against me, and oppressors seek after my soul: they have not set God before them. Selah {musical pause}^d. (4) Indeed, God <i>is</i> my helper: the Lord <i>is</i> with those who uphold my soul. (5) He will reward evil to my enemies: cut them off in Your truth. (6) I will freely sacrifice to You: I will praise Your Name, O LORD {Jehovah}; because <i>it is</i> good. (7) Because He has delivered me out of all trouble: and my eye has seen <i>His desire</i> upon my enemies.</p> <p>Chapter 55 To the chief Musician on Stringed Instruments,^a Instruction,^b A Psalm {song} of David. (1) Listen to my prayer, O God; and do not hide Yourself from my request. (2) Attend to me, and hear me: I mourn in my complaint, and make a noise; (3) Because of the voice of the enemy, because of the oppression of the wicked: because they cast sin upon me, and in anger they hate me.</p>
<p>54:0a - on Neginoth {בנגינות} - upon stringed instruments 54:0b - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142 54:0c - I Sam. 23:19; 26:1 55:0a - on Neginoth {בנגינות} - upon stringed instruments 55:0b - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) My heart is sore pained within me: and the terrors of death are fallen upon me.</p> <p>(5) Fearfulness and trembling are come upon me, and horror hath overwhelmed me.</p> <p>(6) And I said, Oh that I had wings like a dove! <i>for then</i> would I fly away, and be at rest.</p> <p>(7) Lo, <i>then</i> would I wander far off, <i>and</i> remain in the wilderness. Selah.</p> <p>(8) I would hasten my escape from the windy storm <i>and</i> tempest.</p> <p>(9) Destroy, O Lord, <i>and</i> divide their tongues: for I have seen violence and strife in the city.</p> <p>(10) Day and night they go about it upon the walls thereof: mischief also and sorrow <i>are</i> in the midst of it.</p> <p>(11) Wickedness <i>is</i> in the midst thereof: deceit and guile depart not from her streets.</p> <p>(12) For <i>it was</i> not an enemy <i>that</i> reproached me; then I could have borne <i>it</i>: neither <i>was it</i> he that hated me <i>that</i> did magnify <i>himself</i> against me; then I would have hid myself from him:</p> <p>(13) But <i>it was</i> thou, a man mine equal, my guide, and mine acquaintance.</p> <p>(14) We took sweet counsel together, <i>and</i> walked unto the house of God in company.</p> <p>(15) Let death seize upon them, <i>and</i> let them go down quick into hell: for wickedness <i>is</i> in their dwellings, <i>and</i> among them.</p> <p>(16) As for me, I will call upon God; and the LORD shall save me.</p> <p>(17) Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.</p>	<p>(4) My heart is greatly pained within me: and the terrors of death have fallen upon me.</p> <p>(5) Fearfulness and trembling have come upon me, and horror has overwhelmed me.</p> <p>(6) And I said, Oh that I had wings like a dove! <i>because then</i> I would fly away, and be at rest.</p> <p>(7) Indeed, <i>then</i> I would wander far off, <i>and</i> remain in the wilderness. Selah {musical pause}.^c</p> <p>(8) I would quickly make my escape from the windy storm <i>and</i> tempest.</p> <p>(9) Destroy, O Lord, <i>and</i> divide their tongues: because I have seen violence and strife in the city.</p> <p>(10) Day and night they go about it upon its walls: mischief also and sorrow <i>are</i> in its midst.</p> <p>(11) Wickedness <i>is</i> in its midst: deceit and wickedness do not depart from her streets.</p> <p>(12) Because <i>it was</i> not an enemy <i>that</i> reproached me; then I could have borne <i>it</i>: neither <i>was it</i> he who hated me <i>who</i> magnified <i>himself</i> against me; then I would have hidden myself from him:</p> <p>(13) But <i>it was</i> you, a man my equal, my guide, and my acquaintance.</p> <p>(14) We took sweet counsel together, <i>and</i> walked to the house of God in company.</p> <p>(15) Let death seize upon them, <i>and</i> let them go down quick into hell: because wickedness <i>is</i> in their houses, <i>and</i> among them.</p> <p>(16) As for me, I will call upon God; and the LORD {Jehovah} will save me.</p> <p>(17) Evening, and morning, and at noon,^d I will pray, and cry aloud: and He will hear my voice.</p>
<p>55:7c - Selah {שֶׁלָּה} - musical pause</p> <p>55:17d – evening, and morning, and at noon – Biblically the day starts at evening – See note on Gen. 1:5e</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(18) He hath delivered my soul in peace from the battle <i>that was</i> against me: for there were many with me.</p> <p>(19) God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.</p> <p>(20) He hath put forth his hands against such as be at peace with him: he hath broken his covenant.</p> <p>(21) <i>The words</i> of his mouth were smoother than butter, but war <i>was</i> in his heart: his words were softer than oil, yet <i>were</i> they drawn swords.</p> <p>(22) Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.</p> <p>(23) But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.</p> <p>Chapter 56 To the chief Musician upon Jonathelemrechokim, Michtam of David, when the Philistines took him in Gath.</p> <p>(1) Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.</p> <p>(2) Mine enemies would daily swallow <i>me</i> up: for <i>they be</i> many that fight against me, O thou most High.</p> <p>(3) What time I am afraid, I will trust in thee.</p> <p>(4) In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.</p> <p>(5) Every day they wrest my words: all their thoughts <i>are</i> against me for evil.</p>	<p>(18) He has delivered my soul in peace from the battle <i>that was</i> against me: because there were many with me.</p> <p>(19) God will hear, and afflict them, even He Who lives of old. Selah {musical pause}. Because there is no change in them, therefore they do not fear {revere} God.</p> <p>(20) He has put forth his hands against those who are at peace with him: he has broken his covenant.</p> <p>(21) <i>The words</i> of his mouth were smoother than butter, but war <i>was</i> in his heart: his words were softer than oil, yet they <i>were</i> drawn swords.</p> <p>(22) Cast your burden upon the LORD {Jehovah}, and He will sustain you: He will never allow the righteous to be moved.</p> <p>(23) But You, O God, will bring them down into the pit of destruction: bloody and deceitful men will not live out half their days; but I will trust in You.</p> <p>Chapter 56 To the chief Musician to the tune of `On the Silent Dove far off.'^a Poem {song}^b of David, when the Philistines took him in Gath.^c</p> <p>(1) Be merciful to me, O God: because man would swallow me up; he fighting daily oppresses me.</p> <p>(2) My enemies would daily swallow <i>me</i> up: because <i>there are</i> many who fight against me, O You most High.</p> <p>(3) What time I am afraid, I will trust in You.</p> <p>(4) In God I will praise His word, in God I have put my trust; I will not be afraid of what flesh can do to me.</p> <p>(5) Every day they wrest {twist} my words: all their thoughts <i>are</i> against me for evil.</p>
<p>56:0a - Jonathelemrechokim {על יונת אלם רחוקים} - to the tune of `On the Silent Dove far off.' - possibly a popular song in David's day</p> <p>56:0b - Michtam {מכתם} - engraving, poem, song – Ps. 16:0; 57:0; 58:0; 59:0; 60:0</p> <p>56:0c - I Sam. 21:10-15</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(6) They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.</p> <p>(7) Shall they escape by iniquity? in <i>thine</i> anger cast down the people, O God.</p> <p>(8) Thou tellest my wanderings: put thou my tears into thy bottle: <i>are they</i> not in thy book?</p> <p>(9) When I cry <i>unto thee</i>, then shall mine enemies turn back: this I know; for God <i>is</i> for me.</p> <p>(10) In God will I praise <i>his</i> word: in the LORD will I praise <i>his</i> word.</p> <p>(11) In God have I put my trust: I will not be afraid what man can do unto me.</p> <p>(12) Thy vows <i>are</i> upon me, O God: I will render praises unto thee.</p> <p>(13) For thou hast delivered my soul from death: <i>wilt</i> not <i>thou deliver</i> my feet from falling, that I may walk before God in the light of the living?</p> <p>Chapter 57 To the chief Musician, Altaschith, Michtam of David, when he fled from Saul in the cave.</p> <p>(1) Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until <i>these</i> calamities be overpast.</p> <p>(2) I will cry unto God most high; unto God that performeth <i>all things</i> for me.</p> <p>(3) He shall send from heaven, and save me <i>from</i> the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.</p>	<p>(6) They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.</p> <p>(7) Will they escape by sin? in <i>Your</i> anger cast down the people, O God.</p> <p>(8) You see my wanderings: You put my tears into Your bottle: <i>are they</i> not in Your book?</p> <p>(9) When I cry <i>to You</i>, then my enemies will turn back: this I know; because God <i>is</i> for me.</p> <p>(10) In God I will praise <i>His</i> word: in the LORD {Jehovah} I will praise <i>His</i> word.</p> <p>(11) In God I have put my trust: I will not be afraid of what man can do to me.</p> <p>(12) Your vows <i>are</i> upon me, O God: I will render praises to You.</p> <p>(13) Because You have delivered my soul from death: <i>will You</i> not <i>deliver</i> my feet from falling, that I may walk before God in the light of the living?</p> <p>Chapter 57 To the chief Musician, to the tune of "Do Not Destroy",^a Poem {song}^b of David, when he fled from Saul in the cave.</p> <p>(1) Be merciful to me, O God, be merciful to me: because my soul trusts in You: yes, in the shadow of Your wings I will make my refuge, until <i>these</i> calamities have passed over.</p> <p>(2) I will cry to God most high; to God Who performs <i>all things</i> for me.</p> <p>(3) He will send from heaven, and save me <i>from</i> the reproach of him who would swallow me up. Selah {musical pause}.^c God will send forth His mercy and His truth.</p>
<p>57:0a - Altaschith {אל תשחית} - to the tune of "Do Not Destroy" - possibly a popular tune in David's day</p> <p>57:0b - Michtam {מכתם} - engraving, poem, song – Ps. 16:0; 56:0; 58:0; 59:0; 60:0</p> <p>57:3c - Selah {סלה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) My soul <i>is</i> among lions: <i>and</i> I lie <i>even among</i> them that are set on fire, <i>even</i> the sons of men, whose teeth <i>are</i> spears and arrows, and their tongue a sharp sword.</p> <p>(5) Be thou exalted, O God, above the heavens; <i>let</i> thy glory <i>be</i> above all the earth.</p> <p>(6) They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen <i>themselves</i>. Selah.</p> <p>(7) My heart is fixed, O God, my heart is fixed: I will sing and give praise.</p> <p>(8) Awake up, my glory; awake, psaltery and harp: I <i>myself</i> will awake early.</p> <p>(9) I will praise thee, O Lord, among the people: I will sing unto thee among the nations.</p> <p>(10) For thy mercy <i>is</i> great unto the heavens, and thy truth unto the clouds.</p> <p>(11) Be thou exalted, O God, above the heavens: <i>let</i> thy glory <i>be</i> above all the earth.</p> <p>Chapter 58 To the chief Musician, Altaschith, Michtam of David.</p> <p>(1) Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?</p> <p>(2) Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.</p> <p>(3) The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.</p> <p>(4) Their poison <i>is</i> like the poison of a serpent: <i>they are</i> like the deaf adder <i>that</i> stoppeth her ear;</p>	<p>(4) My soul <i>is</i> among lions: <i>and</i> I lie {down} <i>even among</i> those who are set on fire, <i>even</i> the sons of men, whose teeth <i>are</i> spears and arrows, and their tongue a sharp sword.</p> <p>(5) Be exalted, O God, above the heavens;^d <i>let</i> Your glory <i>be</i> above all the earth.</p> <p>(6) They have prepared a net for my steps; my soul is bowed down: they have dug a pit before me, into the midst of which they have <i>themselves</i> fallen. Selah {musical pause}.</p> <p>(7) My heart is fixed, O God, my heart is fixed: I will sing and give praise.</p> <p>(8) Awaken, my glory; awake, songs and harp: I <i>myself</i> will awake early.</p> <p>(9) I will praise You, O Lord, among the people: I will sing to You among the nations.</p> <p>(10) Because Your mercy <i>is</i> great to the heavens, and Your truth to the clouds.</p> <p>(11) Be exalted, O God, above the heavens: <i>let</i> Your glory <i>be</i> above all the earth.</p> <p>Chapter 58 To the chief Musician, to the tune of "Do Not Destroy",^a Poem {song}^b of David.</p> <p>(1) Do you indeed speak righteousness, O congregation? do you judge uprightly, O you sons of men?</p> <p>(2) Yes, in heart you work wickedness; you weigh the violence of your hands in the earth.</p> <p>(3) The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies.</p> <p>(4) Their poison <i>is</i> like the poison of a snake: <i>they are</i> like the deaf snake <i>that</i> stops her ear;</p>
<p>57:5d – heavens – see notes on Gen. 1:1; 1:8; 1:14</p> <p>58:0a - Altaschith {אל תשחית} - to the tune of "Do Not Destroy" - possibly a popular tune in David's day</p> <p>58:0b - Michtam {מכתם} - engraving, poem, song – Ps. 16:0; 56:0; 57:0; 59:0; 60:0</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(5) Which will not hearken to the voice of charmers, charming never so wisely.</p> <p>(6) Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.</p> <p>(7) Let them melt away as waters <i>which</i> run continually: <i>when</i> he bendeth <i>his bow</i> to shoot his arrows, let them be as cut in pieces.</p> <p>(8) As a snail <i>which</i> melteth, let <i>every one of them</i> pass away: <i>like</i> the untimely birth of a woman, <i>that</i> they may not see the sun.</p> <p>(9) Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in <i>his</i> wrath.</p> <p>(10) The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.</p> <p>(11) So that a man shall say, Verily <i>there is</i> a reward for the righteous: verily he is a God that judgeth in the earth.</p> <p>Chapter 59 To the chief Musician, Altaschith, Michtam of David; when Saul sent, and they watched the house to kill him.</p> <p>(1) Deliver me from mine enemies, O my God: defend me from them that rise up against me.</p> <p>(2) Deliver me from the workers of iniquity, and save me from bloody men.</p> <p>(3) For, lo, they lie in wait for my soul: the mighty are gathered against me; not <i>for</i> my transgression, nor <i>for</i> my sin, O LORD.</p> <p>(4) They run and prepare themselves without <i>my</i> fault: awake to help me, and behold.</p>	<p>(5) Which will not listen to the voice of charmers, charming ever so wisely.</p> <p>(6) Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD {Jehovah}.</p> <p>(7) Let them melt away as waters <i>which</i> run continually: <i>when</i> he bends <i>his bow</i> to shoot his arrows, let them be as cut in pieces.</p> <p>(8) As a snail <i>which</i> melts, let <i>every one of them</i> pass away: <i>like</i> the untimely birth of a woman, <i>that</i> they may not see the sun.</p> <p>(9) Before your pots can feel the thorns, He will take them away as with a whirlwind, both living, and in <i>His</i> wrath {anger; judgment}.</p> <p>(10) The righteous will rejoice when he sees the vengeance: he will wash his feet in the blood of the wicked.</p> <p>(11) So that a man will say, <i>Truly there is</i> a reward for the righteous: truly He is a God Who judges in the earth.</p> <p>Chapter 59 To the chief Musician, to the tune of "Do Not Destroy",^a a Poem {song}^b of David; when Saul sent, and they watched the house to kill him.</p> <p>(1) Deliver me from my enemies, O my God: defend me from those who rise up against me.</p> <p>(2) Deliver me from the workers of sin, and save me from bloody men.</p> <p>(3) Because, they lie in wait for my soul: the mighty are gathered against me; not <i>because of</i> my unrighteousness, nor <i>because of</i> my sin, O LORD {Jehovah}.</p> <p>(4) They run and prepare themselves without <i>my</i> fault: awake to help me, and see.</p>
<p>59:0a - Altaschith {אל תשחית} - to the tune of "Do Not Destroy" - possibly a popular tune in David's day</p> <p>59:0b - Michtam {מכתם} - engraving, poem, song – Ps. 16:0; 56:0; 57:0; 58:0; 59:0; 60:0</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(5) Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.</p> <p>(6) They return at evening: they make a noise like a dog, and go round about the city.</p> <p>(7) Behold, they belch out with their mouth: swords <i>are</i> in their lips: for who, <i>say they</i>, doth hear?</p> <p>(8) But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.</p> <p>(9) <i>Because of</i> his strength will I wait upon thee: for God <i>is</i> my defence.</p> <p>(10) The God of my mercy shall prevent me: God shall let me see <i>my desire</i> upon mine enemies.</p> <p>(11) Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.</p> <p>(12) <i>For</i> the sin of their mouth <i>and</i> the words of their lips let them even be taken in their pride: and for cursing and lying <i>which</i> they speak.</p> <p>(13) Consume <i>them</i> in wrath, consume <i>them</i>, that they <i>may</i> not <i>be</i>: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.</p> <p>(14) And at evening let them return; <i>and</i> let them make a noise like a dog, and go round about the city.</p> <p>(15) Let them wander up and down for meat, and grudge if they be not satisfied.</p> <p>(16) But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.</p> <p>(17) Unto thee, O my strength, will I sing: for God <i>is</i> my defence, <i>and</i> the God of my mercy.</p>	<p>(5) You therefore, O LORD {Jehovah} God of hosts {armies}, the God of Israel, awake to visit all the heathen {ungodly}: do not be merciful to any wicked evil doers. Selah {musical pause}.^c</p> <p>(6) They return at evening: they make a noise like a dog, and go all around the city.</p> <p>(7) Indeed, they belch out with their mouth: swords <i>are</i> in their lips: because <i>they say</i> who hears?</p> <p>(8) But You, O LORD {Jehovah}, will laugh at them; You will have all the heathen {ungodly} in derision.</p> <p>(9) <i>Because of</i> his strength I will wait upon You: because God <i>is</i> my defense.</p> <p>(10) The God of my mercy will protect me: God will let me see <i>my desire</i> upon my enemies.</p> <p>(11) Do not kill them, lest my people forget: scatter them by Your power; and bring them down, O Lord our shield.</p> <p>(12) <i>Because</i> the sin of their mouth <i>and</i> the words of their lips let them even be taken in their pride: and for cursing and lying <i>which</i> they speak.</p> <p>(13) Consume <i>them</i> in anger, consume <i>them</i>, that they <i>may</i> not <i>be</i>: and let them know that God rules in Jacob to the ends of the earth. Selah {musical pause}.</p> <p>(14) And at evening let them return; <i>and</i> let them make a noise like a dog, and go all around the city.</p> <p>(15) Let them wander up and down for food, and grudge if they are not satisfied.</p> <p>(16) But I will sing of Your power; yes, I will sing aloud of Your mercy in the morning: because You have been my defense and refuge in the day of my trouble.</p> <p>(17) To You, O my strength, I will sing: because God <i>is</i> my defense, <i>and</i> the God of my mercy.</p>
59:5c - Selah {סֶלָה} - musical pause	

{19} Psalms	
King James 1769 Version	King James Paraphrase
Chapter 60 To the chief Musician upon Shushaneduth, Michtam of David, to teach; when he strove with Aramnaharaim and with Aramzobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand. (1) O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. (2) Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh. (3) Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. (4) Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah. (5) That thy beloved may be delivered; save <i>with</i> thy right hand, and hear me. (5) That thy beloved may be delivered; save <i>with</i> thy right hand, and hear me. (6) God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. (7) Gilead <i>is</i> mine, and Manasseh <i>is</i> mine; Ephraim <i>also is</i> the strength of mine head; Judah <i>is</i> my lawgiver; (8) Moab <i>is</i> my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me. (9) Who will bring me <i>into</i> the strong city? who will lead me into Edom?	Chapter 60 To the chief Musician <i>to the tune</i> "Lily of the Promise",^a Poem {song}^b of David, to teach; when he strove with Syria of the two Rivers {Tigris and Euphrates}^c and with Syria-zobah,^d when Joab returned, and struck twelve thousand of Edom in the valley of salt.^e (1) O God, You have cast us off, You have scattered us, You have been displeased; O turn Yourself to us again. (2) You have caused the earth to tremble; You have broken it: heal its breaches; because it shakes. (3) You have shown Your people hard things: You have caused us to drink the wine of astonishment. (4) You have given a banner to those who fear {revere} You, that it may be displayed because of the truth. Selah {musical pause}. ^f (5) That Your beloved may be delivered; save <i>with</i> Your right hand, and hear me. (6) God has spoken in His holiness; I will rejoice, I will divide Shechem, and mete out {divide} the valley of Succoth. (7) Gilead <i>is</i> mine, and Manasseh <i>is</i> mine; Ephraim <i>also is</i> the strength of my head; Judah <i>is</i> my lawgiver; (8) Moab <i>is</i> my wash-pot; over Edom I will cast out my shoe: Philistia, You triumph because of me. (9) Who will bring me <i>into</i> the strong city? who will lead me into Edom?
60:0a - upon Shushaneduth {על שושן עדות} - <i>to the tune</i> "Lily of the Promise" – possibly a popular song in David's day 60:0b - Michtam {מכתם} - engraving, poem, song – Ps. 16:0; 56:0; 57:0; 58:0; 59:0 60:0c - Aram-naharaim {ארם נהרים} - Syria of the two Rivers {Tigris and Euphrates} 60:0d - Aram-zobah {ארם צובה} - Syria-zobah - an area of Syria 60:0e - II Sam. 8:3,12-13; 10:16; I Chr. 18:3,12-13; 19:16-19 - valley of salt - south of the Dead Sea 60:4f - Selah {סלה} - musical pause	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) <i>Wilt</i> not thou, O God, <i>which</i> hadst cast us off? and <i>thou</i>, O God, <i>which</i> didst not go out with our armies?</p> <p>(11) Give us help from trouble: for vain is the help of man.</p> <p>(12) Through God we shall do valiantly: for he <i>it is that</i> shall tread down our enemies.</p> <p>Chapter 61 To the chief Musician upon Neginah, A Psalm of David.</p> <p>(1) Hear my cry, O God; attend unto my prayer.</p> <p>(2) From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock <i>that</i> is higher than I.</p> <p>(3) For thou hast been a shelter for me, <i>and</i> a strong tower from the enemy.</p> <p>(4) I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.</p> <p>(5) For thou, O God, hast heard my vows: thou hast given <i>me</i> the heritage of those that fear thy name.</p> <p>(6) Thou wilt prolong the king's life: <i>and</i> his years as many generations.</p> <p>(7) He shall abide before God for ever: O prepare mercy and truth, <i>which</i> may preserve him.</p> <p>(8) So will I sing praise unto thy name for ever, that I may daily perform my vows.</p> <p>Chapter 62 To the chief Musician, to Jeduthun, A Psalm of David.</p> <p>(1) Truly my soul waiteth upon God: from him <i>cometh</i> my salvation.</p> <p>(2) He only <i>is</i> my rock and my salvation; <i>he is</i> my defence; I shall not be greatly moved.</p>	<p>(10) <i>Will</i> You not, O God, <i>Who</i> has cast us off? and <i>You</i>, O God, <i>Who</i> did not go out with our armies?</p> <p>(11) Give us help from trouble: because vain is the help of man.</p> <p>(12) Through God we will do valiantly: because <i>it is</i> He <i>Who</i> will tread down our enemies.</p> <p>Chapter 61 To the chief Musician upon Stringed Instruments,^a A Psalm {song} of David.</p> <p>(1) Hear my cry, O God; listen to my prayer.</p> <p>(2) From the end of the earth I will cry to You, when my heart is overwhelmed: lead me to the rock <i>that</i> is higher than I.</p> <p>(3) Because You have been a shelter for me, <i>and</i> a strong tower from the enemy.</p> <p>(4) I will live in Your tabernacle forever: I will trust in the shelter of Your wings. Selah {musical pause}.^b (5) Because You, O God, have heard my vows: You have given <i>me</i> the heritage of those who fear {revere} Your Name.</p> <p>(6) You will prolong the king's life: <i>and</i> his years as many generations.</p> <p>(7) He will live before God forever: O prepare mercy and truth, <i>which</i> may preserve him.</p> <p>(8) So I will sing praise to Your Name forever, that I may daily perform my vows.</p> <p>Chapter 62 To the chief Musician, to Jeduthun, A Psalm {song} of David.</p> <p>(1) Truly my soul waits upon God: from Him my salvation <i>comes</i>.</p> <p>(2) He only <i>is</i> my rock and my salvation; <i>He is</i> my defense; I will not be greatly moved.</p>
<p>61:0a - upon Neginah {על נגינת} - stringed instruments</p> <p>61:4b - Selah {סלה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(3) How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall <i>shall ye be, and as a tottering fence.</i></p> <p>(4) They only consult to cast <i>him</i> down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.</p> <p>(5) My soul, wait thou only upon God; for my expectation <i>is</i> from him.</p> <p>(6) He only <i>is</i> my rock and my salvation: <i>he is</i> my defence; I shall not be moved.</p> <p>(7) In God <i>is</i> my salvation and my glory: the rock of my strength, <i>and</i> my refuge, <i>is</i> in God.</p> <p>(8) Trust in him at all times; <i>ye</i> people, pour out your heart before him: God <i>is</i> a refuge for us. Selah.</p> <p>(9) Surely men of low degree <i>are</i> vanity, <i>and</i> men of high degree <i>are</i> a lie: to be laid in the balance, they <i>are</i> altogether <i>lighter</i> than vanity.</p> <p>(10) Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart <i>upon them.</i></p> <p>(11) God hath spoken once; twice have I heard this; that power <i>belongeth</i> unto God.</p> <p>(12) Also unto thee, O Lord, <i>belongeth</i> mercy: for thou renderest to every man according to his work.</p> <p>Chapter 63 A Psalm of David, when he was in the wilderness of Judah.</p> <p>(1) O God, thou <i>art</i> my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;</p> <p>(2) To see thy power and thy glory, so <i>as</i> I have seen thee in the sanctuary.</p> <p>(3) Because thy lovingkindness <i>is</i> better than life, my lips shall praise thee.</p>	<p>(3) How long will you imagine mischief against a man? you will be killed all of you: <i>you will be</i> as a leaning wall, <i>and as a tottering fence.</i></p> <p>(4) They only consult to cast <i>him</i> down from his excellency: they delight in lies: they bless with their mouth, but they inwardly curse. Selah {musical pause}.^a</p> <p>(5) My soul, wait only upon God; because my hope <i>is</i> from Him.</p> <p>(6) He only <i>is</i> my rock and my salvation: <i>He is</i> my defense; I will not be moved.</p> <p>(7) In God <i>is</i> my salvation and my glory: the rock of my strength, <i>and</i> my refuge, <i>is</i> in God.</p> <p>(8) Trust in Him at all times; <i>you</i> people, pour out your heart before Him: God <i>is</i> a refuge for us. Selah {musical pause}.</p> <p>(9) Surely men of low degree <i>are</i> vanity, <i>and</i> men of high degree <i>are</i> a lie: to be laid in the balance, they <i>are</i> altogether <i>lighter</i> than vanity.</p> <p>(10) Do not trust in oppression, and do not become vain in robbery: if riches increase, do not set your heart <i>upon them.</i></p> <p>(11) God has spoken once; twice I have heard this; that power <i>belongs</i> to God.</p> <p>(12) Also to You, O Lord, <i>belongs</i> mercy: because You render to every man according to his work.</p> <p>Chapter 63 A Psalm {song} of David, when he was in the wilderness of Judah.</p> <p>(1) O God, You <i>are</i> my God; early I will seek You: my soul thirsts for You, my flesh longs for You in a dry and thirsty land, where no water is;</p> <p>(2) To see Your power and Your glory, <i>as</i> I have seen You in the sanctuary.</p> <p>(3) Because Your loving kindness <i>is</i> better than life, my lips will praise You.</p>
62:4a - Selah {סלה} - musical pause	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) Thus will I bless thee while I live: I will lift up my hands in thy name.</p> <p>(5) My soul shall be satisfied as <i>with</i> marrow and fatness; and my mouth shall praise <i>thee</i> with joyful lips:</p> <p>(6) When I remember thee upon my bed, <i>and</i> meditate on thee in the <i>night</i> watches.</p> <p>(7) Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.</p> <p>(8) My soul followeth hard after thee: thy right hand upholdeth me.</p> <p>(9) But those <i>that</i> seek my soul, to destroy <i>it</i>, shall go into the lower parts of the earth.</p> <p>(10) They shall fall by the sword: they shall be a portion for foxes.</p> <p>(11) But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.</p> <p>Chapter 64 To the chief Musician, A Psalm of David.</p> <p>(1) Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.</p> <p>(2) Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:</p> <p>(3) Who whet their tongue like a sword, <i>and</i> bend <i>their bows to shoot</i> their arrows, <i>even</i> bitter words:</p> <p>(4) That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.</p> <p>(5) They encourage themselves <i>in</i> an evil matter: they commune of laying snares privily; they say, Who shall see them?</p> <p>(6) They search out iniquities; they accomplish a diligent search: both the inward <i>thought</i> of every one <i>of them</i>, and the heart, <i>is</i> deep.</p>	<p>(4) So I will bless You while I live: I will lift up my hands in Your Name.</p> <p>(5) My soul will be satisfied as <i>with</i> marrow and fatness; and my mouth will praise <i>You</i> with joyful lips:</p> <p>(6) When I remember You upon my bed, <i>and</i> meditate on You in the <i>night</i> watches.</p> <p>(7) Because You have been my help, therefore in the shadow of Your wings I will rejoice.</p> <p>(8) My soul follows close to You: Your right hand upholds me.</p> <p>(9) But those <i>who</i> seek my soul, to destroy <i>it</i>, will go into the lower parts of the earth.</p> <p>(10) They will fall by the sword: they will be a portion for foxes.</p> <p>(11) But the king will rejoice in God; everyone who swears by Him will rejoice: but the mouth of those who speak lies will be stopped.</p> <p>Chapter 64 To the chief Musician, A Psalm {song} of David.</p> <p>(1) Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.</p> <p>(2) Hide me from the secret counsel of the wicked; from the insurrection of the workers of sin:</p> <p>(3) Who whet {sharpen} their tongue like a sword, <i>and</i> bend <i>their bows to shoot</i> their arrows, <i>even</i> bitter words:</p> <p>(4) That they may shoot in secret at the perfect: suddenly they shoot at him, and are not afraid.</p> <p>(5) They encourage themselves <i>in</i> an evil matter: they commune of secretly laying snares; they say, Who will see them?</p> <p>(6) They search out sins; they accomplish a diligent search: both the inward <i>thought</i> of every one <i>of them</i>, and the heart, <i>is</i> deep.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(7) But God shall shoot at them <i>with</i> an arrow; suddenly shall they be wounded.</p> <p>(8) So they shall make their own tongue to fall upon themselves: all that see them shall flee away.</p> <p>(9) And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.</p> <p>(10) The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.</p> <p>Chapter 65 To the chief Musician, A Psalm and Song of David.</p> <p>(1) Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.</p> <p>(2) O thou that hearest prayer, unto thee shall all flesh come.</p> <p>(3) Iniquities prevail against me: <i>as for</i> our transgressions, thou shalt purge them away.</p> <p>(4) Blessed <i>is the man whom</i> thou choosest, and causest to approach <i>unto thee, that</i> he may dwell in thy courts: we shall be satisfied with the goodness of thy house, <i>even</i> of thy holy temple.</p> <p>(5) <i>By</i> terrible things in righteousness wilt thou answer us, O God of our salvation; <i>who art</i> the confidence of all the ends of the earth, and of them that are afar off <i>upon</i> the sea:</p> <p>(6) Which by his strength setteth fast the mountains; <i>being</i> girded with power:</p> <p>(7) Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.</p> <p>(8) They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.</p>	<p>(7) But God will shoot at them <i>with</i> an arrow; suddenly they will be wounded.</p> <p>(8) So they will cause their own tongue to fall upon themselves: all who see them will flee away.</p> <p>(9) And all men will fear, and will declare the work of God; because they will wisely consider what He does.</p> <p>(10) The righteous will be glad in the LORD {Jehovah}, and will trust in Him; and all the upright in heart will rejoice.</p> <p>Chapter 65 To the chief Musician, A Psalm and Song of David.</p> <p>(1) Praise waits for You, O God, in Sion: and to You the vow will be performed.</p> <p>(2) O You Who hear prayers, to You all flesh will come.</p> <p>(3) Sins prevail against me: <i>as for</i> our unrighteousness deeds, You will purge them away.</p> <p>(4) Blessed <i>is the man whom</i> You choose, and cause to approach <i>to You, that</i> he may live in Your courts: we will be satisfied with the goodness of Your house, <i>even</i> of Your holy temple.</p> <p>(5) <i>By</i> terrible {marvelous} things in righteousness You will answer us, O God of our salvation; <i>Who are</i> the confidence of all the ends of the earth, and of those who are afar off <i>upon</i> the sea:</p> <p>(6) Who by His strength sets fast the mountains; <i>being</i> clothed with power:</p> <p>(7) Who stills the noise of the seas, the noise of their waves, and the tumult of the people.</p> <p>(8) Also those who live in the furthestmost parts are afraid at Your signs: You cause the going out of the morning and evening to rejoice.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(9) Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, <i>which</i> is full of water: thou preparest them corn, when thou hast so provided for it.</p> <p>(10) Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.</p> <p>(11) Thou crownest the year with thy goodness; and thy paths drop fatness.</p> <p>(12) They drop <i>upon</i> the pastures of the wilderness: and the little hills rejoice on every side.</p> <p>(13) The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.</p> <p>Chapter 66 To the chief Musician, A Song or Psalm.</p> <p>(1) Make a joyful noise unto God, all ye lands:</p> <p>(2) Sing forth the honour of his name: make his praise glorious.</p> <p>(3) Say unto God, How terrible <i>art thou in</i> thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.</p> <p>(4) All the earth shall worship thee, and shall sing unto thee; they shall sing <i>to</i> thy name. Selah.</p> <p>(5) Come and see the works of God: <i>he is</i> terrible <i>in his</i> doing toward the children of men.</p> <p>(6) He turned the sea into dry <i>land</i>: they went through the flood on foot: there did we rejoice in him.</p> <p>(7) He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.</p> <p>(8) O bless our God, ye people, and make the voice of his praise to be heard:</p>	<p>(9) You visit the earth, and water it: You greatly enrich it with the river of God, <i>which</i> is full of water: You prepare them corn, when You have so provided for it.</p> <p>(10) You water the ridges of it abundantly: You set its furrows: You make it soft with showers: You bless its sprouting.</p> <p>(11) You crown the year with Your goodness; and Your paths drop fatness.</p> <p>(12) They drop <i>upon</i> the pastures of the wilderness: and the little hills rejoice on every side.</p> <p>(13) The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.</p> <p>Chapter 66 To the chief Musician, A Song or Psalm.</p> <p>(1) Make a joyful noise to God, all you lands:</p> <p>(2) Sing forth the honor of His Name: make His praise glorious.</p> <p>(3) Say to God, How awesome <i>You are in</i> Your works! through the greatness of Your power Your enemies will submit themselves to You.</p> <p>(4) All the earth will worship You, and will sing to You; they will sing <i>to</i> Your Name. Selah {musical pause}.^a</p> <p>(5) Come and see the works of God: <i>He is</i> awesome <i>in His</i> deeds towards the children of men.</p> <p>(6) He turned the sea into dry <i>land</i>: they went through the waters on foot: there we rejoiced in Him.^b</p> <p>(7) He rules by His power forever; His eyes see the nations: do not let the rebellious exalt themselves. Selah {musical pause}.</p> <p>(8) O bless our God, you people, and cause the voice of His praise to be heard:</p>
<p>66:4a - Selah {תהלל} - musical pause 66:6b - Ex. 14:21</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(9) Which holdeth our soul in life, and suffereth not our feet to be moved.</p> <p>(10) For thou, O God, hast proved us: thou hast tried us, as silver is tried.</p> <p>(11) Thou broughtest us into the net; thou laidst affliction upon our loins.</p> <p>(12) Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy <i>place</i>.</p> <p>(13) I will go into thy house with burnt offerings: I will pay thee my vows,</p> <p>(14) Which my lips have uttered, and my mouth hath spoken, when I was in trouble.</p> <p>(15) I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.</p> <p>(16) Come <i>and</i> hear, all ye that fear God, and I will declare what he hath done for my soul.</p> <p>(17) I cried unto him with my mouth, and he was extolled with my tongue.</p> <p>(18) If I regard iniquity in my heart, the Lord will not hear <i>me</i>:</p> <p>(19) <i>But</i> verily God hath heard <i>me</i>; he hath attended to the voice of my prayer.</p> <p>(20) Blessed <i>be</i> God, which hath not turned away my prayer, nor his mercy from me.</p> <p>Chapter 67 To the chief Musician on Neginoth, A Psalm or Song.</p> <p>(1) God be merciful unto us, and bless us; <i>and</i> cause his face to shine upon us; Selah.</p> <p>(2) That thy way may be known upon earth, thy saving health among all nations.</p> <p>(3) Let the people praise thee, O God; let all the people praise thee.</p>	<p>(9) Who holds our soul in life, and does not allow our feet to be moved.</p> <p>(10) Because You, O God, have proved us: You have tried us, as silver is tried.</p> <p>(11) You brought us into the net; You laid affliction upon our bodies.</p> <p>(12) You have caused men to ride over our heads; we went through fire and through water: but You brought us out into an abundant <i>place</i>.</p> <p>(13) I will go into Your house with burnt offerings: I will pay to You my vows,</p> <p>(14) Which my lips have prayed, and my mouth has spoken, when I was in trouble.</p> <p>(15) I will offer to You burnt sacrifices of fattened calves, with the incense of rams; I will offer bulls with goats. Selah {musical pause}.</p> <p>(16) Come <i>and</i> hear, all you who fear {revere} God, and I will declare what He has done for my soul.</p> <p>(17) I cried to Him with my mouth, and He was praised with my tongue.</p> <p>(18) If I regard sin in my heart, the Lord will not hear <i>me</i>:</p> <p>(19) <i>But</i> truly God has heard <i>me</i>; He has attended to the voice of my prayer.</p> <p>(20) Blessed <i>is</i> God, Who has not turned away my prayer, nor His mercy from me.</p> <p>Chapter 67 To the chief Musician on Stringed Instruments,^a A Psalm or Song.</p> <p>(1) God be merciful to us, and bless us; <i>and</i> cause His face to shine upon us; Selah {musical pause}.^b</p> <p>(2) That Your way may be known upon earth, Your saving health among all nations.</p> <p>(3) Let the people praise You, O God; let all the people praise You.</p>
<p>67:0a - upon Neginoth {על נגינת} - stringed instruments</p> <p>67:1b - Selah {סלה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.</p> <p>(5) Let the people praise thee, O God; let all the people praise thee.</p> <p>(6) <i>Then</i> shall the earth yield her increase; and God, <i>even</i> our own God, shall bless us.</p> <p>(7) God shall bless us; and all the ends of the earth shall fear him.</p> <p>Chapter 68 To the chief Musician, A Psalm or Song of David.</p> <p>(1) Let God arise, let his enemies be scattered: let them also that hate him flee before him.</p> <p>(2) As smoke is driven away, <i>so</i> drive <i>them</i> away: as wax melteth before the fire, <i>so</i> let the wicked perish at the presence of God.</p> <p>(3) But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.</p> <p>(4) Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.</p> <p>(5) A father of the fatherless, and a judge of the widows, <i>is</i> God in his holy habitation.</p> <p>(6) God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry <i>land</i>.</p> <p>(7) O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:</p>	<p>(4) O let the nations be glad and sing for joy: because You will judge the people righteously, and govern the nations upon earth. Selah {musical pause}.</p> <p>(5) Let the people praise You, O God; let all the people praise You.</p> <p>(6) <i>Then</i> the earth will yield her increase; and God, <i>even</i> our own God, will bless us.</p> <p>(7) God will bless us; and all the ends of the earth will fear Him.</p> <p>Chapter 68 To the chief Musician, A Psalm or Song of David.</p> <p>(1) Let God arise, let His enemies be scattered: let those also who hate Him flee before Him.</p> <p>(2) As smoke is driven away, <i>so</i> drive <i>them</i> away: as wax melts before the fire, <i>so</i> let the wicked perish at the presence of God.</p> <p>(3) But let the righteous be glad; let them rejoice before God: yes, let them exceedingly rejoice.</p> <p>(4) Sing to God, sing praises to His Name: extol {give praise to} Him Who rides upon the heavens^a by His Name JAH {Jehovah},^b and rejoice before Him.</p> <p>(5) A father of the fatherless, and a judge of the widows, <i>is</i> God in His holy house.</p> <p>(6) God sets those who are lonely in families: He brings out those who are bound with chains: but the rebellious live in a dry <i>land</i>.</p> <p>(7) O God, when You went forth before Your people, when You marched through the wilderness; Selah {musical pause};^c</p>
<p>68:4a – heavens – see notes on Gen. 1:1; 1:8; 1:14 68:4b - JAH - short for Jehovah 68:7c - Selah {סלה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(8) The earth shook, the heavens also dropped at the presence of God: <i>even</i> Sinai itself <i>was moved</i> at the presence of God, the God of Israel.</p> <p>(9) Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.</p> <p>(10) Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.</p> <p>(11) The Lord gave the word: great <i>was</i> the company of those that published <i>it</i>.</p> <p>(12) Kings of armies did flee apace: and she that tarried at home divided the spoil.</p> <p>(13) Though ye have lain among the pots, <i>yet shall ye be as</i> the wings of a dove covered with silver, and her feathers with yellow gold.</p> <p>(14) When the Almighty scattered kings in it, it was <i>white</i> as snow in Salmon.</p> <p>(15) The hill of God <i>is as</i> the hill of Bashan; an high hill <i>as</i> the hill of Bashan.</p> <p>(16) Why leap ye, ye high hills? <i>this is</i> the hill <i>which</i> God desireth to dwell in; yea, the LORD will dwell <i>in it</i> for ever.</p> <p>(17) The chariots of God <i>are</i> twenty thousand, <i>even</i> thousands of angels: the Lord <i>is</i> among them, <i>as in</i> Sinai, in the holy <i>place</i>.</p> <p>(18) Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, <i>for</i> the rebellious also, that the LORD God might dwell <i>among them</i>.</p> <p>(19) Blessed <i>be</i> the Lord, <i>who</i> daily loadeth us <i>with benefits</i>, <i>even</i> the God of our salvation. Selah.</p> <p>(20) <i>He that is</i> our God <i>is</i> the God of salvation; and unto GOD the Lord <i>belong</i> the issues from death.</p>	<p>(8) The earth shook, the heavens also dropped at the presence of God: <i>even</i> Sinai itself <i>was moved</i> at the presence of God, the God of Israel.</p> <p>(9) You, O God, sent a plentiful rain, by which You confirmed Your inheritance, when it was weary.</p> <p>(10) Your congregation has lived there: You, O God, have prepared of Your goodness for the poor.</p> <p>(11) The Lord gave the word: great <i>was</i> the company of those who published <i>it</i>.</p> <p>(12) Kings of armies fled away: and she who stayed at home divided the spoil.</p> <p>(13) Though you have lain among the pots, <i>yet you will be as</i> the wings of a dove covered with silver, and her feathers with yellow gold.</p> <p>(14) When the Almighty scattered kings in it, it was <i>white</i> as snow in Salmon.</p> <p>(15) The hill of God <i>is as</i> the hill of Bashan;^d a high hill <i>as</i> the hill of Bashan</p> <p>(16) Why do you leap, you high hills? <i>this is</i> the hill <i>which</i> God desires to live in; yes, the LORD {Jehovah} will live <i>in it</i> forever.</p> <p>(17) The chariots of God <i>are</i> twenty thousand, <i>even</i> thousands of angels: the Lord <i>is</i> among them, <i>as in</i> Sinai, in the holy <i>place</i>.</p> <p>(18) You have ascended on high, You have led captivity captive: You have received gifts for men; yes, <i>for</i> the rebellious also, that the LORD {Jehovah} God might live <i>among them</i>.</p> <p>(19) Blessed <i>is</i> the Lord, <i>Who</i> daily loads us <i>with benefits</i>, <i>even</i> the God of our salvation. Selah {musical pause}.</p> <p>(20) <i>He Who is</i> our God <i>is</i> the God of salvation; and to GOD {Jehovah} the Lord <i>belongs</i> the issues from death.</p>
68:15d - hill of Bashan - a high and fruitful hill	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(21) But God shall wound the head of his enemies, <i>and</i> the hairy scalp of such an one as goeth on still in his trespasses.</p> <p>(22) The Lord said, I will bring again from Bashan, I will bring <i>my people</i> again from the depths of the sea:</p> <p>(23) That thy foot may be dipped in the blood of <i>thine</i> enemies, <i>and</i> the tongue of thy dogs in the same.</p> <p>(24) They have seen thy goings, O God; <i>even</i> the goings of my God, my King, in the sanctuary.</p> <p>(25) The singers went before, the players on instruments <i>followed</i> after; among <i>them were</i> the damsels playing with timbrels.</p> <p>(26) Bless ye God in the congregations, <i>even</i> the Lord, from the fountain of Israel.</p> <p>(27) There <i>is</i> little Benjamin <i>with</i> their ruler, the princes of Judah <i>and</i> their council, the princes of Zebulun, <i>and</i> the princes of Naphtali.</p> <p>(28) Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.</p> <p>(29) Because of thy temple at Jerusalem shall kings bring presents unto thee.</p> <p>(30) Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, <i>till every one</i> submit himself with pieces of silver: scatter thou the people <i>that</i> delight in war.</p> <p>(31) Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.</p> <p>(32) Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:</p> <p>(33) To him that rideth upon the heavens of heavens, <i>which were</i> of old; lo, he doth send out his voice, <i>and that</i> a mighty voice.</p>	<p>(21) But God will wound the head of His enemies, <i>and</i> the hairy scalp of those who continue in their evil deeds.</p> <p>(22) The Lord said, <i>I will bring again from Bashan, I will bring My people again from the depths of the sea:</i></p> <p>(23) <i>That your foot may be dipped in the blood of your enemies, and the tongue of your dogs in the same.</i></p> <p>(24) They have seen Your ways, O God; <i>even</i> the ways of my God, my King, in the sanctuary.</p> <p>(25) The singers went before, the players on instruments <i>followed</i> after; among <i>them were</i> the young maidens playing with tambourines.</p> <p>(26) Bless God in the congregations, <i>even</i> the Lord, from the fountain of Israel.</p> <p>(27) There <i>is</i> little Benjamin <i>with</i> their ruler, the princes of Judah <i>and</i> their council, the princes of Zebulun, <i>and</i> the princes of Naphtali.</p> <p>(28) Your God has commanded your strength: strengthen, O God, that which You have done for us.</p> <p>(29) Because of Your temple at Jerusalem kings will bring presents to You.</p> <p>(30) Rebuke the company of spear-men, the multitude of the bulls, with the calves of the people, <i>until everyone</i> submits himself with pieces of silver: scatter the people <i>who</i> delight in war.</p> <p>(31) Princes will come out of Egypt; Ethiopia will soon stretch out her hands to God.</p> <p>(32) Sing to God, you kingdoms of the earth; O sing praises to the Lord; Selah {musical pause}:</p> <p>(33) To Him Who rides upon the heavens of heavens, <i>which were</i> of old; look, He sends out His voice, <i>and that</i> a mighty voice.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(34) Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.</p> <p>(35) O God, <i>thou art</i> terrible out of thy holy places: the God of Israel is he that giveth strength and power unto <i>his</i> people. Blessed <i>be</i> God.</p> <p>Chapter 69 To the chief Musician upon Shoshannim, A Psalm of David.</p> <p>(1) Save me, O God; for the waters are come in unto <i>my</i> soul.</p> <p>(2) I sink in deep mire, where <i>there is</i> no standing: I am come into deep waters, where the floods overflow me.</p> <p>(3) I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.</p> <p>(4) They that hate me without a cause are more than the hairs of mine head: they that would destroy me, <i>being</i> mine enemies wrongfully, are mighty: then I restored <i>that</i> which I took not away.</p> <p>(5) O God, thou knowest my foolishness; and my sins are not hid from thee.</p> <p>(6) Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.</p> <p>(7) Because for thy sake I have borne reproach; shame hath covered my face.</p> <p>(8) I am become a stranger unto my brethren, and an alien unto my mother's children.</p> <p>(9) For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.</p> <p>(10) When I wept, <i>and chastened</i> my soul with fasting, that was to my reproach.</p>	<p>(34) Ascribe strength to God: His excellency is over Israel, and His strength is in the clouds.</p> <p>(35) O God, <i>You are</i> awesome out of Your holy places: the God of Israel is He Who gives strength and power to <i>His</i> people. Blessed is God.</p> <p>Chapter 69 To the chief Musician <i>set to the tune of 'Concerning the Lilies',^a A Psalm {song} of David.</i></p> <p>(1) Save me, O God; because the waters have come in to <i>my</i> soul.</p> <p>(2) I sink in deep mire {mud}, where <i>there is</i> no standing: I have come into deep waters, where the floods overflow me.</p> <p>(3) I am weary of my crying: my throat is dried: my eyes fail while I wait for my God.</p> <p>(4) Those who hate me without a cause are more than the hairs of my head: those who would destroy me, <i>being</i> my enemies wrongfully, are mighty: then I restored <i>that</i> which I did not take away.</p> <p>(5) O God, You know my foolishness; and my sins are not hidden from You.</p> <p>(6) Do not let those who wait on You, O Lord GOD {Jehovah} of hosts {armies}, be ashamed for my sake: do not let those who seek You be confounded for my sake, O God of Israel.</p> <p>(7) Because for Your sake I have borne reproach; shame has covered my face.</p> <p>(8) I have become a stranger to my brothers, and an alien to my mother's children.</p> <p>(9) <i>Because the zeal of Your house has consumed Me; and the reproaches of those who reproached You have fallen upon Me.^b</i></p> <p>(10) When I wept, <i>and disciplined</i> my soul with fasting, that was to my reproach.</p>
<p>69:0a - upon Shoshannim {על שושנים} - <i>set to the tune of 'Concerning the Lilies'</i> - probably a popular song in David's day</p> <p>69:9b – John 2:17</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(11) I made sackcloth also my garment; and I became a proverb to them.</p> <p>(12) They that sit in the gate speak against me; and I <i>was</i> the song of the drunkards.</p> <p>(13) But as for me, my prayer <i>is</i> unto thee, O LORD, <i>in</i> an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.</p> <p>(14) Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.</p> <p>(15) Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.</p> <p>(16) Hear me, O LORD; for thy lovingkindness <i>is</i> good: turn unto me according to the multitude of thy tender mercies.</p> <p>(17) And hide not thy face from thy servant; for I am in trouble: hear me speedily.</p> <p>(18) Draw nigh unto my soul, <i>and</i> redeem it: deliver me because of mine enemies.</p> <p>(19) Thou hast known my reproach, and my shame, and my dishonour: mine adversaries <i>are</i> all before thee.</p> <p>(20) Reproach hath broken my heart; and I am full of heaviness: and I looked <i>for some</i> to take pity, but <i>there was</i> none; and for comforters, but I found none.</p> <p>(21) They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.</p> <p>(22) Let their table become a snare before them: and <i>that which should have been for their welfare, let it become</i> a trap.</p> <p>(23) Let their eyes be darkened, that they see not; and make their loins continually to shake.</p>	<p>(11) I made sackcloth also my clothes; and I became a proverb to them.</p> <p>(12) Those who sit in the gate speak against me; and I <i>was</i> the song of the drunkards.</p> <p>(13) But as for me, my prayer <i>is</i> to You, O LORD {Jehovah}, <i>in</i> an acceptable time: O God, in the multitude of Your mercies hear me, in the truth of Your salvation.</p> <p>(14) Deliver me out of the mire {mud}, and let me not sink: let me be delivered from those who hate me, and out of the deep waters.</p> <p>(15) Do not let the flood waters overflow me, neither let the deep swallow me up, and do not let the pit close her mouth upon me.</p> <p>(16) Hear me, O LORD {Jehovah}; because Your loving kindness <i>is</i> good: turn to me according to the multitude of Your tender mercies.</p> <p>(17) And do not hide Your face from Your servant; because I am in trouble: hear me speedily.</p> <p>(18) Draw near to my soul, <i>and</i> redeem it: deliver me because of my enemies.</p> <p>(19) You have known my reproach, and my shame, and my dishonor: my adversaries <i>are</i> all before You.</p> <p>(20) Reproach has broken my heart; and I am full of heaviness: and I looked <i>for some</i> to take pity, but <i>there was</i> no one; and for comforters, but I found none.</p> <p>(21) <i>They gave Me also gall for My food; and in My thirst they gave Me vinegar to drink.^c</i></p> <p>(22) Let their table become a snare before them: and <i>that which should have been for their welfare, let it become</i> a trap.</p> <p>(23) Let their eyes be darkened, that they not see; and cause their bodies continually to shake.</p>
69:21c – Mat. 27:34,48; John 19:29	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(24) Pour out thine indignation upon them, and let thy wrathful anger take hold of them.</p> <p>(25) Let their habitation be desolate; <i>and</i> let none dwell in their tents.</p> <p>(26) For they persecute <i>him</i> whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.</p> <p>(27) Add iniquity unto their iniquity: and let them not come into thy righteousness.</p> <p>(28) Let them be blotted out of the book of the living, and not be written with the righteous.</p> <p>(29) But I <i>am</i> poor and sorrowful: let thy salvation, O God, set me up on high.</p> <p>(30) I will praise the name of God with a song, and will magnify him with thanksgiving.</p> <p>(31) <i>This</i> also shall please the LORD better than an ox <i>or</i> bullock that hath horns and hoofs.</p> <p>(32) The humble shall see <i>this</i>, <i>and</i> be glad: and your heart shall live that seek God.</p> <p>(33) For the LORD heareth the poor, and despiseth not his prisoners.</p> <p>(34) Let the heaven and earth praise him, the seas, and every thing that moveth therein.</p> <p>(35) For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.</p> <p>(36) The seed also of his servants shall inherit it: and they that love his name shall dwell therein.</p>	<p>(24) Pour out Your indignation upon them, and let Your wrathful anger take hold of them.</p> <p>(25) Let their house be desolate; <i>and</i> let no one live in their tents.</p> <p>(26) Because they persecute <i>him</i> whom You have stricken; and they talk to the grief of those whom You have wounded.</p> <p>(27) Add sin to their sin: and let them not come into Your righteousness.</p> <p>(28) Let them be blotted out of the book of the living, and not be written with the righteous.</p> <p>(29) But I <i>am</i> poor and sorrowful: let Your salvation, O God, set me up on high.</p> <p>(30) I will praise the Name of God with a song, and will magnify Him with thanksgiving.</p> <p>(31) <i>This</i> also will please the LORD {Jehovah} better than an ox <i>or</i> bull that has horns and hoofs.</p> <p>(32) The humble will see <i>this</i>, <i>and</i> be glad: and your heart will live who seek God.</p> <p>(33) Because the LORD {Jehovah} hears the poor, and does not despise His prisoners.</p> <p>(34) Let the heaven and earth praise Him, the seas, and everything that moves in them.</p> <p>(35) Because God will save Zion, and will build the cities of Judah: that they may live there, and have it in possession.</p> <p>(36) Also the children of His servants will inherit it: and those who love His Name will live there.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 70 To the chief Musician, A Psalm of David, to bring to remembrance. (1) <i>Make haste</i>, O God, to deliver me; make haste to help me, O LORD. (2) Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt. (3) Let them be turned back for a reward of their shame that say, Aha, aha. (4) Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. (5) But I <i>am</i> poor and needy: make haste unto me, O God: thou <i>art</i> my help and my deliverer; O LORD, make no tarrying.</p> <p>Chapter 71 (1) In thee, O LORD, do I put my trust: let me never be put to confusion. (2) Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. (3) Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou <i>art</i> my rock and my fortress. (4) Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. (5) For thou <i>art</i> my hope, O Lord GOD: <i>thou art</i> my trust from my youth.</p>	<p>Chapter 70 To the chief Musician, A Psalm {song} of David, to bring to remembrance. (1) <i>Come quickly</i>, O God, to deliver me; come quickly to help me, O LORD {Jehovah}. (2) Let them be ashamed and confounded who seek after my soul: let them be turned backward, and put to confusion, who desire my harm. (3) Let them be turned back for a reward of their shame who say, Aha, aha. (4) Let all those who seek You rejoice and be glad in You: and let those who love Your salvation say continually, Let God be magnified. (5) But I <i>am</i> poor and needy: come quickly to me, O God: You <i>are</i> my help and my deliverer; O LORD {Jehovah}, make no delay.</p> <p>Chapter 71 (1) In You, O LORD {Jehovah}, I put my trust: let me never be put to confusion. (2) Deliver me in Your righteousness, and cause me to escape: incline Your ear to me, and save me. (3) Be my strong house, to where I may continually resort: You have given commandment to save me; because You <i>are</i> my Rock and my Fortress. (4) Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. (5) Because You <i>are</i> my hope, O Lord GOD {Jehovah}: <i>You are</i> my trust from my youth.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(6) By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise <i>shall be</i> continually of thee.</p> <p>(7) I am as a wonder unto many; but thou <i>art</i> my strong refuge.</p> <p>(8) Let my mouth be filled <i>with</i> thy praise <i>and with</i> thy honour all the day.</p> <p>(9) Cast me not off in the time of old age; forsake me not when my strength faileth.</p> <p>(10) For mine enemies speak against me; and they that lay wait for my soul take counsel together,</p> <p>(11) Saying, God hath forsaken him: persecute and take him; for <i>there is</i> none to deliver <i>him</i>.</p> <p>(12) O God, be not far from me: O my God, make haste for my help.</p> <p>(13) Let them be confounded <i>and</i> consumed that are adversaries to my soul; let them be covered <i>with</i> reproach and dishonour that seek my hurt.</p> <p>(14) But I will hope continually, and will yet praise thee more and more.</p> <p>(15) My mouth shall shew forth thy righteousness <i>and</i> thy salvation all the day; for I know not the numbers <i>thereof</i>.</p> <p>(16) I will go in the strength of the Lord GOD: I will make mention of thy righteousness, <i>even</i> of thine only.</p> <p>(17) O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.</p> <p>(18) Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto <i>this</i> generation, <i>and</i> thy power to every one <i>that</i> is to come.</p> <p>(19) Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!</p>	<p>(6) By You I have been held up from the womb: You are He Who took me out of my mother's body: my praise <i>will be</i> continually of You.</p> <p>(7) I am as a wonder to many; but You <i>are</i> my strong refuge.</p> <p>(8) Let my mouth be filled <i>with</i> Your praise <i>and with</i> Your honor all the day.</p> <p>(9) Do not cast me off in the time of old age; do not forsake me when my strength fails.</p> <p>(10) Because my enemies speak against me; and those who lay wait for my soul take counsel together,</p> <p>(11) Saying, God has forsaken him: persecute and take him; because <i>there is</i> no one to deliver <i>him</i>.</p> <p>(12) O God, do not be far from me: O my God, come quickly for my help.</p> <p>(13) Let them be confounded <i>and</i> consumed who are adversaries to my soul; let them be covered <i>with</i> reproach and dishonor who seek my harm.</p> <p>(14) But I will hope continually, and will yet praise You more and more.</p> <p>(15) My mouth will show forth Your righteousness <i>and</i> Your salvation all the day; because I do not know <i>its</i> numbers.</p> <p>(16) I will go in the strength of the Lord GOD {Jehovah}: I will make mention of Your righteousness, <i>even</i> of Yours alone.</p> <p>(17) O God, You have taught me from my youth: and even until now I have declared Your wondrous works.</p> <p>(18) Now also when I am old and gray headed, O God, do not forsake me; until I have shown Your strength to <i>this</i> generation, <i>and</i> Your power to everyone <i>who</i> is to come.</p> <p>(19) Your righteousness also, O God, is very high, Who has done great things: O God, who is like You!</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(20) <i>Thou</i>, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.</p> <p>(21) Thou shalt increase my greatness, and comfort me on every side.</p> <p>(22) I will also praise thee with the psaltery, <i>even</i> thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.</p> <p>(23) My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.</p> <p>(24) My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.</p> <p>Chapter 72 A Psalm for Solomon. (1) Give the king thy judgments, O God, and thy righteousness unto the king's son. (2) He shall judge thy people with righteousness, and thy poor with judgment. (3) The mountains shall bring peace to the people, and the little hills, by righteousness. (4) He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. (5) They shall fear thee as long as the sun and moon endure, throughout all generations. (6) He shall come down like rain upon the mown grass: as showers <i>that</i> water the earth. (7) In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. (8) He shall have dominion also from sea to sea, and from the river unto the ends of the earth.</p>	<p>(20) <i>You</i>, Who have shown me great and terrible troubles, will give life to me again, and will bring me up again from the depths of the earth.</p> <p>(21) You will increase my greatness, and comfort me on every side.</p> <p>(22) I will also praise You with the songs, <i>even</i> Your truth, O my God: to You I will sing with the harp, O You Holy One of Israel.</p> <p>(23) My lips will greatly rejoice when I sing to You; and my soul, which You have redeemed.</p> <p>(24) My tongue also will talk of Your righteousness all the day long: because they are confounded, because they are brought to shame, who seek my harm.</p> <p>Chapter 72 A Psalm {song} for Solomon. (1) Give the king Your judgments, O God, and Your righteousness to the king's son. (2) He will judge Your people with righteousness, and Your poor with judgment. (3) The mountains will bring peace to the people, and the little hills, by righteousness. (4) He will judge the poor of the people, he will save the children of the needy, and will break in pieces the oppressor. (5) They will fear {revere} You as long as the sun and moon endure, throughout all generations. (6) He will come down like rain upon the mowed grass: as showers <i>that</i> water the earth. (7) In His days the righteous will flourish; and abundance of peace so long as the moon endures. (8) He will also rule from sea to sea, and from the river to the ends of the earth.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(9) They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.</p> <p>(10) The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.</p> <p>(11) Yea, all kings shall fall down before him: all nations shall serve him.</p> <p>(12) For he shall deliver the needy when he crieth; the poor also, and <i>him</i> that hath no helper.</p> <p>(13) He shall spare the poor and needy, and shall save the souls of the needy.</p> <p>(14) He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.</p> <p>(15) And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; <i>and</i> daily shall he be praised.</p> <p>(16) There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and <i>they</i> of the city shall flourish like grass of the earth.</p> <p>(17) His name shall endure for ever: his name shall be continued as long as the sun: and <i>men</i> shall be blessed in him: all nations shall call him blessed.</p> <p>(18) Blessed <i>be</i> the LORD God, the God of Israel, who only doeth wondrous things.</p> <p>(19) And blessed <i>be</i> his glorious name for ever: and let the whole earth be filled <i>with</i> his glory; Amen, and Amen.</p> <p>(20) The prayers of David the son of Jesse are ended.</p>	<p>(9) Those who live in the wilderness will bow before Him; and His enemies will lick the dust.</p> <p>(10) The kings of Tarshish and of the isles will bring presents: the kings of Sheba and Seba will offer gifts.</p> <p>(11) Yes, all kings will fall down before Him: all nations will serve Him.</p> <p>(12) Because He will deliver the needy when he cries; the poor also, and <i>him</i> who has no helper.</p> <p>(13) He will spare the poor and needy, and will save the souls of the needy.</p> <p>(14) He will redeem their soul from deceit and violence: and their blood will be precious in His sight.</p> <p>(15) And He will live, and to Him will be given of the gold of Sheba: prayer also will be made for Him continually; <i>and</i> daily He will be praised.</p> <p>(16) There will be a handful of corn in the earth upon the top of the mountains; its fruit will shake like Lebanon: and <i>those</i> of the city will flourish like grass of the earth.</p> <p>(17) His Name will endure forever: His Name will be continued as long as the sun: and <i>men</i> will be blessed in Him: all nations will call Him blessed.</p> <p>(18) Blessed is the LORD {Jehovah} God, the God of Israel, Who only does wondrous things.</p> <p>(19) And blessed <i>is</i> His glorious Name forever: and let the whole earth be filled <i>with</i> His glory; Amen {let it be}, and Amen {let it be}.</p> <p>(20) The prayers of David the son of Jesse are ended.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 73 A Psalm of Asaph.</p> <p>(1) Truly God <i>is</i> good to Israel, <i>even</i> to such as are of a clean heart. (2) But as for me, my feet were almost gone; my steps had well nigh slipped. (3) For I was envious at the foolish, <i>when</i> I saw the prosperity of the wicked. (4) For <i>there are</i> no bands in their death: but their strength <i>is</i> firm. (5) They <i>are</i> not in trouble <i>as other</i> men; neither are they plagued like <i>other</i> men. (6) Therefore pride compasseth them about as a chain; violence covereth them <i>as</i> a garment. (7) Their eyes stand out with fatness: they have more than heart could wish. (8) They are corrupt, and speak wickedly <i>concerning</i> oppression: they speak loftily. (9) They set their mouth against the heavens, and their tongue walketh through the earth. (10) Therefore his people return hither: and waters of a full <i>cup</i> are wrung out to them. (11) And they say, How doth God know? and is there knowledge in the most High? (12) Behold, these <i>are</i> the ungodly, who prosper in the world; they increase <i>in</i> riches. (13) Verily I have cleansed my heart <i>in</i> vain, and washed my hands in innocency. (14) For all the day long have I been plagued, and chastened every morning. (15) If I say, I will speak thus; behold, I should offend <i>against</i> the generation of thy children. (16) When I thought to know this, it <i>was</i> too painful for me; (17) Until I went into the sanctuary of God; <i>then</i> understood I their end. (18) Surely thou didst set them in slippery places: thou castedst them down into destruction.</p>	<p>Chapter 73 A Psalm {song} of Asaph.</p> <p>(1) Truly God <i>is</i> good to Israel, <i>even</i> to those who are of a clean heart. (2) But as for me, my feet were almost gone; my steps have nearly slipped. (3) Because I was envious at the foolish, <i>when</i> I saw the prosperity of the wicked. (4) Because <i>there are</i> no bands in their death: but their strength <i>is</i> firm. (5) They <i>are</i> not in trouble <i>as other</i> men; neither are they plagued like <i>other</i> men. (6) Therefore pride encompasses them all around as a chain; violence covers them <i>as</i> clothing. (7) Their eyes stand out with fatness: they have more than heart could wish. (8) They are corrupt, and speak wickedly <i>concerning</i> oppression: they speak loftily. (9) They set their mouth against the heavens,^a and their tongue walks through the earth. (10) Therefore his people return here: and waters of a full <i>cup</i> are wrung out to them. (11) And they say, How does God know? and is there knowledge in the most High? (12) Indeed, these <i>are</i> the ungodly, who prosper in the world; they increase <i>in</i> riches. (13) Truly I have cleansed my heart <i>in</i> vain, and washed my hands in innocence. (14) Because all the day long have I been plagued, and disciplined every morning. (15) If I say, I will speak this way; indeed, I should offend <i>against</i> the generation of Your children. (16) When I thought to know this, it <i>was</i> too painful for me; (17) Until I went into the sanctuary of God; <i>then</i> I understood their end. (18) Surely You set them in slippery places: You cast them down into destruction.</p>
73:9a – heavens – see notes on Gen. 1:1; 1:8; 1:14	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(19) How are they <i>brought</i> into desolation, as in a moment! they are utterly consumed with terrors.</p> <p>(20) As a dream when <i>one</i> awaketh; so, O Lord, when thou awakest, thou shalt despise their image.</p> <p>(21) Thus my heart was grieved, and I was pricked in my reins.</p> <p>(22) So foolish <i>was</i> I, and ignorant: I was as a beast before thee.</p> <p>(23) Nevertheless I <i>am</i> continually with thee: thou hast holden <i>me</i> by my right hand.</p> <p>(24) Thou shalt guide me with thy counsel, and afterward receive me <i>to</i> glory.</p> <p>(25) Whom have I in heaven <i>but thee?</i> and <i>there</i> is none upon earth <i>that</i> I desire beside thee.</p> <p>(26) My flesh and my heart faileth: <i>but</i> God <i>is</i> the strength of my heart, and my portion for ever.</p> <p>(27) For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.</p> <p>(28) But <i>it</i> is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.</p> <p>Chapter 74 Maschil of Asaph. (1) O God, why hast thou cast <i>us</i> off for ever? <i>why</i> doth thine anger smoke against the sheep of thy pasture? (2) Remember thy congregation, <i>which</i> thou hast purchased of old; the rod of thine inheritance, <i>which</i> thou hast redeemed; this mount Zion, wherein thou hast dwelt. (3) Lift up thy feet unto the perpetual desolations; <i>even</i> all <i>that</i> the enemy hath done wickedly in the sanctuary.</p>	<p>(19) How they are <i>brought</i> into desolation, as in a moment! they are completely consumed with terrors.</p> <p>(20) As a dream when <i>one</i> awakes; so, O Lord, when You awake, You will despise their image.</p> <p>(21) So my heart was grieved, and I was pricked in my mind.</p> <p>(22) So foolish I <i>was</i>, and ignorant: I was as a beast before You.</p> <p>(23) Nevertheless I <i>am</i> continually with You: You have held <i>me</i> by my right hand.</p> <p>(24) You will guide me with Your counsel, and afterward receive me <i>to</i> glory.</p> <p>(25) Whom do I have in heaven <i>but You?</i> and <i>there</i> is none upon earth <i>that</i> I desire besides You.</p> <p>(26) My flesh and my heart fails: <i>but</i> God <i>is</i> the strength of my heart, and my portion forever.</p> <p>(27) Because, indeed, those who are far from You will perish: You have destroyed all those who go prostituting from You.</p> <p>(28) But <i>it</i> is good for me to draw near to God: I have put my trust in the Lord GOD {Jehovah}, that I may declare all Your works.</p> <p>Chapter 74 Instruction^a of Asaph. (1) O God, why have You cast <i>us</i> off forever? <i>why</i> does Your anger smoke against the sheep of Your pasture? (2) Remember Your congregation, <i>which</i> You have purchased of old; the rod of Your inheritance, <i>which</i> You have redeemed; this mount Zion, in which You have lived. (3) Lift up Your feet to the perpetual desolation; <i>even</i> all <i>that</i> the enemy has done wickedly in the sanctuary.</p>
74:0a - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) Thine enemies roar in the midst of thy congregations; they set up their ensigns <i>for</i> signs.</p> <p>(5) <i>A man</i> was famous according as he had lifted up axes upon the thick trees.</p> <p>(6) But now they break down the carved work thereof at once with axes and hammers.</p> <p>(7) They have cast fire into thy sanctuary, they have defiled <i>by casting down</i> the dwelling place of thy name to the ground.</p> <p>(8) They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.</p> <p>(9) We see not our signs: <i>there</i> is no more any prophet: neither <i>is there</i> among us any that knoweth how long.</p> <p>(10) O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?</p> <p>(11) Why withdrawest thou thy hand, even thy right hand? pluck <i>it</i> out of thy bosom.</p> <p>(12) For God <i>is</i> my King of old, working salvation in the midst of the earth.</p> <p>(13) Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.</p> <p>(14) Thou brakest the heads of leviathan in pieces, <i>and</i> gavest him <i>to be</i> meat to the people inhabiting the wilderness.</p> <p>(15) Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.</p> <p>(16) The day <i>is</i> thine, the night also <i>is</i> thine: thou hast prepared the light and the sun.</p> <p>(17) Thou hast set all the borders of the earth: thou hast made summer and winter.</p> <p>(18) Remember this, <i>that</i> the enemy hath reproached, O LORD, and <i>that</i> the foolish people have blasphemed thy name.</p>	<p>(4) Your enemies roar in the midst of Your congregations; they set up their banners <i>for</i> signs.</p> <p>(5) <i>A man</i> was famous as he had lifted up axes upon the thick trees.</p> <p>(6) But now they break down its carved work at once with axes and hammers.</p> <p>(7) They have cast fire into Your sanctuary, they have defiled <i>by casting down</i> the house of Your Name to the ground.</p> <p>(8) They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.</p> <p>(9) We do not see our miracles: <i>there is</i> no more any prophet: neither <i>is there</i> among us any who knows how long.</p> <p>(10) O God, how long will the adversary reproach? will the enemy blaspheme Your Name forever?</p> <p>(11) Why do You withdraw Your hand, even Your right hand? pluck <i>it</i> out of Your bosom.</p> <p>(12) Because God <i>is</i> my King of old, working salvation in the midst of the earth.</p> <p>(13) You divided the sea by Your strength: You broke the heads of the dragons^b in the waters.</p> <p>(14) You broke the heads of leviathan^c in pieces, <i>and</i> gave him <i>to be</i> food to the people living in the wilderness.</p> <p>(15) You split the fountain and the flood: You dried up mighty rivers.</p> <p>(16) The day <i>is</i> Yours, the night also <i>is</i> Yours: You have prepared the light and the sun.</p> <p>(17) You have set all the borders of the earth: You have made summer and winter.</p> <p>(18) Remember this, <i>that</i> the enemy has reproached, O LORD {Jehovah}, and <i>that</i> the foolish people have blasphemed Your Name.</p>
<p>74:13b – dragons – Job 26:13; 30:29; Ps. 44:19; 74:13; 91:13; 148:7; Is. 27:1</p> <p>74:14c – leviathan – Job 26:13; 41:1; Is. 27:1</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(19) O deliver not the soul of thy turtledove unto the multitude <i>of the wicked</i>: forget not the congregation of thy poor for ever.</p> <p>(20) Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.</p> <p>(21) O let not the oppressed return ashamed: let the poor and needy praise thy name.</p> <p>(22) Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.</p> <p>(23) Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.</p> <p>Chapter 75 To the chief Musician, Altaschith, A Psalm or Song of Asaph.</p> <p>(1) Unto thee, O God, do we give thanks, <i>unto thee</i> do we give thanks: for <i>that</i> thy name is near thy wondrous works declare.</p> <p>(2) When I shall receive the congregation I will judge uprightly.</p> <p>(3) The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.</p> <p>(4) I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:</p> <p>(5) Lift not up your horn on high: speak <i>not with</i> a stiff neck.</p> <p>(6) For promotion <i>cometh</i> neither from the east, nor from the west, nor from the south.</p> <p>(7) But God <i>is</i> the judge: he putteth down one, and setteth up another.</p>	<p>(19) O do not deliver the soul of Your turtledove to the multitude <i>of the wicked</i>: do not forget the congregation of Your poor forever.</p> <p>(20) Have respect to the covenant: because the dark places of the earth are full of the houses of cruelty.</p> <p>(21) O do not let the oppressed return ashamed: let the poor and needy praise Your Name.</p> <p>(22) Arise, O God, plead Your own cause: remember how the foolish man reproaches You daily.</p> <p>(23) Do not forget the voice of Your enemies: the tumult of those who rise up against You increases continually.</p> <p>Chapter 75 To the chief Musician, to the tune of "Do Not Destroy",^a A Psalm or Song of Asaph.</p> <p>(1) To You, O God, we give thanks, <i>to You</i> we give thanks: <i>because</i> Your Name is near Your wondrous works declare.</p> <p>(2) When I will receive the congregation I will judge uprightly.</p> <p>(3) The earth and all who live there are dissolved: I bear up its pillars. Selah {musical pause}.^b</p> <p>(4) I said to the fools, Do not deal foolishly: and to the wicked, Do not lift up the horn {cup}:^c</p> <p>(5) Do not exalt {boast on} yourself: do not speak <i>with</i> stubbornness.</p> <p>(6) Because exaltation <i>comes</i> neither from the east, nor from the west, nor from the south.</p> <p>(7) But God <i>is</i> the judge: He puts down one, and sets up another.</p>
<p>75:0a - Altaschith {אל תשחית} - <i>to the tune of</i> "Do Not Destroy" - possibly a popular tune in David's day</p> <p>75:3b - Selah {סלה} - musical pause</p> <p>75:4c – do not lift up the horn {cup; flask} – don't boast with arrogance</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(8) For in the hand of the LORD <i>there is</i> a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring <i>them</i> out, <i>and</i> drink <i>them</i>.</p> <p>(9) But I will declare for ever; I will sing praises to the God of Jacob.</p> <p>(10) All the horns of the wicked also will I cut off; <i>but</i> the horns of the righteous shall be exalted.</p> <p>Chapter 76 To the chief Musician on Neginoth, A Psalm or Song of Asaph.</p> <p>(1) In Judah is God known: his name is great in Israel.</p> <p>(2) In Salem also is his tabernacle, and his dwelling place in Zion.</p> <p>(3) There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.</p> <p>(4) Thou <i>art</i> more glorious <i>and</i> excellent than the mountains of prey.</p> <p>(5) The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.</p> <p>(6) At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.</p> <p>(7) Thou, <i>even</i> thou, <i>art</i> to be feared: and who may stand in thy sight when once thou art angry?</p> <p>(8) Thou didst cause judgment to be heard from heaven; the earth feared, and was still,</p> <p>(9) When God arose to judgment, to save all the meek of the earth. Selah.</p> <p>(10) Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.</p>	<p>(8) Because in the hand of the LORD {Jehovah} <i>there is</i> a cup, and the wine is red; it is full of mixture; and He pours out of the same: but its dregs, all the wicked of the earth will wring <i>them</i> out, <i>and</i> drink <i>them</i>.</p> <p>(9) But I will declare forever; I will sing praises to the God of Jacob.</p> <p>(10) Also all the horns of the wicked I will cut off; <i>but</i> the horns of the righteous will be exalted.</p> <p>Chapter 76 To the chief Musician on Stringed Instruments,^a A Psalm or Song of Asaph.</p> <p>(1) God is known in Judah: His Name is great in Israel.</p> <p>(2) His tabernacle is also in Salem, and His house in Zion.</p> <p>(3) There He broke the arrows of the bow, the shield, and the sword, and the battle. Selah {musical pause}.^b</p> <p>(4) You <i>are</i> more glorious <i>and</i> excellent than the mountains of prey.</p> <p>(5) The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.</p> <p>(6) At Your rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.</p> <p>(7) You, <i>even</i> You, <i>are</i> to be feared {revered}: and who may stand in Your sight when You become angry?</p> <p>(8) You caused judgment to be heard from heaven; the earth feared, and was still,</p> <p>(9) When God arose to judgment, to save all the humble of the earth. Selah {musical pause}.</p> <p>(10) Surely the wrath {anger; judgment} of man will praise You: the remainder of wrath {anger; judgment} You will restrain.</p>
<p>76:0a - upon Neginoth {על גינת} - stringed instruments</p> <p>76:3b - Selah {סלה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(11) Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.</p> <p>(12) He shall cut off the spirit of princes: <i>he</i> is terrible to the kings of the earth.</p> <p>Chapter 77 To the chief Musician, to Jeduthun, A Psalm of Asaph.</p> <p>(1) I cried unto God with my voice, <i>even</i> unto God with my voice; and he gave ear unto me.</p> <p>(2) In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.</p> <p>(3) I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.</p> <p>(4) Thou holdest mine eyes waking: I am so troubled that I cannot speak.</p> <p>(5) I have considered the days of old, the years of ancient times.</p> <p>(6) I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.</p> <p>(7) Will the Lord cast off for ever? and will he be favourable no more?</p> <p>(8) Is his mercy clean gone for ever? doth <i>his</i> promise fail for evermore?</p> <p>(9) Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.</p> <p>(10) And I said, This <i>is</i> my infirmity: <i>but I will remember</i> the years of the right hand of the most High.</p> <p>(11) I will remember the works of the LORD: surely I will remember thy wonders of old.</p> <p>(12) I will meditate also of all thy work, and talk of thy doings.</p> <p>(13) Thy way, O God, <i>is</i> in the sanctuary: who <i>is so</i> great a God as <i>our</i> God?</p>	<p>(11) Vow, and pay to the LORD {Jehovah} your God: let all who are all around Him bring presents to Him Who ought to be feared {revered}.</p> <p>(12) He will cut off the spirit of princes: <i>He</i> is terrible to the kings of the earth.</p> <p>Chapter 77 To the chief Musician, to Jeduthun, A Psalm {song} of Asaph.</p> <p>(1) I cried to God with my voice, <i>even</i> to God with my voice; and He listened to me.</p> <p>(2) In the day of my trouble I sought the Lord: my sore ran in the night, and did not cease: my soul refused to be comforted.</p> <p>(3) I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah {musical pause}.^a</p> <p>(4) You hold my eyes awake: I am so troubled that I cannot speak.</p> <p>(5) I have considered the days of old, the years of ancient times.</p> <p>(6) I call to remembrance my song in the night: I commune with my own heart: and my spirit made diligent search.</p> <p>(7) Will the Lord cast off forever? and will He be favorable no more?</p> <p>(8) Is His mercy completely gone forever? does <i>His</i> promise fail forevermore?</p> <p>(9) Has God forgotten to be gracious? has He in anger shut up His tender mercies? Selah {musical pause}.</p> <p>(10) And I said, This <i>is</i> my infirmity {weakness; sickness}: <i>but I will remember</i> the years of the right hand of the most High.</p> <p>(11) I will remember the works of the LORD {Jehovah}: surely I will remember Your wonders of old.</p> <p>(12) I will meditate also on all Your work, and talk of what You have done.</p> <p>(13) Your way, O God, <i>is</i> in the sanctuary: who <i>is as</i> great a God as <i>our</i> God?</p>
77:3a - Selah {סֶלָה} - musical pause	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(14) Thou <i>art</i> the God that doest wonders: thou hast declared thy strength among the people.</p> <p>(15) Thou hast with <i>thine</i> arm redeemed thy people, the sons of Jacob and Joseph. Selah.</p> <p>(16) The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.</p> <p>(17) The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.</p> <p>(18) The voice of thy thunder <i>was</i> in the heaven: the lightnings lightened the world: the earth trembled and shook.</p> <p>(19) Thy way <i>is</i> in the sea, and thy path in the great waters, and thy footsteps are not known.</p> <p>(20) Thou leddest thy people like a flock by the hand of Moses and Aaron.</p> <p>Chapter 78 Maschil of Asaph. (1) Give ear, O my people, <i>to</i> my law: incline your ears to the words of my mouth. (2) I will open my mouth in a parable: I will utter dark sayings of old: (3) Which we have heard and known, and our fathers have told us. (4) We will not hide <i>them</i> from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. (5) For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:</p>	<p>(14) You <i>are</i> the God Who does wonders: You have declared Your strength among the people.</p> <p>(15) You have with <i>Your</i> arm redeemed Your people, the sons of Jacob and Joseph. Selah {musical pause}.</p> <p>(16) The waters saw You, O God, the waters saw You; they were afraid: the depths also were troubled.</p> <p>(17) The clouds poured out water: the skies sent out a sound: Your arrows also went abroad.</p> <p>(18) The voice of Your thunder <i>was</i> in the heaven: the lightnings lightened the world: the earth trembled and shook.</p> <p>(19) Your way <i>is</i> in the sea, and Your path in the great waters, and Your footsteps are not known.</p> <p>(20) You led Your people like a flock by the hand of Moses and Aaron.</p> <p>Chapter 78 Instruction^a of Asaph. (1) Listen, O my people, <i>to</i> my law: incline your ears to the words of my mouth. (2) I will open my mouth in a parable: I will speak mysteries of old: (3) Which we have heard and known, and our fathers have told us. (4) We will not hide <i>them</i> from their children, showing to the generation to come the praises of the LORD {Jehovah}, and His strength, and His wonderful works that He has done. (5) Because He established a testimony in Jacob, and appointed a law in Israel, which He commanded our forefathers, that they should make them known to their children:^b</p>
<p>78:0a - Maschil {משכיל} – instruction; teaching - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142</p> <p>78:5b – Deut. 6:7</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(6) That the generation to come might know <i>them</i>, <i>even</i> the children <i>which</i> should be born; <i>who</i> should arise and declare <i>them</i> to their children:</p> <p>(7) That they might set their hope in God, and not forget the works of God, but keep his commandments:</p> <p>(8) And might not be as their fathers, a stubborn and rebellious generation; a generation <i>that</i> set not their heart aright, and whose spirit was not stedfast with God.</p> <p>(9) The children of Ephraim, <i>being</i> armed, and carrying bows, turned back in the day of battle.</p> <p>(10) They kept not the covenant of God, and refused to walk in his law;</p> <p>(11) And forgot his works, and his wonders that he had shewed them.</p> <p>(12) Marvellous things did he in the sight of their fathers, in the land of Egypt, <i>in</i> the field of Zoan.</p> <p>(13) He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.</p> <p>(14) In the daytime also he led them with a cloud, and all the night with a light of fire.</p> <p>(15) He clave the rocks in the wilderness, and gave <i>them</i> drink as <i>out of</i> the great depths.</p> <p>(16) He brought streams also out of the rock, and caused waters to run down like rivers.</p> <p>(17) And they sinned yet more against him by provoking the most High in the wilderness.</p> <p>(18) And they tempted God in their heart by asking meat for their lust.</p> <p>(19) Yea, they spake against God; they said, Can God furnish a table in the wilderness?</p>	<p>(6) That the generation to come might know <i>them</i>, <i>even</i> the children <i>who</i> should be born; <i>who</i> should arise and declare <i>them</i> to their children:</p> <p>(7) That they might set their hope in God, and not forget the works of God, but keep His commandments:</p> <p>(8) And might not be as their forefathers, a stubborn and rebellious generation; a generation <i>that</i> did not set their heart aright, and whose spirit was not steadfast with God.</p> <p>(9) The children of Ephraim, <i>being</i> armed, and carrying bows, turned back in the day of battle.</p> <p>(10) They did not keep the covenant of God, and refused to walk in His law;</p> <p>(11) And forgot His works, and His wonders that He had shown them.</p> <p>(12) Marvelous things He did in the sight of their forefathers, in the land of Egypt, <i>in</i> the field of Zoan.</p> <p>(13) He divided the sea, and caused them to pass through; and He caused the waters to stand as a heap.^c</p> <p>(14) In the daytime also He led them with a cloud, and all the night with a light of fire.^d</p> <p>(15) He split the rocks in the wilderness, and gave <i>them</i> drink as <i>out of</i> the great depths.^e</p> <p>(16) He brought streams also out of the rock, and caused waters to run down like rivers.</p> <p>(17) And they sinned yet more against Him by provoking the most High in the wilderness.</p> <p>(18) And they tempted God in their heart by asking for meat because of their lust.</p> <p>(19) Yes, they spoke against God; they said, Can God furnish a table in the wilderness?^f</p>
<p>78:13c – Ex. 14:21-22 78:14d – Ex. 13:21 78:15e – Ex. 17:3-6 78:19f – Ex. 16:3</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(20) Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?</p> <p>(21) Therefore the LORD heard <i>this</i>, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;</p> <p>(22) Because they believed not in God, and trusted not in his salvation:</p> <p>(23) Though he had commanded the clouds from above, and opened the doors of heaven,</p> <p>(24) And had rained down manna upon them to eat, and had given them of the corn of heaven.</p> <p>(25) Man did eat angels' food: he sent them meat to the full.</p> <p>(26) He caused an east wind to blow in the heaven: and by his power he brought in the south wind.</p> <p>(27) He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:</p> <p>(28) And he let <i>it</i> fall in the midst of their camp, round about their habitations.</p> <p>(29) So they did eat, and were well filled: for he gave them their own desire;</p> <p>(30) They were not estranged from their lust. But while their meat <i>was</i> yet in their mouths,</p> <p>(31) The wrath of God came upon them, and slew the fattest of them, and smote down the chosen <i>men</i> of Israel.</p> <p>(32) For all this they sinned still, and believed not for his wondrous works.</p> <p>(33) Therefore their days did he consume in vanity, and their years in trouble.</p> <p>(34) When he slew them, then they sought him: and they returned and enquired early after God.</p> <p>(35) And they remembered that God <i>was</i> their rock, and the high God their redeemer.</p>	<p>(20) Indeed, He struck the rock, that the waters gushed out, and the streams overflowed; can He give bread also? can He provide meat for His people?</p> <p>(21) Therefore the LORD {Jehovah} heard <i>this</i>, and was angry: so a fire was kindled against Jacob, and anger also came up against Israel;</p> <p>(22) Because they did not believe in God, and did not trust in His salvation:</p> <p>(23) Though He had commanded the clouds from above, and opened the doors of heaven,</p> <p>(24) And had rained down manna upon them to eat, and had given them of the corn of heaven.^g</p> <p>(25) Man ate angels' food: He sent them meat to the full.</p> <p>(26) He caused an east wind to blow in the heaven: and by His power He brought in the south wind.</p> <p>(27) He rained meat also upon them as dust, and feathered birds as the sand of the sea:^h</p> <p>(28) And He let <i>it</i> fall in the midst of their camp, all around their tents.</p> <p>(29) So they ate, and were well filled: because He gave them their own desire;</p> <p>(30) They were not estranged from their lust. But while their meat <i>was</i> yet in their mouths,</p> <p>(31) The anger of God came upon them, and killed the fattest of them, and struck down the chosen <i>men</i> of Israel.</p> <p>(32) In spite of this they still sinned, and did not believe His wondrous works.</p> <p>(33) Therefore their days He consumed in vanity, and their years in trouble.</p> <p>(34) When He killed them, then they sought Him: and they returned and inquired early after God.</p> <p>(35) And they remembered that God <i>was</i> their rock, and the high God their Redeemer.</p>
<p>78:24g – Ex. 16:14-15 78:27h – Ex. 16:13</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(36) Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.</p> <p>(37) For their heart was not right with him, neither were they stedfast in his covenant.</p> <p>(38) But he, <i>being</i> full of compassion, forgave <i>their</i> iniquity, and destroyed <i>them</i> not: yea, many a time turned he his anger away, and did not stir up all his wrath.</p> <p>(39) For he remembered that they <i>were but</i> flesh; a wind that passeth away, and cometh not again.</p> <p>(40) How oft did they provoke him in the wilderness, <i>and</i> grieve him in the desert!</p> <p>(41) Yea, they turned back and tempted God, and limited the Holy One of Israel.</p> <p>(42) They remembered not his hand, <i>nor</i> the day when he delivered them from the enemy.</p> <p>(43) How he had wrought his signs in Egypt, and his wonders in the field of Zoan:</p> <p>(44) And had turned their rivers into blood; and their floods, that they could not drink.</p> <p>(45) He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.</p> <p>(46) He gave also their increase unto the caterpillar, and their labour unto the locust.</p> <p>(47) He destroyed their vines with hail, and their sycomore trees with frost.</p> <p>(48) He gave up their cattle also to the hail, and their flocks to hot thunderbolts.</p> <p>(49) He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels <i>among them</i>.</p> <p>(50) He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;</p>	<p>(36) Nevertheless they flattered Him with their mouth, and they lied to Him with their tongues.</p> <p>(37) Because their heart was not right with Him, neither were they steadfast in His covenant.</p> <p>(38) But He, <i>being</i> full of compassion, forgave <i>their</i> sin, and did not destroy <i>them</i>: yes, many times He turned His anger away, and did not stir up all His anger.</p> <p>(39) Because He remembered that they <i>were but</i> flesh; a wind that passes away, and does not come again.</p> <p>(40) How often they provoked Him in the wilderness, <i>and</i> grieved Him in the desert!</p> <p>(41) Yes, they turned back and tempted God, and limited the Holy One of Israel.</p> <p>(42) They did not remember His hand, <i>nor</i> the day when He delivered them from the enemy.</p> <p>(43) How He had performed His signs in Egypt, and His wonders in the field of Zoan:</p> <p>(44) And had turned their rivers into blood; and their waters, that they could not drink.</p> <p>(45) He sent various sorts of flies among them, which devoured them; and frogs, which destroyed them.ⁱ</p> <p>(46) He gave also their increase to the caterpillar, and their labor to the locust.</p> <p>(47) He destroyed their vines with hail, and their sycamore trees with frost.^j</p> <p>(48) He gave up their cattle also to the hail, and their flocks to hot thunderbolts.</p> <p>(49) He cast upon them the fierceness of His anger, wrath {anger; judgment}, and indignation, and trouble, by sending evil angels <i>among them</i>.</p> <p>(50) He made a way to His anger; He did not spare their soul from death, but gave their life over to the pestilence;</p>
<p>78:45ⁱ – Ex. 8:6,21 78:47^j – Ex. 9:18</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(51) And smote all the firstborn in Egypt; the chief of <i>their</i> strength in the tabernacles of Ham:</p> <p>(52) But made his own people to go forth like sheep, and guided them in the wilderness like a flock.</p> <p>(53) And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.</p> <p>(54) And he brought them to the border of his sanctuary, <i>even to</i> this mountain, <i>which</i> his right hand had purchased.</p> <p>(55) He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.</p> <p>(56) Yet they tempted and provoked the most high God, and kept not his testimonies:</p> <p>(57) But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.</p> <p>(58) For they provoked him to anger with their high places, and moved him to jealousy with their graven images.</p> <p>(59) When God heard <i>this</i>, he was wroth, and greatly abhorred Israel:</p> <p>(60) So that he forsook the tabernacle of Shiloh, the tent <i>which</i> he placed among men;</p> <p>(61) And delivered his strength into captivity, and his glory into the enemy's hand.</p> <p>(62) He gave his people over also unto the sword; and was wroth with his inheritance.</p> <p>(63) The fire consumed their young men; and their maidens were not given to marriage.</p> <p>(64) Their priests fell by the sword; and their widows made no lamentation.</p>	<p>(51) And struck all the firstborn in Egypt; the chief of <i>their</i> strength in the tabernacles of Ham:^k</p> <p>(52) But He caused His own people to go forth like sheep, and guided them in the wilderness like a flock.</p> <p>(53) And He led them on safely, so that they were not afraid: but the sea overwhelmed their enemies.</p> <p>(54) And He brought them to the border of His sanctuary, <i>even to</i> this mountain, <i>which</i> His right hand had purchased.</p> <p>(55) He also cast out the heathen {ungodly nations} before them, and divided to them an inheritance by line, and made the tribes of Israel to live in their tents.</p> <p>(56) Yet they tempted and provoked the most high God, and did not keep His testimonies:</p> <p>(57) But turned back, and dealt unfaithfully like their forefathers: they were turned aside like a deceitful bow.</p> <p>(58) Because they provoked Him to anger with their high places, and moved Him to jealousy with their graven images.</p> <p>(59) When God heard <i>this</i>, He was angry, and greatly despised Israel:</p> <p>(60) So that He forsook the tabernacle of Shiloh,^l the tent <i>which</i> He placed among men;</p> <p>(61) And delivered His strength into captivity, and His glory into the enemy's hand.</p> <p>(62) He gave His people over also to the sword; and was angry with His inheritance.</p> <p>(63) The fire consumed their young men; and their maidens were not given to marriage.</p> <p>(64) Their priests fell by the sword; and their widows did not cry loudly.</p>
<p>78:51k – Ex. 11:5 78:60l – Shiloh – where Joshua first set up the Tabernacle – Josh. 18:1; Jg. 18:31; 21:19; I Ki. 14:2; Jn. 4:28</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(65) Then the Lord awaked as one out of sleep, <i>and</i> like a mighty man that shouteth by reason of wine.</p> <p>(66) And he smote his enemies in the hinder parts: he put them to a perpetual reproach.</p> <p>(67) Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:</p> <p>(68) But chose the tribe of Judah, the mount Zion which he loved.</p> <p>(69) And he built his sanctuary like high <i>palaces</i>, like the earth which he hath established for ever.</p> <p>(70) He chose David also his servant, and took him from the sheepfolds:</p> <p>(71) From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.</p> <p>(72) So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.</p> <p>Chapter 79 A Psalm of Asaph. (1) O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. (2) The dead bodies of thy servants have they given <i>to be</i> food to the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. (3) Their blood have they shed like water round about Jerusalem; and <i>there was</i> none to bury <i>them</i>. (4) We are become a reproach to our neighbours, a scorn and derision to them that are round about us. (5) How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?</p>	<p>(65) Then the Lord awoke as one out of sleep, <i>and</i> like a mighty man who shouts because of wine.</p> <p>(66) And He struck His enemies in the rear: He put them to a perpetual reproach.</p> <p>(67) Furthermore He refused the tabernacle of Joseph, and did not choose the tribe of Ephraim:</p> <p>(68) But chose the tribe of Judah, the mount Zion which He loved.</p> <p>(69) And He built His sanctuary like high <i>palaces</i>, like the earth which He had established forever.</p> <p>(70) He chose David also His servant, and took him from the sheep folds:^m</p> <p>(71) From following the ewes pregnant with young He brought him to feed Jacob His people, and Israel His inheritance.</p> <p>(72) So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands.</p> <p>Chapter 79 A Psalm {song} of Asaph. (1) O God, the heathen {ungodly} have come into Your inheritance; Your holy temple they have defiled; they have laid Jerusalem on heaps. (2) The dead bodies of Your servants they have given <i>to be</i> food to the birds of the heaven, the flesh of Your saints to the beasts of the earth. (3) Their blood they have shed like water all around Jerusalem; and <i>there was</i> no one to bury <i>them</i>. (4) We have become a reproach to our neighbors, a scorn and derision to those who are all around us. (5) How long, LORD {Jehovah}? will You be angry forever? will Your jealousy burn like fire?</p>
78:70m – II Sam. 7:8	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(6) Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.</p> <p>(7) For they have devoured Jacob, and laid waste his dwelling place.</p> <p>(8) O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.</p> <p>(9) Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.</p> <p>(10) Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight <i>by</i> the revenging of the blood of thy servants <i>which</i> is shed.</p> <p>(11) Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;</p> <p>(12) And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.</p> <p>(13) So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.</p> <p>Chapter 80 To the chief Musician upon Shoshannimeduth, A Psalm of Asaph.</p> <p>(1) Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest <i>between</i> the cherubims, shine forth.</p> <p>(2) Before Ephraim and Benjamin and Manasseh stir up thy strength, and come <i>and</i> save us.</p>	<p>(6) Pour out Your anger upon the heathen {ungodly} who have not known You, and upon the kingdoms that have not called upon Your Name.</p> <p>(7) Because they have devoured Jacob, and laid waste his house.</p> <p>(8) O do not remember against us former sins: let Your tender mercies speedily come before us: because we are brought very low.</p> <p>(9) Help us, O God of our salvation, because of the glory of Your Name: and deliver us, and purge away our sins, for Your Name's sake.</p> <p>(10) Why should the heathen {ungodly} say, Where is their God? let Him be known among the heathen {ungodly} in our sight <i>by</i> the revenging of the blood of Your servants <i>which</i> is shed.</p> <p>(11) Let the sighing of the prisoner come before You; according to the greatness of Your power preserve those who are appointed to die;</p> <p>(12) And render to our neighbors sevenfold into their bosom their reproach, with which they have reproached You, O Lord.</p> <p>(13) So we Your people and sheep of Your pasture will give You thanks forever: we will show forth Your praise to all generations.</p> <p>Chapter 80 To the chief Musician <i>set to the tune of 'Concerning the Lilies',^a</i> A Psalm {song} of Asaph.</p> <p>(1) Listen, O Shepherd of Israel, You Who lead Joseph like a flock; You Who live <i>between</i> the cherubims,^b shine forth.</p> <p>(2) Before Ephraim and Benjamin and Manasseh stir up Your strength, and come <i>and</i> save us.</p>
<p>80:0a - upon Shoshannimeduth {אל ששנים ערות} - <i>set to the tune of 'Concerning the Lilies'</i> - possibly a popular song in David's day</p> <p>80:1b - between the cherubims - i.e. the Mercy Seat on the Ark of the Covenant - Ex. 25:18-25</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(3) Turn us again, O God, and cause thy face to shine; and we shall be saved.</p> <p>(4) O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?</p> <p>(5) Thou feedest them with the bread of tears; and givest them tears to drink in great measure.</p> <p>(6) Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.</p> <p>(7) Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.</p> <p>(8) Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.</p> <p>(9) Thou preparedst <i>room</i> before it, and didst cause it to take deep root, and it filled the land.</p> <p>(10) The hills were covered with the shadow of it, and the boughs thereof <i>were like</i> the goodly cedars.</p> <p>(11) She sent out her boughs unto the sea, and her branches unto the river.</p> <p>(12) Why hast thou <i>then</i> broken down her hedges, so that all they which pass by the way do pluck her?</p> <p>(13) The boar out of the wood doth waste it, and the wild beast of the field doth devour it.</p> <p>(14) Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;</p> <p>(15) And the vineyard which thy right hand hath planted, and the branch <i>that</i> thou madest strong for thyself.</p> <p>(16) <i>It is</i> burned with fire, <i>it is</i> cut down: they perish at the rebuke of thy countenance.</p>	<p>(3) Turn us again, O God, and cause Your face to shine; and we will be saved.</p> <p>(4) O LORD {Jehovah} God of hosts {armies; multitudes}, how long will You be angry against the prayer of Your people?</p> <p>(5) You feed them with the bread of tears; and give them tears to drink in great measure.</p> <p>(6) You cause us to be a strife to our neighbors: and our enemies laugh among themselves.</p> <p>(7) Turn us again, O God of hosts {armies; multitudes}, and cause Your face to shine; and we will be saved.</p> <p>(8) You have brought a vine out of Egypt: You have cast out the heathen {ungodly nations}, and planted it.</p> <p>(9) You prepared <i>room</i> before it, and caused it to take deep root, and it filled the land.</p> <p>(10) The hills were covered with the shadow of it, and its branches <i>were like</i> the great cedars.</p> <p>(11) She sent out her branches to the sea, and her branches to the river.</p> <p>(12) Why have You <i>then</i> broken down her hedges, so that all those who pass by the way pluck {gather} her {fruit}?</p> <p>(13) The boar out of the wood wastes it, and the wild beast of the field devours it.</p> <p>(14) Return, we beg of You, O God of hosts {armies; multitudes}: look down from heaven, and see, and visit this vine;</p> <p>(15) And the vineyard which Your right hand has planted, and the branch <i>that</i> You made strong for Yourself.</p> <p>(16) <i>It is</i> burned with fire, <i>it is</i> cut down: they perish at the rebuke of Your countenance {facial expression; appearance}.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(17) Let thy hand be upon the man of thy right hand, upon the son of man <i>whom</i> thou madest strong for thyself.</p> <p>(18) So will not we go back from thee: quicken us, and we will call upon thy name.</p> <p>(19) Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.</p> <p>Chapter 81 To the chief Musician upon Gittith, A Psalm of Asaph.</p> <p>(1) Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.</p> <p>(2) Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.</p> <p>(3) Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.</p> <p>(4) For this <i>was</i> a statute for Israel, <i>and</i> a law of the God of Jacob.</p> <p>(5) This he ordained in Joseph <i>for</i> a testimony, when he went out through the land of Egypt: <i>where</i> I heard a language <i>that</i> I understood not.</p> <p>(6) I removed his shoulder from the burden: his hands were delivered from the pots.</p> <p>(7) Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.</p> <p>(8) Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;</p> <p>(9) There shall no strange god be in thee; neither shalt thou worship any strange god.</p>	<p>(17) Let Your hand be upon the man of Your right hand, upon the son of man <i>whom</i> You made strong for Yourself.</p> <p>(18) So we will not go back from You: make us alive, and we will call upon Your Name.</p> <p>(19) Turn us again, O LORD {Jehovah} God of hosts {armies; multitudes}, cause Your face to shine; and we will be saved.</p> <p>Chapter 81 To the chief Musician upon the Harp,^a A Psalm {song} of Asaph.</p> <p>(1) Sing aloud to God our strength: make a joyful noise to the God of Jacob.</p> <p>(2) Take a psalm {song}, and bring here the tambourine, the pleasant harp with the psaltery {lyre}.</p> <p>(3) Blow the trumpet in the new moon, in the time appointed, on our solemn feast day.</p> <p>(4) Because this <i>was</i> a statute for Israel, <i>and</i> a law of the God of Jacob.</p> <p>(5) This He ordained in Joseph <i>for</i> a testimony, when he went out through the land of Egypt: <i>where</i> I heard a language <i>that</i> I did not understand.</p> <p>(6) I removed his shoulder from the burden: his hands were delivered from the pots.</p> <p>(7) You called in trouble, and I delivered you; I answered you in the secret place of thunder: I proved you at the waters of Meribah. Selah {musical pause}.^b</p> <p>(8) Hear, O My people, and I will testify to you: O Israel, if you will listen to Me;</p> <p>(9) No strange god shall be in you; neither shall you worship any strange god.</p>
<p>81:0a - upon Gittith {על הגיטת} - Harp - as with other titles whether this is actually a harp or title of a song is unclear</p> <p>81:7b - Selah {סלה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) I <i>am</i> the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.</p> <p>(11) But my people would not hearken to my voice; and Israel would none of me.</p> <p>(12) So I gave them up unto their own hearts' lust: <i>and</i> they walked in their own counsels.</p> <p>(13) Oh that my people had hearkened unto me, <i>and</i> Israel had walked in my ways!</p> <p>(14) I should soon have subdued their enemies, and turned my hand against their adversaries.</p> <p>(15) The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.</p> <p>(16) He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.</p> <p>Chapter 82 A Psalm of Asaph.</p> <p>(1) God standeth in the congregation of the mighty; he judgeth among the gods.</p> <p>(2) How long will ye judge unjustly, and accept the persons of the wicked? Selah.</p> <p>(3) Defend the poor and fatherless: do justice to the afflicted and needy.</p> <p>(4) Deliver the poor and needy: rid <i>them</i> out of the hand of the wicked.</p> <p>(5) They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.</p> <p>(6) I have said, Ye <i>are</i> gods; and all of you <i>are</i> children of the most High.</p> <p>(7) But ye shall die like men, and fall like one of the princes.</p> <p>(8) Arise, O God, judge the earth: for thou shalt inherit all nations.</p>	<p>(10) I <i>am</i> the LORD {Jehovah} your God, Who brought you out of the land of Egypt: open your mouth wide, and I will fill it.</p> <p>(11) But My people would not listen to My voice; and Israel would have none of Me.</p> <p>(12) So I gave them up to their own hearts' lust: <i>and</i> they walked in their own counsels.</p> <p>(13) Oh that My people had listened to Me, <i>and</i> Israel had walked in My ways!</p> <p>(14) I would soon have subdued their enemies, and turned My hand against their adversaries.</p> <p>(15) Those who hate the LORD {Jehovah} should have submitted themselves to Him: but their time should have endured forever.</p> <p>(16) He would have fed them also with the finest of the wheat: and with honey out of the rock I would have satisfied you.</p> <p>Chapter 82 A Psalm {song} of Asaph.</p> <p>(1) God stands in the congregation of the mighty; He judges among the gods.</p> <p>(2) How long will you judge unjustly, and accept the persons of the wicked? Selah {musical pause}.^a</p> <p>(3) Defend the poor and fatherless: do justice to the afflicted and needy.</p> <p>(4) Deliver the poor and needy: deliver <i>them</i> out of the hand of the wicked.</p> <p>(5) They do not know, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.</p> <p>(6) I have said, You <i>are</i> gods;^b and all of you <i>are</i> children of the most High.</p> <p>(7) But you shall die like men, and fall like one of the princes.</p> <p>(8) Arise, O God, judge the earth: because You shall inherit all nations.</p>
<p>82:2a - Selah {סֶלָה} - musical pause</p> <p>82:6b – Jn. 10:34</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
Chapter 83 A Song or Psalm of Asaph. (1) Keep not thou silence, O God: hold not thy peace, and be not still, O God. (2) For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. (3) They have taken crafty counsel against thy people, and consulted against thy hidden ones. (4) They have said, Come, and let us cut them off from <i>being</i> a nation; that the name of Israel may be no more in remembrance. (5) For they have consulted together with one consent: they are confederate against thee: (6) The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; (7) Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; (8) Assur also is joined with them: they have holpen the children of Lot. Selah. (9) Do unto them as <i>unto</i> the Midianites; as <i>to</i> Sisera, as <i>to</i> Jabin, at the brook of Kison: (10) <i>Which</i> perished at Endor: they became <i>as</i> dung for the earth. (11) Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: (12) Who said, Let us take to ourselves the houses of God in possession. (13) O my God, make them like a wheel; as the stubble before the wind. (14) As the fire burneth a wood, and as the flame setteth the mountains on fire; (15) So persecute them with thy tempest, and make them afraid with thy storm. (16) Fill their faces with shame; that they may seek thy name, O LORD.	Chapter 83 A Song or Psalm of Asaph. (1) Do not keep silence, O God: do not hold Your peace, and do not be still, O God. (2) Because, look, Your enemies make a tumult: and those who hate You have lifted up the head. (3) They have taken crafty counsel against Your people, and consulted against Your hidden ones. (4) They have said, Come, and let us cut them off from <i>being</i> a nation; that the name of Israel may be no more in remembrance. (5) Because they have consulted together with one consent: they are confederate {allied} against You: (6) The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; (7) Gebal, and Ammon, and Amalek; the Philistines with those who live in Tyre; (8) Assur also is joined with them: they have helped the children of Lot. Selah {musical pause}. ^a (9) Do to them as <i>to</i> the Midianites; as <i>to</i> Sisera, as <i>to</i> Jabin, at the brook of Kison: (10) <i>Who</i> perished at Endor: they became <i>as</i> dung for the earth. (11) Make their nobles like Oreb, and like Zeeb: yes, all their princes as Zebah, and as Zalmunna: (12) Who said, Let us take to ourselves the houses of God in possession. (13) O my God, make them like a wheel; as the stubble before the wind. (14) As the fire burns a wood, and as the flame sets the mountains on fire; (15) So persecute them with Your tempest, and make them afraid with Your storm. (16) Fill their faces with shame; that they may seek Your Name, O LORD {Jehovah}.
83:8a- Selah {סלה} - musical pause	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(17) Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: (18) That <i>men</i> may know that thou, whose name alone is JEHOVAH, <i>art</i> the most high over all the earth.</p> <p>Chapter 84 To the chief Musician upon Gittith, A Psalm for the sons of Korah. (1) How amiable <i>are</i> thy tabernacles, O LORD of hosts! (2) My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. (3) Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, <i>even</i> thine altars, O LORD of hosts, my King, and my God. (4) Blessed <i>are</i> they that dwell in thy house: they will be still praising thee. Selah. (5) Blessed <i>is</i> the man whose strength <i>is</i> in thee; in whose heart <i>are</i> the ways of <i>them</i>. (6) <i>Who</i> passing through the valley of Baca make it a well; the rain also filleth the pools. (7) They go from strength to strength, <i>every one of them</i> in Zion appeareth before God. (8) O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah. (9) Behold, O God our shield, and look upon the face of thine anointed.</p>	<p>(17) Let them be confounded and troubled forever; yes, let them be put to shame, and perish: (18) That <i>men</i> may know that You, Whose Name alone is JEHOVAH, <i>are</i> the most high over all the earth.</p> <p>Chapter 84 To the chief Musician upon the Harp,^a A Psalm {song} for the sons of Korah.^b (1) How loved <i>are</i> Your tabernacles, O LORD {Jehovah} of hosts {armies}! (2) My soul longs, yes, even faints for the courts of the LORD {Jehovah}: my heart and my flesh cries out for the living God. (3) Yes, the sparrow has found a house, and the swallow a nest for herself, where she may lay her young, <i>even</i> Your altars, O LORD {Jehovah} of hosts {armies}, my King, and my God. (4) Blessed <i>are</i> those who live in Your house: they will be still praising You. Selah {musical pause}.^c (5) Blessed <i>is</i> the man whose strength <i>is</i> in You; in whose heart <i>are</i> <i>their</i> ways. (6) <i>Who</i> passing through the valley of Baca make it a well; the rain also filled the pools. (7) They go from strength to strength, <i>every one of them</i> in Zion appears before God. (8) O LORD {Jehovah} God of hosts {armies; multitudes}, hear my prayer: listen, O God of Jacob. Selah {musical pause}. (9) Look, O God our shield, and look upon the face of Your anointed.</p>
<p>84:0a - upon Gittith {על הגתית} - Harp - as with other titles whether this is actually a harp or title of a song is unclear 84:0b – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (1 Chr. 9:17-24; 26:1-19) – eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88 84:4c - Selah {סלה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.</p> <p>(11) For the LORD God is a sun and shield: the LORD will give grace and glory: no good <i>thing</i> will he withhold from them that walk uprightly.</p> <p>(12) O LORD of hosts, blessed is the man that trusteth in thee.</p> <p>Chapter 85 To the chief Musician, A Psalm for the sons of Korah.</p> <p>(1) LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.</p> <p>(2) Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.</p> <p>(3) Thou hast taken away all thy wrath: thou hast turned <i>thyself</i> from the fierceness of thine anger.</p> <p>(4) Turn us, O God of our salvation, and cause thine anger toward us to cease.</p> <p>(5) Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?</p> <p>(6) Wilt thou not revive us again: that thy people may rejoice in thee?</p> <p>(7) Shew us thy mercy, O LORD, and grant us thy salvation.</p> <p>(8) I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.</p> <p>(9) Surely his salvation is nigh them that fear him; that glory may dwell in our land.</p>	<p>(10) Because a day in Your courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to live in the tents of wickedness.</p> <p>(11) Because the LORD {Jehovah} God is a sun and shield: the LORD {Jehovah} will give grace and glory: no good <i>thing</i> will He withhold from those who walk uprightly.</p> <p>(12) O LORD {Jehovah} of hosts {armies; multitudes}, blessed is the man who trusts in You.</p> <p>Chapter 85 To the chief Musician, A Psalm {song} for the sons of Korah.^a</p> <p>(1) LORD {Jehovah}, You have been favorable to Your land: You have brought back the captivity of Jacob.</p> <p>(2) You have forgiven the sin of Your people, You have covered all their sin. Selah {musical pause}.^b</p> <p>(3) You have taken away all Your anger: You have turned <i>Yourself</i> from the fierceness of Your anger.</p> <p>(4) Turn us, O God of our salvation, and cause Your anger towards us to cease.</p> <p>(5) Will You be angry with us forever? will You draw out Your anger to all generations?</p> <p>(6) Will You not revive us again: that Your people may rejoice in You?</p> <p>(7) Show us Your mercy, O LORD {Jehovah}, and grant us Your salvation.</p> <p>(8) I will hear what God the LORD {Jehovah} will speak: because He will speak peace to His people, and to His saints: but do not let them turn again to folly.</p> <p>(9) Surely His salvation is near those who fear {revere} Him; that glory may live in our land.</p>
<p>85:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19) – eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88</p> <p>85:2b - Selah {סֶלָה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) Mercy and truth are met together; righteousness and peace have kissed <i>each other</i>.</p> <p>(11) Truth shall spring out of the earth; and righteousness shall look down from heaven.</p> <p>(12) Yea, the LORD shall give <i>that which is</i> good; and our land shall yield her increase.</p> <p>(13) Righteousness shall go before him; and shall set <i>us</i> in the way of his steps.</p> <p>Chapter 86 A Prayer of David. (1) Bow down thine ear, O LORD, hear me: for I <i>am</i> poor and needy. (2) Preserve my soul; for I <i>am</i> holy: O thou my God, save thy servant that trusteth in thee. (3) Be merciful unto me, O Lord: for I cry unto thee daily. (4) Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. (5) For thou, Lord, <i>art</i> good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. (6) Give ear, O LORD, unto my prayer; and attend to the voice of my supplications. (7) In the day of my trouble I will call upon thee: for thou wilt answer me. (8) Among the gods <i>there is</i> none like unto thee, O Lord; neither <i>are there any works</i> like unto thy works. (9) All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. (10) For thou <i>art</i> great, and doest wondrous things: thou <i>art</i> God alone. (11) Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.</p>	<p>(10) Mercy and truth have met together; righteousness and peace have kissed <i>each other</i>.</p> <p>(11) Truth will spring out of the earth; and righteousness will look down from heaven.</p> <p>(12) Yes, the LORD {Jehovah} will give <i>that which is</i> good; and our land will yield her increase.</p> <p>(13) Righteousness will go before Him; and will set <i>us</i> in the way of His steps.</p> <p>Chapter 86 A Prayer of David. (1) Bow down Your ear, O LORD {Jehovah}, hear me: because I <i>am</i> poor and needy. (2) Preserve my soul; because I <i>am</i> holy: O my God, save Your servant who trusts in You. (3) Be merciful to me, O Lord: because I cry to You daily. (4) Cause the soul of Your servant to rejoice: because to You, O Lord, I lift up my soul. (5) Because You, Lord, <i>are</i> good, and ready to forgive; and plentiful in mercy to all those who call upon You. (6) Listen, O LORD {Jehovah}, to my prayer; and attend to the voice of my requests. (7) In the day of my trouble I will call upon You: because You will answer me. (8) Among the gods <i>there is</i> none like You, O Lord; neither <i>are there any works</i> like Your works. (9) All nations whom You have made will come and worship before You, O Lord; and will glorify Your Name. (10) Because You <i>are</i> great, and do wondrous things: You alone <i>are</i> God. (11) Teach me Your way, O LORD {Jehovah}; I will walk in Your truth: unite my heart to fear {revere} Your Name.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(12) I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.</p> <p>(13) For great <i>is</i> thy mercy toward me: and thou hast delivered my soul from the lowest hell.</p> <p>(14) O God, the proud are risen against me, and the assemblies of violent <i>men</i> have sought after my soul; and have not set thee before them.</p> <p>(15) But thou, O Lord, <i>art</i> a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.</p> <p>(16) O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.</p> <p>(17) Shew me a token for good; that they which hate me may see <i>it</i>, and be ashamed: because thou, LORD, hast holpen me, and comforted me.</p> <p>Chapter 87 A Psalm or Song for the sons of Korah. (1) His foundation <i>is</i> in the holy mountains. (2) The LORD loveth the gates of Zion more than all the dwellings of Jacob. (3) Glorious things are spoken of thee, O city of God. Selah. (4) I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this <i>man</i> was born there. (5) And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.</p>	<p>(12) I will praise You, O Lord my God, with all my heart: and I will glorify Your Name forevermore.</p> <p>(13) Because great <i>is</i> Your mercy towards me: and You have delivered my soul from the lowest hell.</p> <p>(14) O God, the proud have risen against me, and the assemblies of violent <i>men</i> have sought after my soul; and have not set You before them.</p> <p>(15) But You, O Lord, <i>are</i> a God full of compassion, and gracious, patient, and plenteous in mercy and truth.</p> <p>(16) O turn to me, and have mercy upon me; give Your strength to Your servant, and save the son of Your handmaid.</p> <p>(17) Show me a token for good; that those who hate me may see <i>it</i>, and be ashamed: because You, LORD {Jehovah}, have helped me, and comforted me.</p> <p>Chapter 87 A Psalm or Song for the sons of Korah.^a (1) His foundation <i>is</i> in the holy mountains. (2) The LORD {Jehovah} loves the gates of Zion more than all the homes of Jacob. (3) Glorious things are spoken of you, O city of God. Selah {musical pause}.^b (4) I will make mention of Rahab^c and Babylon to those who know me: See Philistia, and Tyre, with Ethiopia; this <i>man</i> was born there. (5) And of Zion it will be said, This and that man was born in her: and the highest Himself will establish her.</p>
<p>87:0a – sons of Korah – the sons of Korah were door/gate keepers of the tabernacle and later the temple – (I Chr. 9:17-24; 26:1-19) – eleven Psalms are for the sons of Korah: Ps. 42; 44; 45; 46; 47; 48; 49; 84; 85; 87; 88</p> <p>87:3b - Selah {סֶלָה} - musical pause</p> <p>87:4c - Rahab {רַהַב} - the proud one - a reference to pharaoh of Egypt</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(6) The LORD shall count, when he writeth up the people, <i>that</i> this <i>man</i> was born there. Selah.</p> <p>(7) As well the singers as the players on instruments <i>shall be there</i>: all my springs <i>are</i> in thee.</p> <p>Chapter 88 A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.</p> <p>(1) O LORD God of my salvation, I have cried day <i>and</i> night before thee:</p> <p>(2) Let my prayer come before thee: incline thine ear unto my cry;</p> <p>(3) For my soul is full of troubles: and my life draweth nigh unto the grave.</p> <p>(4) I am counted with them that go down into the pit: I am as a man <i>that hath</i> no strength:</p> <p>(5) Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.</p> <p>(6) Thou hast laid me in the lowest pit, in darkness, in the deeps.</p> <p>(7) Thy wrath lieth hard upon me, and thou hast afflicted <i>me</i> with all thy waves. Selah.</p> <p>(8) Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: <i>I am</i> shut up, and I cannot come forth.</p>	<p>(6) The LORD {Jehovah} will acknowledge, when He writes up the people, <i>that</i> this <i>man</i> was born there. Selah {musical pause}.</p> <p>(7) The singers as well as the players on instruments <i>will be there</i>: all my springs <i>are</i> in you.</p> <p>Chapter 88 A Song or Psalm for the sons of Korah,^a to the chief Musician set to the tune of 'On a Sickness',^b Instruction^c of Heman the Ezrahite.</p> <p>(1) O LORD {Jehovah} God of my salvation, I have cried day <i>and</i> night before You:</p> <p>(2) Let my prayer come before You: incline Your ear to my cry;</p> <p>(3) Because my soul is full of troubles: and my life draws near to the grave.</p> <p>(4) I am counted with those who go down into the pit: I am as a man <i>who has</i> no strength:</p> <p>(5) Free among the dead, like the slain that lie in the grave, whom You remember no more: and they are cut off from Your hand.</p> <p>(6) You have laid me in the lowest pit, in darkness, in the deeps.</p> <p>(7) Your wrath {anger; judgment} lies hard upon me, and You have afflicted <i>me</i> with all Your waves. Selah {musical pause};^d</p> <p>(8) You have put away my acquaintances far from me; You have made me an abomination to them: <i>I am</i> shut up, and I cannot come forth.</p>
<p>88:ob - upon Mahalath {על מדהלה} - <i>to tune of</i> 'On a Sickness' possibly a popular song in David's day or an unknown musical instrument – Ps. 53:0</p> <p>88:oc - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142</p> <p>88:7d - Selah {סלה} - musical pause</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(9) Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.</p> <p>(10) Wilt thou shew wonders to the dead? shall the dead arise <i>and</i> praise thee? Selah.</p> <p>(11) Shall thy lovingkindness be declared in the grave? <i>or</i> thy faithfulness in destruction?</p> <p>(12) Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?</p> <p>(13) But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.</p> <p>(14) LORD, why castest thou off my soul? <i>why</i> hidest thou thy face from me?</p> <p>(15) I <i>am</i> afflicted and ready to die from <i>my</i> youth up: <i>while</i> I suffer thy terrors I am distracted.</p> <p>(16) Thy fierce wrath goeth over me; thy terrors have cut me off.</p> <p>(17) They came round about me daily like water; they compassed me about together.</p> <p>(18) Lover and friend hast thou put far from me, <i>and</i> mine acquaintance into darkness.</p> <p>Chapter 89 Maschil of Ethan the Ezrahite. (1) I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations. (2) For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens (3) I have made a covenant with my chosen, I have sworn unto David my servant,</p>	<p>(9) My eye mourns because of affliction: LORD {Jehovah}, I have called daily upon You, I have stretched out my hands to You.</p> <p>(10) Will You show wonders to the dead? will the dead arise <i>and</i> praise You? Selah {musical pause}.</p> <p>(11) Will Your loving kindness be declared in the grave? <i>or</i> Your faithfulness in destruction?</p> <p>(12) Will Your wonders be known in the dark? and Your righteousness in the land of forgetfulness?</p> <p>(13) But to You I have cried, O LORD {Jehovah}; and in the morning my prayer will come before You.</p> <p>(14) LORD {Jehovah}, why do You cast off my soul? <i>why</i> do You hide Your face from me?</p> <p>(15) I <i>am</i> afflicted and ready to die from <i>my</i> youth up: <i>while</i> I suffer Your terrors I am distracted.</p> <p>(16) Your fierce anger goes over me; Your terrors have cut me off.</p> <p>(17) They came all around me daily like water; they encircled me together.</p> <p>(18) Lover and friend You have put far from me, <i>and</i> my acquaintance into darkness.</p> <p>Chapter 89 Instruction^a of Ethan the Ezrahite. (1) I will sing of the mercies of the LORD {Jehovah} forever: with my mouth will I make known Your faithfulness to all generations. (2) Because I have said, Mercy will be built up forever: Your faithfulness You will establish in the very heavens.^b (3) I have made a covenant with My Chosen, I have sworn to David My servant,</p>
<p>89:0a - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142</p> <p>89:2b – heavens – see notes on Gen. 1:1; 1:8; 1:14</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) Thy seed will I establish for ever, and build up thy throne to all generations. Selah.</p> <p>(5) And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.</p> <p>(6) For who in the heaven can be compared unto the LORD? <i>who</i> among the sons of the mighty can be likened unto the LORD?</p> <p>(7) God is greatly to be feared in the assembly of the saints, and to be had in reverence of all <i>them that are</i> about him.</p> <p>(8) O LORD God of hosts, who <i>is</i> a strong LORD like unto thee? or to thy faithfulness round about thee?</p> <p>(9) Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.</p> <p>(10) Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.</p> <p>(11) The heavens <i>are</i> thine, the earth also <i>is</i> thine: <i>as for</i> the world and the fulness thereof, thou hast founded them.</p> <p>(12) The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.</p> <p>(13) Thou hast a mighty arm: strong is thy hand, <i>and</i> high is thy right hand.</p> <p>(14) Justice and judgment <i>are</i> the habitation of thy throne: mercy and truth shall go before thy face.</p> <p>(15) Blessed <i>is</i> the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.</p>	<p>(4) Your Descendant I will establish forever, and build up your throne to all generations. Selah {musical pause}.^c</p> <p>(5) And the heavens will praise Your wonders, O LORD {Jehovah}: Your faithfulness also in the congregation of the saints.</p> <p>(6) Because who in the heaven can be compared to the LORD {Jehovah}? <i>who</i> among the sons of the mighty can be likened to the LORD {Jehovah}?</p> <p>(7) God is greatly to be feared {revered} in the assembly of the saints, and to be held in reverence of all <i>those who are</i> around Him.</p> <p>(8) O LORD {Jehovah} God of hosts {armies; multitudes}, who <i>is</i> a strong LORD {Jehovah} like You? or to Your faithfulness all around You?</p> <p>(9) You rule the raging of the sea: when its waves arise, You still them.</p> <p>(10) You have broken Rahab {the proud one}^d in pieces, as one that is killed; You have scattered Your enemies with Your strong arm.</p> <p>(11) The heavens <i>are</i> Yours, the earth also <i>is</i> Yours: <i>as for</i> the world and its fullness, You have founded them.</p> <p>(12) The north and the south You have created them: Tabor and Hermon will rejoice in Your Name.</p> <p>(13) You have a mighty arm: Your hand is strong, <i>and</i> Your right hand is high.</p> <p>(14) Justice and judgment <i>are</i> the homes of Your throne: mercy and truth will go before Your face.</p> <p>(15) Blessed <i>is</i> the people who know the joyful sound: they will walk, O LORD {Jehovah}, in the light of Your countenance {smile; appearance}.</p>
<p>89:4c - Selah {סֶלָה} - musical pause</p> <p>89:10d - Rahab {רַהַב} - the proud one - a reference to pharaoh of Egypt. See Ps. 8:4</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(16) In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.</p> <p>(17) For thou <i>art</i> the glory of their strength: and in thy favour our horn shall be exalted.</p> <p>(18) For the LORD <i>is</i> our defence; and the Holy One of Israel <i>is</i> our king.</p> <p>(19) Then thou spakest in vision to thy holy one, and saidst, I have laid help upon <i>one that is</i> mighty; I have exalted <i>one</i> chosen out of the people.</p> <p>(20) I have found David my servant; with my holy oil have I anointed him:</p> <p>(21) With whom my hand shall be established: mine arm also shall strengthen him.</p> <p>(22) The enemy shall not exact upon him; nor the son of wickedness afflict him.</p> <p>(23) And I will beat down his foes before his face, and plague them that hate him.</p> <p>(24) But my faithfulness and my mercy <i>shall be</i> with him: and in my name shall his horn be exalted.</p> <p>(25) I will set his hand also in the sea, and his right hand in the rivers.</p> <p>(26) He shall cry unto me, Thou <i>art</i> my father, my God, and the rock of my salvation. (27) Also I will make him <i>my</i> firstborn, higher than the kings of the earth.</p> <p>(28) My mercy will I keep for him for evermore, and my covenant shall stand fast with him.</p> <p>(29) His seed also will I make <i>to endure</i> for ever, and his throne as the days of heaven.</p> <p>(30) If his children forsake my law, and walk not in my judgments;</p> <p>(31) If they break my statutes, and keep not my commandments;</p> <p>(32) Then will I visit their transgression with the rod, and their iniquity with stripes.</p>	<p>(16) In Your Name they will rejoice all the day: and in Your righteousness they will be exalted.</p> <p>(17) Because You <i>are</i> the glory of their strength: and in Your favor our horn {king; kingdom}^e will be exalted.</p> <p>(18) Because the LORD {Jehovah} <i>is</i> our defense; and the Holy One of Israel <i>is</i> our king.</p> <p>(19) Then You spoke in a vision to Your holy one, and said, <i>I have given help to one who is</i> mighty; I have exalted <i>one</i> chosen out of the people.</p> <p>(20) I have found David My servant; with My holy oil I have anointed him:</p> <p>(21) With whom My hand will be established: My arm also will strengthen him.</p> <p>(22) The enemy will not tax him; nor the son of wickedness afflict him.</p> <p>(23) And I will beat down his foes before his face, and plague those who hate him.</p> <p>(24) But My faithfulness and My mercy <i>will be</i> with him: and in My Name his horn {king; kingdom} will be exalted.</p> <p>(25) I will set his hand also in the sea, and his right hand in the rivers.</p> <p>(26) He will cry to Me, You <i>are</i> my Father, my God, and the Rock of my salvation.</p> <p>(27) Also I will make him <i>My</i> firstborn, higher than the kings of the earth.</p> <p>(28) My mercy I will keep for him forever, and My covenant will stand firm with him.</p> <p>(29) His offspring I also will cause <i>to endure</i> forever, and his throne as the days of heaven.</p> <p>(30) If his children forsake My law, and do not walk in My judgments;</p> <p>(31) If they break My laws, and do not keep My commandments;</p> <p>(32) Then I will visit their unrighteousness with the rod, and their sin with stripes.</p>
89:17e - horn - the horn is used to represent a king or a kingdom – see Dan. 7:24	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(33) Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.</p> <p>(34) My covenant will I not break, nor alter the thing that is gone out of my lips.</p> <p>(35) Once have I sworn by my holiness that I will not lie unto David.</p> <p>(36) His seed shall endure for ever, and his throne as the sun before me.</p> <p>(37) It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.</p> <p>(38) But thou hast cast off and abhorred, thou hast been wroth with thine anointed.</p> <p>(39) Thou hast made void the covenant of thy servant: thou hast profaned his crown <i>by casting it</i> to the ground.</p> <p>(40) Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. (41) All that pass by the way spoil him: he is a reproach to his neighbours.</p> <p>(42) Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.</p> <p>(43) Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.</p> <p>(44) Thou hast made his glory to cease, and cast his throne down to the ground.</p> <p>(45) The days of his youth hast thou shortened: thou hast covered him with shame. Selah.</p> <p>(46) How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?</p> <p>(47) Remember how short my time is: wherefore hast thou made all men in vain?</p> <p>(48) What man <i>is he that</i> liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.</p>	<p>(33) Nevertheless My loving kindness I will not completely take from him, nor allow My faithfulness to fail.</p> <p>(34) My covenant I will not break, nor alter the thing that has gone out of My lips.</p> <p>(35) Once have I sworn by My holiness that I will not lie to David.</p> <p>(36) His Descendant will endure forever, and his throne as the sun before Me.</p> <p>(37) It shall be established forever as the moon, and as a faithful witness in heaven. Selah {musical pause}.</p> <p>(38) But You have cast off and despised, You have been angry with Your anointed.</p> <p>(39) You have made void the covenant of Your servant: You have profaned his crown <i>by casting it</i> to the ground.</p> <p>(40) You have broken down all his hedges; You have brought his strongholds to ruin.</p> <p>(41) All who pass by the way rob him: he is a reproach to his neighbors.</p> <p>(42) You have set up the right hand of his adversaries; You have caused all his enemies to rejoice.</p> <p>(43) You have also turned the edge of his sword, and have not caused him to stand in the battle.</p> <p>(44) You have caused his glory to cease, and cast his throne down to the ground.</p> <p>(45) The days of his youth You have shortened: You have covered him with shame. Selah {musical pause}.</p> <p>(46) How long, LORD {Jehovah}? will You hide Yourself forever? will Your anger burn like fire?</p> <p>(47) Remember how short my time is: why have you made all men in vain?</p> <p>(48) What man <i>is he who</i> lives, and will not see death? will he deliver his soul from the hand of the grave? Selah {musical pause}.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(49) Lord, where <i>are</i> thy former lovingkindnesses, <i>which</i> thou swarest unto David in thy truth?</p> <p>(50) Remember, Lord, the reproach of thy servants; <i>how</i> I do bear in my bosom <i>the reproach of</i> all the mighty people;</p> <p>(51) Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.</p> <p>(52) Blessed <i>be</i> the LORD for evermore. Amen, and Amen.</p> <p>Chapter 90 A Prayer of Moses the man of God. (1) Lord, thou hast been our dwelling place in all generations. (2) Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou <i>art</i> God. (3) Thou turnest man to destruction; and sayest, Return, ye children of men. (4) For a thousand years in thy sight <i>are but</i> as yesterday when it is past, and <i>as</i> a watch in the night. (5) Thou carriest them away as with a flood; they are <i>as</i> a sleep: in the morning <i>they are</i> like grass <i>which</i> groweth up. (6) In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. (7) For we are consumed by thine anger, and by thy wrath are we troubled. (8) Thou hast set our iniquities before thee, our secret <i>sins</i> in the light of thy countenance. (9) For all our days are passed away in thy wrath: we spend our years as a tale <i>that is told</i>.</p>	<p>(49) Lord, where <i>are</i> Your former loving kindnesses, <i>which</i> You swore to David in Your truth?</p> <p>(50) Remember, Lord, the reproach of Your servants; <i>how</i> I bear in my bosom <i>the reproach of</i> all the mighty people;</p> <p>(51) With which Your enemies have reproached, O LORD {Jehovah}; with which they have reproached the footsteps of Your anointed.</p> <p>(52) Blessed <i>is</i> the LORD {Jehovah} forever. Amen {let it be}, and Amen {let it be}.</p> <p>Chapter 90 A Prayer of Moses the man of God. (1) Lord, You have been our home in all generations. (2) Before the mountains were brought forth, or before You had formed the earth and the world, even from everlasting to everlasting, You <i>are</i> God. (3) You turn man to destruction; and say, <i>Return, you children of men.</i> (4) Because a thousand years in Your sight <i>are but</i> as yesterday when it is past, and <i>as</i> a watch in the night. (5) You carried them away as with a flood; they are <i>as</i> a sleep: in the morning <i>they are</i> like grass <i>which</i> grows up. (6) In the morning it flourishes, and grows up; in the evening it is cut down, and withers. (7) Because we are consumed by Your anger, and by Your wrath {anger; judgment} we are troubled. (8) You have set our sins before You, our secret <i>sins</i> in the light of Your countenance {smile; facial expression}. (9) Because all our days are passed away in Your wrath {anger; judgment}: we spend our years as a tale <i>that is told</i>.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) The days of our years <i>are</i> threescore years and ten; and if by reason of strength <i>they be</i> fourscore years, yet <i>is</i> their strength labour and sorrow; for it is soon cut off, and we fly away.</p> <p>(11) Who knoweth the power of thine anger? even according to thy fear, <i>so is</i> thy wrath.</p> <p>(12) So teach <i>us</i> to number our days, that we may apply <i>our</i> hearts unto wisdom.</p> <p>(13) Return, O LORD, how long? and let it repent thee concerning thy servants.</p> <p>(14) O satisfy us early with thy mercy; that we may rejoice and be glad all our days.</p> <p>(15) Make us glad according to the days <i>wherein</i> thou hast afflicted us, <i>and</i> the years <i>wherein</i> we have seen evil.</p> <p>(16) Let thy work appear unto thy servants, and thy glory unto their children.</p> <p>(17) And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.</p> <p>Chapter 91</p> <p>(1) He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.</p> <p>(2) I will say of the LORD, <i>He is</i> my refuge and my fortress: my God; in him will I trust.</p> <p>(3) Surely he shall deliver thee from the snare of the fowler, <i>and</i> from the noisome pestilence.</p> <p>(4) He shall cover thee with his feathers, and under his wings shalt thou trust: his truth <i>shall be thy</i> shield and buckler.</p>	<p>(10) The days of our years <i>are</i> seventy; and if by reason of strength <i>they are</i> eighty years, yet their strength is labor and sorrow; because it is soon cut off, and we fly away.</p> <p>(11) Who knows the power of Your anger? even according to Your fear, <i>so is</i> Your wrath {anger; judgment}.</p> <p>(12) So teach <i>us</i> to number our days, that we may apply <i>our</i> hearts to wisdom.</p> <p>(13) Return, O LORD {Jehovah}, how long? and let Yourself repent concerning Your servants.</p> <p>(14) O satisfy us early with Your mercy; that we may rejoice and be glad all our days.</p> <p>(15) Make us glad according to the days <i>in which</i> You have afflicted us, <i>and</i> the years <i>in which</i> we have seen evil.</p> <p>(16) Let Your work appear to Your servants, and Your glory to their children.</p> <p>(17) And let the beauty of the LORD {Jehovah} our God be upon us: and establish the work of our hands upon us; yes, the work of our hands {Lord} establish it.</p> <p>Chapter 91</p> <p>(1) He who lives in the secret place of the most High will remain under the shadow of the Almighty.</p> <p>(2) I will say of the LORD {Jehovah}, <i>He is</i> my refuge and my fortress: my God; in Him I will trust.</p> <p>(3) Surely He will deliver you from the snare of the fowler {bird trapper}, <i>and</i> from the deadly pestilence.</p> <p>(4) He will cover you with His feathers, and under His wings you will trust: His truth <i>will be your</i> shield and armor.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(5) Thou shalt not be afraid for the terror by night; <i>nor</i> for the arrow <i>that</i> flieth by day;</p> <p>(6) <i>Nor</i> for the pestilence <i>that</i> walketh in darkness; <i>nor</i> for the destruction <i>that</i> wasteth at noonday.</p> <p>(7) A thousand shall fall at thy side, and ten thousand at thy right hand; <i>but</i> it shall not come nigh thee.</p> <p>(8) Only with thine eyes shalt thou behold and see the reward of the wicked.</p> <p>(9) Because thou hast made the LORD, <i>which</i> is my refuge, <i>even</i> the most High, thy habitation;</p> <p>(10) There shall no evil befall thee, neither shall any plague come nigh thy dwelling.</p> <p>(11) For he shall give his angels charge over thee, to keep thee in all thy ways.</p> <p>(12) They shall bear thee up in <i>their</i> hands, lest thou dash thy foot against a stone.</p> <p>(13) Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.</p> <p>(14) Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.</p> <p>(15) He shall call upon me, and I will answer him: I <i>will be</i> with him in trouble; I will deliver him, and honour him.</p> <p>(16) With long life will I satisfy him, and shew him my salvation.</p> <p>Chapter 92 A Psalm or Song for the sabbath day. (1) <i>It is a good thing</i> to give thanks unto the LORD, and to sing praises unto thy name, O most High: (2) To shew forth thy lovingkindness in the morning, and thy faithfulness every night,</p>	<p>(5) You will not be afraid because of the terror by night; <i>nor</i> for the arrow <i>that</i> flies by day;</p> <p>(6) <i>Nor</i> for the pestilence <i>that</i> walks in darkness; <i>nor</i> for the destruction <i>that</i> wastes at noonday.</p> <p>(7) A thousand will fall at your side, and ten thousand at your right hand; <i>but</i> it will not come near you.</p> <p>(8) Only with your eyes you will see and see the reward of the wicked.</p> <p>(9) Because you have made the LORD {Jehovah}, <i>Who</i> is my refuge, <i>even</i> the most High, your home;</p> <p>(10) No evil will come upon you, neither will any plague come near your house.</p> <p>(11) Because He will give His angels charge over you, to keep you in all your ways.</p> <p>(12) They will bear you up in <i>their</i> hands, lest you dash your foot against a stone.^a</p> <p>(13) You will tread upon the lion and snake: the young lion and the dragon^b you will trample under feet.</p> <p>(14) <i>Because he has set his love upon Me, therefore I will deliver him: I will set him on high, because he has known My Name.</i></p> <p>(15) <i>He will call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.</i></p> <p>(16) <i>With long life I will satisfy him, and show him My salvation.</i></p> <p>Chapter 92 A Psalm or Song for the sabbath day. (1) <i>It is a good thing</i> to give thanks to the LORD {Jehovah}, and to sing praises to Your Name, O most High: (2) To show forth Your loving kindness in the morning, and Your faithfulness every night,</p>
91:12a – Mat. 4:6; Lk. 4:10-11 91:13b – dragons – Job 26:13; 30:29; Ps. 44:19; 74:13; 91:13; 148:7; Is. 27:1	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(3) Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.</p> <p>(4) For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.</p> <p>(5) O LORD, how great are thy works! <i>and</i> thy thoughts are very deep.</p> <p>(6) A brutish man knoweth not; neither doth a fool understand this.</p> <p>(7) When the wicked spring as the grass, and when all the workers of iniquity do flourish; <i>it is</i> that they shall be destroyed for ever:</p> <p>(8) But thou, LORD, <i>art most</i> high for evermore.</p> <p>(9) For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.</p> <p>(10) But my horn shalt thou exalt like <i>the horn of</i> an unicorn: I shall be anointed with fresh oil.</p> <p>(11) Mine eye also shall see <i>my desire</i> on mine enemies, <i>and</i> mine ears shall hear <i>my desire</i> of the wicked that rise up against me.</p> <p>(12) The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.</p> <p>(13) Those that be planted in the house of the LORD shall flourish in the courts of our God.</p> <p>(14) They shall still bring forth fruit in old age; they shall be fat and flourishing;</p> <p>(15) To shew that the LORD <i>is</i> upright: <i>he is</i> my rock, and <i>there is</i> no unrighteousness in him.</p>	<p>(3) Upon an instrument of ten strings, and upon the psaltery {lyre}; upon the harp with a solemn sound.</p> <p>(4) Because You, LORD {Jehovah}, have made me glad through Your work: I will triumph in the works of Your hands.</p> <p>(5) O LORD {Jehovah}, how great are Your works! <i>and</i> Your thoughts are very deep.</p> <p>(6) A brutish {ungodly}^a man does not know; neither does a fool understand this.</p> <p>(7) When the wicked spring as the grass, and when all the workers of sin flourish; <i>it is</i> so that they will be destroyed forever:</p> <p>(8) But You, LORD {Jehovah}, <i>are most</i> high forever.</p> <p>(9) Because, look, Your enemies, O LORD {Jehovah}, because, indeed, Your enemies will perish; all the workers of sin will be scattered.</p> <p>(10) But my horn You will exalt like <i>the horn of</i> an unicorn:^b I will be anointed with fresh oil.</p> <p>(11) My eye also will see <i>my desire</i> on my enemies, <i>and</i> my ears will hear <i>my desire</i> of the wicked who rise up against me.</p> <p>(12) The righteous will flourish like the palm tree: he will grow like a cedar in Lebanon.</p> <p>(13) Those who are planted in the house of the LORD {Jehovah} will flourish in the courts of our God.</p> <p>(14) They will still bring forth fruit in old age; they will be fat and flourishing;</p> <p>(15) To show that the LORD {Jehovah} <i>is</i> upright: <i>He is</i> my rock, and <i>there is</i> no unrighteousness in Him.</p>
<p>92:6a - brutish - beastly, animal-like, crude - ungodly 92:10b – unicorn – Num. 23:22; Job 39:9,10; Ps. 22:21</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 93</p> <p>(1) The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, <i>wherewith</i> he hath girded himself: the world also is stablished, that it cannot be moved.</p> <p>(2) Thy throne <i>is</i> established of old: thou <i>art</i> from everlasting.</p> <p>(3) The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.</p> <p>(4) The LORD on high <i>is</i> mightier than the noise of many waters, <i>yea, than</i> the mighty waves of the sea.</p> <p>(5) Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.</p> <p>Chapter 94</p> <p>(1) O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.</p> <p>(2) Lift up thyself, thou judge of the earth: render a reward to the proud.</p> <p>(3) LORD, how long shall the wicked, how long shall the wicked triumph?</p> <p>(4) <i>How long</i> shall they utter <i>and</i> speak hard things? <i>and</i> all the workers of iniquity boast themselves?</p> <p>(5) They break in pieces thy people, O LORD, and afflict thine heritage.</p> <p>(6) They slay the widow and the stranger, and murder the fatherless.</p> <p>(7) Yet they say, The LORD shall not see, neither shall the God of Jacob regard <i>it</i>.</p> <p>(8) Understand, ye brutish among the people: and <i>ye</i> fools, when will ye be wise?</p> <p>(9) He that planted the ear, shall he not hear? he that formed the eye, shall he not see?</p>	<p>Chapter 93</p> <p>(1) The LORD {Jehovah} reigns, He is clothed with majesty; the LORD {Jehovah} is clothed with strength, <i>with which</i> He has clothed Himself: the world also is established, that it cannot be moved.</p> <p>(2) Your throne <i>is</i> established of old: You <i>are</i> from everlasting.</p> <p>(3) The floods have lifted up, O LORD {Jehovah}, the floods have lifted up their voice; the floods lift up their waves.</p> <p>(4) The LORD {Jehovah} on high <i>is</i> mightier than the noise of many waters, <i>yes, than</i> the mighty waves of the sea.</p> <p>(5) Your testimonies are very sure: holiness becomes Your house, O LORD {Jehovah}, forever.</p> <p>Chapter 94</p> <p>(1) O LORD {Jehovah} God, to Whom vengeance belongs; O God, to Whom vengeance belongs, show Yourself.</p> <p>(2) Lift up Yourself, You judge of the earth: render a reward to the proud.</p> <p>(3) LORD {Jehovah}, how long will the wicked, how long will the wicked triumph?</p> <p>(4) <i>How long</i> will they say <i>and</i> speak hard things? <i>and</i> all the workers of sin boast themselves?</p> <p>(5) They break in pieces Your people, O LORD {Jehovah}, and afflict Your heritage.</p> <p>(6) They kill the widow and the stranger, and murder the fatherless.</p> <p>(7) Yet they say, The LORD {Jehovah} will not see, neither will the God of Jacob regard <i>it</i>.</p> <p>(8) Understand, you brutish {ungodly}^a among the people: and <i>you</i> fools, when will you be wise?</p> <p>(9) He Who makes the ear, will He not hear? He Who formed the eye, will He not see?</p>
94:8a - brutish - beastly, animal-like, crude - ungodly	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, <i>shall not he know?</i></p> <p>(11) The LORD knoweth the thoughts of man, that they <i>are</i> vanity.</p> <p>(12) Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;</p> <p>(13) That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.</p> <p>(14) For the LORD will not cast off his people, neither will he forsake his inheritance.</p> <p>(15) But judgment shall return unto righteousness: and all the upright in heart shall follow it.</p> <p>(16) Who will rise up for me against the evildoers? <i>or</i> who will stand up for me against the workers of iniquity?</p> <p>(17) Unless the LORD <i>had been</i> my help, my soul had almost dwelt in silence.</p> <p>(18) When I said, My foot slippeth; thy mercy, O LORD, held me up.</p> <p>(19) In the multitude of my thoughts within me thy comforts delight my soul.</p> <p>(20) Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?</p> <p>(21) They gather themselves together against the soul of the righteous, and condemn the innocent blood.</p> <p>(22) But the LORD is my defence; and my God is the rock of my refuge.</p> <p>(23) And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; <i>yea</i>, the LORD our God shall cut them off.</p>	<p>(10) Will He Who disciplines the heathen {ungodly} not correct? He Who teaches man knowledge, <i>will He not know?</i></p> <p>(11) The LORD {Jehovah} knows the thoughts of man, that they <i>are</i> vanity.</p> <p>(12) Blessed <i>is</i> the man whom You discipline, O LORD {Jehovah}, and teaches him out of Your law;</p> <p>(13) That You may give him rest from the days of adversity, until the pit has been dug for the wicked.</p> <p>(14) Because the LORD {Jehovah} will not cast off His people, neither will He forsake His inheritance.</p> <p>(15) But judgment will return to righteousness: and all the upright in heart will follow it.</p> <p>(16) Who will rise up for me against those who do evil? <i>or</i> who will stand up for me against those who do evil deeds?</p> <p>(17) Unless the LORD {Jehovah} <i>had been</i> my help, my soul had almost lived in silence.</p> <p>(18) When I said, My foot slips; Your mercy, O LORD {Jehovah}, held me up.</p> <p>(19) In the multitude of my thoughts within me Your comforts delight my soul.</p> <p>(20) Will the throne of sin which frames mischief by a law have fellowship with You?</p> <p>(21) They gather themselves together against the soul of the righteous, and condemn the innocent blood.</p> <p>(22) But the LORD {Jehovah} is my defense; and my God <i>is</i> the rock of my refuge.</p> <p>(23) And He will bring upon them their own sin, and will cut them off in their own wickedness; <i>yes</i>, the LORD {Jehovah} our God will cut them off.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 95 (1) O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. (2) Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. (3) For the LORD <i>is</i> a great God, and a great King above all gods. (4) In his hand <i>are</i> the deep places of the earth: the strength of the hills <i>is</i> his also. (5) The sea <i>is</i> his, and he made it: and his hands formed the dry <i>land</i>. (6) O come, let us worship and bow down: let us kneel before the LORD our maker. (7) For he <i>is</i> our God; and we <i>are</i> the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, (8) Harden not your heart, as in the provocation, <i>and as in</i> the day of temptation in the wilderness: (9) When your fathers tempted me, proved me, and saw my work. (10) Forty years long was I grieved with <i>this</i> generation, and said, It <i>is</i> a people that do err in their heart, and they have not known my ways: (11) Unto whom I sware in my wrath that they should not enter into my rest.</p> <p>Chapter 96 (1) O sing unto the LORD a new song: sing unto the LORD, all the earth. (2) Sing unto the LORD, bless his name; shew forth his salvation from day to day. (3) Declare his glory among the heathen, his wonders among all people.</p>	<p>Chapter 95 (1) O come, let us sing to the LORD {Jehovah}: let us make a joyful noise to the rock of our salvation. (2) Let us come before His presence with thanksgiving, and make a joyful noise to Him with songs. (3) Because the LORD {Jehovah} <i>is</i> a great God, and a great King above all gods. (4) In His hand the deep places of the earth <i>are</i>: the strength of the hills <i>is</i> His also. (5) The sea <i>is</i> His, and He made it: and His hands formed the dry <i>land</i>. (6) O come, let us worship and bow down: let us kneel before the LORD {Jehovah} our Maker. (7) Because He <i>is</i> our God; and we <i>are</i> the people of His pasture, and the sheep of His hand. Today if you will hear His voice, (8) <i>Do not harden your heart, as in the {days of} provocation, and as in the day of temptation in the wilderness:</i> (9) <i>When your forefathers tempted Me, proved Me, and saw My work.</i> (10) <i>Forty years long I was grieved with this generation, and said, This is a people who err in their hearts, and they have not known My ways:</i> (11) <i>To whom I swore in My anger that they should not enter into My rest.</i></p> <p>Chapter 96 (1) O sing to the LORD {Jehovah} a new song: sing to the LORD {Jehovah}, all the earth. (2) Sing to the LORD {Jehovah}, bless His Name; show forth His salvation from day to day. (3) Declare His glory among the heathen {ungodly nations}, His wonders among all people.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) For the LORD <i>is</i> great, and greatly to be praised: he <i>is</i> to be feared above all gods.</p> <p>(5) For all the gods of the nations <i>are</i> idols: but the LORD made the heavens.</p> <p>(6) Honour and majesty <i>are</i> before him: strength and beauty <i>are</i> in his sanctuary.</p> <p>(7) Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.</p> <p>(8) Give unto the LORD the glory <i>due unto</i> his name: bring an offering, and come into his courts.</p> <p>(9) O worship the LORD in the beauty of holiness: fear before him, all the earth.</p> <p>(10) Say among the heathen <i>that</i> the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.</p> <p>(11) Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.</p> <p>(12) Let the field be joyful, and all that <i>is</i> therein: then shall all the trees of the wood rejoice</p> <p>(13) Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.</p> <p>Chapter 97</p> <p>(1) The LORD reigneth; let the earth rejoice; let the multitude of isles be glad <i>thereof</i>.</p> <p>(2) Clouds and darkness <i>are</i> round about him: righteousness and judgment <i>are</i> the habitation of his throne.</p> <p>(3) A fire goeth before him, and burneth up his enemies round about.</p>	<p>(4) Because the LORD {Jehovah} <i>is</i> great, and greatly to be praised: He <i>is</i> to be feared {revered} above all gods.</p> <p>(5) Because all the gods of the nations <i>are</i> idols: but the LORD {Jehovah} made the heavens.^a</p> <p>(6) Honor and majesty <i>are</i> before Him: strength and beauty <i>are</i> in His sanctuary.</p> <p>(7) Give to the LORD {Jehovah}, O you families of the people, give to the LORD {Jehovah} glory and strength.</p> <p>(8) Give to the LORD {Jehovah} the glory <i>due to</i> His Name: bring an offering, and come into His courts.</p> <p>(9) O worship the LORD {Jehovah} in the beauty of holiness: Let all the earth fear {revere} Him.</p> <p>(10) Say among the heathen {ungodly nations} <i>that</i> the LORD {Jehovah} reigns: the world also will be established that it will not be moved: He will judge the people righteously.</p> <p>(11) Let the heavens rejoice, and let the earth be glad; let the sea roar, and all its fullness.</p> <p>(12) Let the field be joyful, and all that <i>is</i> in it: then all the trees of the forests will rejoice</p> <p>(13) Before the LORD {Jehovah}: because He comes; because He comes to judge the earth: He will judge the world with righteousness, and the people with His truth.</p> <p>Chapter 97</p> <p>(1) The LORD {Jehovah} reigns; let the earth rejoice; let the multitude of its islands be glad.</p> <p>(2) Clouds and darkness <i>are</i> all around Him: righteousness and judgment <i>are</i> the home of His throne.</p> <p>(3) A fire goes before Him, and burns up His enemies all around.</p>
96:5a – heavens – see notes on Gen. 1:1; 1:8; 1:14	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) His lightnings enlightened the world: the earth saw, and trembled.</p> <p>(5) The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.</p> <p>(6) The heavens declare his righteousness, and all the people see his glory.</p> <p>(7) Confounded be all they that serve graven images, that boast themselves of idols: worship him, all <i>ye</i> gods.</p> <p>(8) Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.</p> <p>(9) For thou, LORD, <i>art</i> high above all the earth: thou art exalted far above all gods.</p> <p>(10) Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.</p> <p>(11) Light is sown for the righteous, and gladness for the upright in heart.</p> <p>(12) Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.</p> <p>Chapter 98 A Psalm.</p> <p>(1) O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.</p> <p>(2) The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.</p> <p>(3) He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.</p>	<p>(4) His lightnings enlightened the world: the earth saw, and trembled.</p> <p>(5) The hills melted like wax at the presence of the LORD {Jehovah}, at the presence of the Lord of the whole earth.</p> <p>(6) The heavens^a declare His righteousness, and all the people see His glory.</p> <p>(7) All those who serve graven images will be confounded, who boast of their idols: worship Him, all <i>you</i> gods.</p> <p>(8) Zion heard, and was glad; and the daughters of Judah rejoiced because of Your judgments, O LORD {Jehovah}.</p> <p>(9) Because You, LORD {Jehovah}, <i>are</i> high above all the earth: You are exalted far above all gods.</p> <p>(10) You who love the LORD {Jehovah}, hate evil: He preserves the souls of His saints; He delivers them out of the hand of the wicked.</p> <p>(11) Light is sown for the righteous, and gladness for the upright in heart.</p> <p>(12) Rejoice in the LORD {Jehovah}, you righteous; and give thanks at the memory of His holiness.</p> <p>Chapter 98 A Psalm {song}.</p> <p>(1) O sing to the LORD {Jehovah} a new song; because He has done marvelous things: His right hand, and His holy arm, has given Him the victory.</p> <p>(2) The LORD {Jehovah} has made known His salvation: His righteousness He has openly shown in the sight of the ungodly.</p> <p>(3) He has remembered His mercy and His truth towards the house of Israel: all the ends of the earth have seen the salvation of our God.</p>
97:6a – heavens – see notes on Gen. 1:1; 1:8; 1:14	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.</p> <p>(5) Sing unto the LORD with the harp; with the harp, and the voice of a psalm.</p> <p>(6) With trumpets and sound of cornet make a joyful noise before the LORD, the King.</p> <p>(7) Let the sea roar, and the fulness thereof; the world, and they that dwell therein.</p> <p>(8) Let the floods clap <i>their</i> hands: let the hills be joyful together</p> <p>(9) Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.</p> <p>Chapter 99</p> <p>(1) The LORD reigneth; let the people tremble: he sitteth <i>between</i> the cherubims; let the earth be moved.</p> <p>(2) The LORD <i>is</i> great in Zion; and he <i>is</i> high above all the people.</p> <p>(3) Let them praise thy great and terrible name; <i>for it is</i> holy.</p> <p>(4) The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.</p> <p>(5) Exalt ye the LORD our God, and worship at his footstool; <i>for he is</i> holy.</p> <p>(6) Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.</p> <p>(7) He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance <i>that</i> he gave them.</p>	<p>(4) Make a joyful noise to the LORD {Jehovah}, all the earth: make a loud noise, and rejoice, and sing praise.</p> <p>(5) Sing to the LORD {Jehovah} with the harp; with the harp, and the voice of a song.</p> <p>(6) With trumpets and sound of cornet make a joyful noise before the LORD {Jehovah}, the King.</p> <p>(7) Let the sea roar, and all its fullness; the world, and those who live in it.</p> <p>(8) Let the waters clap <i>their</i> hands: let the hills be joyful together</p> <p>(9) Before the LORD {Jehovah}; because He comes to judge the earth: with righteousness He shall judge the world, and the people with equity.</p> <p>Chapter 99</p> <p>(1) The LORD {Jehovah} reigns; let the people tremble: He sits <i>between</i> the cherubims; let the earth be moved.</p> <p>(2) The LORD {Jehovah} <i>is</i> great in Zion; and He <i>is</i> high above all the people.</p> <p>(3) Let them praise Your great and terrible Name; <i>because it is</i> holy.</p> <p>(4) The king's strength also loves judgment; You establish equity, You execute judgment and righteousness in Jacob.</p> <p>(5) Exalt the LORD {Jehovah} our God, and worship at His footstool; <i>because He is</i> holy.</p> <p>(6) Moses and Aaron among His priests, and Samuel among those who call upon His Name; they called upon the LORD {Jehovah}, and He answered them.</p> <p>(7) He spoke to them in the cloudy pillar: they kept His testimonies, and the ordinance <i>that</i> He gave them.</p>
99:1a - between the cherubims - i.e. the Mercy Seat on the Ark of the Covenant Ex. 25:18-25	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(8) Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.</p> <p>(9) Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.</p> <p>Chapter 100 A Psalm of praise. (1) Make a joyful noise unto the LORD, all ye lands. (2) Serve the LORD with gladness: come before his presence with singing. (3) Know ye that the LORD he is God: <i>it is he that</i> hath made us, and not we ourselves; <i>we are</i> his people, and the sheep of his pasture. (4) Enter into his gates with thanksgiving, <i>and</i> into his courts with praise: be thankful unto him, <i>and</i> bless his name. (5) For the LORD <i>is</i> good; his mercy <i>is</i> everlasting; and his truth <i>endureth</i> to all generations.</p> <p>Chapter 101 A Psalm of David. (1) I will sing of mercy and judgment: unto thee, O LORD, will I sing. (2) I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. (3) I will set no wicked thing before mine eyes: I hate the work of them that turn aside; <i>it</i> shall not cleave to me. (4) A froward heart shall depart from me: I will not know a wicked <i>person</i>. (5) Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.</p>	<p>(8) You answered them, O LORD {Jehovah} our God: You were a God Who forgave them, though You took vengeance upon their {evil} inventions.</p> <p>(9) Exalt the LORD {Jehovah} our God, and worship at His holy hill; because the LORD {Jehovah} our God is holy.</p> <p>Chapter 100 A Psalm {song} of praise. (1) Make a joyful noise to the LORD {Jehovah}, all you lands. (2) Serve the LORD {Jehovah} with gladness: come before His presence with singing. (3) Know that the LORD {Jehovah} He is God: <i>it is He Who</i> has made us, and not we ourselves; <i>we are</i> His people, and the sheep of His pasture. (4) Enter into His gates with thanksgiving, <i>and</i> into His courts with praise: be thankful to Him, <i>and</i> bless His Name. (5) Because the LORD {Jehovah} <i>is</i> good; His mercy <i>is</i> everlasting; and His truth <i>endures</i> to all generations.</p> <p>Chapter 101 A Psalm {song} of David. (1) I will sing of mercy and judgment: to You, O LORD {Jehovah}, I will sing. (2) I will behave myself wisely in a perfect way. O when will You come to me? I will walk within my house with a perfect heart. (3) <i>I will set no wicked thing before My eyes: I hate the work of those who turn aside; it shall not cling to Me.</i> (4) <i>A perverse heart will depart from Me: I will not know a wicked person.</i> (5) <i>Whoever privately slanders his neighbor, him I will cut off: he who has an arrogant look and a proud heart I will not allow.</i></p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(6) Mine eyes <i>shall be</i> upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.</p> <p>(7) He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.</p> <p>(8) I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.</p> <p>Chapter 102 A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.</p> <p>(1) Hear my prayer, O LORD, and let my cry come unto thee.</p> <p>(2) Hide not thy face from me in the day <i>when</i> I am in trouble; incline thine ear unto me: in the day <i>when</i> I call answer me speedily.</p> <p>(3) For my days are consumed like smoke, and my bones are burned as an hearth.</p> <p>(4) My heart is smitten, and withered like grass; so that I forget to eat my bread.</p> <p>(5) By reason of the voice of my groaning my bones cleave to my skin.</p> <p>(6) I am like a pelican of the wilderness: I am like an owl of the desert.</p> <p>(7) I watch, and am as a sparrow alone upon the house top.</p> <p>(8) Mine enemies reproach me all the day; <i>and</i> they that are mad against me are sworn against me.</p>	<p>(6) My eyes <i>will be</i> upon the faithful of the land, that they may live with Me: he who walks in a perfect way, he will serve Me.</p> <p>(7) He who works deceit will not live within My house: he who tells lies will not stay in My sight.</p> <p>(8) I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD {Jehovah}.</p> <p>Chapter 102 A Prayer of the afflicted, when he is overwhelmed, and pours out his complaint before the LORD {Jehovah}.</p> <p>(1) Hear my prayer, O LORD {Jehovah}, and let my cry come to You.</p> <p>(2) Do not hide Your face from me in the day <i>when</i> I am in trouble; incline Your ear to me: in the day <i>when</i> I call answer me speedily.</p> <p>(3) Because my days are consumed like smoke, and my bones are burned as a hearth.</p> <p>(4) My heart is stricken, and withered like grass; so that I forget to eat my bread.</p> <p>(5) Because of the voice of my groaning my bones cling to my skin.</p> <p>(6) I am like a pelican of the wilderness: I am like an owl of the desert.</p> <p>(7) I watch, and am as a sparrow alone upon the house top.</p> <p>(8) My enemies reproach me all the day; <i>and</i> those who are mad against me are sworn against me.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(9) For I have eaten ashes like bread, and mingled my drink with weeping,</p> <p>(10) Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.</p> <p>(11) My days <i>are</i> like a shadow that declineth; and I am withered like grass.</p> <p>(12) But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.</p> <p>(13) Thou shalt arise, <i>and</i> have mercy upon Zion: for the time to favour her, yea, the set time, is come.</p> <p>(14) For thy servants take pleasure in her stones, and favour the dust thereof.</p> <p>(15) So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.</p> <p>(16) When the LORD shall build up Zion, he shall appear in his glory.</p> <p>(17) He will regard the prayer of the destitute, and not despise their prayer.</p> <p>(18) This shall be written for the generation to come: and the people which shall be created shall praise the LORD.</p> <p>(19) For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;</p> <p>(20) To hear the groaning of the prisoner; to loose those that are appointed to death;</p> <p>(21) To declare the name of the LORD in Zion, and his praise in Jerusalem;</p> <p>(22) When the people are gathered together, and the kingdoms, to serve the LORD.</p> <p>(23) He weakened my strength in the way; he shortened my days.</p>	<p>(9) Because I have eaten ashes like bread, and mingled my drink with weeping,</p> <p>(10) Because of Your indignation and Your wrath {anger; judgment}: because You have lifted me up, and cast me down.</p> <p>(11) My days <i>are</i> like a shadow that declines; and I am withered like grass.</p> <p>(12) But You, O LORD {Jehovah}, will endure forever; and Your memory to all generations.</p> <p>(13) You will arise, <i>and</i> have mercy upon Zion: because the time to favor her, yes, the set time, has come.</p> <p>(14) Because Your servants take pleasure in her stones, and favor its dust.</p> <p>(15) So the heathen {ungodly} will fear the Name of the LORD {Jehovah}, and all the kings of the earth Your glory.</p> <p>(16) When the LORD {Jehovah} will build up Zion, He will appear in His glory.</p> <p>(17) He will regard the prayer of the destitute, and not despise their prayer.</p> <p>(18) This will be written for the generation to come: and the people who will be created will praise the LORD {Jehovah}.</p> <p>(19) Because He has looked down from the height of His sanctuary; from heaven the LORD {Jehovah} looked upon the earth;</p> <p>(20) To hear the groaning of the prisoner; to set free those who are appointed to death;</p> <p>(21) To declare the Name of the LORD {Jehovah} in Zion, and His praise in Jerusalem;</p> <p>(22) When the people are gathered together, and the kingdoms, to serve the LORD {Jehovah}.</p> <p>(23) He weakened my strength in the way; He shortened my days.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(24) I said, O my God, take me not away in the midst of my days: thy years <i>are</i> throughout all generations.</p> <p>(25) Of old hast thou laid the foundation of the earth: and the heavens <i>are</i> the work of thy hands.</p> <p>(26) They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:</p> <p>(27) But thou <i>art</i> the same, and thy years shall have no end.</p> <p>(28) The children of thy servants shall continue, and their seed shall be established before thee.</p> <p>Chapter 103 A Psalm of David. (1) Bless the LORD, O my soul: and all that is within me, <i>bless</i> his holy name. (2) Bless the LORD, O my soul, and forget not all his benefits: (3) Who forgiveth all thine iniquities; who healeth all thy diseases; (4) Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; (5) Who satisfieth thy mouth with good <i>things</i>; so that thy youth is renewed like the eagle's. (6) The LORD executeth righteousness and judgment for all that are oppressed. (7) He made known his ways unto Moses, his acts unto the children of Israel. (8) The LORD <i>is</i> merciful and gracious, slow to anger, and plenteous in mercy. (9) He will not always chide: neither will he keep <i>his anger</i> for ever. (10) He hath not dealt with us after our sins; nor rewarded us according to our iniquities.</p>	<p>(24) I said, O my God, do not take me away in the midst of my days: Your years <i>are</i> throughout all generations.</p> <p>(25) Of old You have laid the foundation of the earth: and the heavens^a <i>are</i> the work of Your hands.</p> <p>(26) They will perish, but You will endure: yes, all of them will grow old like clothes; as clothes You will change them, and they will be changed:</p> <p>(27) But You <i>are</i> the same, and Your years will have no end.</p> <p>(28) The children of Your servants will continue, and their offspring will be established before You.</p> <p>Chapter 103 A Psalm {song} of David. (1) Bless the LORD {Jehovah}, O my soul: and all that is within me, <i>bless</i> His holy Name. (2) Bless the LORD {Jehovah}, O my soul, and do not forget all His benefits: (3) Who forgives all your sins; Who heals all your diseases; (4) Who redeems your life from destruction; Who crowns you with loving kindness and tender mercies; (5) Who satisfies your mouth with good <i>things</i>; so that your youth is renewed like the eagle's. (6) The LORD {Jehovah} executes righteousness and judgment for all those who are oppressed. (7) He made known His ways to Moses, His acts to the children of Israel. (8) The LORD {Jehovah} <i>is</i> merciful and gracious, slow to anger, and plentiful in mercy. (9) He will not always rebuke: neither will He keep <i>His anger</i> forever. (10) He has not dealt with us according to our sins; nor rewarded us according to our unrighteousness.</p>
102:25a – heavens – see notes on Gen. 1:1; 1:8; 1:14	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(11) For as the heaven is high above the earth, <i>so</i> great is his mercy toward them that fear him.</p> <p>(12) As far as the east is from the west, <i>so</i> far hath he removed our transgressions from us.</p> <p>(13) Like as a father pitieth <i>his</i> children, <i>so</i> the LORD pitieth them that fear him.</p> <p>(14) For he knoweth our frame; he remembereth that we <i>are</i> dust.</p> <p>(15) <i>As for</i> man, his days <i>are</i> as grass: as a flower of the field, <i>so</i> he flourisheth.</p> <p>(16) For the wind passeth over it, and it is gone; and the place thereof shall know it no more.</p> <p>(17) But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;</p> <p>(18) To such as keep his covenant, and to those that remember his commandments to do them.</p> <p>(19) The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.</p> <p>(20) Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.</p> <p>(21) Bless ye the LORD, all <i>ye</i> his hosts; <i>ye</i> ministers of his, that do his pleasure.</p> <p>(22) Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.</p> <p>Chapter 104</p> <p>(1) Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.</p> <p>(2) Who coverest <i>thyself</i> with light as <i>with</i> a garment: who stretchest out the heavens like a curtain:</p>	<p>(11) Because as the heaven is high above the earth, <i>so</i> great is His mercy towards those who fear {revere} Him.</p> <p>(12) As far as the east is from the west, <i>so</i> far He has removed our sins from us.</p> <p>(13) Like a father pities <i>his</i> children, <i>so</i> the LORD {Jehovah} pities those who fear {revere} Him.</p> <p>(14) Because He knows our frame; He remembers that we <i>are</i> dust.</p> <p>(15) <i>As for</i> man, his days <i>are</i> as grass: as a flower of the field, <i>so</i> he flourishes.</p> <p>(16) Because the wind passes over it, and it is gone; and the place where it was will know it no more.</p> <p>(17) But the mercy of the LORD {Jehovah} is from everlasting to everlasting upon those who fear {revere} Him, and His righteousness to children's children;</p> <p>(18) To those who keep His covenant, and to those who remember His commandments to do them.</p> <p>(19) The LORD {Jehovah} has prepared His throne in the heavens;^a and His kingdom rules over all.</p> <p>(20) Bless the LORD {Jehovah}, you His angels, who excel in strength, who do His commandments, listening to the voice of His word.</p> <p>(21) Bless the LORD {Jehovah}, all <i>you</i> His hosts {armies; multitude}; <i>you</i> His ministers, who do His pleasure.</p> <p>(22) Bless the LORD {Jehovah}, all His works in all places of His kingdom: bless the LORD {Jehovah}, O my soul.</p> <p>Chapter 104</p> <p>(1) Bless the LORD {Jehovah}, O my soul. O LORD {Jehovah} my God, You are very great; You are clothed with honor and majesty.</p> <p>(2) Who covers <i>Yourself</i> with light as <i>with</i> clothes: Who stretches out the heavens^a like a curtain:</p>
<p>103:19a – heavens – see notes on Gen. 1:1; 1:8; 1:14</p> <p>104:2a – heavens – see notes on Gen. 1:1; 1:8; 1:14</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(3) Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:</p> <p>(4) Who maketh his angels spirits; his ministers a flaming fire:</p> <p>(5) <i>Who</i> laid the foundations of the earth, <i>that</i> it should not be removed for ever.</p> <p>(6) Thou coveredst it with the deep as <i>with</i> a garment: the waters stood above the mountains.</p> <p>(7) At thy rebuke they fled; at the voice of thy thunder they hasted away.</p> <p>(8) They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.</p> <p>(9) Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.</p> <p>(10) He sendeth the springs into the valleys, <i>which</i> run among the hills.</p> <p>(11) They give drink to every beast of the field: the wild asses quench their thirst.</p> <p>(12) By them shall the fowls of the heaven have their habitation, <i>which</i> sing among the branches.</p> <p>(13) He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.</p> <p>(14) He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;</p> <p>(15) And wine <i>that</i> maketh glad the heart of man, <i>and</i> oil to make <i>his</i> face to shine, and bread <i>which</i> strengtheneth man's heart.</p> <p>(16) The trees of the LORD are full <i>of sap</i>; the cedars of Lebanon, which he hath planted;</p>	<p>(3) Who lays the beams of His chambers in the waters: Who makes the clouds His chariot: who walks upon the wings of the wind:</p> <p>(4) Who makes His angels spirits; His ministers a flaming fire:</p> <p>(5) <i>Who</i> laid the foundations of the earth, <i>that</i> it should not be removed forever.</p> <p>(6) You covered it with the deep as <i>with</i> clothes: the waters stood above the mountains.</p> <p>(7) At Your rebuke they fled; at the voice of Your thunder they hurried away.</p> <p>(8) They go up by the mountains; they go down by the valleys to the place which You have founded for them.</p> <p>(9) You have set a boundary that they may not pass over; that they not return again to cover the earth.</p> <p>(10) He sends the springs into the valleys, <i>which</i> run among the hills.</p> <p>(11) They give drink to every beast of the field: the wild donkeys quench their thirst.</p> <p>(12) By them the birds of the heaven will have their home, <i>which</i> sing among the branches.</p> <p>(13) He waters the hills from His chambers: the earth is satisfied with the fruit of Your works.</p> <p>(14) He causes the grass to grow for the cattle, and herbs for the service of man: that he may bring forth food out of the earth;</p> <p>(15) And wine <i>that</i> makes the heart of man glad, <i>and</i> oil to cause <i>his</i> face to shine, and bread <i>which</i> strengthens man's heart.</p> <p>(16) The trees of the LORD {Jehovah} are full <i>of sap</i>; the cedars of Lebanon, which He has planted;</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(17) Where the birds make their nests: <i>as for</i> the stork, the fir trees <i>are</i> her house.</p> <p>(18) The high hills <i>are</i> a refuge for the wild goats; <i>and</i> the rocks for the conies.</p> <p>(19) He appointed the moon for seasons: the sun knoweth his going down.</p> <p>(20) Thou makest darkness, and it is night: wherein all the beasts of the forest do creep <i>forth</i>.</p> <p>(21) The young lions roar after their prey, and seek their meat from God.</p> <p>(22) The sun ariseth, they gather themselves together, and lay them down in their dens.</p> <p>(23) Man goeth forth unto his work and to his labour until the evening.</p> <p>(24) O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.</p> <p>(25) <i>So is</i> this great and wide sea, wherein <i>are</i> things creeping innumerable, both small and great beasts.</p> <p>(26) There go the ships: <i>there is</i> that leviathan, <i>whom</i> thou hast made to play therein.</p> <p>(27) These wait all upon thee; that thou mayest give <i>them</i> their meat in due season.</p> <p>(28) <i>That</i> thou givest them they gather: thou openest thine hand, they are filled with good.</p> <p>(29) Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.</p> <p>(30) Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.</p> <p>(31) The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.</p>	<p>(17) Where the birds make their nests: <i>as for</i> the stork, the fir trees <i>are</i> her house.</p> <p>(18) The high hills <i>are</i> a refuge for the wild goats; <i>and</i> the rocks for the rabbits.</p> <p>(19) He appointed the moon for seasons: the sun knows his going down.</p> <p>(20) You make darkness, and it is night: in which all the beasts of the forest do crawl <i>forth</i>.</p> <p>(21) The young lions roar after their prey, and seek their meat from God.</p> <p>(22) The sun arises, they gather themselves together, and lay themselves down in their dens.</p> <p>(23) Man goes forth to his work and to his labor until the evening.</p> <p>(24) O LORD {Jehovah}, how many are Your works! in wisdom You have made them all: the earth is full of Your riches.</p> <p>(25) <i>So is</i> this great and wide sea, in which <i>are</i> innumerable crawling things, both small and great beasts.</p> <p>(26) There go the ships: <i>there is</i> that leviathan, <i>whom</i> You have made to play in it.</p> <p>(27) These all wait upon You; that You may give <i>them</i> their meat in due season.</p> <p>(28) <i>What</i> You give them they gather: You open Your hand, they are filled with good.</p> <p>(29) You hide Your face, they are troubled: You take away their breath, they die, and return to their dust.</p> <p>(30) You send forth Your Spirit, they are created: and You renew the face of the earth.</p> <p>(31) The glory of the LORD {Jehovah} shall endure forever: the LORD {Jehovah} shall rejoice in His works.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(32) He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.</p> <p>(33) I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.</p> <p>(34) My meditation of him shall be sweet: I will be glad in the LORD.</p> <p>(35) Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.</p> <p>Chapter 105</p> <p>(1) O give thanks unto the LORD; call upon his name: make known his deeds among the people.</p> <p>(2) Sing unto him, sing psalms unto him: talk ye of all his wondrous works.</p> <p>(3) Glory ye in his holy name: let the heart of them rejoice that seek the LORD.</p> <p>(4) Seek the LORD, and his strength: seek his face evermore.</p> <p>(5) Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;</p> <p>(6) O ye seed of Abraham his servant, ye children of Jacob his chosen.</p> <p>(7) He <i>is</i> the LORD our God: his judgments <i>are</i> in all the earth.</p> <p>(8) He hath remembered his covenant for ever, the word <i>which</i> he commanded to a thousand generations.</p> <p>(9) Which <i>covenant</i> he made with Abraham, and his oath unto Isaac;</p> <p>(10) And confirmed the same unto Jacob for a law, <i>and</i> to Israel <i>for</i> an everlasting covenant:</p> <p>(11) Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:</p>	<p>(32) He looks on the earth, and it trembles: He touches the hills, and they smoke.</p> <p>(33) I will sing to the LORD {Jehovah} as long as I live: I will sing praise to my God while I have my being.</p> <p>(34) My thoughts of Him shall be sweet: I will be glad in the LORD {Jehovah}.</p> <p>(35) Let the sinners be consumed out of the earth, and let the wicked be no more. Bless the LORD {Jehovah}, O my soul. Praise the LORD {Jehovah}.</p> <p>Chapter 105</p> <p>(1) O give thanks to the LORD {Jehovah}; call upon His Name: make known His deeds among the people.</p> <p>(2) Sing to Him, sing songs to Him: talk of all His wondrous works.</p> <p>(3) Rejoice in His holy Name: let the heart of those who seek the LORD {Jehovah} rejoice.</p> <p>(4) Seek the LORD {Jehovah}, and His strength: seek His face forever.</p> <p>(5) Remember His marvelous works that He has done; His wonders, and the judgments of His mouth;</p> <p>(6) O you descendants of His servant Abraham, you children of Jacob His chosen.</p> <p>(7) He <i>is</i> the LORD {Jehovah} our God: His judgments <i>are</i> in all the earth.</p> <p>(8) He has remembered His covenant forever, the word <i>which</i> He commanded to a thousand generations.</p> <p>(9) The <i>covenant</i> which He made with Abraham, and His oath to Isaac;</p> <p>(10) And confirmed the same to Jacob for a law, <i>and</i> to Israel <i>for</i> an everlasting covenant:</p> <p>(11) Saying, To you I will give the land of Canaan, the lot of your inheritance:</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(12) When they were <i>but</i> a few men in number; yea, very few, and strangers in it.</p> <p>(13) When they went from one nation to another, from <i>one</i> kingdom to another people;</p> <p>(14) He suffered no man to do them wrong: yea, he reprov'd kings for their sakes;</p> <p>(15) <i>Saying</i>, Touch not mine anointed, and do my prophets no harm.</p> <p>(16) Moreover he called for a famine upon the land: he brake the whole staff of bread.</p> <p>(17) He sent a man before them, <i>even</i> Joseph, <i>who</i> was sold for a servant:</p> <p>(18) Whose feet they hurt with fetters: he was laid in iron:</p> <p>(19) Until the time that his word came: the word of the LORD tried him.</p> <p>(20) The king sent and loosed him; <i>even</i> the ruler of the people, and let him go free.</p> <p>(21) He made him lord of his house, and ruler of all his substance:</p> <p>(22) To bind his princes at his pleasure; and teach his senators wisdom.</p> <p>(23) Israel also came into Egypt; and Jacob sojourn'd in the land of Ham.</p> <p>(24) And he increased his people greatly; and made them stronger than their enemies.</p> <p>(25) He turned their heart to hate his people, to deal subtilly with his servants.</p> <p>(26) He sent Moses his servant; <i>and</i> Aaron whom he had chosen.</p> <p>(27) They shewed his signs among them, and wonders in the land of Ham.</p> <p>(28) He sent darkness, and made it dark; and they rebelled not against his word.</p>	<p>(12) When they were <i>but</i> a few men in number; yes, very few, and strangers in it.</p> <p>(13) When they went from one nation to another, from <i>one</i> kingdom to another people;</p> <p>(14) He allowed no man to do them wrong: yes, He reprov'd kings for their sakes;</p> <p>(15) <i>Saying</i>, Do not touch My anointed, and do no harm to My prophets.</p> <p>(16) Furthermore He called for a famine upon the land: He broke the whole supply of bread.</p> <p>(17) He sent a man before them, <i>even</i> Joseph, <i>who</i> was sold for a servant:</p> <p>(18) Whose feet they hurt with fetters: he was laid in iron:</p> <p>(19) Until the time that His word came: the word of the LORD {Jehovah} tried him.</p> <p>(20) The king sent and loosed him; <i>even</i> the ruler of the people, and let him go free.</p> <p>(21) He made him lord of his house, and ruler of all his substance:</p> <p>(22) To bind his princes at his pleasure; and teach his senators wisdom.</p> <p>(23) Israel also came into Egypt; and Jacob lived in the land of Ham {Egypt}.</p> <p>(24) And he increased his people greatly; and made them stronger than their enemies.</p> <p>(25) He turned their heart to hate His people, to deal subtly with his servants.</p> <p>(26) He sent Moses His servant; <i>and</i> Aaron whom He had chosen.</p> <p>(27) They showed His signs among them, and wonders in the land of Ham {Egypt}.</p> <p>(28) He sent darkness, and made it dark; and they did not rebel against His word.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(29) He turned their waters into blood, and slew their fish.</p> <p>(30) Their land brought forth frogs in abundance, in the chambers of their kings.</p> <p>(31) He spake, and there came divers sorts of flies, <i>and</i> lice in all their coasts.</p> <p>(32) He gave them hail for rain, <i>and</i> flaming fire in their land.</p> <p>(33) He smote their vines also and their fig trees; and brake the trees of their coasts.</p> <p>(34) He spake, and the locusts came, and caterpillars, and that without number,</p> <p>(35) And did eat up all the herbs in their land, and devoured the fruit of their ground.</p> <p>(36) He smote also all the firstborn in their land, the chief of all their strength.</p> <p>(37) He brought them forth also with silver and gold: and <i>there was</i> not one feeble <i>person</i> among their tribes.</p> <p>(38) Egypt was glad when they departed: for the fear of them fell upon them.</p> <p>(39) He spread a cloud for a covering; and fire to give light in the night.</p> <p>(40) <i>The people</i> asked, and he brought quails, and satisfied them with the bread of heaven.</p> <p>(41) He opened the rock, and the waters gushed out; they ran in the dry places <i>like</i> a river.</p> <p>(42) For he remembered his holy promise, <i>and</i> Abraham his servant.</p> <p>(43) And he brought forth his people with joy, <i>and</i> his chosen with gladness:</p> <p>(44) And gave them the lands of the heathen: and they inherited the labour of the people;</p> <p>(45) That they might observe his statutes, and keep his laws. Praise ye the LORD.</p>	<p>(29) He turned their waters into blood, and killed their fish.</p> <p>(30) Their land brought forth frogs in abundance, in the chambers of their kings.</p> <p>(31) He spoke, and there came all sorts of flies, <i>and</i> lice in all their coasts.</p> <p>(32) He gave them hail for rain, <i>and</i> flaming fire in their land.</p> <p>(33) He struck their vines also and their fig trees; and broke the trees of their coasts.</p> <p>(34) He spoke, and the locusts came, and caterpillars, and that without number,</p> <p>(35) And ate up all the herbs in their land, and devoured the fruit of their ground.</p> <p>(36) He also struck all the firstborn in their land, the rulers of all their strength.</p> <p>(37) He brought them forth also with silver and gold: and <i>there was</i> not one feeble <i>person</i> among their tribes.</p> <p>(38) Egypt was glad when they departed: because the fear of them fell upon them.</p> <p>(39) He spread a cloud for a covering; and fire to give light in the night.</p> <p>(40) The people asked, and He brought quails, and satisfied them with the bread of heaven.</p> <p>(41) He opened the rock, and the waters gushed out; they ran in the dry places <i>like</i> a river.</p> <p>(42) Because He remembered His holy promise, <i>and</i> Abraham His servant.</p> <p>(43) And He brought forth His people with joy, <i>and</i> His chosen with gladness:</p> <p>(44) And gave them the lands of the heathen {ungodly nations}: and they inherited the labor of the people;</p> <p>(45) That they might observe His laws, and keep His commandments. Praise the LORD {Jehovah}.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
Chapter 106 (1) Praise ye the LORD. O give thanks unto the LORD; for <i>he is</i> good: for his mercy <i>endureth</i> for ever. (2) Who can utter the mighty acts of the LORD? <i>who</i> can shew forth all his praise? (3) Blessed <i>are</i> they that keep judgment, <i>and</i> he that doeth righteousness at all times. (4) Remember me, O LORD, with the favour <i>that thou bearest unto</i> thy people: O visit me with thy salvation; (5) That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. (6) We have sinned with our fathers, we have committed iniquity, we have done wickedly. (7) Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked <i>him</i> at the sea, <i>even</i> at the Red sea. (8) Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. (9) He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. (10) And he saved them from the hand of him that hated <i>them</i> , and redeemed them from the hand of the enemy. (11) And the waters covered their enemies: there was not one of them left. (12) Then believed they his words; they sang his praise.	Chapter 106 (1) Praise the LORD {Jehovah}. O give thanks to the LORD {Jehovah}; because <i>He is</i> good: because His mercy <i>endures</i> forever. (2) Who can speak the mighty acts of the LORD {Jehovah}? <i>who</i> can show forth all His praise? (3) Blessed <i>are</i> those who keep judgment, <i>and</i> he who does righteousness at all times. (4) Remember me, O LORD {Jehovah}, with the favor <i>that You bear to</i> Your people: O visit me with Your salvation; (5) That I may see the good of Your chosen, that I may rejoice in the gladness of Your nation, that I may rejoice with Your inheritance. (6) We have sinned with our fathers, we have committed sin, we have done wickedly. (7) Our forefathers did not understand Your wonders in Egypt; they did not remember the multitude of Your mercies; but provoked <i>Him</i> at the sea, <i>even</i> at the Red Sea. (8) Nevertheless He saved them for His Name's sake, that He might make His mighty power known. (9) He rebuked the Red Sea also, and it was dried up: so He led them through the depths, as through the wilderness. ^a (10) And He saved them from the hand of the one who hated <i>them</i> , and redeemed them from the hand of the enemy. (11) And the waters covered their enemies: there was not one of them left. ^b (12) Then they believed His words; they sang His praise.
106:9a – Ex. 14:21-22 106:11b – Ex. 14:27-28	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(13) They soon forgot his works; they waited not for his counsel:</p> <p>(14) But lusted exceedingly in the wilderness, and tempted God in the desert.</p> <p>(15) And he gave them their request; but sent leanness into their soul.</p> <p>(16) They envied Moses also in the camp, <i>and</i> Aaron the saint of the LORD.</p> <p>(17) The earth opened and swallowed up Dathan, and covered the company of Abiram.</p> <p>(18) And a fire was kindled in their company; the flame burned up the wicked.</p> <p>(19) They made a calf in Horeb, and worshipped the molten image.</p> <p>(20) Thus they changed their glory into the similitude of an ox that eateth grass.</p> <p>(21) They forgot God their saviour, which had done great things in Egypt;</p> <p>(22) Wondrous works in the land of Ham, <i>and</i> terrible things by the Red sea.</p> <p>(23) Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy <i>them</i>.</p> <p>(24) Yea, they despised the pleasant land, they believed not his word:</p> <p>(25) But murmured in their tents, <i>and</i> hearkened not unto the voice of the LORD.</p> <p>(26) Therefore he lifted up his hand against them, to overthrow them in the wilderness:</p> <p>(27) To overthrow their seed also among the nations, and to scatter them in the lands.</p> <p>(28) They joined themselves also unto Baalpeor, and ate the sacrifices of the dead.</p>	<p>(13) They soon forgot His works; they did not wait for His counsel:</p> <p>(14) But lusted exceedingly in the wilderness, and tempted God in the desert.</p> <p>(15) And He gave them their request; but sent leanness into their soul.</p> <p>(16) They envied Moses also in the camp, <i>and</i> Aaron the saint of the LORD {Jehovah}.</p> <p>(17) The earth opened and swallowed up Dathan, and covered the company of Abiram.^c</p> <p>(18) And a fire was kindled in their company; the flame burned up the wicked.</p> <p>(19) They made a calf in Horeb, and worshiped the molten image.^d</p> <p>(20) So they changed their glory into the image of an ox that eats grass.</p> <p>(21) They forgot God their Savior, Who had done great things in Egypt;</p> <p>(22) Wondrous works in the land of Ham {Egypt}, <i>and</i> terrible things by the Red Sea.</p> <p>(23) Therefore He said that He would destroy them, had not Moses His chosen stood before Him in the gap, to turn away His anger, lest He should destroy <i>them</i>.</p> <p>(24) Yes, they despised the pleasant land, they did not believe His word:</p> <p>(25) But murmured in their tents, <i>and</i> did not listen to the voice of the LORD {Jehovah}.</p> <p>(26) Therefore He lifted up His hand against them, to overthrow them in the wilderness:</p> <p>(27) To overthrow their descendants also among the nations, and to scatter them in the lands.</p> <p>(28) They joined themselves also to Baalpeor, and ate the sacrifices of the dead.^e</p>
<p>106:17c – Num. 16:1-32 106:19d – Ex. 32:1-4 106:28e – Num. 25:3</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(29) Thus they provoked <i>him</i> to anger with their inventions: and the plague brake in upon them.</p> <p>(30) Then stood up Phinehas, and executed judgment: and <i>so</i> the plague was stayed.</p> <p>(31) And that was counted unto him for righteousness unto all generations for evermore.</p> <p>(32) They angered <i>him</i> also at the waters of strife, so that it went ill with Moses for their sakes:</p> <p>(33) Because they provoked his spirit, so that he spake unadvisedly with his lips.</p> <p>(34) They did not destroy the nations, concerning whom the LORD commanded them:</p> <p>(35) But were mingled among the heathen, and learned their works.</p> <p>(36) And they served their idols: which were a snare unto them.</p> <p>(37) Yea, they sacrificed their sons and their daughters unto devils,</p> <p>(38) And shed innocent blood, <i>even</i> the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.</p> <p>(39) Thus were they defiled with their own works, and went a whoring with their own inventions.</p> <p>(40) Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.</p> <p>(41) And he gave them into the hand of the heathen; and they that hated them ruled over them.</p> <p>(42) Their enemies also oppressed them, and they were brought into subjection under their hand.</p>	<p>(29) So they provoked <i>Him</i> to anger with their inventions: and the plague broke in upon them.</p> <p>(30) Then Phinehas stood up, and executed judgment: and <i>so</i> the plague was stayed.^f</p> <p>(31) And that was counted to him for righteousness to all generations forever.</p> <p>(32) They angered <i>Him</i> also at the waters of strife, so that it went ill with Moses for their sakes:^g</p> <p>(33) Because they provoked his spirit, so that he spoke unadvisedly with his lips.</p> <p>(34) They did not destroy the nations, concerning whom the LORD {Jehovah} commanded them:</p> <p>(35) But were mingled among the heathen {ungodly}, and learned their works.</p> <p>(36) And they served their idols: which were a snare to them.</p> <p>(37) Yes, they sacrificed their sons and their daughters to demons,</p> <p>(38) And shed innocent blood, <i>even</i> the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan: and the land was polluted with blood.</p> <p>(39) So they were defiled with their own works, and went prostituting with their own inventions.</p> <p>(40) Therefore the anger of the LORD {Jehovah} was kindled against His people, insomuch that He despised His own inheritance.</p> <p>(41) And He gave them into the hand of the heathen {ungodly nations}; and those who hated them ruled over them.</p> <p>(42) Their enemies also oppressed them, and they were brought into subjection under their hand.</p>
<p>106:30f – Num. 25:7 106:32g – Ex. 17:1-7</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(43) Many times did he deliver them; but they provoked <i>him</i> with their counsel, and were brought low for their iniquity.</p> <p>(44) Nevertheless he regarded their affliction, when he heard their cry:</p> <p>(45) And he remembered for them his covenant, and repented according to the multitude of his mercies.</p> <p>(46) He made them also to be pitied of all those that carried them captives.</p> <p>(47) Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, <i>and</i> to triumph in thy praise.</p> <p>(48) Blessed <i>be</i> the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.</p> <p>Chapter 107</p> <p>(1) O give thanks unto the LORD, for <i>he is</i> good: for his mercy <i>endureth</i> for ever.</p> <p>(2) Let the redeemed of the LORD say <i>so</i>, whom he hath redeemed from the hand of the enemy;</p> <p>(3) And gathered them out of the lands, from the east, and from the west, from the north, and from the south.</p> <p>(4) They wandered in the wilderness in a solitary way; they found no city to dwell in.</p> <p>(5) Hungry and thirsty, their soul fainted in them.</p> <p>(6) Then they cried unto the LORD in their trouble, <i>and</i> he delivered them out of their distresses.</p> <p>(7) And he led them forth by the right way, that they might go to a city of habitation.</p>	<p>(43) Many times He delivered them; but they provoked <i>Him</i> with their counsel, and were brought low because of their sin.</p> <p>(44) Nevertheless He regarded their affliction, when He heard their cry:</p> <p>(45) And He remembered His covenant with them, and repented according to the multitude of His mercies.</p> <p>(46) He caused them also to be pitied of all those that carried them captives.</p> <p>(47) Save us, O LORD {Jehovah} our God, and gather us from among the heathen {ungodly nations}, to give thanks to Your holy Name, <i>and</i> to triumph in Your praise.</p> <p>(48) Blessed <i>is</i> the LORD {Jehovah} God of Israel from everlasting to everlasting: and let all the people say, Amen {let it be}. Praise the LORD {Jehovah}.</p> <p>Chapter 107</p> <p>(1) O give thanks to the LORD {Jehovah}, because <i>He is</i> good: because His mercy <i>endures</i> forever.</p> <p>(2) Let the redeemed of the LORD {Jehovah} say <i>so</i>, whom He has redeemed from the hand of the enemy;</p> <p>(3) And gathered them out of the lands, from the east, and from the west, from the north, and from the south.</p> <p>(4) They wandered in the wilderness in a lonely way; they found no city to live in.</p> <p>(5) Hungry and thirsty, their soul fainted in them.</p> <p>(6) Then they cried to the LORD {Jehovah} in their trouble, <i>and</i> He delivered them out of their distresses.</p> <p>(7) And He led them forth by the right way, that they might go to a city of houses.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(8) Oh that <i>men</i> would praise the LORD <i>for</i> his goodness, and <i>for</i> his wonderful works to the children of men!</p> <p>(9) For he satisfieth the longing soul, and filleth the hungry soul with goodness.</p> <p>(10) Such as sit in darkness and in the shadow of death, <i>being</i> bound in affliction and iron;</p> <p>(11) Because they rebelled against the words of God, and contemned the counsel of the most High:</p> <p>(12) Therefore he brought down their heart with labour; they fell down, and <i>there was</i> none to help.</p> <p>(13) Then they cried unto the LORD in their trouble, <i>and</i> he saved them out of their distresses.</p> <p>(14) He brought them out of darkness and the shadow of death, and brake their bands in sunder.</p> <p>(15) Oh that <i>men</i> would praise the LORD <i>for</i> his goodness, and <i>for</i> his wonderful works to the children of men!</p> <p>(16) For he hath broken the gates of brass, and cut the bars of iron in sunder.</p> <p>(17) Fools because of their transgression, and because of their iniquities, are afflicted.</p> <p>(18) Their soul abhorreth all manner of meat; and they draw near unto the gates of death.</p> <p>(19) Then they cry unto the LORD in their trouble, <i>and</i> he saveth them out of their distresses.</p> <p>(20) He sent his word, and healed them, and delivered <i>them</i> from their destructions.</p> <p>(21) Oh that <i>men</i> would praise the LORD <i>for</i> his goodness, and <i>for</i> his wonderful works to the children of men!</p> <p>(22) And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.</p>	<p>(8) Oh that <i>men</i> would praise the LORD {Jehovah} <i>for</i> His goodness, and <i>for</i> His wonderful works to the children of men!</p> <p>(9) Because He satisfies the longing soul, and fills the hungry soul with goodness.</p> <p>(10) Those who sit in darkness and in the shadow of death, <i>being</i> bound in affliction and iron;</p> <p>(11) Because they rebelled against the words of God, and condemned the counsel of the most High:</p> <p>(12) Therefore He brought down their heart with labor; they fell down, and <i>there was</i> no one to help.</p> <p>(13) Then they cried to the LORD {Jehovah} in their trouble, <i>and</i> He saved them out of their distresses.</p> <p>(14) He brought them out of darkness and the shadow of death, and broke their bands in pieces.</p> <p>(15) Oh that <i>men</i> would praise the LORD {Jehovah} <i>for</i> His goodness, and <i>for</i> His wonderful works to the children of men!</p> <p>(16) Because He has broken the gates of brass, and cut the bars of iron in pieces.</p> <p>(17) Fools because of their evil deeds, and because of their unrighteousness, are afflicted.</p> <p>(18) Their soul hates all manner of food; and they draw near to the gates of death.</p> <p>(19) Then they cry to the LORD {Jehovah} in their trouble, <i>and</i> He saves them out of their distresses.</p> <p>(20) He sent His word, and healed them, and delivered <i>them</i> from their destruction.</p> <p>(21) Oh that <i>men</i> would praise the LORD {Jehovah} <i>for</i> His goodness, and <i>for</i> His wonderful works to the children of men!</p> <p>(22) And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(23) They that go down to the sea in ships, that do business in great waters;</p> <p>(24) These see the works of the LORD, and his wonders in the deep.</p> <p>(25) For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.</p> <p>(26) They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.</p> <p>(27) They reel to and fro, and stagger like a drunken man, and are at their wits' end.</p> <p>(28) Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.</p> <p>(29) He maketh the storm a calm, so that the waves thereof are still.</p> <p>(30) Then are they glad because they be quiet; so he bringeth them unto their desired haven.</p> <p>(31) Oh that <i>men</i> would praise the LORD <i>for</i> his goodness, and <i>for</i> his wonderful works to the children of men!</p> <p>(32) Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.</p> <p>(33) He turneth rivers into a wilderness, and the watersprings into dry ground;</p> <p>(34) A fruitful land into barrenness, for the wickedness of them that dwell therein.</p> <p>(35) He turneth the wilderness into a standing water, and dry ground into watersprings.</p> <p>(36) And there he maketh the hungry to dwell, that they may prepare a city for habitation;</p> <p>(37) And sow the fields, and plant vineyards, which may yield fruits of increase.</p> <p>(38) He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.</p>	<p>(23) Those who go down to the sea in ships, who do business in great waters;</p> <p>(24) These see the works of the LORD {Jehovah}, and His wonders in the deep.</p> <p>(25) Because He commands, and raises the stormy wind, which lifts up its waves.</p> <p>(26) They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.</p> <p>(27) They reel back and forth, and stagger like a drunken man, and are at their wits' end.</p> <p>(28) Then they cry to the LORD {Jehovah} in their trouble, and He brings them out of their distresses.</p> <p>(29) He causes the storm to calm, so that its waves are still.</p> <p>(30) Then they are glad because they are quiet; so He brings them to their desired haven.</p> <p>(31) Oh that <i>men</i> would praise the LORD {Jehovah} <i>for</i> His goodness, and <i>for</i> His wonderful works to the children of men!</p> <p>(32) Let them exalt Him also in the congregation of the people, and praise Him in the assembly of the elders.</p> <p>(33) He turns rivers into a wilderness, and the water springs into dry ground;</p> <p>(34) A fruitful land into barrenness, because of the wickedness of those who live there.</p> <p>(35) He turns the wilderness into a standing water, and dry ground into water springs.</p> <p>(36) And there He causes the hungry to live, that they may prepare a city for a home;</p> <p>(37) And sow the fields, and plant vineyards, which may yield fruits of increase.</p> <p>(38) He blesses them also, so that they are multiplied greatly; and does not allow their cattle to decrease.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(39) Again, they are minished and brought low through oppression, affliction, and sorrow.</p> <p>(40) He poureth contempt upon princes, and causeth them to wander in the wilderness, <i>where there is</i> no way.</p> <p>(41) Yet setteth he the poor on high from affliction, and maketh <i>him</i> families like a flock.</p> <p>(42) The righteous shall see <i>it</i>, and rejoice: and all iniquity shall stop her mouth.</p> <p>(43) Whoso <i>is</i> wise, and will observe these <i>things</i>, even they shall understand the lovingkindness of the LORD.</p> <p>Chapter 108 A Song or Psalm of David. (1) O God, my heart is fixed; I will sing and give praise, even with my glory. (2) Awake, psaltery and harp: I <i>myself</i> will awake early. (3) I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations. (4) For thy mercy <i>is</i> great above the heavens: and thy truth <i>reacheth</i> unto the clouds. (5) Be thou exalted, O God, above the heavens: and thy glory above all the earth; (6) That thy beloved may be delivered: save <i>with</i> thy right hand, and answer me. (7) God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. (8) Gilead <i>is</i> mine; Manasseh <i>is</i> mine; Ephraim also <i>is</i> the strength of mine head; Judah is my lawgiver; (9) Moab <i>is</i> my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.</p>	<p>(39) Again, they are diminished and brought low through oppression, affliction, and sorrow.</p> <p>(40) He pours contempt upon princes, and causes them to wander in the wilderness, <i>where there is</i> no road.</p> <p>(41) Yet He sets the poor on high from affliction, and makes <i>him</i> families like a flock.</p> <p>(42) The righteous will see <i>it</i>, and rejoice: and all sin will stop her mouth.</p> <p>(43) Whoever <i>is</i> wise, and will observe these <i>things</i>, even they will understand the loving kindness of the LORD {Jehovah}.</p> <p>Chapter 108 A Song or Psalm of David. (1) O God, my heart is fixed; I will sing and give praise, even with my rejoicing. (2) Awake, psaltery {lyre} and harp: I <i>myself</i> will awake early. (3) I will praise You, O LORD {Jehovah}, among the people: and I will sing praises to You among the nations. (4) Because Your mercy <i>is</i> great above the heavens:^a and Your truth <i>reaches</i> to the clouds. (5) Be exalted, O God, above the heavens: and Your glory above all the earth; (6) That those You love may be delivered: save <i>with</i> Your right hand, and answer me. (7) God has spoken in His holiness; I will rejoice, I will divide Shechem, and mete out {divide} the valley of Succoth. (8) Gilead <i>is</i> mine; Manasseh <i>is</i> mine; Ephraim also <i>is</i> the strength of my head; Judah is my lawgiver; (9) Moab <i>is</i> my wash-pot; over Edom I will cast out my shoe; over Philistia I will triumph.</p>
108:4a – heavens – see notes on Gen. 1:1; 1:8; 1:14	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) Who will bring me into the strong city? who will lead me into Edom?</p> <p>(11) <i>Wilt</i> not <i>thou</i>, O God, <i>who</i> hast cast us off? and wilt not thou, O God, go forth with our hosts?</p> <p>(12) Give us help from trouble: for vain is the help of man.</p> <p>(13) Through God we shall do valiantly: for he <i>it is that</i> shall tread down our enemies.</p> <p>Chapter 109 To the chief Musician, A Psalm of David.</p> <p>(1) Hold not thy peace, O God of my praise;</p> <p>(2) For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.</p> <p>(3) They compassed me about also with words of hatred; and fought against me without a cause.</p> <p>(4) For my love they are my adversaries: but I <i>give myself unto</i> prayer.</p> <p>(5) And they have rewarded me evil for good, and hatred for my love.</p> <p>(6) Set thou a wicked man over him: and let Satan stand at his right hand.</p> <p>(7) When he shall be judged, let him be condemned: and let his prayer become sin.</p> <p>(8) Let his days be few; <i>and</i> let another take his office.</p> <p>(9) Let his children be fatherless, and his wife a widow.</p> <p>(10) Let his children be continually vagabonds, and beg: let them seek <i>their bread</i> also out of their desolate places.</p> <p>(11) Let the extortioner catch all that he hath; and let the strangers spoil his labour.</p>	<p>(10) Who will bring me into the strong city? who will lead me into Edom?</p> <p>(11) <i>Will You</i> not, O God, <i>Who</i> has cast us off? and will You not, O God, go forth with our armies?</p> <p>(12) Give us help from trouble: because vain is the help of man.</p> <p>(13) Through God we will do valiantly: because <i>it is He Who</i> will tread down our enemies.</p> <p>Chapter 109 To the chief Musician, A Psalm {song} of David.</p> <p>(1) Do not hold Your peace, O God of my praise;</p> <p>(2) Because the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.</p> <p>(3) They encircled me all around also with words of hatred; and fought against me without a cause.</p> <p>(4) Because of my love they are my adversaries: but I <i>give myself to</i> prayer.</p> <p>(5) And they have rewarded me evil for good, and hatred for my love.</p> <p>(6) Set a wicked man over him: and let Satan stand at his right hand.</p> <p>(7) When he will be judged, let him be condemned: and let his prayer become sin.</p> <p>(8) Let his days be few; <i>and</i> let another take his office.</p> <p>(9) Let his children be fatherless, and his wife a widow.</p> <p>(10) Let his children be continually vagabonds {homeless; without jobs}, and beg: let them seek <i>their bread</i> also out of their desolate places.</p> <p>(11) Let the extortionist catch all that he has; and let the strangers spoil his labor.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(12) Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.</p> <p>(13) Let his posterity be cut off; <i>and</i> in the generation following let their name be blotted out.</p> <p>(14) Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.</p> <p>(15) Let them be before the LORD continually, that he may cut off the memory of them from the earth.</p> <p>(16) Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.</p> <p>(17) As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.</p> <p>(18) As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.</p> <p>(19) Let it be unto him as the garment <i>which</i> covereth him, and for a girdle wherewith he is girded continually. (20) <i>Let this be</i> the reward of mine adversaries from the LORD, and of them that speak evil against my soul.</p> <p>(21) But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy <i>is</i> good, deliver thou me.</p> <p>(22) For I <i>am</i> poor and needy, and my heart is wounded within me.</p> <p>(23) I am gone like the shadow when it declineth: I am tossed up and down as the locust.</p> <p>(24) My knees are weak through fasting; and my flesh faileth of fatness.</p>	<p>(12) Let there be no one to extend mercy to him: neither let there be any to favor his fatherless children.</p> <p>(13) Let his posterity {children; descendants} be cut off; <i>and</i> in the generation following let their name be blotted out.</p> <p>(14) Let the sin of his fathers be remembered with the LORD {Jehovah}; and do not let the sin of his mother be blotted out.</p> <p>(15) Let them be before the LORD {Jehovah} continually, that He may cut off the memory of them from the earth.</p> <p>(16) Because he did not remember to show mercy, but persecuted the poor and needy man, that he might even kill the broken in heart.</p> <p>(17) As he loved cursing, so let it come to him: as he did not delight in blessing, so let it be far from him.</p> <p>(18) As he clothed himself with cursing as with his clothes, so let it come into his stomach like water, and like oil into his bones.</p> <p>(19) Let it be to him as the clothes <i>which</i> covers him, and for a belt with which he is bound continually.</p> <p>(20) <i>Let this be</i> the reward of my adversaries from the LORD {Jehovah}, and of those who speak evil against my soul.</p> <p>(21) But for my sake, O GOD {Jehovah} the Lord, for Your Name's sake: because Your mercy <i>is</i> good, deliver me.</p> <p>(22) Because I <i>am</i> poor and needy, and my heart is wounded within me.</p> <p>(23) I am gone like the shadow when it declines {goes down}: I am tossed up and down as the locust.</p> <p>(24) My knees are weak through fasting; and my flesh is lacking of fatness.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(25) I became also a reproach unto them: <i>when</i> they looked upon me they shaked their heads.</p> <p>(26) Help me, O LORD my God: O save me according to thy mercy:</p> <p>(27) That they may know that this <i>is</i> thy hand; <i>that</i> thou, LORD, hast done it.</p> <p>(28) Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.</p> <p>(29) Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.</p> <p>(30) I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.</p> <p>(31) For he shall stand at the right hand of the poor, to save <i>him</i> from those that condemn his soul.</p> <p>Chapter 110 A Psalm of David. (1) The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (2) The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. (3) Thy people <i>shall be</i> willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. (4) The LORD hath sworn, and will not repent, Thou <i>art</i> a priest for ever after the order of Melchizedek. (5) The Lord at thy right hand shall strike through kings in the day of his wrath.</p>	<p>(25) I became also a reproach to them: <i>when</i> they looked upon me they shook their heads.</p> <p>(26) Help me, O LORD {Jehovah} my God: O save me according to Your mercy:</p> <p>(27) That they may know that this <i>is</i> Your hand; <i>that</i> You, LORD {Jehovah}, have done it.</p> <p>(28) Let them curse, but You bless: when they arise, let them be ashamed; but let Your servant rejoice.</p> <p>(29) Let my adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle {jacket}.</p> <p>(30) I will greatly praise the LORD {Jehovah} with my mouth; yes, I will praise Him among the multitudes.</p> <p>(31) Because He will stand at the right hand of the poor, to save <i>him</i> from those who condemn his soul.</p> <p>Chapter 110 A Psalm {song} of David. (1) The LORD {Jehovah} said to my Lord, <i>Sit at My right hand, until I make Your enemies Your footstool.</i>^a (2) The LORD {Jehovah} will send the rod of Your strength out of Zion: You rule in the midst of Your enemies. (3) Your people <i>will be</i> willing in the day of Your power, in the beauties of holiness from the womb of the morning: You have the dew of Your youth. (4) The LORD {Jehovah} has sworn, and will not repent, <i>You are a priest forever after the order of Melchizedek.</i>^b (5) The Lord at Your right hand will strike through kings in the day of His wrath {anger; judgment}.</p>
110:1a – Mat. 22:44 110:4b – Heb. 5:6	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(6) He shall judge among the heathen, he shall fill <i>the places</i> with the dead bodies; he shall wound the heads over many countries.</p> <p>(7) He shall drink of the brook in the way: therefore shall he lift up the head.</p> <p>Chapter 111</p> <p>(1) Praise ye the LORD. I will praise the LORD with <i>my</i> whole heart, in the assembly of the upright, and <i>in</i> the congregation.</p> <p>(2) The works of the LORD <i>are</i> great, sought out of all them that have pleasure therein.</p> <p>(3) His work <i>is</i> honourable and glorious: and his righteousness endureth for ever.</p> <p>(4) He hath made his wonderful works to be remembered: the LORD <i>is</i> gracious and full of compassion.</p> <p>(5) He hath given meat unto them that fear him: he will ever be mindful of his covenant.</p> <p>(6) He hath shewed his people the power of his works, that he may give them the heritage of the heathen.</p> <p>(7) The works of his hands <i>are</i> verity and judgment; all his commandments <i>are</i> sure.</p> <p>(8) They stand fast for ever and ever, <i>and are</i> done in truth and uprightness.</p> <p>(9) He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend <i>is</i> his name.</p> <p>(10) The fear of the LORD <i>is</i> the beginning of wisdom: a good understanding have all they that do <i>his commandments</i>: his praise endureth for ever.</p>	<p>(6) He will judge among the heathen {ungodly}, He will fill <i>the places</i> with the dead bodies; He will wound the heads over many countries.</p> <p>(7) He will drink of the brook in the way: therefore He will lift up the head.</p> <p>Chapter 111</p> <p>(1) Praise the LORD {Jehovah}. I will praise the LORD {Jehovah} with <i>my</i> whole heart, in the assembly of the upright, and <i>in</i> the congregation.</p> <p>(2) The works of the LORD {Jehovah} <i>are</i> great, sought out by all those who have pleasure in them.</p> <p>(3) His work <i>is</i> honorable and glorious: and His righteousness endures forever.</p> <p>(4) He has made His wonderful works to be remembered: the LORD {Jehovah} <i>is</i> gracious and full of compassion.</p> <p>(5) He has given food to those who fear {revere} Him: He will ever remember His covenant.</p> <p>(6) He has shown His people the power of His works, that He may give them the heritage of the heathen {ungodly}.</p> <p>(7) The works of His hands <i>are</i> true and just; all His commandments <i>are</i> sure.</p> <p>(8) They stand fast forever and ever, <i>and are</i> done in truth and uprightness.</p> <p>(9) He sent redemption to His people: He has commanded His covenant forever: holy and reverend <i>is</i> His Name.</p> <p>(10) The fear {reverence} of the LORD {Jehovah} <i>is</i> the beginning of wisdom:^a all those who do <i>His commandments</i> have a good understanding: His praise endures forever.</p>
111:10a – Prov. 1:7	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 112</p> <p>(1) Praise ye the LORD. Blessed is the man <i>that</i> feareth the LORD, <i>that</i> delighteth greatly in his commandments.</p> <p>(2) His seed shall be mighty upon earth: the generation of the upright shall be blessed.</p> <p>(3) Wealth and riches <i>shall be</i> in his house: and his righteousness endureth for ever.</p> <p>(4) Unto the upright there ariseth light in the darkness: <i>he is</i> gracious, and full of compassion, and righteous.</p> <p>(5) A good man sheweth favour, and lendeth: he will guide his affairs with discretion.</p> <p>(6) Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.</p> <p>(7) He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.</p> <p>(8) His heart is established, he shall not be afraid, until he see <i>his desire</i> upon his enemies.</p> <p>(9) He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.</p> <p>(10) The wicked shall see <i>it</i>, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.</p> <p>Chapter 113</p> <p>(1) Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.</p> <p>(2) Blessed be the name of the LORD from this time forth and for evermore.</p> <p>(3) From the rising of the sun unto the going down of the same the LORD'S name is to be praised.</p> <p>(4) The LORD is high above all nations, <i>and</i> his glory above the heavens.</p>	<p>Chapter 112</p> <p>(1) Praise the LORD {Jehovah}. Blessed is the man <i>who</i> fears {reveres} the LORD {Jehovah}, <i>who</i> delights greatly in His commandments.</p> <p>(2) His descendants will be mighty upon the earth: the generation of the upright will be blessed.</p> <p>(3) Wealth and riches <i>will be</i> in his house: and His righteousness endures forever.</p> <p>(4) To the upright there arises light in the darkness: <i>He is</i> gracious, and full of compassion, and righteous.</p> <p>(5) A good man shows favor, and lends: he will guide his affairs with discretion.</p> <p>(6) Surely he will not be moved forever: the righteous will be in everlasting remembrance.</p> <p>(7) He will not be afraid of evil news: his heart is fixed, trusting in the LORD {Jehovah}.</p> <p>(8) His heart is established, he will not be afraid, until he sees <i>his desire</i> upon his enemies.</p> <p>(9) He has dispersed, He has given to the poor; His righteousness endures forever; His kingdom will be exalted with honor.</p> <p>(10) The wicked will see <i>it</i>, and be grieved; he will gnash with his teeth, and melt away: the desire of the wicked will perish.</p> <p>Chapter 113</p> <p>(1) Praise the LORD {Jehovah}. Praise, O you servants of the LORD {Jehovah}, praise the Name of the LORD {Jehovah}.</p> <p>(2) Blessed is the Name of the LORD {Jehovah} from this time forth and forever.</p> <p>(3) From the rising of the sun to the going down of the same the LORD's {Jehovah's} Name is to be praised.</p> <p>(4) The LORD {Jehovah} is high above all nations, <i>and</i> His glory above the heavens.^a</p>
113:4a – heavens – see notes on Gen. 1:1; 1:8; 1:14	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(5) Who <i>is</i> like unto the LORD our God, who dwelleth on high,</p> <p>(6) Who humbleth <i>himself</i> to behold <i>the things that are</i> in heaven, and in the earth!</p> <p>(7) He raiseth up the poor out of the dust, <i>and</i> lifteth the needy out of the dunghill;</p> <p>(8) That he may set <i>him</i> with princes, <i>even</i> with the princes of his people.</p> <p>(9) He maketh the barren woman to keep house, <i>and to be</i> a joyful mother of children. Praise ye the LORD.</p> <p>Chapter 114</p> <p>(1) When Israel went out of Egypt, the house of Jacob from a people of strange language;</p> <p>(2) Judah was his sanctuary, <i>and</i> Israel his dominion.</p> <p>(3) The sea saw <i>it</i>, and fled: Jordan was driven back.</p> <p>(4) The mountains skipped like rams, <i>and</i> the little hills like lambs.</p> <p>(5) What <i>ailed</i> thee, O thou sea, that thou fleddest? thou Jordan, <i>that</i> thou wast driven back?</p> <p>(6) Ye mountains, <i>that</i> ye skipped like rams; <i>and</i> ye little hills, like lambs?</p> <p>(7) Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;</p> <p>(8) Which turned the rock <i>into</i> a standing water, the flint into a fountain of waters.</p> <p>Chapter 115</p> <p>(1) Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, <i>and</i> for thy truth's sake.</p> <p>(2) Wherefore should the heathen say, Where <i>is</i> now their God?</p> <p>(3) But our God <i>is</i> in the heavens: he hath done whatsoever he hath pleased.</p>	<p>(5) Who <i>is</i> like the LORD {Jehovah} our God, Who lives on high,</p> <p>(6) Who humbles <i>Himself</i> to see <i>the things that are</i> in heaven, and in the earth!</p> <p>(7) He raises up the poor out of the dust, <i>and</i> lifts the needy out of the dunghill;</p> <p>(8) That He may set <i>him</i> with princes, <i>even</i> with the princes of His people.</p> <p>(9) He makes the barren woman to keep house, <i>and to be</i> a joyful mother of children. Praise the LORD {Jehovah}.</p> <p>Chapter 114</p> <p>(1) When Israel went out of Egypt, the house of Jacob from a people of strange language;</p> <p>(2) Judah was His sanctuary, <i>and</i> Israel His kingdom.</p> <p>(3) The sea saw <i>it</i>, and fled: Jordan was driven back.</p> <p>(4) The mountains skipped like rams, <i>and</i> the little hills like lambs.</p> <p>(5) What <i>ailed</i> you, O sea, that you fled? You Jordan, <i>that</i> you were driven back?</p> <p>(6) You mountains, <i>that</i> you skipped like rams; <i>and</i> you little hills, like lambs?</p> <p>(7) Tremble, earth, at the presence of the Lord, at the presence of the God of Jacob;</p> <p>(8) Who turned the rock <i>into</i> a standing water, the flint into a fountain of waters.</p> <p>Chapter 115</p> <p>(1) Not to us, O LORD {Jehovah}, not to us, but to Your Name give glory, for Your mercy, <i>and</i> for Your truth's sake.</p> <p>(2) Why should the heathen {ungodly} say, Where <i>is</i> their God now?</p> <p>(3) But our God <i>is</i> in the heavens:^a He has done whatever He has pleased.</p>
115:3a – heavens – see notes on Gen. 1:1; 1:8; 1:14	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) Their idols <i>are</i> silver and gold, the work of men's hands.</p> <p>(5) They have mouths, but they speak not: eyes have they, but they see not:</p> <p>(6) They have ears, but they hear not: noses have they, but they smell not:</p> <p>(7) They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.</p> <p>(8) They that make them are like unto them; <i>so is</i> every one that trusteth in them.</p> <p>(9) O Israel, trust thou in the LORD: he is their help and their shield.</p> <p>(10) O house of Aaron, trust in the LORD: he is their help and their shield.</p> <p>(11) Ye that fear the LORD, trust in the LORD: he is their help and their shield.</p> <p>(12) The LORD hath been mindful of us: he will bless <i>us</i>; he will bless the house of Israel; he will bless the house of Aaron.</p> <p>(13) He will bless them that fear the LORD, <i>both</i> small and great.</p> <p>(14) The LORD shall increase you more and more, you and your children.</p> <p>(15) Ye <i>are</i> blessed of the LORD which made heaven and earth.</p> <p>(16) The heaven, <i>even</i> the heavens, <i>are</i> the LORD'S: but the earth hath he given to the children of men.</p> <p>(17) The dead praise not the LORD, neither any that go down into silence.</p> <p>(18) But we will bless the LORD from this time forth and for evermore. Praise the LORD.</p>	<p>(4) Their idols <i>are</i> silver and gold, the work of men's hands.</p> <p>(5) They have mouths, but they do not speak: they have eyes, but they do not see:</p> <p>(6) They have ears, but they do not hear: they have noses, but they cannot smell:</p> <p>(7) They have hands, but they do not handle: they have feet, but they do not walk: neither do they speak through their throat.</p> <p>(8) Those who make them are like them; <i>so is</i> everyone who trusts in them.</p> <p>(9) O Israel, trust in the LORD {Jehovah}: He is their help and their shield.</p> <p>(10) O house of Aaron, trust in the LORD {Jehovah}: He is their help and their shield.</p> <p>(11) You who fear {revere} the LORD {Jehovah}, trust in the LORD {Jehovah}: He is their help and their shield.</p> <p>(12) The LORD {Jehovah} has been mindful of us: He will bless <i>us</i>; He will bless the house of Israel; He will bless the house of Aaron.</p> <p>(13) He will bless those who fear {revere} the LORD {Jehovah}, <i>both</i> small and great.</p> <p>(14) The LORD {Jehovah} will increase you more and more, you and your children.</p> <p>(15) You <i>are</i> blessed of the LORD {Jehovah} Who made heaven and earth.</p> <p>(16) The heaven, <i>even</i> the heavens, <i>are</i> the LORD's {Jehovah's}: but the earth He has given to the children of men.</p> <p>(17) The dead do not praise the LORD {Jehovah}, neither any of those who go down into silence.</p> <p>(18) But we will bless the LORD {Jehovah} from this time forth and forever. Praise the LORD {Jehovah}.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
Chapter 116 (1) I love the LORD, because he hath heard my voice <i>and</i> my supplications. (2) Because he hath inclined his ear unto me, therefore will I call upon <i>him</i> as long as I live. (3) The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. (4) Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul. (5) Gracious <i>is</i> the LORD, and righteous; yea, our God <i>is</i> merciful. (6) The LORD preserveth the simple: I was brought low, and he helped me (7) Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee. (8) For thou hast delivered my soul from death, mine eyes from tears, <i>and</i> my feet from falling. (9) I will walk before the LORD in the land of the living. (10) I believed, therefore have I spoken: I was greatly afflicted: (11) I said in my haste, All men <i>are</i> liars. (12) What shall I render unto the LORD <i>for</i> all his benefits toward me? (13) I will take the cup of salvation, and call upon the name of the LORD. (14) I will pay my vows unto the LORD now in the presence of all his people. (15) Precious in the sight of the LORD <i>is</i> the death of his saints. (16) O LORD, truly I <i>am</i> thy servant; I <i>am</i> thy servant, <i>and</i> the son of thine handmaid: thou hast loosed my bonds.	Chapter 116 (1) I love the LORD {Jehovah}, because He has heard my voice <i>and</i> my requests. (2) Because He has inclined His ear to me, therefore I will call upon <i>Him</i> as long as I live. (3) The sorrows of death encircled me, and the pains of hell got hold upon me: I found trouble and sorrow. (4) Then I called upon the Name of the LORD {Jehovah}; O LORD {Jehovah}, I beg You, deliver my soul. (5) Gracious and righteous <i>is</i> the LORD {Jehovah}; yes, our God <i>is</i> merciful. (6) The LORD {Jehovah} preserves the simple: I was brought low, and He helped me. (7) Return to your rest, O my soul; because the LORD {Jehovah} has dealt bountifully with you. (8) Because You have delivered my soul from death, my eyes from tears, <i>and</i> my feet from falling. (9) I will walk before the LORD {Jehovah} in the land of the living. (10) I believed, therefore I have spoken: I was greatly afflicted: (11) I said in my haste, All men <i>are</i> liars. (12) What shall I give to the LORD {Jehovah} <i>for</i> all His benefits towards me? (13) I will take the cup of salvation, and call upon the Name of the LORD {Jehovah}. (14) I will pay my vows to the LORD {Jehovah} now in the presence of all His people. (15) Precious in the sight of the LORD {Jehovah} <i>is</i> the death of His saints. (16) O LORD {Jehovah}, truly I <i>am</i> Your servant; I <i>am</i> Your servant, <i>and</i> the son of Your handmaid: You have loosed my bonds.

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(17) I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.</p> <p>(18) I will pay my vows unto the LORD now in the presence of all his people,</p> <p>(19) In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.</p> <p>Chapter 117</p> <p>(1) O praise the LORD, all ye nations: praise him, all ye people.</p> <p>(2) For his merciful kindness is great toward us: and the truth of the LORD <i>endureth</i> for ever. Praise ye the LORD.</p> <p>Chapter 118</p> <p>(1) O give thanks unto the LORD; for <i>he is</i> good: because his mercy <i>endureth</i> for ever.</p> <p>(2) Let Israel now say, that his mercy <i>endureth</i> for ever.</p> <p>(3) Let the house of Aaron now say, that his mercy <i>endureth</i> for ever.</p> <p>(4) Let them now that fear the LORD say, that his mercy <i>endureth</i> for ever.</p> <p>(5) I called upon the LORD in distress: the LORD answered me, <i>and set me</i> in a large place.</p> <p>(6) The LORD <i>is</i> on my side; I will not fear: what can man do unto me?</p> <p>(7) The LORD taketh my part with them that help me: therefore shall I see <i>my desire</i> upon them that hate me.</p> <p>(8) <i>It is</i> better to trust in the LORD than to put confidence in man.</p> <p>(9) <i>It is</i> better to trust in the LORD than to put confidence in princes.</p>	<p>(17) I will offer to You the sacrifice of thanksgiving, and will call upon the Name of the LORD {Jehovah}.</p> <p>(18) I will pay my vows to the LORD {Jehovah} now in the presence of all His people,</p> <p>(19) In the courts of the LORD's {Jehovah's} house, in the midst of you, O Jerusalem. Praise the LORD {Jehovah}.</p> <p>Chapter 117</p> <p>(1) O praise the LORD {Jehovah}, all you nations: praise Him, all you people.</p> <p>(2) Because His merciful kindness is great towards us: and the truth of the LORD {Jehovah} <i>endures</i> forever. Praise the LORD {Jehovah}.</p> <p>Chapter 118</p> <p>(1) O give thanks to the LORD {Jehovah}; because <i>He is</i> good: because His mercy <i>endures</i> forever.</p> <p>(2) Let Israel now say, that His mercy <i>endures</i> forever.</p> <p>(3) Let the house of Aaron now say, that His mercy <i>endures</i> forever.</p> <p>(4) Let those who now fear {revere} the LORD {Jehovah} say, that His mercy <i>endures</i> forever.</p> <p>(5) I called upon the LORD {Jehovah} in distress: the LORD {Jehovah} answered me, <i>and set me</i> in a large place.</p> <p>(6) The LORD {Jehovah} <i>is</i> on my side; I will not fear: what can man do to me?</p> <p>(7) The LORD {Jehovah} takes my part with those who help me: therefore I will see <i>my desire</i> upon those who hate me.</p> <p>(8) <i>It is</i> better to trust in the LORD {Jehovah} than to put confidence in man.</p> <p>(9) <i>It is</i> better to trust in the LORD {Jehovah} than to put confidence in princes.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) All nations compassed me about: but in the name of the LORD will I destroy them.</p> <p>(11) They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.</p> <p>(12) They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.</p> <p>(13) Thou hast thrust sore at me that I might fall: but the LORD helped me.</p> <p>(14) The LORD is my strength and song, and is become my salvation.</p> <p>(15) The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.</p> <p>(16) The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.</p> <p>(17) I shall not die, but live, and declare the works of the LORD.</p> <p>(18) The LORD hath chastened me sore: but he hath not given me over unto death.</p> <p>(19) Open to me the gates of righteousness: I will go into them, <i>and</i> I will praise the LORD:</p> <p>(20) This gate of the LORD, into which the righteous shall enter.</p> <p>(21) I will praise thee: for thou hast heard me, and art become my salvation.</p> <p>(22) The stone <i>which</i> the builders refused is become the head <i>stone</i> of the corner.</p> <p>(23) This is the LORD'S doing; it is marvellous in our eyes.</p> <p>(24) This <i>is</i> the day <i>which</i> the LORD hath made; we will rejoice and be glad in it.</p>	<p>(10) All nations encircled me all around: but in the Name of the LORD {Jehovah} I will destroy them.</p> <p>(11) They encircled me all around; yes, they encircled me all around: but in the Name of the LORD {Jehovah} I will destroy them.</p> <p>(12) They encircled me all around like bees; they are quenched as the fire of thorns: because in the Name of the LORD {Jehovah} I will destroy them.</p> <p>(13) You have greatly pushed at me that I might fall: but the LORD {Jehovah} helped me.</p> <p>(14) The LORD {Jehovah} is my strength and song, and has become my salvation.</p> <p>(15) The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD {Jehovah} does valiantly.</p> <p>(16) The right hand of the LORD {Jehovah} is exalted: the right hand of the LORD {Jehovah} does valiantly.</p> <p>(17) I will not die, but live, and declare the works of the LORD {Jehovah}.</p> <p>(18) The LORD {Jehovah} has greatly disciplined me: but He has not given me over to death.</p> <p>(19) Open to me the gates of righteousness: I will go into them, <i>and</i> I will praise the LORD {Jehovah}:</p> <p>(20) This gate of the LORD {Jehovah}, into which the righteous shall enter.</p> <p>(21) I will praise You: because You have heard me, and have become my salvation.</p> <p>(22) The stone <i>which</i> the builders refused has become the head <i>stone</i> of the corner.^a</p> <p>(23) This is the LORD's {Jehovah's} doing; it <i>is</i> marvelous in our eyes.</p> <p>(24) This <i>is</i> the day <i>which</i> the LORD {Jehovah} has made; we will rejoice and be glad in it.</p>
118:22a - Is. 28:16; Mat. 21:42; Mark 12:10	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(25) Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.</p> <p>(26) Blessed <i>be</i> he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.</p> <p>(27) God is the LORD, which hath shewed us light: bind the sacrifice with cords, <i>even</i> unto the horns of the altar.</p> <p>(28) Thou <i>art</i> my God, and I will praise thee: <i>thou art</i> my God, I will exalt thee.</p> <p>(29) O give thanks unto the LORD; for <i>he</i> is good: for his mercy <i>endureth</i> for ever.</p> <p>Chapter 119</p> <p>(1) ALEPH. Blessed <i>are</i> the undefiled in the way, who walk in the law of the LORD.</p> <p>(2) Blessed <i>are</i> they that keep his testimonies, <i>and that</i> seek him with the whole heart.</p> <p>(3) They also do no iniquity: they walk in his ways.</p> <p>(4) Thou hast commanded <i>us</i> to keep thy precepts diligently.</p> <p>(5) O that my ways were directed to keep thy statutes!</p> <p>(6) Then shall I not be ashamed, when I have respect unto all thy commandments.</p> <p>(7) I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.</p> <p>(8) I will keep thy statutes: O forsake me not utterly.</p> <p>(9) BETH. Wherewithal shall a young man cleanse his way? by taking heed <i>thereto</i> according to thy word.</p>	<p>(25) Save now, I beg You, O LORD {Jehovah}: O LORD {Jehovah}, I beg You, send now prosperity.</p> <p>(26) Blessed <i>is</i> He Who comes in the Name of the LORD {Jehovah}: we have blessed You out of the house {temple} of the LORD {Jehovah}.</p> <p>(27) God <i>is</i> the LORD {Jehovah}, Who has shown us light: bind the sacrifice with cords, <i>even</i> to the horns of the altar.</p> <p>(28) You <i>are</i> my God, and I will praise You: <i>You are</i> my God, I will exalt You.</p> <p>(29) O give thanks to the LORD {Jehovah}; because <i>He is</i> good: because His mercy <i>endures</i> forever.</p> <p>Chapter 119</p> <p>(1) ALEPH {א}.^a Blessed <i>are</i> the undefiled in the way, who walk in the law of the LORD {Jehovah}.</p> <p>(2) Blessed <i>are</i> those who keep His testimonies, <i>and who</i> seek Him with the whole heart.</p> <p>(3) They also do no sin: they walk in His ways.</p> <p>(4) You have commanded <i>us</i> to keep Your precepts diligently.</p> <p>(5) O that my ways were directed to keep Your laws!</p> <p>(6) Then I will not be ashamed, when I have respect for all Your commandments.</p> <p>(7) I will praise You with uprightness of heart, when I have learned Your righteous judgments.</p> <p>(8) I will keep Your laws: O do not forsake me completely.</p> <p>(9) BETH {ב}.^b With what will a young man cleanse his ways? by taking heed according to Your word.</p>
<p>119:1a - ALEPH {א} – first letter of the Hebrew alphabet. Psalms 119 is divided into twenty-two sections – one for each letter of the Hebrew alphabet. Each section has 8 verses – see Use of Numbers in Scripture at www.thewordnotes.com</p> <p>119:9b - BETH {ב}. Second letter in the Hebrew alphabet.</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) With my whole heart have I sought thee: O let me not wander from thy commandments.</p> <p>(11) Thy word have I hid in mine heart, that I might not sin against thee.</p> <p>(12) Blessed <i>art</i> thou, O LORD: teach me thy statutes.</p> <p>(13) With my lips have I declared all the judgments of thy mouth.</p> <p>(14) I have rejoiced in the way of thy testimonies, as <i>much as</i> in all riches.</p> <p>(15) I will meditate in thy precepts, and have respect unto thy ways.</p> <p>(16) I will delight myself in thy statutes: I will not forget thy word.</p> <p>(17) GIMEL. Deal bountifully with thy servant, <i>that</i> I may live, and keep thy word.</p> <p>(18) Open thou mine eyes, that I may behold wondrous things out of thy law.</p> <p>(19) I <i>am</i> a stranger in the earth: hide not thy commandments from me.</p> <p>(20) My soul breaketh for the longing <i>that it hath</i> unto thy judgments at all times.</p> <p>(21) Thou hast rebuked the proud <i>that are</i> cursed, which do err from thy commandments.</p> <p>(22) Remove from me reproach and contempt; for I have kept thy testimonies.</p> <p>(23) Princes also did sit <i>and</i> speak against me: <i>but</i> thy servant did meditate in thy statutes.</p> <p>(24) Thy testimonies also <i>are</i> my delight <i>and</i> my counsellors.</p> <p>(25) DALETH. My soul cleaveth unto the dust: quicken thou me according to thy word.</p> <p>(26) I have declared my ways, and thou heardest me: teach me thy statutes.</p>	<p>(10) With my whole heart I have sought You: O do not let me wander from Your commandments.</p> <p>(11) Your word I have hidden in my heart, that I might not sin against You.</p> <p>(12) Blessed <i>are</i> You, O LORD {Jehovah}: teach me Your laws.</p> <p>(13) With my lips I have declared all the judgments of Your mouth.</p> <p>(14) I have rejoiced in the way of Your testimonies, as <i>much as</i> in all riches.</p> <p>(15) I will meditate on Your precepts, and have respect to Your ways.</p> <p>(16) I will delight myself in Your laws: I will not forget Your word.</p> <p>(17) GIMEL {ג}.^c Deal bountifully with Your servant, <i>that</i> I may live, and keep Your word.</p> <p>(18) Open my eyes, that I may see wondrous things out of Your law.</p> <p>(19) I <i>am</i> a stranger in the earth: do not hide Your commandments from me.</p> <p>(20) My soul breaks for the longing <i>that it has</i> for Your judgments at all times.</p> <p>(21) You have rebuked the proud who <i>are</i> cursed, who err from Your commandments.</p> <p>(22) Remove from me reproach and contempt; because I have kept Your testimonies.</p> <p>(23) Princes also sat <i>and</i> spoke against me: <i>but</i> Your servant meditated on Your laws.</p> <p>(24) Your testimonies also <i>are</i> my delight <i>and</i> my counselors.</p> <p>(25) DALETH {ד}.^d My soul clings to the dust: make me alive according to Your word.</p> <p>(26) I have declared my ways, and You heard me: teach me Your laws.</p>
<p>119:17c - GIMEL {ג}. Third letter in the Hebrew alphabet.</p> <p>119:25d - DALETH {ד}. Fourth letter in the Hebrew alphabet.</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(27) Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.</p> <p>(28) My soul melteth for heaviness: strengthen thou me according unto thy word.</p> <p>(29) Remove from me the way of lying: and grant me thy law graciously.</p> <p>(30) I have chosen the way of truth: thy judgments have I laid <i>before me</i>.</p> <p>(31) I have stuck unto thy testimonies: O LORD, put me not to shame.</p> <p>(32) I will run the way of thy commandments, when thou shalt enlarge my heart.</p> <p>(33) HE. Teach me, O LORD, the way of thy statutes; and I shall keep it <i>unto</i> the end.</p> <p>(34) Give me understanding, and I shall keep thy law; yea, I shall observe it with <i>my</i> whole heart.</p> <p>(35) Make me to go in the path of thy commandments; for therein do I delight.</p> <p>(36) Incline my heart unto thy testimonies, and not to covetousness.</p> <p>(37) Turn away mine eyes from beholding vanity; <i>and</i> quicken thou me in thy way.</p> <p>(38) Stablish thy word unto thy servant, who <i>is devoted</i> to thy fear.</p> <p>(39) Turn away my reproach which I fear: for thy judgments <i>are</i> good.</p> <p>(40) Behold, I have longed after thy precepts: quicken me in thy righteousness.</p> <p>(41) VAU. Let thy mercies come also unto me, O LORD, <i>even</i> thy salvation, according to thy word.</p> <p>(42) So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.</p>	<p>(27) Cause me to understand the way of Your precepts: so I will talk of Your wondrous works.</p> <p>(28) My soul melts for heaviness: strengthen me according to Your word.</p> <p>(29) Remove from me the way of lying: and grant me Your law graciously.</p> <p>(30) I have chosen the way of truth: Your judgments I have laid <i>before me</i>.</p> <p>(31) I have stuck to Your testimonies: O LORD {Jehovah}, do not put me to shame.</p> <p>(32) I will run the way of Your commandments, when You will enlarge my heart.</p> <p>(33) HE {ה}.^e Teach me, O LORD {Jehovah}, the way of Your laws; and I will keep it <i>to</i> the end.</p> <p>(34) Give me understanding, and I will keep Your law; yes, I will observe it with <i>my</i> whole heart.</p> <p>(35) Cause me to go in the path of Your commandments; because in them I delight.</p> <p>(36) Incline my heart to Your testimonies, and not to covetousness.</p> <p>(37) Turn away my eyes from seeking vanity; <i>and</i> cause me to live in Your way.</p> <p>(38) Establish Your word to Your servant, who <i>is devoted</i> to Your fear {reverence}.</p> <p>(39) Turn away my reproach which I fear: because Your judgments <i>are</i> good.</p> <p>(40) Indeed, I have longed after Your precepts: cause me to live in Your righteousness.</p> <p>(41) VAU {ו}.^f Let Your mercies come also to me, O LORD {Jehovah}, <i>even</i> Your salvation, according to Your word.</p> <p>(42) So I will have reason to answer him who reproaches me: because I trust in Your word.</p>
<p>119:33e - HE {ה}. Fifth letter in the Hebrew alphabet.</p> <p>119:41f - VAU {ו}. Sixth letter in the Hebrew alphabet.</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(43) And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.</p> <p>(44) So shall I keep thy law continually for ever and ever.</p> <p>(45) And I will walk at liberty: for I seek thy precepts.</p> <p>(46) I will speak of thy testimonies also before kings, and will not be ashamed.</p> <p>(47) And I will delight myself in thy commandments, which I have loved.</p> <p>(48) My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.</p> <p>(49) ZAIN. Remember the word unto thy servant, upon which thou hast caused me to hope.</p> <p>(50) This is my comfort in my affliction: for thy word hath quickened me.</p> <p>(51) The proud have had me greatly in derision: <i>yet</i> have I not declined from thy law.</p> <p>(52) I remembered thy judgments of old, O LORD; and have comforted myself.</p> <p>(53) Horror hath taken hold upon me because of the wicked that forsake thy law.</p> <p>(54) Thy statutes have been my songs in the house of my pilgrimage.</p> <p>(55) I have remembered thy name, O LORD, in the night, and have kept thy law.</p> <p>(56) This I had, because I kept thy precepts.</p> <p>(57) CHETH. <i>Thou art</i> my portion, O LORD: I have said that I would keep thy words.</p> <p>(58) I intreated thy favour with <i>my</i> whole heart: be merciful unto me according to thy word.</p>	<p>(43) And do not take the word of truth completely out of my mouth; because I have hoped in Your judgments.</p> <p>(44) So I will keep Your law continually forever.</p> <p>(45) And I will walk at liberty: because I seek Your precepts.</p> <p>(46) I will speak of Your testimonies also before kings, and will not be ashamed.</p> <p>(47) And I will delight myself in Your commandments, which I have loved.</p> <p>(48) My hands also I will lift up to Your commandments, which I have loved; and I will meditate in Your laws.</p> <p>(49) ZAIN {ז}.^s Remember the word to Your servant, upon which You have caused me to hope.</p> <p>(50) This <i>is</i> my comfort in my affliction: because Your word has given me life.</p> <p>(51) The proud have had me greatly in derision: <i>yet</i> I have not departed from Your law.</p> <p>(52) I remembered Your judgments of old, O LORD {Jehovah}; and have comforted myself.</p> <p>(53) Horror has taken hold upon me because of the wicked who forsake Your law.</p> <p>(54) Your laws have been my songs in the house of my pilgrimage.</p> <p>(55) I have remembered Your Name, O LORD {Jehovah}, in the night, and have kept Your law.</p> <p>(56) This I had, because I kept Your precepts.</p> <p>(57) CHETH {ח}.^h <i>You are</i> my portion, O LORD {ehovah}: I have said that I would keep Your words.</p> <p>(58) I sought Your favor with <i>my</i> whole heart: be merciful to me according to Your word.</p>
<p>119:49g - ZAIN {ז}. Seventh letter in the Hebrew alphabet.</p> <p>119:57h - CHETH {ח}. Eighth letter in the Hebrew alphabet.</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(59) I thought on my ways, and turned my feet unto thy testimonies.</p> <p>(60) I made haste, and delayed not to keep thy commandments.</p> <p>(61) The bands of the wicked have robbed me: <i>but</i> I have not forgotten thy law.</p> <p>(62) At midnight I will rise to give thanks unto thee because of thy righteous judgments.</p> <p>(63) I <i>am</i> a companion of all <i>them</i> that fear thee, and of them that keep thy precepts.</p> <p>(64) The earth, O LORD, is full of thy mercy: teach me thy statutes.</p> <p>(65) TETH. Thou hast dealt well with thy servant, O LORD, according unto thy word.</p> <p>(66) Teach me good judgment and knowledge: for I have believed thy commandments.</p> <p>(67) Before I was afflicted I went astray: but now have I kept thy word.</p> <p>(68) Thou <i>art</i> good, and doest good; teach me thy statutes.</p> <p>(69) The proud have forged a lie against me: <i>but</i> I will keep thy precepts with <i>my</i> whole heart.</p> <p>(70) Their heart is as fat as grease; <i>but</i> I delight in thy law.</p> <p>(71) <i>It is</i> good for me that I have been afflicted; that I might learn thy statutes.</p> <p>(72) The law of thy mouth <i>is</i> better unto me than thousands of gold and silver.</p> <p>(73) JOD. Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.</p> <p>(74) They that fear thee will be glad when they see me; because I have hoped in thy word.</p>	<p>(59) I thought on my ways, and turned my feet to Your testimonies.</p> <p>(60) I went quickly, and did not delay to keep Your commandments.</p> <p>(61) The bands of the wicked have robbed me: <i>but</i> I have not forgotten Your law.</p> <p>(62) At midnight I will rise to give thanks to You because of Your righteous judgments.</p> <p>(63) I <i>am</i> a companion of all <i>those who</i> fear {revere} You, and of those who keep Your precepts.</p> <p>(64) The earth, O LORD {Jehovah}, is full of Your mercy: teach me Your laws.</p> <p>(65) TETH {ט}.ⁱ You have dealt well with Your servant, O LORD {Jehovah}, according to Your word.</p> <p>(66) Teach me good judgment and knowledge: because I have believed Your commandments.</p> <p>(67) Before I was afflicted I went astray: but now I have kept Your word.</p> <p>(68) You <i>are</i> good, and do good; teach me Your laws.</p> <p>(69) The proud have forged a lie against me: <i>but</i> I will keep Your precepts with <i>my</i> whole heart.</p> <p>(70) Their heart is as fat as grease; <i>but</i> I delight in Your law.</p> <p>(71) <i>It is</i> good for me that I have been afflicted; that I might learn Your laws.</p> <p>(72) The law of Your mouth <i>is</i> better to me than thousands of gold and silver.</p> <p>(73) JOD {י}.^j Your hands have made me and fashioned me: give me understanding, that I may learn Your commandments.</p> <p>(74) Those who fear {revere} You will be glad when they see me; because I have hoped in Your word.</p>
<p>119:65i - TETH {ט}. Ninth letter in the Hebrew alphabet.</p> <p>119:73j - JOD {י}. Tenth letter in the Hebrew alphabet.</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(75) I know, O LORD, that thy judgments <i>are</i> right, and <i>that</i> thou in faithfulness hast afflicted me.</p> <p>(76) Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.</p> <p>(77) Let thy tender mercies come unto me, that I may live: for thy law <i>is</i> my delight.</p> <p>(78) Let the proud be ashamed; for they dealt perversely with me without a cause: <i>but</i> I will meditate in thy precepts.</p> <p>(79) Let those that fear thee turn unto me, and those that have known thy testimonies.</p> <p>(80) Let my heart be sound in thy statutes; that I be not ashamed.</p> <p>(81) CAPH. My soul fainteth for thy salvation: <i>but</i> I hope in thy word.</p> <p>(82) Mine eyes fail for thy word, saying, When wilt thou comfort me?</p> <p>(83) For I am become like a bottle in the smoke; <i>yet</i> do I not forget thy statutes.</p> <p>(84) How many <i>are</i> the days of thy servant? when wilt thou execute judgment on them that persecute me?</p> <p>(85) The proud have digged pits for me, which <i>are</i> not after thy law.</p> <p>(86) All thy commandments <i>are</i> faithful: they persecute me wrongfully; help thou me.</p> <p>(87) They had almost consumed me upon earth; but I forsook not thy precepts.</p> <p>(88) Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.</p>	<p>(75) I know, O LORD {Jehovah}, that Your judgments <i>are</i> right, and <i>that</i> You in faithfulness have afflicted me.</p> <p>(76) I ask You, Let, Your merciful kindness be for my comfort, according to Your word to Your servant.</p> <p>(77) Let Your tender mercies come to me, that I may live: because Your law <i>is</i> my delight.</p> <p>(78) Let the proud be ashamed; because they dealt perversely with me without a cause: <i>but</i> I will meditate on Your precepts.</p> <p>(79) Let those who fear {revere} You turn to me, and those who have known Your testimonies.</p> <p>(80) Let my heart be sound in Your laws; that I not be ashamed.</p> <p>(81) CAPH {כ}.^k My soul faints for Your salvation: <i>but</i> I hope in Your word.</p> <p>(82) My eyes fail for Your word, saying, When will You comfort me?</p> <p>(83) Because I have become like a bottle in the smoke; <i>yet</i> I do not forget Your laws.</p> <p>(84) How many <i>are</i> the days of Your servant? when will You execute judgment on those who persecute me?</p> <p>(85) The proud have dug pits for me, which <i>are</i> not according to Your law.</p> <p>(86) All Your commandments <i>are</i> faithful: they persecute me wrongfully; help me.</p> <p>(87) They had almost consumed me upon the earth; but I have not forsaken Your precepts.</p> <p>(88) Make me alive after Your loving kindness; so I will keep the testimony of Your mouth.</p>
119:81k - CAPH {כ}. Eleventh letter in the Hebrew alphabet.	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(89) LAMED. For ever, O LORD, thy word is settled in heaven.</p> <p>(90) Thy faithfulness <i>is</i> unto all generations: thou hast established the earth, and it abideth.</p> <p>(91) They continue this day according to thine ordinances: for all <i>are</i> thy servants.</p> <p>(92) Unless thy law <i>had been</i> my delights, I should then have perished in mine affliction.</p> <p>(93) I will never forget thy precepts: for with them thou hast quickened me.</p> <p>(94) I <i>am</i> thine, save me; for I have sought thy precepts.</p> <p>(95) The wicked have waited for me to destroy me: <i>but</i> I will consider thy testimonies.</p> <p>(96) I have seen an end of all perfection: <i>but</i> thy commandment <i>is</i> exceeding broad.</p> <p>(97) MEM. O how love I thy law! it <i>is</i> my meditation all the day.</p> <p>(98) Thou through thy commandments hast made me wiser than mine enemies: for they <i>are</i> ever with me.</p> <p>(99) I have more understanding than all my teachers: for thy testimonies <i>are</i> my meditation.</p> <p>(100) I understand more than the ancients, because I keep thy precepts.</p> <p>(101) I have refrained my feet from every evil way, that I might keep thy word.</p> <p>(102) I have not departed from thy judgments: for thou hast taught me.</p>	<p>(89) LAMED {ל}.^l Forever, O LORD {Jehovah}, Your word is settled in heaven.</p> <p>(90) Your faithfulness <i>is</i> to all generations: You have established the earth, and it stays.</p> <p>(91) They continue this day according to Your ordinances: because all <i>are</i> Your servants.</p> <p>(92) Unless Your law <i>had been</i> my delights, I should then have perished in my affliction.</p> <p>(93) I will never forget Your precepts: because with them You have made me alive.</p> <p>(94) I <i>am</i> Yours, save me; because I have sought Your precepts.</p> <p>(95) The wicked have waited for me to destroy me: <i>but</i> I will consider Your testimonies.</p> <p>(96) I have seen an end of all perfection: <i>but</i> Your commandment <i>is</i> exceedingly broad.</p> <p>(97) MEM {מ}.^m O how I love Your law! it <i>is</i> my meditation all the day.</p> <p>(98) You through Your commandments have made me wiser than my enemies: because they <i>are</i> ever with me.</p> <p>(99) I have more understanding than all my teachers: because Your testimonies <i>are</i> my meditation.</p> <p>(100) I understand more than the ancients, because I keep Your precepts.</p> <p>(101) I have refrained my feet from every evil way, that I might keep Your word.</p> <p>(102) I have not departed from Your judgments: because You have taught me.</p>
<p>119:89l - LAMED {ל}. Twelfth letter in the Hebrew alphabet.</p> <p>119:97m - MEM {מ}. Thirteenth letter in the Hebrew alphabet.</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(103) How sweet are thy words unto my taste! <i>yea, sweeter</i> than honey to my mouth! (104) Through thy precepts I get understanding: therefore I hate every false way.</p> <p>(105) NUN. Thy word <i>is</i> a lamp unto my feet, and a light unto my path.</p> <p>(106) I have sworn, and I will perform <i>it</i>, that I will keep thy righteous judgments.</p> <p>(107) I am afflicted very much: quicken me, O LORD, according unto thy word.</p> <p>(108) Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.</p> <p>(109) My soul <i>is</i> continually in my hand: yet do I not forget thy law.</p> <p>(110) The wicked have laid a snare for me: yet I erred not from thy precepts.</p> <p>(111) Thy testimonies have I taken as an heritage for ever: for they <i>are</i> the rejoicing of my heart.</p> <p>(112) I have inclined mine heart to perform thy statutes always, <i>even unto</i> the end.</p> <p>(113) SAMECH. I hate <i>vain</i> thoughts: but thy law do I love.</p> <p>(114) Thou <i>art</i> my hiding place and my shield: I hope in thy word.</p> <p>(115) Depart from me, ye evildoers: for I will keep the commandments of my God.</p> <p>(116) Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.</p> <p>(117) Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.</p> <p>(118) Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.</p>	<p>(103) How sweet are Your words to my taste! <i>yes, sweeter</i> than honey to my mouth!</p> <p>(104) Through Your precepts I obtain understanding: therefore I hate every false way.</p> <p>(105) NUN {נ}.ⁿ Your word <i>is</i> a lamp to my feet, and a light to my path.</p> <p>(106) I have sworn, and I will perform <i>it</i>, that I will keep Your righteous judgments.</p> <p>(107) I am afflicted very much: cause me to live, O LORD {Jehovah}, according to Your word.</p> <p>(108) I beg you, Accept, the freewill offerings of my mouth, O LORD {Jehovah}, and teach me Your judgments.</p> <p>(109) My soul <i>is</i> continually in my hand: yet I do not forget Your law.</p> <p>(110) The wicked have laid a snare for me: yet I have not erred from Your precepts.</p> <p>(111) Your testimonies I have taken as a heritage forever: because they <i>are</i> the rejoicing of my heart.</p> <p>(112) I have inclined my heart to perform Your laws always, <i>even to</i> the end.</p> <p>(113) SAMECH {ס}.^o I hate <i>vain</i> thoughts: but Your law I love.</p> <p>(114) You <i>are</i> my hiding place and my shield: I hope in Your word.</p> <p>(115) Depart from me, you who do evil: because I will keep the commandments of my God.</p> <p>(116) Uphold me according to Your word, that I may live: and let me not be ashamed of my hope.</p> <p>(117) Hold me up, and I will be safe: and I will have respect for Your laws continually.</p> <p>(118) You have trodden down all those who err from Your laws: because their deceit <i>is</i> falsehood.</p>
<p>119:105n - NUN {נ}. Fourteenth letter in the Hebrew alphabet.</p> <p>119:113o - SAMECH {ס}. Fifteenth letter in the Hebrew alphabet</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(119) Thou putttest away all the wicked of the earth <i>like</i> dross: therefore I love thy testimonies.</p> <p>(120) My flesh trembleth for fear of thee; and I am afraid of thy judgments.</p> <p>(121) AIN. I have done judgment and justice: leave me not to mine oppressors.</p> <p>(122) Be surety for thy servant for good: let not the proud oppress me.</p> <p>(123) Mine eyes fail for thy salvation, and for the word of thy righteousness.</p> <p>(124) Deal with thy servant according unto thy mercy, and teach me thy statutes.</p> <p>(125) I <i>am</i> thy servant; give me understanding, that I may know thy testimonies.</p> <p>(126) <i>It is</i> time for <i>thee</i>, LORD, to work: <i>for</i> they have made void thy law.</p> <p>(127) Therefore I love thy commandments above gold; yea, above fine gold.</p> <p>(128) Therefore I esteem all <i>thy</i> precepts <i>concerning</i> all <i>things to be</i> right; <i>and</i> I hate every false way.</p> <p>(129) PE. Thy testimonies <i>are</i> wonderful: therefore doth my soul keep them.</p> <p>(130) The entrance of thy words giveth light; it giveth understanding unto the simple.</p> <p>(131) I opened my mouth, and panted: for I longed for thy commandments.</p> <p>(132) Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.</p> <p>(133) Order my steps in thy word: and let not any iniquity have dominion over me.</p>	<p>(119) You put away all the wicked of the earth <i>like</i> dross {waste}: therefore I love Your testimonies.</p> <p>(120) My flesh trembles for fear {reverence} of You; and I am afraid of Your judgments.</p> <p>(121) AIN {פ}.^p I have done judgment and justice: do not leave me to my oppressors.</p> <p>(122) Be surety {sponsor; defender} for Your servant for good: do not let the proud oppress me.</p> <p>(123) My eyes fail for Your salvation, and for the word of Your righteousness.</p> <p>(124) Deal with Your servant according to Your mercy, and teach me ^{Your} laws.</p> <p>(125) I <i>am</i> Your servant; give me understanding, that I may know Your testimonies.</p> <p>(126) <i>It is</i> time for <i>You</i>, LORD {Jehovah}, to work: <i>because</i> they have made Your law void.</p> <p>(127) Therefore I love Your commandments above gold; yes, above fine gold.</p> <p>(128) Therefore I esteem all <i>Your</i> precepts <i>concerning</i> all <i>things to be</i> right; <i>and</i> I hate every false way.</p> <p>(129) PE {פ}.^a Your testimonies <i>are</i> wonderful: therefore my soul keeps them.</p> <p>(130) The entrance of Your words gives light; it gives understanding to the simple.</p> <p>(131) I opened my mouth, and panted: because I longed for Your commandments.</p> <p>(132) Look upon me, and be merciful to me, as You used to do to those who love Your Name.</p> <p>(133) Order my steps in Your word: and do not let any sin rule over me.</p>
<p>119:121p - AIN {פ}. Sixteenth letter in the Hebrew alphabet.</p> <p>119:129q - PE {פ}. Seventeenth letter in the Hebrew alphabet.</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(134) Deliver me from the oppression of man: so will I keep thy precepts.</p> <p>(135) Make thy face to shine upon thy servant; and teach me thy statutes.</p> <p>(136) Rivers of waters run down mine eyes, because they keep not thy law.</p> <p>(137) TZADDI. Righteous <i>art</i> thou, O LORD, and upright <i>are</i> thy judgments.</p> <p>(138) Thy testimonies <i>that</i> thou hast commanded <i>are</i> righteous and very faithful.</p> <p>(139) My zeal hath consumed me, because mine enemies have forgotten thy words.</p> <p>(140) Thy word <i>is</i> very pure: therefore thy servant loveth it.</p> <p>(141) I <i>am</i> small and despised: <i>yet</i> do not I forget thy precepts.</p> <p>(142) Thy righteousness <i>is</i> an everlasting righteousness, and thy law <i>is</i> the truth.</p> <p>(143) Trouble and anguish have taken hold on me: <i>yet</i> thy commandments <i>are</i> my delights.</p> <p>(144) The righteousness of thy testimonies <i>is</i> everlasting: give me understanding, and I shall live.</p> <p>(145) KOPH. I cried with <i>my</i> whole heart; hear me, O LORD: I will keep thy statutes.</p> <p>(146) I cried unto thee; save me, and I shall keep thy testimonies.</p> <p>(147) I prevented the dawning of the morning, and cried: I hoped in thy word.</p> <p>(148) Mine eyes prevent the <i>night</i> watches, that I might meditate in thy word.</p>	<p>(134) Deliver me from the oppression of man: so I will keep Your precepts.</p> <p>(135) Cause Your face to shine upon Your servant; and teach me Your laws.</p> <p>(136) Rivers of waters run down my eyes, because they do not keep Your law.</p> <p>(137) TZADDI {ס}.^r Righteous <i>are</i> You, O LORD {Jehovah}, and upright <i>are</i> Your judgments.</p> <p>(138) Your testimonies <i>that</i> You have commanded <i>are</i> righteous and very faithful.</p> <p>(139) My zeal has consumed me, because my enemies have forgotten Your words.</p> <p>(140) Your word <i>is</i> very pure: therefore Your servant loves it.</p> <p>(141) I <i>am</i> small and despised: <i>yet</i> I do not forget Your precepts.</p> <p>(142) Your righteousness <i>is</i> an everlasting righteousness, and Your law <i>is</i> the truth.</p> <p>(143) Trouble and anguish have taken hold on me: <i>yet</i> Your commandments <i>are</i> my delights.</p> <p>(144) The righteousness of Your testimonies <i>is</i> everlasting: give me understanding, and I will live.</p> <p>(145) KOPH {פ}.^s I cried with <i>my</i> whole heart; hear me, O LORD {Jehovah}: I will keep Your laws.</p> <p>(146) I cried to You; save me, and I will keep Your testimonies.</p> <p>(147) I came before the dawning of the morning, and cried: I hoped in Your word.</p> <p>(148) My eyes came before the <i>night</i> watches, that I might meditate in Your word.</p>
<p>119:137r - TZADDI {ס}. Eighteenth letter in the Hebrew alphabet.</p> <p>119:145s - KOPH {פ}. Nineteenth letter in the Hebrew alphabet.</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(149) Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.</p> <p>(150) They draw nigh that follow after mischief: they are far from thy law.</p> <p>(151) Thou <i>art</i> near, O LORD; and all thy commandments <i>are</i> truth.</p> <p>(152) Concerning thy testimonies, I have known of old that thou hast founded them for ever.</p> <p>(153) RESH. Consider mine affliction, and deliver me: for I do not forget thy law.</p> <p>(154) Plead my cause, and deliver me: quicken me according to thy word.</p> <p>(155) Salvation <i>is</i> far from the wicked: for they seek not thy statutes.</p> <p>(156) Great <i>are</i> thy tender mercies, O LORD: quicken me according to thy judgments.</p> <p>(157) Many <i>are</i> my persecutors and mine enemies; <i>yet</i> do I not decline from thy testimonies.</p> <p>(158) I beheld the transgressors, and was grieved; because they kept not thy word.</p> <p>(159) Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.</p> <p>(160) Thy word <i>is</i> true <i>from</i> the beginning: and every one of thy righteous judgments <i>endureth</i> for ever.</p> <p>(161) SCHIN. Princes have persecuted me without a cause: but my heart standeth in awe of thy word.</p> <p>(162) I rejoice at thy word, as one that findeth great spoil.</p> <p>(163) I hate and abhor lying: <i>but</i> thy law do I love.</p> <p>(164) Seven times a day do I praise thee because of thy righteous judgments.</p>	<p>(149) Hear my voice according to Your loving kindness: O LORD {Jehovah}, cause me to live according to Your judgment.</p> <p>(150) Those who follow after mischief draw near: they are far from Your law.</p> <p>(151) You <i>are</i> near, O LORD {Jehovah}; and all Your commandments <i>are</i> truth.</p> <p>(152) Concerning Your testimonies, I have known of old that You have founded them forever.</p> <p>(153) RESH {ר}.^t Consider my affliction, and deliver me: because I do not forget Your law.</p> <p>(154) Plead my cause, and deliver me: make me alive me according to Your word.</p> <p>(155) Salvation <i>is</i> far from the wicked: because they do not seek Your laws.</p> <p>(156) Great <i>are</i> Your tender mercies, O LORD {Jehovah}: make me alive according to Your judgments.</p> <p>(157) Many <i>are</i> my persecutors and my enemies; <i>yet</i> I do not depart from Your testimonies.</p> <p>(158) I saw the sinners, and was grieved; because they did not keep Your word.</p> <p>(159) Consider how I love Your precepts: make me alive, O LORD {Jehovah}, according to Your loving kindness.</p> <p>(160) Your word <i>is</i> true <i>from</i> the beginning: and every one of Your righteous judgments <i>endures</i> forever.</p> <p>(161) SCHIN {ש}.^u Princes have persecuted me without a cause: but my heart stands in awe of Your word.</p> <p>(162) I rejoice at Your word, as one who finds great spoil.</p> <p>(163) I hate and despise lying: <i>but</i> Your law I love.</p> <p>(164) Seven times a day I praise You because of Your righteous judgments.</p>
<p>119:153t – RESH {ר}. Twentieth letter in the Hebrew alphabet.</p> <p>119:161u – SCHIN {ש}. Twenty-first letter of the Hebrew alphabet.</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(165) Great peace have they which love thy law: and nothing shall offend them.</p> <p>(166) LORD, I have hoped for thy salvation, and done thy commandments.</p> <p>(167) My soul hath kept thy testimonies; and I love them exceedingly.</p> <p>(168) I have kept thy precepts and thy testimonies: for all my ways <i>are</i> before thee.</p> <p>(169) TAU. Let my cry come near before thee, O LORD: give me understanding according to thy word.</p> <p>(170) Let my supplication come before thee: deliver me according to thy word.</p> <p>(171) My lips shall utter praise, when thou hast taught me thy statutes.</p> <p>(172) My tongue shall speak of thy word: for all thy commandments <i>are</i> righteousness.</p> <p>(173) Let thine hand help me; for I have chosen thy precepts.</p> <p>(174) I have longed for thy salvation, O LORD; and thy law <i>is</i> my delight.</p> <p>(175) Let my soul live, and it shall praise thee; and let thy judgments help me.</p> <p>(176) I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.</p> <p>Chapter 120 A Song of degrees. (1) In my distress I cried unto the LORD, and he heard me. (2) Deliver my soul, O LORD, from lying lips, <i>and</i> from a deceitful tongue.</p>	<p>(165) Those who love Your law have great peace: and nothing will offend them.</p> <p>(166) LORD {Jehovah}, I have hoped for Your salvation, and done Your commandments.</p> <p>(167) My soul has kept Your testimonies; and I love them exceedingly.</p> <p>(168) I have kept Your precepts and Your testimonies: because all my ways <i>are</i> before You.</p> <p>(169) TAU {ט}.^v Let my cry come near before You, O LORD {Jehovah}: give me understanding according to Your word.</p> <p>(170) Let my request come before You: deliver me according to Your word.</p> <p>(171) My lips will speak praise, when You have taught me Your laws.</p> <p>(172) My tongue will speak of Your word: because all Your commandments <i>are</i> righteousness.</p> <p>(173) Let Your hand help me; because I have chosen Your precepts.</p> <p>(174) I have longed for Your salvation, O LORD {Jehovah}; and Your law <i>is</i> my delight.</p> <p>(175) Let my soul live, and it will praise You; and let Your judgments help me.</p> <p>(176) I have gone astray like a lost sheep; seek Your servant; because I do not forget Your commandments.</p> <p>Chapter 120 A Song of degrees {Encouragement}.^a (1) In my distress I cried to the LORD {Jehovah}, and He heard me. (2) Deliver my soul, O LORD {Jehovah}, from lying lips, <i>and</i> from a deceitful tongue.</p>
<p>119:169v - TAU {ט}. Twenty-second letter of the Hebrew alphabet.</p> <p>120:0a - Song of Degrees - hamaloth {המלכות} - literally “the elevation” - the going to a “higher” place; “the ascending”; “the uplifting”; encouragement</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(3) What shall be given unto thee? or what shall be done unto thee, thou false tongue?</p> <p>(4) Sharp arrows of the mighty, with coals of juniper.</p> <p>(5) Woe is me, that I sojourn in Mesech, <i>that</i> I dwell in the tents of Kedar!</p> <p>(6) My soul hath long dwelt with him that hateth peace.</p> <p>(7) I <i>am for</i> peace: but when I speak, they <i>are</i> for war.</p> <p>Chapter 121 A Song of degrees. (1) I will lift up mine eyes unto the hills, from whence cometh my help. (2) My help <i>cometh</i> from the LORD, which made heaven and earth. (3) He will not suffer thy foot to be moved: he that keepeth thee will not slumber. (4) Behold, he that keepeth Israel shall neither slumber nor sleep. (5) The LORD <i>is</i> thy keeper: the LORD <i>is</i> thy shade upon thy right hand. (6) The sun shall not smite thee by day, nor the moon by night. (7) The LORD shall preserve thee from all evil: he shall preserve thy soul. (8) The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.</p> <p>Chapter 122 A Song of degrees of David. (1) I was glad when they said unto me, Let us go into the house of the LORD. (2) Our feet shall stand within thy gates, O Jerusalem. (3) Jerusalem is builded as a city that is compact together:</p>	<p>(3) What will be given to you? or what will be done to you, you false tongue?</p> <p>(4) Sharp arrows of the mighty, with coals of juniper.^b</p> <p>(5) Woe is me, that I live in Mesech, <i>that</i> I live in the tents of Kedar!</p> <p>(6) My soul has long lived with him who hates peace.</p> <p>(7) I <i>am for</i> peace: but when I speak, they <i>are</i> for war.</p> <p>Chapter 121 A Song of degrees {Encouragement}. (1) I will lift up my eyes to the hills, from where my help comes. (2) My help <i>comes</i> from the LORD {Jehovah}, Who made heaven and earth. (3) He will not allow your foot to be moved: He Who keeps you will not slumber {nap}. (4) Look, He Who keeps Israel will neither slumber {nap} nor sleep. (5) The LORD {Jehovah} <i>is</i> your keeper: the LORD {Jehovah} <i>is</i> your shade upon your right hand. (6) The sun will not overcome you by day, nor the moon by night. (7) The LORD {Jehovah} will preserve you from all evil: He will preserve your soul. (8) The LORD {Jehovah} will preserve your going out and your coming in from this time forth, and even forever.</p> <p>Chapter 122 A Song of degrees {Encouragement} by David. (1) I was glad when they said to me, Let us go into the house {temple} of the LORD {Jehovah}. (2) Our feet will stand within your gates, O Jerusalem. (3) Jerusalem is built as a city that is compact together:</p>
120:4b - juniper - a tree similar to mesquite	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.</p> <p>(5) For there are set thrones of judgment, the thrones of the house of David.</p> <p>(6) Pray for the peace of Jerusalem: they shall prosper that love thee.</p> <p>(7) Peace be within thy walls, <i>and</i> prosperity within thy palaces.</p> <p>(8) For my brethren and companions' sakes, I will now say, Peace <i>be</i> within thee.</p> <p>(9) Because of the house of the LORD our God I will seek thy good.</p> <p>Chapter 123 A Song of degrees. (1) Unto thee lift I up mine eyes, O thou that dwellest in the heavens. (2) Behold, as the eyes of servants <i>look</i> unto the hand of their masters, <i>and</i> as the eyes of a maiden unto the hand of her mistress; so our eyes <i>wait</i> upon the LORD our God, until that he have mercy upon us. (3) Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt. (4) Our soul is exceedingly filled with the scorning of those that are at ease, <i>and</i> with the contempt of the proud.</p> <p>Chapter 124 A Song of degrees of David. (1) If <i>it had not been</i> the LORD who was on our side, now may Israel say; (2) If <i>it had not been</i> the LORD who was on our side, when men rose up against us:</p>	<p>(4) Where the tribes go up, the tribes of the LORD {Jehovah}, to the testimony of Israel, to give thanks to the Name of the LORD {Jehovah}.</p> <p>(5) Because there are set thrones of judgment, the thrones of the house of David.</p> <p>(6) Pray for the peace of Jerusalem: those who love you will prosper.</p> <p>(7) May peace be within your walls, <i>and</i> prosperity within your palaces.</p> <p>(8) For my brothers and companions' sakes, I will now say, Peace <i>be</i> within you.</p> <p>(9) Because of the house {temple} of the LORD {Jehovah} our God I will seek your good.</p> <p>Chapter 123 A Song of degrees {Encouragement}. (1) To You I lift up my eyes, O You Who live in the heavens.^a (2) Look, as the eyes of servants <i>look</i> to the hand of their masters, <i>and</i> as the eyes of a maiden to the hand of her mistress; so our eyes <i>wait</i> upon the LORD {Jehovah} our God, until He has mercy upon us. (3) Have mercy upon us, O LORD {Jehovah}, have mercy upon us: because we are exceedingly filled with contempt. (4) Our soul is exceedingly filled with the scorning of those who are at ease, <i>and</i> with the contempt of the proud.</p> <p>Chapter 124 A Song of degrees {Encouragement} by David. (1) If <i>it had not been</i> the LORD {Jehovah} Who was on our side, now may Israel say; (2) If <i>it had not been</i> the LORD {Jehovah} Who was on our side, when men rose up against us:</p>
123:1a – heavens – see notes on Gen. 1:1; 1:8; 1:14	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(3) Then they had swallowed us up quick, when their wrath was kindled against us: (4) Then the waters had overwhelmed us, the stream had gone over our soul: (5) Then the proud waters had gone over our soul. (6) Blessed <i>be</i> the LORD, who hath not given us <i>as</i> a prey to their teeth. (7) Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. (8) Our help <i>is</i> in the name of the LORD, who made heaven and earth.</p> <p>Chapter 125 A Song of degrees. (1) They that trust in the LORD <i>shall be</i> as mount Zion, <i>which</i> cannot be removed, <i>but</i> abideth for ever. (2) As the mountains <i>are</i> round about Jerusalem, so the LORD <i>is</i> round about his people from henceforth even for ever. (3) For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. (4) Do good, O LORD, unto <i>those that be</i> good, and <i>to them that are</i> upright in their hearts. (5) As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: <i>but</i> peace <i>shall be</i> upon Israel.</p> <p>Chapter 126 A Song of degrees. (1) When the LORD turned again the captivity of Zion, we were like them that dream.</p>	<p>(3) Then they would have swallowed us up quick, when their wrath {anger; judgment} was kindled against us: (4) Then the waters would have overwhelmed us, the stream would have gone over our soul: (5) Then the proud waters would have gone over our soul. (6) Blessed <i>is</i> the LORD {Jehovah}, Who has not given us <i>as</i> a prey to their teeth. (7) Our soul has escaped as a bird out of the snare of the trappers: the snare is broken, and we have escaped. (8) Our help <i>is</i> in the Name of the LORD {Jehovah}, Who made heaven and earth.</p> <p>Chapter 125 A Song of degrees {Encouragement}. (1) Those who trust in the LORD {Jehovah} <i>shall be</i> as mount Zion, <i>which</i> cannot be removed, <i>but</i> stands forever. (2) As the mountains <i>are</i> all around Jerusalem, so the LORD {Jehovah} <i>is</i> all around His people from now even forever. (3) Because the rod of the wicked will not rest upon the lot of the righteous; lest the righteous put forth their hands to sin. (4) Do good, O LORD {Jehovah}, to <i>those who are</i> good, and <i>to those who are</i> upright in their hearts. (5) As for those who turn aside to their crooked ways, the LORD {Jehovah} will lead them forth with the workers of sin: <i>but</i> peace <i>will be</i> upon Israel.</p> <p>Chapter 126 A Song of degrees {Encouragement}. (1) When the LORD {Jehovah} turned again the captivity of Zion, we were like those who dream.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(2) Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.</p> <p>(3) The LORD hath done great things for us; <i>whereof</i> we are glad.</p> <p>(4) Turn again our captivity, O LORD, as the streams in the south.</p> <p>(5) They that sow in tears shall reap in joy.</p> <p>(6) He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves <i>with him</i>.</p> <p>Chapter 127 A Song of degrees for Solomon. (1) Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh <i>but</i> in vain. (2) <i>It is</i> vain for you to rise up early, to sit up late, to eat the bread of sorrows: <i>for</i> so he giveth his beloved sleep. (3) Lo, children <i>are</i> an heritage of the LORD: <i>and</i> the fruit of the womb <i>is his</i> reward. (4) As arrows <i>are</i> in the hand of a mighty man; so <i>are</i> children of the youth. (5) Happy <i>is</i> the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.</p> <p>Chapter 128 A Song of degrees. (1) Blessed <i>is</i> every one that feareth the LORD; that walketh in his ways.</p>	<p>(2) Then our mouth was filled with laughter, and our tongue with singing: then they said among the heathen {ungodly nations}, The LORD {Jehovah} has done great things for them.</p> <p>(3) The LORD {Jehovah} has done great things for us; <i>of which</i> we are glad.</p> <p>(4) Turn again our captivity, O LORD {Jehovah}, as the streams in the south.</p> <p>(5) Those who sow in tears will reap in joy.</p> <p>(6) He who goes forth and weeps, bearing precious seed, will doubtless come again with rejoicing, bringing his sheaves <i>with him</i>.</p> <p>Chapter 127 A Song of degrees {Encouragement} for Solomon.^a (1) Unless the LORD {Jehovah} builds the house, they labor in vain who build it: unless the LORD {Jehovah} guards the city, the watchman stays awake in vain. (2) <i>It is</i> vain for you to rise up early, to sit up late, to eat the bread of sorrows: <i>because</i> He gives His loved ones sleep. (3) Indeed, children <i>are</i> a heritage of the LORD {Jehovah}: <i>and</i> the fruit of the womb <i>is His</i> reward. (4) As arrows <i>are</i> in the hand of a mighty man; so <i>are</i> children of the youth. (5) Happy <i>is</i> the man who has his quiver {arrow container} full of them: they will not be ashamed, but they will speak with the enemies in the gate.</p> <p>Chapter 128 A Song of degrees {Encouragement}. (1) Blessed <i>is</i> everyone who fears {reveres} the LORD {Jehovah}; who walks in His ways.</p>
127:0a - Song of Degrees - hamaloth {הַמַּעֲלֹת} - literally “the elevation” - the going to a “higher” place; “the ascending”; “the uplifting”; encouragement	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(2) For thou shalt eat the labour of thine hands: happy <i>shalt</i> thou <i>be</i>, and <i>it shall be</i> well with thee.</p> <p>(3) Thy wife <i>shall be</i> as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.</p> <p>(4) Behold, that thus shall the man be blessed that feareth the LORD. (5) The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.</p> <p>(6) Yea, thou shalt see thy children's children, <i>and</i> peace upon Israel.</p> <p>Chapter 129 A Song of degrees. (1) Many a time have they afflicted me from my youth, may Israel now say: (2) Many a time have they afflicted me from my youth: yet they have not prevailed against me. (3) The plowers plowed upon my back: they made long their furrows. (4) The LORD is righteous: he hath cut asunder the cords of the wicked. (5) Let them all be confounded and turned back that hate Zion. (6) Let them be as the grass <i>upon</i> the housetops, which withereth afore it groweth up: (7) Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. (8) Neither do they which go by say, The blessing of the LORD <i>be</i> upon you: we bless you in the name of the LORD.</p> <p>Chapter 130 A Song of degrees. (1) Out of the depths have I cried unto thee, O LORD.</p>	<p>(2) Because you will eat the labor of your hands: you will <i>be</i> happy, and <i>it will be</i> well with you.</p> <p>(3) Your wife <i>will be</i> as a fruitful vine by the sides of your house: your children like olive plants all around your table.</p> <p>(4) Indeed, so will the man be blessed who fears {reveres} the LORD {Jehovah}</p> <p>(5) The LORD {Jehovah} will bless you out of Zion: and you will see the good of Jerusalem all the days of your life.</p> <p>(6) Yes, you will see your children's children, <i>and</i> peace upon Israel.</p> <p>Chapter 129 A Song of degrees {Encouragement}. (1) Many a time they have afflicted me from my youth, may Israel now say: (2) Many a time they have afflicted me from my youth: yet they have not prevailed against me. (3) Those who plow plowed upon my back: they made their furrows long. (4) The LORD {Jehovah} is righteous: He has cut the cords of the wicked into pieces. (5) Let them all be confounded and turned back who hate Zion. (6) Let them be as the grass <i>upon</i> the housetops, which withers before it grows up: (7) With which the mower does not fill his hand; nor he who binds sheaves his belly. (8) Neither do those who go by say, May the blessing of the LORD {Jehovah} <i>be</i> upon you: we bless you in the Name of the LORD {Jehovah}.</p> <p>Chapter 130 A Song of degrees {Encouragement}. (1) Out of the depths I have cried to You, O LORD {Jehovah}.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(2) Lord, hear my voice: let thine ears be attentive to the voice of my supplications.</p> <p>(3) If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?</p> <p>(4) But <i>there is</i> forgiveness with thee, that thou mayest be feared.</p> <p>(5) I wait for the LORD, my soul doth wait, and in his word do I hope.</p> <p>(6) My soul <i>waiteth</i> for the Lord more than they that watch for the morning: <i>I say, more than</i> they that watch for the morning.</p> <p>(7) Let Israel hope in the LORD: for with the LORD <i>there is</i> mercy, and with him is plenteous redemption.</p> <p>(8) And he shall redeem Israel from all his iniquities.</p> <p>Chapter 131 A Song of degrees of David. (1) LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. (2) Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul <i>is</i> even as a weaned child. (3) Let Israel hope in the LORD from henceforth and for ever.</p> <p>Chapter 132 A Song of degrees. (1) LORD, remember David, <i>and</i> all his afflictions: (2) How he sware unto the LORD, <i>and</i> vowed unto the mighty <i>God</i> of Jacob; (3) Surely I will not come into the tabernacle of my house, nor go up into my bed;</p>	<p>(2) Lord, hear my voice: let Your ears be attentive to the voice of my requests.</p> <p>(3) If You, LORD {Jehovah}, should count sins, O Lord, who shall stand?</p> <p>(4) But <i>there is</i> forgiveness with You, that You may be feared {revered}.</p> <p>(5) I wait for the LORD {Jehovah}, my soul waits, and in His word I hope.</p> <p>(6) My soul <i>waits</i> for the Lord more than those who watch for the morning: <i>I say, more than</i> those who watch for the morning.</p> <p>(7) Let Israel hope in the LORD {Jehovah}: because with the LORD {Jehovah} <i>there is</i> mercy, and with Him is plentiful redemption.</p> <p>(8) And He will redeem Israel from all his sins.</p> <p>Chapter 131 A Song of degrees {Encouragement} by David. (1) LORD {Jehovah}, my heart is not arrogant, nor my eyes proud: neither do I exercise myself in great matters, or in things too high for me. (2) Surely I have behaved and quieted myself, as a child who is weaned of his mother: my soul <i>is</i> even as a weaned child. (3) Let Israel hope in the LORD {Jehovah} from now and forever.</p> <p>Chapter 132 A Song of degrees {Encouragement}. (1) LORD {Jehovah}, remember David, <i>and</i> all his afflictions: (2) How he swore to the LORD {Jehovah}, <i>and</i> vowed to the mighty <i>God</i> of Jacob; (3) Surely I will not come into the tabernacle of my house, nor go up into my bed;</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(4) I will not give sleep to mine eyes, <i>or</i> slumber to mine eyelids,</p> <p>(5) Until I find out a place for the LORD, an habitation for the mighty <i>God</i> of Jacob.</p> <p>(6) Lo, we heard of it at Ephratah: we found it in the fields of the wood.</p> <p>(7) We will go into his tabernacles: we will worship at his footstool.</p> <p>(8) Arise, O LORD, into thy rest; thou, and the ark of thy strength.</p> <p>(9) Let thy priests be clothed with righteousness; and let thy saints shout for joy.</p> <p>(10) For thy servant David's sake turn not away the face of thine anointed.</p> <p>(11) The LORD hath sworn <i>in</i> truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.</p> <p>(12) If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. (13) For the LORD hath chosen Zion; he hath desired <i>it</i> for his habitation.</p> <p>(14) This <i>is</i> my rest for ever: here will I dwell; for I have desired it.</p> <p>(15) I will abundantly bless her provision: I will satisfy her poor with bread.</p> <p>(16) I will also clothe her priests with salvation: and her saints shall shout aloud for joy.</p> <p>(17) There will I make the horn of David to bud: I have ordained a lamp for mine anointed.</p> <p>(18) His enemies will I clothe with shame: but upon himself shall his crown flourish.</p>	<p>(4) I will not give sleep to my eyes, <i>or</i> rest to my eyelids,</p> <p>(5) Until I find out a place for the LORD {Jehovah}, a house {temple} for the mighty <i>God</i> of Jacob.</p> <p>(6) Look, we heard of it at Ephratah: we found it in the fields of the wood.</p> <p>(7) We will go into His tabernacles: we will worship at His footstool.</p> <p>(8) Arise, O LORD {Jehovah}, into Your rest; You, and the ark of Your strength.</p> <p>(9) Let Your priests be clothed with righteousness; and let Your saints shout for joy.</p> <p>(10) For Your servant David's sake do not turn away the face of Your anointed.</p> <p>(11) The LORD {Jehovah} has sworn <i>in</i> truth to David; He will not turn from it; <i>Of the fruit of your body I will set upon your throne.</i></p> <p>(12) <i>If your children will keep My covenant and My testimony that I will teach them, their children will also sit upon your throne forever.</i></p> <p>(13) Because the LORD {Jehovah} has chosen Zion; He has desired <i>it</i> for His home.</p> <p>(14) <i>This is My rest forever: here I will live; because I have desired it.</i></p> <p>(15) <i>I will abundantly bless her provision: I will satisfy her poor with bread.</i></p> <p>(16) <i>I will also clothe her priests with salvation: and her saints will shout aloud for joy.</i></p> <p>(17) <i>There I will cause the kingdom of David to bud: I have ordained a lamp for My anointed.</i></p> <p>(18) <i>His enemies I will clothe with shame: but upon Himself His crown will flourish.</i></p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 133 A Song of degrees of David. (1) Behold, how good and how pleasant <i>it is</i> for brethren to dwell together in unity! (2) <i>It is</i> like the precious ointment upon the head, that ran down upon the beard, <i>even</i> Aaron's beard: that went down to the skirts of his garments; (3) As the dew of Hermon, <i>and as the dew</i> that descended upon the mountains of Zion: for there the LORD commanded the blessing, <i>even</i> life for evermore.</p> <p>Chapter 134 A Song of degrees. (1) Behold, bless ye the LORD, all <i>ye</i> servants of the LORD, which by night stand in the house of the LORD. (2) Lift up your hands <i>in</i> the sanctuary, and bless the LORD. (3) The LORD that made heaven and earth bless thee out of Zion.</p> <p>Chapter 135 (1) Praise ye the LORD. Praise ye the name of the LORD; praise <i>him</i>, O ye servants of the LORD. (2) Ye that stand in the house of the LORD, in the courts of the house of our God, (3) Praise the LORD; for the LORD <i>is</i> good: sing praises unto his name; for <i>it is</i> pleasant. (4) For the LORD hath chosen Jacob unto himself, <i>and</i> Israel for his peculiar treasure. (5) For I know that the LORD <i>is</i> great, and <i>that</i> our Lord is above all gods.</p>	<p>Chapter 133 A Song of degrees {Encouragement} by David.^a (1) Look, how good and how pleasant <i>it is</i> for brothers to live together in unity! (2) <i>It is</i> like the precious ointment upon the head, that ran down upon the beard, <i>even</i> Aaron's beard;^b that went down to the skirts of his clothes; (3) As the dew of Hermon, <i>and as the dew</i> that descended upon the mountains of Zion: because there the LORD {Jehovah} commanded the blessing, <i>even</i> life forever.</p> <p>Chapter 134 A Song of degrees {Encouragement}. (1) Indeed, bless the LORD {Jehovah}, all <i>you</i> servants of the LORD {Jehovah}, who by night stand in the house {temple} of the LORD {Jehovah}. (2) Lift up your hands <i>in</i> the sanctuary, and bless the LORD {Jehovah}. (3) May the LORD {Jehovah} Who made heaven and earth bless you out of Zion.</p> <p>Chapter 135 (1) Praise the LORD {Jehovah}. Praise the Name of the LORD {Jehovah}; praise <i>Him</i>, O you servants of the LORD {Jehovah}. (2) You who stand in the house {temple} of the LORD {Jehovah}, in the courts of the house {temple} of our God, (3) Praise the LORD {Jehovah}; because the LORD {Jehovah} <i>is</i> good: sing praises to His Name; because <i>it is</i> pleasant. (4) Because the LORD {Jehovah} has chosen Jacob for Himself, <i>and</i> Israel for His peculiar treasure. (5) Because I know that the LORD {Jehovah} <i>is</i> great, and <i>that</i> our Lord is above all gods.</p>
<p>133:0a - Song of Degrees - hamaloth {הַמַּעֲלֹת} - literally "the elevation" - the going to a "higher" place; "the ascending"; "the uplifting"; encouragement 133:2b - Ex. 29:4-7</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(6) Whatsoever the LORD pleased, <i>that</i> did he in heaven, and in earth, in the seas, and all deep places.</p> <p>(7) He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.</p> <p>(8) Who smote the firstborn of Egypt, both of man and beast.</p> <p>(9) <i>Who</i> sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.</p> <p>(10) Who smote great nations, and slew mighty kings;</p> <p>(11) Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:</p> <p>(12) And gave their land <i>for</i> an heritage, an heritage unto Israel his people.</p> <p>(13) Thy name, O LORD, <i>endureth</i> for ever; <i>and</i> thy memorial, O LORD, throughout all generations.</p> <p>(14) For the LORD will judge his people, and he will repent himself concerning his servants.</p> <p>(15) The idols of the heathen <i>are</i> silver and gold, the work of men's hands.</p> <p>(16) They have mouths, but they speak not; eyes have they, but they see not;</p> <p>(17) They have ears, but they hear not; neither is there <i>any</i> breath in their mouths.</p> <p>(18) They that make them are like unto them: <i>so</i> is every one that trusteth in them.</p> <p>(19) Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:</p> <p>(20) Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.</p> <p>(21) Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.</p>	<p>(6) Whatever the LORD {Jehovah} pleased, <i>that</i> He did in heaven, and in earth, in the seas, and all deep places.</p> <p>(7) He causes the vapors to ascend from the ends of the earth; He makes lightnings for the rain; He brings the wind out of His treasures.</p> <p>(8) Who struck the firstborn of Egypt, both of man and beast.^a</p> <p>(9) <i>Who</i> sent signs and wonders into the midst of you, O Egypt, upon Pharaoh, and upon all his servants.</p> <p>(10) Who struck great nations, and killed mighty kings;</p> <p>(11) Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:</p> <p>(12) And gave their land <i>for</i> a heritage, a heritage to Israel His people.</p> <p>(13) Your Name, O LORD {Jehovah}, <i>endures</i> forever; <i>and</i> Your memorial, O LORD {Jehovah}, throughout all generations.</p> <p>(14) Because the LORD {Jehovah} will judge His people, and He will repent Himself concerning His servants.</p> <p>(15) The idols of the heathen {ungodly} <i>are</i> silver and gold, the work of men's hands.</p> <p>(16) They have mouths, but they do not speak; they have eyes, but they do not see;</p> <p>(17) They have ears, but they do not hear; neither is there <i>any</i> breath in their mouths.</p> <p>(18) Those who make them are like them: <i>so</i> is everyone who trusts in them.</p> <p>(19) Bless the LORD {Jehovah}, O house of Israel: bless the LORD {Jehovah}, O house of Aaron:</p> <p>(20) Bless the LORD {Jehovah}, O house of Levi: you who fear {revere} the LORD {Jehovah}, bless the LORD {Jehovah}.</p> <p>(21) Blessed is the LORD {Jehovah} out of Zion, Who lives at Jerusalem. Praise the LORD {Jehovah}.</p>
135:8a – Ex. 12:29	

{19} Psalms	
King James 1769 Version	King James Paraphrase
Chapter 136 (1) O give thanks unto the LORD; for <i>he is</i> good: for his mercy <i>endureth</i> for ever. (2) O give thanks unto the God of gods: for his mercy <i>endureth</i> for ever. (3) O give thanks to the Lord of lords: for his mercy <i>endureth</i> for ever. (4) To him who alone doeth great wonders: for his mercy <i>endureth</i> for ever. (5) To him that by wisdom made the heavens: for his mercy <i>endureth</i> for ever. (6) To him that stretched out the earth above the waters: for his mercy <i>endureth</i> for ever. (7) To him that made great lights: for his mercy <i>endureth</i> for ever: (8) The sun to rule by day: for his mercy <i>endureth</i> for ever: (9) The moon and stars to rule by night: for his mercy <i>endureth</i> for ever. (10) To him that smote Egypt in their firstborn: for his mercy <i>endureth</i> for ever: (11) And brought out Israel from among them: for his mercy <i>endureth</i> for ever: (12) With a strong hand, and with a stretched out arm: for his mercy <i>endureth</i> for ever. (13) To him which divided the Red sea into parts: for his mercy <i>endureth</i> for ever: (14) And made Israel to pass through the midst of it: for his mercy <i>endureth</i> for ever: (15) But overthrew Pharaoh and his host in the Red sea: for his mercy <i>endureth</i> for ever. (16) To him which led his people through the wilderness: for his mercy <i>endureth</i> for ever.	Chapter 136 (1) O give thanks to the LORD {Jehovah}; because <i>He is</i> good: because His mercy <i>endures</i> forever. (2) O give thanks to the God of gods: because His mercy <i>endures</i> forever. (3) O give thanks to the Lord of lords: because His mercy <i>endures</i> forever. (4) To Him Who alone does great wonders: because His mercy <i>endures</i> forever. (5) To Him Who by wisdom made the heavens: ^a because His mercy <i>endures</i> forever. (6) To Him Who stretched out the earth above the waters: because His mercy <i>endures</i> forever. (7) To Him Who made great lights: because His mercy <i>endures</i> forever: (8) The sun to rule by day: because His mercy <i>endures</i> forever: (9) The moon and stars to rule by night: because His mercy <i>endures</i> forever. (10) To Him Who struck Egypt in their firstborn: ^b because His mercy <i>endures</i> forever: (11) And brought out Israel from among them: because His mercy <i>endures</i> forever: (12) With a strong hand, and with a stretched out arm: because His mercy <i>endures</i> forever. (13) To Him Who divided the Red Sea into parts: ^c because His mercy <i>endures</i> forever: (14) And caused Israel to pass through its midst: because His mercy <i>endures</i> forever: (15) But overthrew Pharaoh and his host {army} in the Red Sea: ^d because His mercy <i>endures</i> forever. (16) To Him Who led His people through the wilderness: because His mercy <i>endures</i> forever.
136:5a – heavens – see notes on Gen. 1:1; 1:8; 1:14 136:10b – Ex. 12:29 136:13c – Ex. 14:21-22 136:15d – Ex. 14:23-28	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(17) To him which smote great kings: for his mercy <i>endureth</i> for ever:</p> <p>(18) And slew famous kings: for his mercy <i>endureth</i> for ever:</p> <p>(19) Sihon king of the Amorites: for his mercy <i>endureth</i> for ever:</p> <p>(20) And Og the king of Bashan: for his mercy <i>endureth</i> for ever:</p> <p>(21) And gave their land for an heritage: for his mercy <i>endureth</i> for ever:</p> <p>(22) <i>Even</i> an heritage unto Israel his servant: for his mercy <i>endureth</i> for ever.</p> <p>(23) Who remembered us in our low estate: for his mercy <i>endureth</i> for ever:</p> <p>(24) And hath redeemed us from our enemies: for his mercy <i>endureth</i> for ever.</p> <p>(25) Who giveth food to all flesh: for his mercy <i>endureth</i> for ever.</p> <p>(26) O give thanks unto the God of heaven: for his mercy <i>endureth</i> for ever.</p> <p>Chapter 137</p> <p>(1) By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.</p> <p>(2) We hanged our harps upon the willows in the midst thereof.</p> <p>(3) For there they that carried us away captive required of us a song; and they that wasted us <i>required of us</i> mirth, <i>saying</i>, Sing us <i>one</i> of the songs of Zion.</p> <p>(4) How shall we sing the LORD'S song in a strange land?</p> <p>(5) If I forget thee, O Jerusalem, let my right hand forget <i>her cunning</i>.</p> <p>(6) If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.</p>	<p>(17) To Him Who struck great kings: because His mercy <i>endures</i> forever:</p> <p>(18) And killed famous kings: because His mercy <i>endures</i> forever:</p> <p>(19) Sihon king of the Amorites: because His mercy <i>endures</i> forever:</p> <p>(20) And Og the king of Bashan: because His mercy <i>endures</i> forever:</p> <p>(21) And gave their land for a heritage: because His mercy <i>endures</i> forever:</p> <p>(22) <i>Even</i> a heritage to Israel His servant: because His mercy <i>endures</i> forever.</p> <p>(23) Who remembered us in our low estate: because His mercy <i>endures</i> forever:</p> <p>(24) And has redeemed us from our enemies: because His mercy <i>endures</i> forever.</p> <p>(25) Who gives food to all flesh: because His mercy <i>endures</i> forever.</p> <p>(26) O give thanks to the God of heaven: because His mercy <i>endures</i> forever.</p> <p>Chapter 137</p> <p>(1) By the rivers of Babylon, there we sat down, yes, we wept, when we remembered Zion.</p> <p>(2) We hanged our harps upon the willows in its midst.</p> <p>(3) Because there those who carried us away captive required of us a song; and those who wasted us <i>required of us</i> joy, <i>saying</i>, Sing to us <i>one</i> of the songs of Zion.</p> <p>(4) How will we sing the LORD's {Jehovah's} song in a strange land?</p> <p>(5) If I forget you, O Jerusalem, let my right hand forget <i>her cunning</i>.</p> <p>(6) If I do not remember you, let my tongue cling to the roof of my mouth; if I do not prefer Jerusalem above my greatest joy.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(7) Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase <i>it</i>, rase <i>it</i>, <i>even</i> to the foundation thereof.</p> <p>(8) O daughter of Babylon, who art to be destroyed; happy <i>shall he be</i>, that rewardeth thee as thou hast served us.</p> <p>(9) Happy <i>shall he be</i>, that taketh and dasheth thy little ones against the stones.</p> <p>Chapter 138 A Psalm of David.</p> <p>(1) I will praise thee with my whole heart: before the gods will I sing praise unto thee.</p> <p>(2) I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.</p> <p>(3) In the day when I cried thou answeredst me, <i>and</i> strengthenedst me <i>with</i> strength in my soul.</p> <p>(4) All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.</p> <p>(5) Yea, they shall sing in the ways of the LORD: for great <i>is</i> the glory of the LORD.</p> <p>(6) Though the LORD <i>be</i> high, yet hath he respect unto the lowly: but the proud he knoweth afar off.</p> <p>(7) Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.</p> <p>(8) The LORD will perfect <i>that which</i> concerneth me: thy mercy, O LORD, <i>endureth</i> for ever: forsake not the works of thine own hands.</p>	<p>(7) Remember, O LORD {Jehovah}, the children of Edom in the day of Jerusalem; who said, Destroy <i>it</i>, destroy <i>it</i>, <i>even</i> to its foundation.</p> <p>(8) O daughter of Babylon, who are to be destroyed; happy <i>he will be</i>, who rewards you as you have served us.</p> <p>(9) Happy <i>he will be</i>, who takes and dashes your little ones against the stones.</p> <p>Chapter 138 A Psalm {song} of David.</p> <p>(1) I will praise You with my whole heart: before the gods I will sing praise to You.</p> <p>(2) I will worship towards Your holy temple, and praise Your Name for Your loving kindness and for Your truth: because You have magnified Your word above all Your Name.</p> <p>(3) In the day when I cried You answered me, <i>and</i> strengthened me <i>with</i> strength in my soul.</p> <p>(4) All the kings of the earth will praise You, O LORD {Jehovah}, when they hear the words of Your mouth.</p> <p>(5) Yes, they will sing in the ways of the LORD {Jehovah}: because great <i>is</i> the glory of the LORD {Jehovah}.</p> <p>(6) Though the LORD {Jehovah} <i>is</i> high, yet He has respect for the lowly: but the proud He knows afar off.</p> <p>(7) Though I walk in the midst of trouble, You will revive me: You will stretch forth Your hand against the anger of my enemies, and Your right hand will save me.</p> <p>(8) The LORD {Jehovah} will perfect <i>that which</i> concerns me: Your mercy, O LORD {Jehovah}, <i>endures</i> forever: Do not forsake the works of Your own hands.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
Chapter 139 To the chief Musician, A Psalm of David. (1) O LORD, thou hast searched me, and known <i>me</i> . (2) Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. (3) Thou compassest my path and my lying down, and art acquainted <i>with</i> all my ways. (4) For <i>there</i> is not a word in my tongue, <i>but</i> , lo, O LORD, thou knowest it altogether. (5) Thou hast beset me behind and before, and laid thine hand upon me. (6) <i>Such</i> knowledge <i>is</i> too wonderful for me; it is high, I cannot <i>attain</i> unto it. (7) Whither shall I go from thy spirit? or whither shall I flee from thy presence? (8) If I ascend up into heaven, thou <i>art</i> there: if I make my bed in hell, behold, thou <i>art there</i> . (9) <i>If</i> I take the wings of the morning, <i>and</i> dwell in the uttermost parts of the sea; (10) Even there shall thy hand lead me, and thy right hand shall hold me. (11) If I say, Surely the darkness shall cover me; even the night shall be light about me. (12) Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light <i>are</i> both alike <i>to thee</i> . (13) For thou hast possessed my reins: thou hast covered me in my mother's womb. (14) I will praise thee; for I am fearfully <i>and</i> wonderfully made: marvellous <i>are</i> thy works; and <i>that</i> my soul knoweth right well.	Chapter 139 To the chief Musician, A Psalm {song} of David. (1) O LORD {Jehovah}, You have searched me, and known <i>me</i> . (2) You know my sitting down and my rising up, You understand my thoughts from afar. (3) You encircle my path and my lying down, and are acquainted <i>with</i> all my ways. (4) Because <i>there</i> is not a word in my tongue, <i>but</i> , indeed, O LORD {Jehovah}, You know it altogether. (5) You have protected me behind and before, and laid Your hand upon me. (6) <i>Such</i> knowledge <i>is</i> too wonderful for me; it is high, I cannot understand it. (7) Where will I go from Your Spirit? or where will I flee from Your presence? (8) If I ascend up into heaven, You <i>are</i> there: if I make my bed in hell, indeed, You <i>are there</i> . (9) <i>If</i> I take the wings of the morning, <i>and</i> live in the deepest parts of the sea; (10) Even there Your hand will lead me, and Your right hand will hold me. (11) If I say, Surely the darkness will cover me; even the night will be light about me. (12) Yes, the darkness does not hide from You; but the night shines as the day: the darkness and the light <i>are</i> both alike <i>to You</i> . (13) Because You have possessed my inward parts: You have covered me in my mother's womb. (14) I will praise You; because I am fearfully <i>and</i> wonderfully made: marvelous <i>are</i> Your works; and <i>that</i> my soul knows right well.

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(15) My substance was not hid from thee, when I was made in secret, <i>and</i> curiously wrought in the lowest parts of the earth.</p> <p>(16) Thine eyes did see my substance, yet being unperfect; and in thy book all <i>my members</i> were written, <i>which</i> in continuance were fashioned, when <i>as yet there was</i> none of them.</p> <p>(17) How precious also are thy thoughts unto me, O God! how great is the sum of them!</p> <p>(18) <i>If</i> I should count them, they are more in number than the sand: when I awake, I am still with thee.</p> <p>(19) Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.</p> <p>(20) For they speak against thee wickedly, <i>and</i> thine enemies take <i>thy name</i> in vain.</p> <p>(21) Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?</p> <p>(22) I hate them with perfect hatred: I count them mine enemies.</p> <p>(23) Search me, O God, and know my heart: try me, and know my thoughts:</p> <p>(24) And see if <i>there be any</i> wicked way in me, and lead me in the way everlasting.</p> <p>Chapter 140 To the chief Musician, A Psalm of David.</p> <p>(1) Deliver me, O LORD, from the evil man: preserve me from the violent man;</p> <p>(2) Which imagine mischiefs in <i>their</i> heart; continually are they gathered together <i>for</i> war.</p>	<p>(15) My substance was not hidden from You, when I was made in secret, <i>and</i> curiously wrought in the lowest parts of the earth.</p> <p>(16) Your eyes saw my life, while I was still undeveloped in the womb; and in Your book all <i>parts of my body</i> were written, before any of them came to be, <i>which</i> in time were formed.</p> <p>(17) How precious also are Your thoughts to me, O God! how great is their sum!</p> <p>(18) <i>If</i> I should count them, they are more in number than the sand: when I awake, I am still with You.</p> <p>(19) Surely You will kill the wicked, O God: depart from me therefore, you bloody men.</p> <p>(20) Because they speak against You wickedly, <i>and</i> Your enemies take <i>Your Name</i> in vain.</p> <p>(21) Do I not hate them, O LORD {Jehovah}, who hate You? and am I not grieved with those who rise up against You?</p> <p>(22) I hate them with perfect hatred: I count them as my enemies.</p> <p>(23) Search me, O God, and know my heart: try me, and know my thoughts:</p> <p>(24) And see if <i>there is any</i> wicked way in me, and lead me in the way everlasting.</p> <p>Chapter 140 To the chief Musician, A Psalm {song} of David.</p> <p>(1) Deliver me, O LORD {Jehovah}, from the evil man: preserve me from the violent man;</p> <p>(2) Who imagine mischief in <i>their</i> heart; continually they are gathered together <i>for</i> war.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(3) They have sharpened their tongues like a serpent; adders' poison <i>is</i> under their lips. Selah. (4) Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.</p> <p>(5) The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.</p> <p>(6) I said unto the LORD, Thou <i>art</i> my God: hear the voice of my supplications, O LORD.</p> <p>(7) O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.</p> <p>(8) Grant not, O LORD, the desires of the wicked: further not his wicked device; <i>lest</i> they exalt themselves. Selah.</p> <p>(9) <i>As for</i> the head of those that compass me about, let the mischief of their own lips cover them.</p> <p>(10) Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.</p> <p>(11) Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow <i>him</i>.</p> <p>(12) I know that the LORD will maintain the cause of the afflicted, <i>and</i> the right of the poor.</p> <p>(13) Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.</p>	<p>(3) They have sharpened their tongues like a snake; snakes' poison <i>is</i> under their lips. Selah {musical pause}.^a</p> <p>(4) Keep me, O LORD {Jehovah}, from the hands of the wicked; preserve me from the violent man; who have determined to overthrow me.</p> <p>(5) The proud have hidden a snare for me, and cords; they have spread a net by the wayside; they have set snares for me. Selah {musical pause}.</p> <p>(6) I said to the LORD {Jehovah}, You <i>are</i> my God: hear the voice of my requests, O LORD {Jehovah}.</p> <p>(7) O GOD {Jehovah} the Lord, the strength of my salvation, You have covered my head in the day of battle.</p> <p>(8) Do not grant the desires of the wicked, O LORD {Jehovah}: do not further his wicked devices {plans}; <i>lest</i> they exalt themselves. Selah {musical pause}.</p> <p>(9) <i>As for</i> the head of those who encircle me all around, let the mischief of their own lips cover them.</p> <p>(10) Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they do not rise up again.</p> <p>(11) Do not let one who speaks evil be established in the earth: evil will hunt the violent man to overthrow <i>him</i>.</p> <p>(12) I know that the LORD {Jehovah} will maintain the cause of the afflicted, <i>and</i> the right of the poor.</p> <p>(13) Surely the righteous will give thanks to Your Name: the upright will live in Your presence.</p>
140:3a - Selah {שֶׁלַח} - musical pause	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 141 A Psalm of David.</p> <p>(1) LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.</p> <p>(2) Let my prayer be set forth before thee <i>as</i> incense; <i>and</i> the lifting up of my hands <i>as</i> the evening sacrifice.</p> <p>(3) Set a watch, O LORD, before my mouth; keep the door of my lips.</p> <p>(4) Incline not my heart to <i>any</i> evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.</p> <p>(5) Let the righteous smite me; <i>it shall be</i> a kindness: and let him reprove me; <i>it shall be</i> an excellent oil, <i>which</i> shall not break my head: for yet my prayer also <i>shall be</i> in their calamities.</p> <p>(6) When their judges are overthrown in stony places, they shall hear my words; for they are sweet.</p> <p>(7) Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth <i>wood</i> upon the earth.</p> <p>(8) But mine eyes <i>are</i> unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.</p> <p>(9) Keep me from the snares <i>which</i> they have laid for me, and the gins of the workers of iniquity.</p> <p>(10) Let the wicked fall into their own nets, whilst that I withal escape.</p> <p>Chapter 142 Maschil of David; A Prayer when he was in the cave.</p> <p>(1) I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication.</p> <p>(2) I poured out my complaint before him; I shewed before him my trouble.</p>	<p>Chapter 141 A Psalm {song} of David.</p> <p>(1) LORD {Jehovah}, I cry to You: come quickly to me; listen to my voice, when I cry to You.</p> <p>(2) Let my prayer be set forth before You <i>as</i> incense; <i>and</i> the lifting up of my hands <i>as</i> the evening sacrifice.</p> <p>(3) Set a watch, O LORD {Jehovah}, before my mouth; keep the door of my lips.</p> <p>(4) Do not let my heart lean towards <i>any</i> evil thing, to practice wicked works with men who work sin: and do not let me eat of their dainties.</p> <p>(5) Let the righteous strike me; <i>it will be</i> a kindness: and let him reprove me; <i>it will be</i> an excellent oil, <i>which</i> will not break my head: because yet my prayer also <i>will be</i> in their calamities.</p> <p>(6) When their judges are overthrown in stony places, they will hear my words; because they are sweet.</p> <p>(7) Our bones are scattered at the grave's mouth, as when one cuts and splits <i>wood</i> upon the earth.</p> <p>(8) But my eyes <i>are</i> towards You, O GOD {Jehovah} the Lord: my trust is in You; do not leave my soul destitute.</p> <p>(9) Keep me from the snares <i>which</i> they have laid for me, and the snares of those who do works of sin.</p> <p>(10) Let the wicked fall into their own nets, while I escape.</p> <p>Chapter 142 Instruction^a of David; A Prayer when he was in the cave.</p> <p>(1) I cried to the LORD {Jehovah} with my voice; with my voice to the LORD {Jehovah} I made my request.</p> <p>(2) I poured out my complaint before Him; I showed Him my trouble.</p>
<p>142:0a - Maschil {משכיל} - instruction - a poem or song that teaches. There are twelve Psalms of instruction: Ps. 32; 42; 44; 45; 52; 53; 54; 55; 74; 88; 89; 142</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(3) When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.</p> <p>(4) I looked on <i>my</i> right hand, and beheld, but <i>there was</i> no man that would know me: refuge failed me; no man cared for my soul.</p> <p>(5) I cried unto thee, O LORD: I said, Thou <i>art</i> my refuge <i>and</i> my portion in the land of the living.</p> <p>(6) Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.</p> <p>(7) Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.</p> <p>Chapter 143 A Psalm of David.</p> <p>(1) Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, <i>and</i> in thy righteousness.</p> <p>(2) And enter not into judgment with thy servant: for in thy sight shall no man living be justified.</p> <p>(3) For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.</p> <p>(4) Therefore is my spirit overwhelmed within me; my heart within me is desolate.</p> <p>(5) I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.</p>	<p>(3) When my spirit was overwhelmed within me, then You knew my path. In the way in which I walked they have secretly laid a snare for me.</p> <p>(4) I looked on <i>my</i> right hand, and indeed, <i>there was</i> no man who would know me: refuge failed me; no man cared for my soul.</p> <p>(5) I cried to You, O LORD {Jehovah}: I said, You <i>are</i> my refuge <i>and</i> my portion in the land of the living.</p> <p>(6) Attend to my cry; because I am brought very low: deliver me from my persecutors; because they are stronger than I.</p> <p>(7) Bring my soul out of prison, that I may praise Your Name: the righteous will encircle me all around; because You will deal bountifully with me.</p> <p>Chapter 143 A Psalm {song} of David.</p> <p>(1) Hear my prayer, O LORD {Jehovah}, listen to my requests: in Your faithfulness answer me, <i>and</i> in Your righteousness.</p> <p>(2) And do not enter into judgment with Your servant: because in Your sight no man living shall be justified.</p> <p>(3) Because the enemy has persecuted my soul; he has stricken my life down to the ground; he has caused me to live in darkness, as those who have long been dead.</p> <p>(4) Therefore my spirit is overwhelmed within me; my heart within me is desolate.</p> <p>(5) I remember the days of old; I meditate on all Your works; I consider the works of Your hands.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(6) I stretch forth my hands unto thee: my soul <i>thirsteth</i> after thee, as a thirsty land. Selah.</p> <p>(7) Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.</p> <p>(8) Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.</p> <p>(9) Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.</p> <p>(10) Teach me to do thy will; for thou <i>art</i> my God: thy spirit <i>is</i> good; lead me into the land of uprightness.</p> <p>(11) Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.</p> <p>(12) And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I <i>am</i> thy servant.</p> <p>Chapter 144 A Psalm of David. (1) Blessed <i>be</i> the LORD my strength, which teacheth my hands to war, <i>and</i> my fingers to fight: (2) My goodness, and my fortress; my high tower, and my deliverer; my shield, and <i>he</i> in whom I trust; who subdueth my people under me. (3) LORD, what <i>is</i> man, that thou takest knowledge of him! <i>or</i> the son of man, that thou makest account of him! (4) Man is like to vanity: his days <i>are</i> as a shadow that passeth away. (5) Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.</p>	<p>(6) I stretch forth my hands to You: my soul <i>thirsts</i> after You, as a thirsty land. Selah {musical pause}.^a</p> <p>(7) Hear me speedily, O LORD {Jehovah}: my spirit fails: do not hide Your face from me, lest I be like those who go down into the pit.</p> <p>(8) Cause me to hear Your loving kindness in the morning; because in You I trust: cause me to know the way in which I should walk; because I lift up my soul to You.</p> <p>(9) Deliver me, O LORD {Jehovah}, from my enemies: I flee to You to hide me.</p> <p>(10) Teach me to do Your will; because You <i>are</i> my God: Your Spirit <i>is</i> good; lead me into the land of uprightness.</p> <p>(11) Cause me to live, O LORD {Jehovah}, for Your Name's sake: for Your righteousness' sake bring my soul out of trouble.</p> <p>(12) And of Your mercy cut off my enemies, and destroy all those who afflict my soul: because I <i>am</i> Your servant.</p> <p>Chapter 144 A Psalm {song} of David. (1) Blessed <i>is</i> the LORD {Jehovah} my strength, Who teaches my hands to war, <i>and</i> my fingers to fight: (2) My goodness, and my fortress; my high tower, and my deliverer; my shield, and <i>He</i> in Whom I trust; Who subdues my people under me. (3) LORD {Jehovah}, what <i>is</i> man, that You take knowledge of him! <i>or</i> the son of man, that You take account of him! (4) Man is like vanity: his days <i>are</i> as a shadow that passes away. (5) Bow Your heavens,^a O LORD {Jehovah}, and come down: touch the mountains, and they shall smoke.</p>
<p>143:6a - Selah {סֶלָה} - musical pause 144:5a – heavens – see notes on Gen. 1:1; 1:8; 1:14</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(6) Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.</p> <p>(7) Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;</p> <p>(8) Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.</p> <p>(9) I will sing a new song unto thee, O God: upon a psaltery <i>and</i> an instrument of ten strings will I sing praises unto thee.</p> <p>(10) <i>It is he</i> that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.</p> <p>(11) Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:</p> <p>(12) That our sons <i>may be</i> as plants grown up in their youth; <i>that</i> our daughters <i>may be</i> as corner stones, polished <i>after</i> the similitude of a palace:</p> <p>(13) <i>That</i> our garners <i>may be</i> full, affording all manner of store: <i>that</i> our sheep may bring forth thousands and ten thousands in our streets:</p> <p>(14) <i>That</i> our oxen <i>may be</i> strong to labour; <i>that there be</i> no breaking in, nor going out; <i>that there be</i> no complaining in our streets.</p> <p>(15) Happy <i>is that</i> people, that is in such a case: <i>yea</i>, happy <i>is that</i> people, whose God is the LORD.</p> <p>Chapter 145 David's Psalm of praise. (1) I will extol thee, my God, O king; and I will bless thy name for ever and ever. (2) Every day will I bless thee; and I will praise thy name for ever and ever.</p>	<p>(6) Cast forth lightning, and scatter them: shoot out Your arrows, and destroy them.</p> <p>(7) Send Your hand from above; rid me, and deliver me out of great waters, from the hand of strange {unbeliever} children;</p> <p>(8) Whose mouth speak vanity, and their right hand is a right hand of falsehood.</p> <p>(9) I will sing a new song to You, O God: upon a psaltery {lyre} <i>and</i> an instrument of ten strings will I sing praises to You.</p> <p>(10) <i>It is He</i> Who gives salvation to kings: who delivers David His servant from the hurtful sword.</p> <p>(11) Rid me, and deliver me from the hand of strange children, whose mouth speaks vanity, and their right hand is a right hand of falsehood:</p> <p>(12) That our sons <i>may be</i> as plants grown up in their youth; <i>that</i> our daughters <i>may be</i> as corner stones, polished <i>after</i> the appearance of a palace:</p> <p>(13) <i>That</i> our barns <i>may be</i> full, affording all manner of store: <i>that</i> our sheep may bring forth thousands and ten thousands in our streets:</p> <p>(14) <i>That</i> our oxen <i>may be</i> strong to labor; <i>that there be</i> no breaking in, nor going out; <i>that there be</i> no complaining in our streets.</p> <p>(15) Happy <i>is that</i> people, in which is such a case: <i>yes</i>, happy <i>are the</i> people, whose God is the LORD {Jehovah}.</p> <p>Chapter 145 David's Psalm {song} of praise. (1) I will praise You, my God, O king; and I will bless Your Name forever and ever. (2) Every day I will bless You; and I will praise Your Name forever and ever.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(3) Great <i>is</i> the LORD, and greatly to be praised; and his greatness <i>is</i> unsearchable.</p> <p>(4) One generation shall praise thy works to another, and shall declare thy mighty acts.</p> <p>(5) I will speak of the glorious honour of thy majesty, and of thy wondrous works.</p> <p>(6) And <i>men</i> shall speak of the might of thy terrible acts: and I will declare thy greatness.</p> <p>(7) They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.</p> <p>(8) The LORD <i>is</i> gracious, and full of compassion; slow to anger, and of great mercy.</p> <p>(9) The LORD <i>is</i> good to all: and his tender mercies <i>are</i> over all his works.</p> <p>(10) All thy works shall praise thee, O LORD; and thy saints shall bless thee.</p> <p>(11) They shall speak of the glory of thy kingdom, and talk of thy power;</p> <p>(12) To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.</p> <p>(13) Thy kingdom <i>is</i> an everlasting kingdom, and thy dominion <i>endureth</i> throughout all generations.</p> <p>(14) The LORD upholdeth all that fall, and raiseth up all <i>those that be</i> bowed down.</p> <p>(15) The eyes of all wait upon thee; and thou givest them their meat in due season.</p> <p>(16) Thou openest thine hand, and satisfiest the desire of every living thing.</p>	<p>(3) Great <i>is</i> the LORD {Jehovah}, and greatly to be praised; and His greatness <i>is</i> unsearchable.</p> <p>(4) One generation will praise Your works to another, and will declare Your mighty acts.</p> <p>(5) I will speak of the glorious honor of Your majesty, and of Your wondrous works.</p> <p>(6) And <i>men</i> will speak of the might of Your terrible acts: and I will declare Your greatness.</p> <p>(7) They will abundantly speak the memory of Your great goodness, and will sing of Your righteousness.</p> <p>(8) The LORD {Jehovah} <i>is</i> gracious, and full of compassion; slow to anger, and of great mercy.</p> <p>(9) The LORD {Jehovah} <i>is</i> good to all: and His tender mercies <i>are</i> over all His works.</p> <p>(10) All Your works will praise You, O LORD {Jehovah}; and Your saints will bless You.</p> <p>(11) They will speak of the glory of Your kingdom, and talk of Your power;</p> <p>(12) To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.</p> <p>(13) Your kingdom <i>is</i> an everlasting kingdom, and Your kingdom <i>endures</i> throughout all generations.</p> <p>(14) The LORD {Jehovah} upholds all who fall, and raises up all <i>those who are</i> bowed down.</p> <p>(15) The eyes of all wait upon You; and You give them their food in due season.</p> <p>(16) You open Your hand, and satisfy the desire of every living thing.</p>

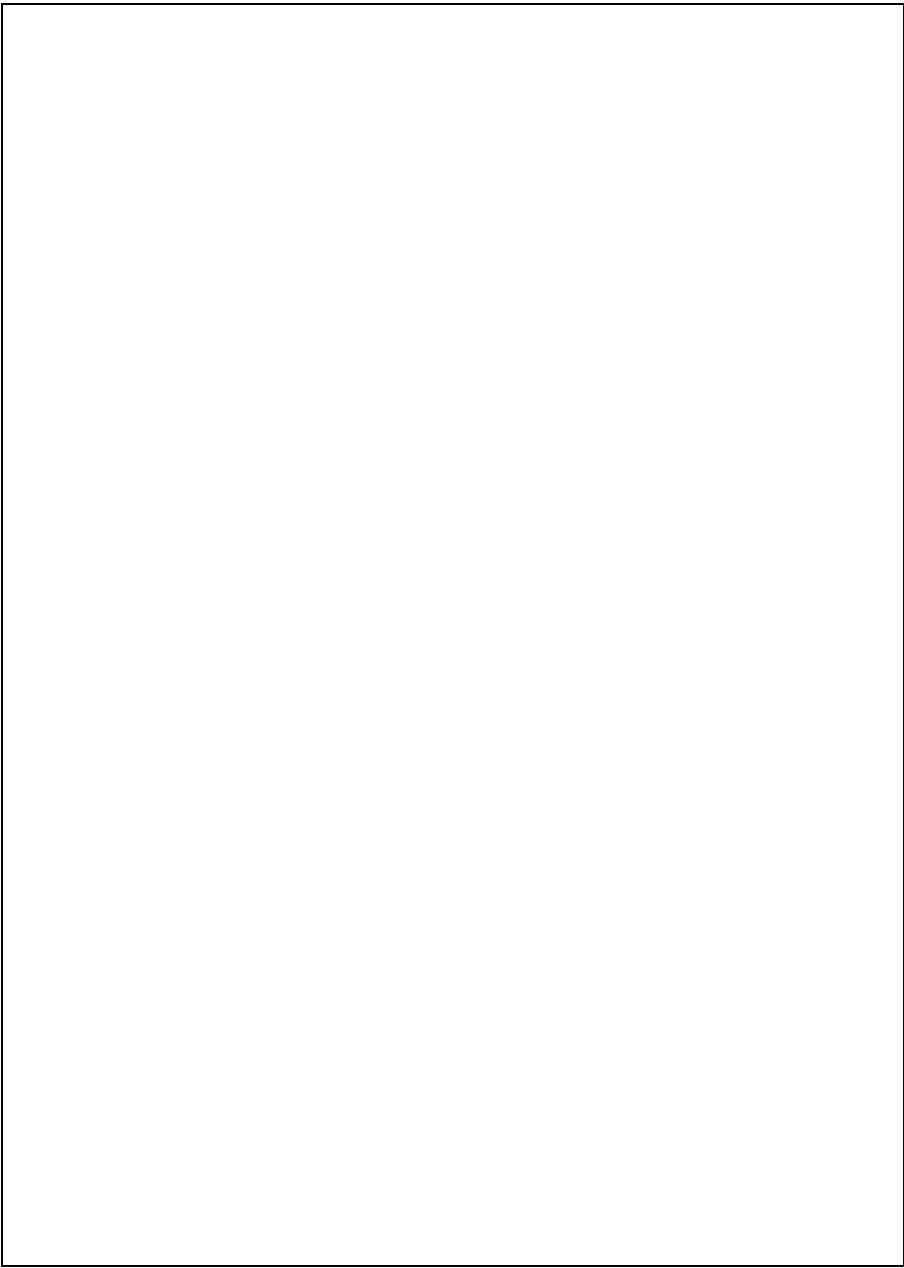
{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(17) The LORD <i>is</i> righteous in all his ways, and holy in all his works.</p> <p>(18) The LORD <i>is</i> nigh unto all them that call upon him, to all that call upon him in truth.</p> <p>(19) He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.</p> <p>(20) The LORD preserveth all them that love him: but all the wicked will he destroy.</p> <p>(21) My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.</p> <p>Chapter 146</p> <p>(1) Praise ye the LORD. Praise the LORD, O my soul.</p> <p>(2) While I live will I praise the LORD: I will sing praises unto my God while I have any being.</p> <p>(3) Put not your trust in princes, <i>nor</i> in the son of man, in whom <i>there is</i> no help.</p> <p>(4) His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.</p> <p>(5) Happy <i>is he</i> that <i>hath</i> the God of Jacob for his help, whose hope <i>is</i> in the LORD his God:</p> <p>(6) Which made heaven, and earth, the sea, and all that therein <i>is</i>: which keepeth truth for ever:</p> <p>(7) Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:</p> <p>(8) The LORD openeth <i>the eyes of</i> the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:</p>	<p>(17) The LORD {Jehovah} <i>is</i> righteous in all His ways, and holy in all His works.</p> <p>(18) The LORD {Jehovah} <i>is</i> near to all those who call upon Him, to all who call upon Him in truth.</p> <p>(19) He will fulfill the desire of those who fear {revere} Him: He also will hear their cry, and will save them.</p> <p>(20) The LORD {Jehovah} preserves all those who love Him: but all the wicked He will destroy.</p> <p>(21) My mouth shall speak the praise of the LORD {Jehovah}: and let all flesh bless His holy Name forever and ever.</p> <p>Chapter 146</p> <p>(1) Praise the LORD {Jehovah}. Praise the LORD {Jehovah}, O my soul.</p> <p>(2) While I live I will praise the LORD {Jehovah}: I will sing praises to my God while I have any being.</p> <p>(3) Do not put your trust in princes, <i>nor</i> in the son of man, in whom <i>there is</i> no help.</p> <p>(4) His breath goes forth, he returns to his earth; in that very day his thoughts perish.</p> <p>(5) Happy <i>is he who has</i> the God of Jacob for his help, whose hope <i>is</i> in the LORD {Jehovah} his God:</p> <p>(6) Who made heaven, and earth, the sea, and all that is in it: Who keeps truth forever:</p> <p>(7) Who executes judgment for the oppressed: Who gives food to the hungry. The LORD {Jehovah} sets the prisoners free:</p> <p>(8) The LORD {Jehovah} opens <i>the eyes of</i> the blind: the LORD {Jehovah} raises those who are bowed down: the LORD {Jehovah} loves the righteous:</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(9) The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.</p> <p>(10) The LORD shall reign for ever, <i>even</i> thy God, O Zion, unto all generations. Praise ye the LORD.</p> <p>Chapter 147</p> <p>(1) Praise ye the LORD: for <i>it is</i> good to sing praises unto our God; for <i>it is</i> pleasant; <i>and</i> praise is comely.</p> <p>(2) The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.</p> <p>(3) He healeth the broken in heart, and bindeth up their wounds.</p> <p>(4) He telleth the number of the stars; he calleth them all by <i>their</i> names.</p> <p>(5) Great <i>is</i> our Lord, and of great power: his understanding <i>is</i> infinite.</p> <p>(6) The LORD lifteth up the meek: he casteth the wicked down to the ground.</p> <p>(7) Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:</p> <p>(8) Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.</p> <p>(9) He giveth to the beast his food, <i>and</i> to the young ravens which cry.</p> <p>(10) He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.</p> <p>(11) The LORD taketh pleasure in them that fear him, in those that hope in his mercy.</p> <p>(12) Praise the LORD, O Jerusalem; praise thy God, O Zion.</p>	<p>(9) The LORD {Jehovah} preserves the strangers; He relieves the fatherless and widow: but the way of the wicked He turns upside down.</p> <p>(10) The LORD {Jehovah} will reign forever, <i>even</i> Your God, O Zion, to all generations. Praise the LORD {Jehovah}.</p> <p>Chapter 147</p> <p>(1) Praise the LORD {Jehovah}: because <i>it is</i> good to sing praises to our God; because <i>it is</i> pleasant; <i>and</i> praise is beautiful.</p> <p>(2) The LORD {Jehovah} builds up Jerusalem: He gathers together the outcasts of Israel.</p> <p>(3) He heals the broken in heart, and binds up their wounds.</p> <p>(4) He tells the number of the stars; He calls them all by <i>their</i> names.</p> <p>(5) Great <i>is</i> our Lord, and of great power: His understanding <i>is</i> infinite.</p> <p>(6) The LORD {Jehovah} lifts up the humble: He casts the wicked down to the ground.</p> <p>(7) Sing to the LORD {Jehovah} with thanksgiving; sing praise upon the harp to our God:</p> <p>(8) Who covers the heaven with clouds, Who prepares rain for the earth, Who causes grass to grow upon the mountains.</p> <p>(9) He gives to the wild animal his food, <i>and</i> to the young ravens which cry.</p> <p>(10) He does not delight in the strength of the horse: He does not take pleasure in the legs of a man.</p> <p>(11) The LORD {Jehovah} takes pleasure in those who fear {revere} Him, in those who hope in His mercy.</p> <p>(12) Praise the LORD {Jehovah}, O Jerusalem; praise your God, O Zion.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(13) For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.</p> <p>(14) He maketh peace <i>in</i> thy borders, <i>and</i> filleth thee with the finest of the wheat.</p> <p>(15) He sendeth forth his commandment <i>upon</i> earth: his word runneth very swiftly.</p> <p>(16) He giveth snow like wool: he scattereth the hoarfrost like ashes.</p> <p>(17) He casteth forth his ice like morsels: who can stand before his cold?</p> <p>(18) He sendeth out his word, and melteth them: he causeth his wind to blow, <i>and</i> the waters flow.</p> <p>(19) He sheweth his word unto Jacob, his statutes and his judgments unto Israel.</p> <p>(20) He hath not dealt so with any nation: <i>and as for his</i> judgments, they have not known them. Praise ye the LORD.</p> <p>Chapter 148</p> <p>(1) Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.</p> <p>(2) Praise ye him, all his angels: praise ye him, all his hosts.</p> <p>(3) Praise ye him, sun and moon: praise him, all ye stars of light.</p> <p>(4) Praise him, ye heavens of heavens, and ye waters that <i>be</i> above the heavens.</p> <p>(5) Let them praise the name of the LORD: for he commanded, and they were created.</p> <p>(6) He hath also stablished them for ever and ever: he hath made a decree which shall not pass.</p> <p>(7) Praise the LORD from the earth, ye dragons,^a and all deeps:</p> <p>(8) Fire, and hail; snow, and vapour; stormy wind fulfilling his word:</p> <p>(9) Mountains, and all hills; fruitful trees, and all cedars:</p>	<p>(13) Because He has strengthened the bars of your gates; He has blessed your children within you.</p> <p>(14) He makes peace <i>in</i> your borders, <i>and</i> fills you with the finest of the wheat.</p> <p>(15) He sends forth His commandment <i>upon</i> earth: His word runs very swiftly.</p> <p>(16) He gives snow like wool: He scatters the frost like ashes.</p> <p>(17) He casts forth His ice like morsels: who can stand before His cold?</p> <p>(18) He sends out His word, and melts them: He causes His wind to blow, <i>and</i> the waters flow.</p> <p>(19) He shows His word to Jacob, His laws and His judgments to Israel.</p> <p>(20) He has not dealt so with any nation: <i>and as for His</i> judgments, they have not known them. Praise the LORD {Jehovah}.</p> <p>Chapter 148</p> <p>(1) Praise the LORD {Jehovah}. Praise the LORD {Jehovah} from the heavens:^a praise Him in the heights.</p> <p>(2) Praise Him, all His angels: praise Him, all His hosts {armies; multitudes}.</p> <p>(3) Praise Him, sun and moon: praise Him, all you stars of light.</p> <p>(4) Praise Him, you heavens of heavens, and you waters that <i>are</i> above the heavens.</p> <p>(5) Let them praise the Name of the LORD {Jehovah}: because He commanded, and they were created.</p> <p>(6) He has also established them forever and ever: He has made a decree which will not pass.</p> <p>(7) Praise the LORD {Jehovah} from the earth, you dragons,^a and all deeps:</p> <p>(8) Fire, and hail; snow, and vapor; stormy wind fulfilling His word:</p> <p>(9) Mountains, and all hills; fruitful trees, and all cedars:</p>
<p>148:1a – heavens – see notes on Gen. 1:1; 1:8; 1:14</p> <p>148:7a – dragons – Job 26:13; 30:29; Ps. 44:19; 74:13; 91:13; 148:7; Is. 27:1</p>	

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>(10) Beasts, and all cattle; creeping things, and flying fowl:</p> <p>(11) Kings of the earth, and all people; princes, and all judges of the earth:</p> <p>(12) Both young men, and maidens; old men, and children:</p> <p>(13) Let them praise the name of the LORD: for his name alone is excellent; his glory <i>is</i> above the earth and heaven.</p> <p>(14) He also exalteth the horn of his people, the praise of all his saints; <i>even</i> of the children of Israel, a people near unto him. Praise ye the LORD.</p> <p>Chapter 149</p> <p>(1) Praise ye the LORD. Sing unto the LORD a new song, <i>and</i> his praise in the congregation of saints.</p> <p>(2) Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.</p> <p>(3) Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.</p> <p>(4) For the LORD taketh pleasure in his people: he will beautify the meek with salvation.</p> <p>(5) Let the saints be joyful in glory: let them sing aloud upon their beds.</p> <p>(6) <i>Let</i> the high <i>praises</i> of God <i>be</i> in their mouth, and a twoedged sword in their hand;</p> <p>(7) To execute vengeance upon the heathen, <i>and</i> punishments upon the people;</p> <p>(8) To bind their kings with chains, and their nobles with fetters of iron;</p> <p>(9) To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.</p>	<p>(10) Beasts, and all cattle; crawling things, and flying birds:</p> <p>(11) Kings of the earth, and all people; princes, and all judges of the earth:</p> <p>(12) Both young men, and maidens; old men, and children:</p> <p>(13) Let them praise the Name of the LORD {Jehovah}: because His Name alone is excellent; His glory <i>is</i> above the earth and heaven.</p> <p>(14) He also exalts the kingdom of His people, the praise of all His saints; <i>even</i> of the children of Israel, a people near to Him. Praise the LORD {Jehovah}.</p> <p>Chapter 149</p> <p>(1) Praise the LORD {Jehovah}. Sing to the LORD {Jehovah} a new song, <i>and</i> His praise in the congregation of saints.</p> <p>(2) Let Israel rejoice in Him Who made him: let the children of Zion be joyful in their King.</p> <p>(3) Let them praise His Name in the dance: let them sing praises to Him with the tambourine and harp. (4) Because the LORD {Jehovah} takes pleasure in His people: He will beautify the humble with salvation.</p> <p>(5) Let the saints be joyful in glory: let them sing aloud upon their beds.</p> <p>(6) <i>Let</i> the high <i>praises</i> of God <i>be</i> in their mouth, and a two-edged sword in their hand;</p> <p>(7) To execute vengeance upon the heathen {ungodly}, <i>and</i> punishments upon the people;</p> <p>(8) To bind their kings with chains, and their nobles with fetters of iron;</p> <p>(9) To execute upon them the judgment written: all His saints have this honor. Praise the LORD {Jehovah}.</p>

{19} Psalms	
King James 1769 Version	King James Paraphrase
<p>Chapter 150</p> <p>(1) Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.</p> <p>(2) Praise him for his mighty acts: praise him according to his excellent greatness.</p> <p>(3) Praise him with the sound of the trumpet: praise him with the psaltery and harp.</p> <p>(4) Praise him with the timbrel and dance: praise him with stringed instruments and organs.</p> <p>(5) Praise him upon the loud cymbals: praise him upon the high sounding cymbals.</p> <p>(6) Let every thing that hath breath praise the LORD. Praise ye the LORD.</p>	<p>Chapter 150</p> <p>(1) Praise the LORD {Jehovah}. Praise God in His sanctuary: praise Him in the firmament {crystal dome; sky}^a of His power.</p> <p>(2) Praise Him for His mighty acts: praise Him according to His excellent greatness.</p> <p>(3) Praise Him with the sound of the trumpet: praise Him with the psaltery {lyre} and harp.^b</p> <p>(4) Praise Him with the tambourine and dance: praise Him with stringed instruments and organs.</p> <p>(5) Praise Him with the loud cymbals: praise Him upon the high sounding cymbals.</p> <p>(6) Let everything that has breath praise the LORD {Jehovah}. Praise the LORD {Jehovah}.</p>
<p>150:1a – firmament – crystal dome – protective dome over the earth; sky - see note on Genesis 1:6</p> <p>150:3b – Ps. 33:2</p>	



{20} Proverbs	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) The proverbs of Solomon the son of David, king of Israel; (2) To know wisdom and instruction; to perceive the words of understanding; (3) To receive the instruction of wisdom, justice, and judgment, and equity; (4) To give subtilty to the simple, to the young man knowledge and discretion. (5) A wise <i>man</i> will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: (6) To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. (7) The fear of the LORD is the beginning of knowledge: <i>but</i> fools despise wisdom and instruction. (8) My son, hear the instruction of thy father, and forsake not the law of thy mother: (9) For they <i>shall be</i> an ornament of grace unto thy head, and chains about thy neck. (10) My son, if sinners entice thee, consent thou not. (11) If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: (12) Let us swallow them up alive as the grave; and whole, as those that go down into the pit: (13) We shall find all precious substance, we shall fill our houses with spoil: (14) Cast in thy lot among us; let us all have one purse: (15) My son, walk not thou in the way with them; refrain thy foot from their path: (16) For their feet run to evil, and make haste to shed blood.	Chapter 1 (1) The proverbs of Solomon the son of David, king of Israel; (2) To know wisdom and instruction; to perceive the words of understanding; (3) To receive the instruction of wisdom, justice, and judgment, and equity {fairness}; (4) To give wisdom to the simple minded, to the young man knowledge and discretion. (5) A wise <i>man</i> will hear, and will increase in learning; and a man of understanding will attain to wise counsels: (6) To understand a proverb, and the interpretation; the words of the wise, and their hidden meanings. (7) The fear {reverence} ^a of the LORD {Jehovah} is the beginning of knowledge: <i>but</i> fools despise wisdom and instruction. (8) My son, hear the instruction of your father, and do not forsake the law of your mother: (9) Because they <i>will be</i> an ornament of grace to your head, and chains {of jewelry} about your neck. (10) My son, if sinners entice you, do not consent. (11) If they say, Come with us, let us lay <i>in</i> wait for blood, let us lurk secretly for the innocent without cause: (12) Let us swallow them up alive as the grave; and whole, as those who go down into the pit: (13) We will find all precious possessions, we will fill our houses with spoil: (14) Cast in your lot among us; let us all have one purse: (15) My son, do not walk in the way with them; refrain your foot from their path: (16) Because their feet run to evil, and go quickly to shed blood.
1:7a - fear – revere – have reverence [deep respect; honor] for – in awe of Him – truly know and believe that He is the Creator of all things	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(17) Surely in vain the net is spread in the sight of any bird.</p> <p>(18) And they lay wait for their <i>own</i> blood; they lurk privily for their <i>own</i> lives.</p> <p>(19) So <i>are</i> the ways of every one that is greedy of gain; <i>which</i> taketh away the life of the owners thereof.</p> <p>(20) Wisdom crieth without; she uttereth her voice in the streets:</p> <p>(21) She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, <i>saying</i>,</p> <p>(22) How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?</p> <p>(23) Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.</p> <p>(24) Because I have called, and ye refused; I have stretched out my hand, and no man regarded;</p> <p>(25) But ye have set at nought all my counsel, and would none of my reproof:</p> <p>(26) I also will laugh at your calamity; I will mock when your fear cometh;</p> <p>(27) When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.</p> <p>(28) Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:</p> <p>(29) For that they hated knowledge, and did not choose the fear of the LORD:</p> <p>(30) They would none of my counsel: they despised all my reproof.</p> <p>(31) Therefore shall they eat of the fruit of their own way, and be filled with their own devices.</p>	<p>(17) Surely in vain the net is spread in the sight of any bird.</p> <p>(18) And they lay wait for their <i>own</i> blood; they lurk secretly for their <i>own</i> lives.</p> <p>(19) So <i>are</i> the ways of everyone who is greedy for gain; <i>who</i> takes away the life of its owners.</p> <p>(20) Wisdom cries outside; she speaks her voice in the streets:</p> <p>(21) She cries in the chief market place, in the openings of the gates: in the city she speaks her words, <i>saying</i>,</p> <p>(22) How long, you simple minded ones, will you love simplicity? and the scornors delight in their scorning, and fools hate knowledge?</p> <p>(23) Turn yourself at my reproof: indeed, I will pour out my spirit to you, I will make known my words to you.</p> <p>(24) Because I have called, and you refused; I have stretched out my hand, and no man regarded;</p> <p>(25) But you have set at nothing all my counsel, and would <i>have</i> none of my reproof:</p> <p>(26) I also will laugh at your calamity; I will mock when your fear comes;</p> <p>(27) When your fear comes as desolation, and your destruction comes as a whirlwind; when distress and anguish comes upon you.</p> <p>(28) Then they will call upon me, but I will not answer; they will seek me early, but they will not find me:</p> <p>(29) Because they hated knowledge, and did not choose the fear {reverence} of the LORD {Jehovah}:</p> <p>(30) They would <i>have</i> none of my counsel: they despised all my reproof.</p> <p>(31) Therefore they will eat of the fruit of their own way, and be filled with their own devices.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(32) For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.</p> <p>(33) But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.</p> <p>Chapter 2</p> <p>(1) My son, if thou wilt receive my words, and hide my commandments with thee;</p> <p>(2) So that thou incline thine ear unto wisdom, <i>and</i> apply thine heart to understanding;</p> <p>(3) Yea, if thou criest after knowledge, <i>and</i> liftest up thy voice for understanding;</p> <p>(4) If thou seekest her as silver, and searchest for her as <i>for</i> hid treasures;</p> <p>(5) Then shalt thou understand the fear of the LORD, and find the knowledge of God.</p> <p>(6) For the LORD giveth wisdom: out of his mouth <i>cometh</i> knowledge and understanding.</p> <p>(7) He layeth up sound wisdom for the righteous: <i>he is</i> a buckler to them that walk uprightly.</p> <p>(8) He keepeth the paths of judgment, and preserveth the way of his saints.</p> <p>(9) Then shalt thou understand righteousness, and judgment, and equity; <i>yea</i>, every good path.</p> <p>(10) When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;</p> <p>(11) Discretion shall preserve thee, understanding shall keep thee:</p> <p>(12) To deliver thee from the way of the evil <i>man</i>, from the man that speaketh froward things;</p> <p>(13) Who leave the paths of uprightness, to walk in the ways of darkness;</p> <p>(14) Who rejoice to do evil, <i>and</i> delight in the frowardness of the wicked;</p>	<p>(32) Because the turning away of the simple minded will kill them, and the prosperity of fools will destroy them.</p> <p>(33) But whoever listens to me will live safely, and will be quiet from fear of evil.</p> <p>Chapter 2</p> <p>(1) My son, if you will receive my words, and hide my commandments within you;</p> <p>(2) So that you incline your ear to wisdom, <i>and</i> apply your heart to understanding;</p> <p>(3) Yes, if you cry after knowledge, <i>and</i> lift up your voice for understanding;</p> <p>(4) If you seek her as silver, and search for her as <i>for</i> hidden treasures;</p> <p>(5) Then you will understand the fear {reverence} of the LORD {Jehovah}, and find the knowledge of God.</p> <p>(6) Because the LORD {Jehovah} gives wisdom: out of His mouth <i>comes</i> knowledge and understanding.</p> <p>(7) He lays up sound wisdom for the righteous: <i>He is</i> a shield to those who walk uprightly.</p> <p>(8) He keeps the paths of justice, and preserves the way of His saints.</p> <p>(9) Then you will understand righteousness, and justice, and equity {fairness}; <i>yes</i>, every good path.</p> <p>(10) When wisdom enters into your heart, and knowledge is pleasant to your soul;</p> <p>(11) Discretion will preserve you, understanding will keep you:</p> <p>(12) To deliver you from the way of the evil <i>man</i>, from the man who speaks perverse things;</p> <p>(13) Who leave the paths of uprightness, to walk in the ways of darkness;</p> <p>(14) Who rejoice to do evil, <i>and</i> delight in the perverseness of the wicked;</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(15) Whose ways <i>are</i> crooked, and <i>they</i> froward in their paths: (16) To deliver thee from the strange woman, <i>even</i> from the stranger <i>which</i> flattereth with her words; (17) Which forsaketh the guide of her youth, and forgetteth the covenant of her God. (18) For her house inclineth unto death, and her paths unto the dead. (19) None that go unto her return again, neither take they hold of the paths of life. (20) That thou mayest walk in the way of good <i>men</i>, and keep the paths of the righteous. (21) For the upright shall dwell in the land, and the perfect shall remain in it. (22) But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.</p> <p>Chapter 3 (1) My son, forget not my law; but let thine heart keep my commandments: (2) For length of days, and long life, and peace, shall they add to thee. (3) Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: (4) So shalt thou find favour and good understanding in the sight of God and man. (5) Trust in the LORD with all thine heart; and lean not unto thine own understanding. (6) In all thy ways acknowledge him, and he shall direct thy paths. (7) Be not wise in thine own eyes: fear the LORD, and depart from evil. (8) It shall be health to thy navel, and marrow to thy bones.</p>	<p>(15) Whose ways <i>are</i> crooked, and <i>they are</i> perverse in their paths: (16) To deliver you from the strange woman {prostitute; unbeliever},^a <i>even</i> from the stranger <i>who</i> flatters with her words; (17) Who forsakes the guide of her youth, and forgets the covenant of her God. (18) Because her house inclines to death, and her paths to the dead. (19) None that go to her return again, neither do they take hold of the paths of life. (20) That you may walk in the way of good <i>men</i>, and keep the paths of the righteous. (21) Because the upright will live in the land, and the perfect will remain in it. (22) But the wicked will be cut off from the earth, and the sinners will be rooted out of it.</p> <p>Chapter 3 (1) My son, do not forget my law; but let your heart keep my commandments: (2) Because they will add to you length of days, and long life, and peace. (3) Do not let mercy and truth forsake you: bind them about your neck; write them upon the tablet of your heart: (4) So you will find favor and good understanding in the sight of God and man. (5) Trust in the LORD {Jehovah} with all your heart; and do not lean upon your own understanding. (6) In all your ways acknowledge Him, and He will direct your paths. (7) Do not be wise in your own eyes: fear {revere} the LORD {Jehovah}, and depart from evil. (8) It will be health to your belly, and marrow to your bones.</p>
2:16a - strange woman - unbeliever; a woman who is not your wife - a woman who tries to seduce you; a prostitute – see Prov. 7:5-27	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(9) Honour the LORD with thy substance, and with the firstfruits of all thine increase:</p> <p>(10) So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.</p> <p>(11) My son, despise not the chastening of the LORD; neither be weary of his correction:</p> <p>(12) For whom the LORD loveth he correcteth; even as a father the son <i>in whom</i> he delighteth.</p> <p>(13) Happy <i>is</i> the man <i>that</i> findeth wisdom, and the man <i>that</i> getteth understanding.</p> <p>(14) For the merchandise of it <i>is</i> better than the merchandise of silver, and the gain thereof than fine gold.</p> <p>(15) She <i>is</i> more precious than rubies: and all the things thou canst desire are not to be compared unto her.</p> <p>(16) Length of days <i>is</i> in her right hand; <i>and</i> in her left hand riches and honour.</p> <p>(17) Her ways <i>are</i> ways of pleasantness, and all her paths <i>are</i> peace.</p> <p>(18) She <i>is</i> a tree of life to them that lay hold upon her: and happy <i>is every one</i> that retaineth her.</p> <p>(19) The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.</p> <p>(20) By his knowledge the depths are broken up, and the clouds drop down the dew.</p> <p>(21) My son, let not them depart from thine eyes: keep sound wisdom and discretion:</p> <p>(22) So shall they be life unto thy soul, and grace to thy neck.</p> <p>(23) Then shalt thou walk in thy way safely, and thy foot shall not stumble.</p> <p>(24) When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.</p>	<p>(9) Honor the LORD {Jehovah} with your substance {possessions}, and with the first fruits of all your increase:</p> <p>(10) So your barns will be filled with plenty, and your wine presses will burst out with new wine.</p> <p>(11) My son, do not despise the discipline of the LORD {Jehovah}; neither be weary of His correction:</p> <p>(12) For those whom the LORD {Jehovah} loves He corrects;^a even as a father the son <i>in whom</i> he delights.</p> <p>(13) Happy <i>is</i> the man <i>who</i> finds wisdom, and the man <i>who</i> obtains understanding.</p> <p>(14) Because its merchandise <i>is</i> better than the merchandise of silver, and its gain <i>better</i> than fine gold.</p> <p>(15) She <i>is</i> more precious than rubies: and all the things you can desire are not to be compared to her.</p> <p>(16) Length of days <i>is</i> in her right hand; <i>and</i> in her left hand riches and honor.</p> <p>(17) Her ways <i>are</i> ways of pleasantness, and all her paths <i>are</i> peace.</p> <p>(18) She <i>is</i> a tree of life to those who lay hold upon her: and happy <i>is everyone</i> who keeps her.</p> <p>(19) The LORD {Jehovah} by wisdom has founded the earth; by understanding He has established the heavens.</p> <p>(20) By His knowledge the depths are broken up, and the clouds drop down the dew.</p> <p>(21) My son, do not let them depart from your eyes: keep sound wisdom and discretion:</p> <p>(22) So they will be life to your soul, and grace to your neck.</p> <p>(23) Then you will walk in your way safely, and your foot will not stumble.</p> <p>(24) When you lie down, you will not be afraid: yes, you will lie down, and your sleep will be sweet.</p>
3:12a – Heb. 12:6	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(25) Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.</p> <p>(26) For the LORD shall be thy confidence, and shall keep thy foot from being taken.</p> <p>(27) Withhold not good from them to whom it is due, when it is in the power of thine hand to do <i>it</i>.</p> <p>(28) Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.</p> <p>(29) Devise not evil against thy neighbour, seeing he dwelleth securely by thee.</p> <p>(30) Strive not with a man without cause, if he have done thee no harm.</p> <p>(31) Envy thou not the oppressor, and choose none of his ways.</p> <p>(32) For the froward <i>is</i> abomination to the LORD: but his secret <i>is</i> with the righteous.</p> <p>(33) The curse of the LORD <i>is</i> in the house of the wicked: but he blesseth the habitation of the just.</p> <p>(34) Surely he scorneth the scorners: but he giveth grace unto the lowly.</p> <p>(35) The wise shall inherit glory: but shame shall be the promotion of fools.</p> <p>Chapter 4</p> <p>(1) Hear, ye children, the instruction of a father, and attend to know understanding.</p> <p>(2) For I give you good doctrine, forsake ye not my law.</p> <p>(3) For I was my father's son, tender and only <i>beloved</i> in the sight of my mother.</p> <p>(4) He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.</p>	<p>(25) Do not be afraid of sudden fear, nor of the desolation of the wicked, when it comes.</p> <p>(26) Because the LORD {Jehovah} will be your confidence, and will keep your foot from being taken.</p> <p>(27) Do not withhold good from those to whom it is due, when it is in the power of your hand to do <i>it</i>.</p> <p>(28) Do not say to your neighbor, Go, and come again, and tomorrow I will give; when you have it with you now.</p> <p>(29) Do not devise {plan} evil against your neighbor, since he lives securely by you.</p> <p>(30) Do not strive with a man without cause, if he has done you no harm.</p> <p>(31) Do not envy the oppressor, and choose none of his ways.</p> <p>(32) Because the perverse <i>is</i> abomination to the LORD {Jehovah}: but His secret <i>is</i> with the righteous.</p> <p>(33) The curse of the LORD {Jehovah} <i>is</i> in the house of the wicked: but He blesses the house of the just.</p> <p>(34) Surely He scorns the scorners: but He gives grace to the humble.</p> <p>(35) The wise will inherit glory: but shame will be the promotion of fools.</p> <p>Chapter 4</p> <p>(1) Listen, you children, <i>to</i> the instruction of a father, and attend {pay attention} to know understanding.</p> <p>(2) Because I give you good instruction, do not forsake my law.</p> <p>(3) Because I was my father's son, tender and only <i>beloved</i> in the sight of my mother.</p> <p>(4) He taught me also, and said to me, Let your heart retain my words: keep my commandments, and live.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(5) Get wisdom, get understanding: forget <i>it</i> not; neither decline from the words of my mouth.</p> <p>(6) Forsake her not, and she shall preserve thee: love her, and she shall keep thee.</p> <p>(7) Wisdom <i>is</i> the principal thing; <i>therefore</i> get wisdom: and with all thy getting get understanding.</p> <p>(8) Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.</p> <p>(9) She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.</p> <p>(10) Hear, O my son, and receive my sayings; and the years of thy life shall be many.</p> <p>(11) I have taught thee in the way of wisdom; I have led thee in right paths.</p> <p>(12) When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.</p> <p>(13) Take fast hold of instruction; let <i>her</i> not go: keep her; for she <i>is</i> thy life.</p> <p>(14) Enter not into the path of the wicked, and go not in the way of evil <i>men</i>.</p> <p>(15) Avoid it, pass not by it, turn from it, and pass away.</p> <p>(16) For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause <i>some</i> to fall.</p> <p>(17) For they eat the bread of wickedness, and drink the wine of violence.</p> <p>(18) But the path of the just <i>is</i> as the shining light, that shineth more and more unto the perfect day.</p> <p>(19) The way of the wicked <i>is</i> as darkness: they know not at what they stumble.</p>	<p>(5) Obtain wisdom, get understanding: do not forget <i>it</i>; nor decline from the words of my mouth.</p> <p>(6) Do not forsake her, and she will preserve you: love her, and she will keep you.</p> <p>(7) Wisdom <i>is</i> the principal {most important} thing; <i>therefore</i> get wisdom: and with all you obtain get understanding.</p> <p>(8) Exalt her, and she will promote you: she will bring you to honor, when you embrace her.</p> <p>(9) She will give to your head an ornament of grace: a crown of glory she will deliver to you.</p> <p>(10) Listen, my son, and receive my sayings; and the years of your life will be many.</p> <p>(11) I have taught you in the way of wisdom; I have led you in right paths.</p> <p>(12) When you go, your steps will not be restrained; and when you run, you will not stumble.</p> <p>(13) Take fast hold of instruction; do not let <i>her</i> go: keep her; because she <i>is</i> your life.</p> <p>(14) Do not enter into the path of the wicked, and do not go in the way of evil <i>men</i>.</p> <p>(15) Avoid it, do not pass by it, turn from it, and pass away.</p> <p>(16) Because they do not sleep, unless they have done mischief; and their sleep is taken away, unless they cause <i>some</i> to fall.</p> <p>(17) Because they eat the bread of wickedness, and drink the wine of violence.</p> <p>(18) But the path of the just <i>is</i> as the shining light, that shines more and more until the perfect day.</p> <p>(19) The way of the wicked <i>is</i> as darkness: they do not know why they stumble.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(20) My son, attend to my words; incline thine ear unto my sayings.</p> <p>(21) Let them not depart from thine eyes; keep them in the midst of thine heart.</p> <p>(22) For they <i>are</i> life unto those that find them, and health to all their flesh.</p> <p>(23) Keep thy heart with all diligence; for out of it <i>are</i> the issues of life.</p> <p>(24) Put away from thee a froward mouth, and perverse lips put far from thee.</p> <p>(25) Let thine eyes look right on, and let thine eyelids look straight before thee.</p> <p>(26) Ponder the path of thy feet, and let all thy ways be established.</p> <p>(27) Turn not to the right hand nor to the left: remove thy foot from evil.</p> <p>Chapter 5</p> <p>(1) My son, attend unto my wisdom, <i>and</i> bow thine ear to my understanding:</p> <p>(2) That thou mayest regard discretion, and <i>that</i> thy lips may keep knowledge.</p> <p>(3) For the lips of a strange woman drop as an honeycomb, and her mouth is smother than oil:</p> <p>(4) But her end is bitter as wormwood, sharp as a twoedged sword.</p> <p>(5) Her feet go down to death; her steps take hold on hell.</p> <p>(6) Lest thou shouldest ponder the path of life, her ways are moveable, <i>that</i> thou canst not know <i>them</i>.</p> <p>(7) Hear me now therefore, O ye children, and depart not from the words of my mouth.</p> <p>(8) Remove thy way far from her, and come not nigh the door of her house:</p> <p>(9) Lest thou give thine honour unto others, and thy years unto the cruel:</p> <p>(10) Lest strangers be filled with thy wealth; and thy labours <i>be</i> in the house of a stranger;</p>	<p>(20) My son, pay attention to my words; incline your ear to my sayings.</p> <p>(21) Do not let them depart from your eyes; keep them in the midst of your heart.</p> <p>(22) Because they <i>are</i> life to those who find them, and health to all their flesh.</p> <p>(23) Keep your heart with all diligence; because out of it <i>are</i> the issues of life.</p> <p>(24) Put away from yourself a perverse mouth, and put perverse lips far from you.</p> <p>(25) Let your eyes look right on, and let your eyelids look straight before you.</p> <p>(26) Consider the path of your feet, and let all your ways be established.</p> <p>(27) Do not turn to the right hand nor to the left: remove your foot from evil.</p> <p>Chapter 5</p> <p>(1) My son, pay attention to my wisdom, <i>and</i> bow your ear to my understanding:</p> <p>(2) That you may regard discretion, and <i>that</i> your lips may keep knowledge.</p> <p>(3) Because the lips of a strange woman {prostitute; unbeliever}^a drop <i>as</i> a honeycomb, and her mouth is smother than oil:</p> <p>(4) But her end is bitter as wormwood, sharp as a two-edged sword.</p> <p>(5) Her feet go down to death; her steps take hold on hell.</p> <p>(6) Lest you should ponder the path of life, her ways are moveable, <i>that</i> you cannot know <i>them</i>.</p> <p>(7) Listen to me now therefore, you children, and do not depart from the words of my mouth.</p> <p>(8) Remove your way far from her, and do not come near to the door of her house:</p> <p>(9) Lest you give your honor to others, and your years to the cruel:</p> <p>(10) Lest strangers be filled with your wealth; and your labors <i>be</i> in the house of a stranger;</p>
<p>5:3a - strange woman - unbeliever; a woman who is not your wife - a woman who tries to seduce you; a prostitute – see Prov. 7:5-27</p>	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(11) And thou mourn at the last, when thy flesh and thy body are consumed,</p> <p>(12) And say, How have I hated instruction, and my heart despised reproof;</p> <p>(13) And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!</p> <p>(14) I was almost in all evil in the midst of the congregation and assembly.</p> <p>(15) Drink waters out of thine own cistern, and running waters out of thine own well.</p> <p>(16) Let thy fountains be dispersed abroad, <i>and</i> rivers of waters in the streets.</p> <p>(17) Let them be only thine own, and not strangers' with thee.</p> <p>(18) Let thy fountain be blessed: and rejoice with the wife of thy youth.</p> <p>(19) <i>Let her be as</i> the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.</p> <p>(20) And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?</p> <p>(21) For the ways of man <i>are</i> before the eyes of the LORD, and he pondereth all his goings.</p> <p>(22) His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.</p> <p>(23) He shall die without instruction; and in the greatness of his folly he shall go astray.</p>	<p>(11) And you mourn at the last, when your flesh and your body are consumed,</p> <p>(12) And say, How I have hated instruction, and my heart despised reproof;</p> <p>(13) And have not obeyed the voice of my teachers, nor inclined my ear to those who instructed me!</p> <p>(14) I was almost in all evil in the midst of the congregation and assembly.</p> <p>(15) Drink waters out of your own cistern {water tank}, and running waters out of your own well.</p> <p>(16) Let your fountains be dispersed abroad, <i>and</i> rivers of waters in the streets.</p> <p>(17) Let them be only your own, and not strangers' with you.</p> <p>(18) Let your fountain be blessed: and rejoice with the wife of your youth.</p> <p>(19) <i>Let her be as</i> the loving deer and pleasant doe; let her breasts satisfy you at all times; and be ravished always with her love.</p> <p>(20) And why will you, my son, be ravished with a strange woman {prostitute; unbeliever}, and embrace the bosom of a stranger?</p> <p>(21) Because the ways of man <i>are</i> before the eyes of the LORD {Jehovah}, and He considers all he does.</p> <p>(22) His own sins will take the wicked himself, and he will be held with the cords of his sins.</p> <p>(23) He will die without instruction; and in the greatness of his folly he will go astray.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
Chapter 6 (1) My son, if thou be surety for thy friend, <i>if</i> thou hast stricken thy hand with a stranger, (2) Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. (3) Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. (4) Give not sleep to thine eyes, nor slumber to thine eyelids. (5) Deliver thyself as a roe from the hand <i>of the hunter</i> , and as a bird from the hand of the fowler. (6) Go to the ant, thou sluggard; consider her ways, and be wise: (7) Which having no guide, overseer, or ruler, (8) Provideth her meat in the summer, <i>and</i> gathereth her food in the harvest. (9) How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? (10) <i>Yet</i> a little sleep, a little slumber, a little folding of the hands to sleep: (11) So shall thy poverty come as one that travelleth, and thy want as an armed man. (12) A naughty person, a wicked man, walketh with a froward mouth. (13) He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; (14) Frowardness <i>is</i> in his heart, he deviseth mischief continually; he soweth discord. (15) Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy. (16) These six <i>things</i> doth the LORD hate: yea, seven <i>are</i> an abomination unto him:	Chapter 6 (1) My son, if you are surety {made a promise; cosigner} for your friend, <i>if</i> you have shook hands in a pledge with a stranger, (2) You become snared with the words of your mouth, you are taken with the words of your mouth. (3) Do this now, my son, and deliver yourself, when you have come into the hand of your friend; go, humble yourself, and make sure your friend. (4) Do not give sleep to your eyes, nor rest to your eyelids. (5) Deliver yourself as a doe from the hand <i>of the hunter</i> , and as a bird from the hand of the fowler {bird catcher}. (6) Consider the ant, you who are lazy; ^a consider her ways, and be wise: (7) Which having no guide, overseer, or ruler, (8) Provides her food in the summer, <i>and</i> gathers her food in the harvest. (9) How long will you sleep, lazy one? when will you arise out of your sleep? (10) <i>Yet</i> a little sleep, a little slumber, a little folding of the hands to sleep: (11) So your poverty will come as one that travels, and your want as an armed man. (12) A naughty person, a wicked man, walks with a perverse mouth. (13) He winks with his eyes, he speaks with his feet, he teaches with his fingers; (14) Perverseness <i>is</i> in his heart, he devises {plans} mischief continually; he sows discord. (15) Therefore his calamity will come suddenly; suddenly he will be broken without remedy. (16) These six <i>things</i> the LORD {Jehovah} hates: yes, seven <i>are</i> an abomination to Him:
6:6a - sluggard - lazy person - person who could work, but won't	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(17) A proud look, a lying tongue, and hands that shed innocent blood,</p> <p>(18) An heart that deviseth wicked imaginations, feet that be swift in running to mischief,</p> <p>(19) A false witness <i>that</i> speaketh lies, and he that soweth discord among brethren.</p> <p>(20) My son, keep thy father's commandment, and forsake not the law of thy mother:</p> <p>(21) Bind them continually upon thine heart, <i>and</i> tie them about thy neck.</p> <p>(22) When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and <i>when</i> thou awakest, it shall talk with thee.</p> <p>(23) For the commandment <i>is</i> a lamp; and the law <i>is</i> light; and reproofs of instruction <i>are</i> the way of life:</p> <p>(24) To keep thee from the evil woman, from the flattery of the tongue of a strange woman.</p> <p>(25) Lust not after her beauty in thine heart; neither let her take thee with her eyelids.</p> <p>(26) For by means of a whorish woman <i>a man is brought</i> to a piece of bread: and the adulteress will hunt for the precious life.</p> <p>(27) Can a man take fire in his bosom, and his clothes not be burned?</p> <p>(28) Can one go upon hot coals, and his feet not be burned?</p> <p>(29) So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.</p> <p>(30) <i>Men</i> do not despise a thief, if he steal to satisfy his soul when he is hungry;</p> <p>(31) But <i>if</i> he be found, he shall restore sevenfold; he shall give all the substance of his house.</p> <p>(32) <i>But</i> whoso committeth adultery with a woman lacketh understanding: he <i>that</i> doeth it destroyeth his own soul.</p>	<p>(17) A proud look, a lying tongue, and hands that shed innocent blood,</p> <p>(18) A heart that devises {plans} wicked imaginations, feet that are swift in running to mischief,</p> <p>(19) A false witness <i>who</i> speaks lies, and he who sows discord among brothers.</p> <p>(20) My son, keep your father's commandment, and do not forsake the law of your mother:</p> <p>(21) Bind them continually upon your heart, <i>and</i> tie them around your neck.</p> <p>(22) When you go, it will lead you; when you sleep, it will keep you; and <i>when</i> you awake, it will talk with you.</p> <p>(23) Because the commandment <i>is</i> a lamp; and the law <i>is</i> light; and reproofs of instruction <i>are</i> the way of life:</p> <p>(24) To keep you from the evil woman, from the flattery of the tongue of a strange woman {unbeliever; prostitute}.</p> <p>(25) Do not lust after her beauty in your heart; neither let her take you with her eyelids.</p> <p>(26) Because by means of a prostitute <i>a man is brought</i> to a piece of bread: and the adulteress will hunt for the precious life.</p> <p>(27) Can a man take fire in his bosom, and his clothes not be burned?</p> <p>(28) Can one go upon hot coals, and his feet not be burned?</p> <p>(29) So he who goes in to his neighbor's wife; whoever touches her will not be innocent.</p> <p>(30) <i>Men</i> do not despise a thief, if he steals to satisfy his soul when he is hungry;^b</p> <p>(31) But <i>if</i> he is found, he will restore sevenfold; he will give all the substance of his house.</p> <p>(32) <i>But</i> whoever commits adultery with a woman lacks understanding: he <i>who</i> does it destroys his own soul.</p>
6:30b – if a person steals to satisfy his hunger because he is hungry, do not despise him	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(33) A wound and dishonour shall he get; and his reproach shall not be wiped away.</p> <p>(34) For jealousy <i>is</i> the rage of a man: therefore he will not spare in the day of vengeance.</p> <p>(35) He will not regard any ransom; neither will he rest content, though thou givest many gifts.</p> <p>Chapter 7</p> <p>(1) My son, keep my words, and lay up my commandments with thee.</p> <p>(2) Keep my commandments, and live; and my law as the apple of thine eye.</p> <p>(3) Bind them upon thy fingers, write them upon the table of thine heart.</p> <p>(4) Say unto wisdom, Thou <i>art</i> my sister; and call understanding <i>thy</i> kinswoman:</p> <p>(5) That they may keep thee from the strange woman, from the stranger <i>which</i> flattereth with her words.</p> <p>(6) For at the window of my house I looked through my casement,</p> <p>(7) And beheld among the simple ones, I discerned among the youths, a young man void of understanding,</p> <p>(8) Passing through the street near her corner; and he went the way to her house,</p> <p>(9) In the twilight, in the evening, in the black and dark night:</p> <p>(10) And, behold, there met him a woman <i>with</i> the attire of an harlot, and subtil of heart.</p> <p>(11) (She <i>is</i> loud and stubborn; her feet abide not in her house:</p> <p>(12) Now <i>is she</i> without, now in the streets, and lieth in wait at every corner.)</p> <p>(13) So she caught him, and kissed him, <i>and</i> with an impudent face said unto him,</p> <p>(14) <i>I have</i> peace offerings with me; this day have I paid my vows.</p>	<p>(33) A wound and dishonor he will receive; and his reproach will not be wiped away.</p> <p>(34) Because jealousy <i>is</i> the rage of a man: therefore he will not spare in the day of vengeance.</p> <p>(35) He will not regard any ransom; neither will he rest content, though you give many gifts.</p> <p>Chapter 7</p> <p>(1) My son, keep my words, and lay up my commandments within you.</p> <p>(2) Keep my commandments, and live; and my law as the apple of your eye.</p> <p>(3) Bind them upon your fingers, write them upon the tablet of your heart.</p> <p>(4) Say to wisdom, You <i>are</i> my sister; and call understanding <i>your</i> kinswoman:</p> <p>(5) That they may keep you from the strange woman {prostitute; unbeliever},^a from the stranger <i>who</i> flatters with her words.</p> <p>(6) Because at the window of my house I looked through my lattice,</p> <p>(7) And saw among the simple minded ones, I discerned among the youths, a young man void of understanding,</p> <p>(8) Passing through the street near her corner; and he went the way to her house,</p> <p>(9) In the twilight, in the evening, in the black and dark night:</p> <p>(10) And, there a woman <i>with</i> the attire of a prostitute and subtle of heart met him.</p> <p>(11) (She <i>is</i> loud and stubborn; her feet do not stay in her house:</p> <p>(12) Now <i>she is</i> outside, now in the streets, and lies in wait at every corner.)</p> <p>(13) So she caught him, and kissed him, <i>and</i> with a hardened face said to him,</p> <p>(14) <i>I have</i> peace offerings with me; today I have paid my vows.</p>
<p>7:5a - strange woman - unbeliever; a woman who is not your wife - a woman who tries to seduce you; a prostitute – see Prov. 7:5-27</p>	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(15) Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.</p> <p>(16) I have decked my bed with coverings of tapestry, with carved <i>works</i>, with fine linen of Egypt.</p> <p>(17) I have perfumed my bed with myrrh, aloes, and cinnamon.</p> <p>(18) Come, let us take our fill of love until the morning: let us solace ourselves with loves.</p> <p>(19) For the goodman <i>is</i> not at home, he is gone a long journey:</p> <p>(20) He hath taken a bag of money with him, <i>and</i> will come home at the day appointed.</p> <p>(21) With her much fair speech she caused him to yield, with the flattering of her lips she forced him.</p> <p>(22) He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;</p> <p>(23) Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it <i>is</i> for his life.</p> <p>(24) Hearken unto me now therefore, O ye children, and attend to the words of my mouth.</p> <p>(25) Let not thine heart decline to her ways, go not astray in her paths.</p> <p>(26) For she hath cast down many wounded: yea, many strong <i>men</i> have been slain by her.</p> <p>(27) Her house <i>is</i> the way to hell, going down to the chambers of death.</p> <p>Chapter 8</p> <p>(1) Doth not wisdom cry? and understanding put forth her voice?</p> <p>(2) She standeth in the top of high places, by the way in the places of the paths.</p>	<p>(15) Therefore I came forth to meet you, diligently to seek your face, and I have found you.</p> <p>(16) I have decked my bed with coverings of tapestry, with carved <i>works</i>, with fine linen of Egypt.</p> <p>(17) I have perfumed my bed with myrrh, aloes, and cinnamon.</p> <p>(18) Come, let us take our fill of love until the morning: let us console ourselves with loves.</p> <p>(19) Because my husband <i>is</i> not at home, he has gone on a long journey:</p> <p>(20) He has taken a bag of money with him, <i>and</i> will come home at the day appointed.</p> <p>(21) With her much fair speech she caused him to yield, with the flattering of her lips she forced him.</p> <p>(22) He goes after her straightway, as an ox goes to the slaughter, or as a fool to the correction of the stocks;</p> <p>(23) Until a dart strikes through his liver; as a bird hurries to the snare, and does not know that it <i>is</i> for his life.</p> <p>(24) Listen to me now therefore, O you children, and pay attention to the words of my mouth.</p> <p>(25) Do not let your heart fall to her ways, do not go astray in her paths.</p> <p>(26) Because she has cast down many wounded: yes, many strong <i>men</i> have been killed by her.</p> <p>(27) Her house <i>is</i> the way to hell, going down to the chambers of death.</p> <p>Chapter 8</p> <p>(1) Does not wisdom cry? and understanding put forth her voice?</p> <p>(2) She stands in the top of high places, by the way in the places of the paths.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(3) She crieth at the gates, at the entry of the city, at the coming in at the doors.</p> <p>(4) Unto you, O men, I call; and my voice <i>is</i> to the sons of man.</p> <p>(5) O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.</p> <p>(6) Hear; for I will speak of excellent things; and the opening of my lips <i>shall be</i> right things.</p> <p>(7) For my mouth shall speak truth; and wickedness <i>is</i> an abomination to my lips.</p> <p>(8) All the words of my mouth <i>are</i> in righteousness; <i>there is</i> nothing froward or perverse in them.</p> <p>(9) They <i>are</i> all plain to him that understandeth, and right to them that find knowledge.</p> <p>(10) Receive my instruction, and not silver; and knowledge rather than choice gold.</p> <p>(11) For wisdom <i>is</i> better than rubies; and all the things that may be desired are not to be compared to it.</p> <p>(12) I wisdom dwell with prudence, and find out knowledge of witty inventions.</p> <p>(13) The fear of the LORD <i>is</i> to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.</p> <p>(14) Counsel <i>is</i> mine, and sound wisdom: I <i>am</i> understanding; I have strength.</p> <p>(15) By me kings reign, and princes decree justice.</p> <p>(16) By me princes rule, and nobles, <i>even</i> all the judges of the earth.</p> <p>(17) I love them that love me; and those that seek me early shall find me.</p> <p>(18) Riches and honour <i>are</i> with me; <i>yea</i>, durable riches and righteousness.</p>	<p>(3) She cries at the gates, at the entry of the city, at the coming in at the doors.</p> <p>(4) To you, O men, I call; and my voice <i>is</i> to the sons of man.</p> <p>(5) O you simple minded, understand wisdom: and, you fools, be of an understanding heart.</p> <p>(6) Listen; because I will speak of excellent things; and the opening of my lips <i>will be</i> right things.</p> <p>(7) Because my mouth will speak truth; and wickedness <i>is</i> an abomination to my lips.</p> <p>(8) All the words of my mouth <i>are</i> in righteousness; <i>there is</i> nothing perverse or evil in them.</p> <p>(9) They <i>are</i> all plain to him who understands, and right to those who find knowledge.</p> <p>(10) Receive my instruction, and not silver; and knowledge rather than choice gold.</p> <p>(11) Because wisdom <i>is</i> better than rubies; and all the things that may be desired are not to be compared to it.</p> <p>(12) I, wisdom, live with prudence, and find out knowledge of witty inventions.</p> <p>(13) The fear {reverence} of the LORD {Jehovah} <i>is</i> to hate evil: pride, and arrogance, and the evil way, and the perverse mouth, I hate.</p> <p>(14) Counsel <i>is</i> mine, and sound wisdom: I <i>am</i> understanding; I have strength.</p> <p>(15) By me kings reign, and princes decree justice.</p> <p>(16) By me princes rule, and nobles, <i>even</i> all the judges of the earth.</p> <p>(17) I love those who love me; and those who seek me early will find me.</p> <p>(18) Riches and honor <i>are</i> with me; <i>yes</i>, durable riches and righteousness.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(19) My fruit <i>is</i> better than gold, yea, than fine gold; and my revenue than choice silver.</p> <p>(20) I lead in the way of righteousness, in the midst of the paths of judgment:</p> <p>(21) That I may cause those that love me to inherit substance; and I will fill their treasures.</p> <p>(22) The LORD possessed me in the beginning of his way, before his works of old.</p> <p>(23) I was set up from everlasting, from the beginning, or ever the earth was.</p> <p>(24) When <i>there were</i> no depths, I was brought forth; when <i>there were</i> no fountains abounding with water.</p> <p>(25) Before the mountains were settled, before the hills was I brought forth:</p> <p>(26) While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.</p> <p>(27) When he prepared the heavens, I <i>was</i> there: when he set a compass upon the face of the depth:</p> <p>(28) When he established the clouds above: when he strengthened the fountains of the deep:</p> <p>(29) When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:</p> <p>(30) Then I was by him, <i>as</i> one brought up <i>with him</i>: and I was daily <i>his</i> delight, rejoicing always before him;</p> <p>(31) Rejoicing in the habitable part of his earth; and my delights <i>were</i> with the sons of men.</p> <p>(32) Now therefore hearken unto me, O ye children: for blessed <i>are they that</i> keep my ways.</p> <p>(33) Hear instruction, and be wise, and refuse it not.</p>	<p>(19) My fruit <i>is</i> better than gold, yes, than fine gold; and my revenue {reward} than choice silver.</p> <p>(20) I lead in the way of righteousness, in the midst of the paths of judgment:</p> <p>(21) That I may cause those who love me to inherit substance; and I will fill their treasures.</p> <p>(22) The LORD {Jehovah} possessed me in the beginning of His way, before His works of old.</p> <p>(23) I was set up from everlasting, from the beginning, before the earth ever was.</p> <p>(24) When <i>there were</i> no depths, I was brought forth; when <i>there were</i> no fountains abounding with water.</p> <p>(25) Before the mountains were settled, before the hills I was brought forth:</p> <p>(26) While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world.</p> <p>(27) When He prepared the heavens, I <i>was</i> there: when He set a compass upon the face of the depth:</p> <p>(28) When He established the clouds above: when He strengthened the fountains of the deep:</p> <p>(29) When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth:</p> <p>(30) Then I was by Him, <i>as</i> one brought up <i>with Him</i>: and I was daily <i>His</i> delight, rejoicing always before Him;</p> <p>(31) Rejoicing in the livable part of His earth; and my delights <i>were</i> with the sons of men.</p> <p>(32) Now therefore listen to me, you children: because blessed <i>are those who</i> keep my ways.</p> <p>(33) Hear instruction, and be wise, and do not refuse it.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(34) Blessed <i>is</i> the man that heareth me, watching daily at my gates, waiting at the posts of my doors.</p> <p>(35) For whoso findeth me findeth life, and shall obtain favour of the LORD.</p> <p>(36) But he that sinneth against me wrongeth his own soul: all they that hate me love death.</p> <p>Chapter 9</p> <p>(1) Wisdom hath builded her house, she hath hewn out her seven pillars:</p> <p>(2) She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.</p> <p>(3) She hath sent forth her maidens: she crieth upon the highest places of the city,</p> <p>(4) Whoso <i>is</i> simple, let him turn in hither: <i>as for</i> him that wanteth understanding, she saith to him,</p> <p>(5) Come, eat of my bread, and drink of the wine <i>which</i> I have mingled.</p> <p>(6) Forsake the foolish, and live; and go in the way of understanding.</p> <p>(7) He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked <i>man getteth</i> himself a blot.</p> <p>(8) Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.</p> <p>(9) Give <i>instruction</i> to a wise <i>man</i>, and he will be yet wiser: teach a just <i>man</i>, and he will increase in learning.</p> <p>(10) The fear of the LORD <i>is</i> the beginning of wisdom: and the knowledge of the holy <i>is</i> understanding.</p> <p>(11) For by me thy days shall be multiplied, and the years of thy life shall be increased.</p>	<p>(34) Blessed <i>is</i> the man who hears me, watching daily at my gates, waiting at the posts of my doors.</p> <p>(35) Because whoever finds me finds life, and will obtain favor of the LORD {Jehovah}.</p> <p>(36) But he who sins against me wrongs his own soul: all those who hate me love death.</p> <p>Chapter 9</p> <p>(1) Wisdom has built her house, she has carved out her seven pillars:</p> <p>(2) She has killed her beasts; she has mingled her wine; she has also furnished her table.</p> <p>(3) She has sent forth her maidens: she cries upon the highest places of the city,</p> <p>(4) Whoever <i>is</i> simple minded, let him turn in here: <i>as for</i> him who wants understanding, she says to him,</p> <p>(5) Come, eat of my bread, and drink of the wine <i>which</i> I have mixed.</p> <p>(6) Forsake the foolish, and live; and go in the way of understanding.</p> <p>(7) He who reproves a scorner receives to himself shame: and he who rebukes a wicked <i>man receives</i> himself a blot.</p> <p>(8) Do not reprove a scorner, lest he hate you: rebuke a wise man, and he will love you.</p> <p>(9) Give <i>instruction</i> to a wise <i>man</i>, and he will be wiser still: teach a just <i>man</i>, and he will increase in learning.</p> <p>(10) The fear {reverence} of the LORD {Jehovah} <i>is</i> the beginning of wisdom: and the knowledge of the holy <i>is</i> understanding.</p> <p>(11) Because by me your days will be multiplied, and the years of your life will be increased.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(12) If thou be wise, thou shalt be wise for thyself: but <i>if</i> thou scornest, thou alone shalt bear <i>it</i>.</p> <p>(13) A foolish woman <i>is</i> clamorous: <i>she is</i> simple, and knoweth nothing.</p> <p>(14) For she sitteth at the door of her house, on a seat in the high places of the city,</p> <p>(15) To call passengers who go right on their ways:</p> <p>(16) Whoso <i>is</i> simple, let him turn in hither: and <i>as for</i> him that wanteth understanding, she saith to him,</p> <p>(17) Stolen waters are sweet, and bread <i>eaten</i> in secret is pleasant.</p> <p>(18) But he knoweth not that the dead <i>are</i> there; <i>and that</i> her guests <i>are</i> in the depths of hell.</p> <p>Chapter 10</p> <p>(1) The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.</p> <p>(2) Treasures of wickedness profit nothing: but righteousness delivereth from death.</p> <p>(3) The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.</p> <p>(4) He becometh poor that dealeth <i>with</i> a slack hand: but the hand of the diligent maketh rich.</p> <p>(5) He that gathereth in summer <i>is</i> a wise son: <i>but</i> he that sleepeth in harvest <i>is</i> a son that causeth shame.</p> <p>(6) Blessings <i>are</i> upon the head of the just: but violence covereth the mouth of the wicked.</p> <p>(7) The memory of the just <i>is</i> blessed: but the name of the wicked shall rot.</p>	<p>(12) If you are wise, you will be wise for yourself: but <i>if</i> you scorn, you alone will bear <i>it</i>.</p> <p>(13) A foolish woman talks too much: <i>she is</i> simple minded, and knows nothing.</p> <p>(14) Because she sits at the door of her house, on a seat in the high places of the city,</p> <p>(15) To call those who pass by who continue on their ways:</p> <p>(16) Whoever <i>is</i> simple minded, let him turn in here: and <i>as for</i> him who wants understanding, she says to him,</p> <p>(17) Stolen waters are sweet, and bread <i>eaten</i> in secret is pleasant.</p> <p>(18) But he does not know that the dead <i>are</i> there; <i>and that</i> her guests <i>are</i> in the depths of hell.</p> <p>Chapter 10</p> <p>(1) The proverbs of Solomon. A wise son makes a glad father: but a foolish son is the sorrow of his mother.</p> <p>(2) Treasures of wickedness profit nothing: but righteousness delivers from death.</p> <p>(3) The LORD {Jehovah} will not allow the soul of the righteous to go hungry: but He casts away the substance of the wicked.</p> <p>(4) He becomes poor who deals <i>with</i> a lazy hand: but the hand of the diligent makes rich.</p> <p>(5) He who gathers in summer <i>is</i> a wise son: <i>but</i> he who sleeps in harvest <i>is</i> a son who causes shame.</p> <p>(6) Blessings <i>are</i> upon the head of the just: but violence covers the mouth of the wicked.</p> <p>(7) The memory of the just <i>is</i> blessed: but the name of the wicked will rot.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(8) The wise in heart will receive commandments: but a prating fool shall fall.</p> <p>(9) He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.</p> <p>(10) He that winketh with the eye causeth sorrow: but a prating fool shall fall.</p> <p>(11) The mouth of a righteous <i>man</i> is a well of life: but violence covereth the mouth of the wicked.</p> <p>(12) Hatred stirreth up strifes: but love covereth all sins.</p> <p>(13) In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.</p> <p>(14) Wise <i>men</i> lay up knowledge: but the mouth of the foolish <i>is</i> near destruction.</p> <p>(15) The rich man's wealth <i>is</i> his strong city: the destruction of the poor <i>is</i> their poverty.</p> <p>(16) The labour of the righteous <i>tendeth</i> to life: the fruit of the wicked to sin.</p> <p>(17) He <i>is in</i> the way of life that keepeth instruction: but he that refuseth reproof erreth.</p> <p>(18) He that hideth hatred <i>with</i> lying lips, and he that uttereth a slander, <i>is</i> a fool.</p> <p>(19) In the multitude of words there wanteth not sin: but he that refraineth his lips <i>is</i> wise.</p> <p>(20) The tongue of the just <i>is as</i> choice silver: the heart of the wicked <i>is</i> little worth.</p> <p>(21) The lips of the righteous feed many: but fools die for want of wisdom.</p> <p>(22) The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.</p> <p>(23) <i>It is</i> as sport to a fool to do mischief: but a man of understanding hath wisdom.</p>	<p>(8) The wise in heart will receive commandments: but a babbling fool will fall.</p> <p>(9) He who walks uprightly walks surely: but he who perverts his ways will be known.</p> <p>(10) He who winks with the eye causes sorrow: but a babbling fool will fall.</p> <p>(11) The mouth of a righteous <i>man</i> is a well of life: but violence covers the mouth of the wicked.</p> <p>(12) Hatred stirs up strife: but love covers all sins.</p> <p>(13) In the lips of him who has understanding wisdom is found: but a rod is for the back of him who is void of understanding.</p> <p>(14) Wise <i>men</i> lay up knowledge: but the mouth of the foolish <i>is</i> near destruction.</p> <p>(15) The rich man's wealth <i>is</i> his strong city: the destruction of the poor <i>is</i> their poverty.</p> <p>(16) The labor of the righteous <i>tends</i> to life: the fruit of the wicked to sin.</p> <p>(17) He <i>is in</i> the way of life who keeps instruction: but he who refuses reproof errs.</p> <p>(18) He who hides hatred <i>with</i> lying lips, and he who speaks a slander, <i>is</i> a fool.</p> <p>(19) In the multitude of words there is no lack of sin: but he who refrains his lips <i>is</i> wise.</p> <p>(20) The tongue of the just <i>is as</i> choice silver: the heart of the wicked <i>is</i> of little worth.</p> <p>(21) The lips of the righteous feed many: but fools die for lack of wisdom.</p> <p>(22) The blessing of the LORD {Jehovah}, it makes rich, and He adds no sorrow with it.</p> <p>(23) <i>It is</i> as sport to a fool to do mischief: but a man of understanding has wisdom.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(24) The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.</p> <p>(25) As the whirlwind passeth, so <i>is</i> the wicked no <i>more</i>: but the righteous <i>is</i> an everlasting foundation.</p> <p>(26) As vinegar to the teeth, and as smoke to the eyes, so <i>is</i> the sluggard to them that send him.</p> <p>(27) The fear {reverence} of the LORD {Jehovah} prolongs days: but the years of the wicked shall be shortened.</p> <p>(28) The hope of the righteous <i>shall be</i> gladness: but the expectation of the wicked shall perish.</p> <p>(29) The way of the LORD {Jehovah} <i>is</i> strength to the upright: but destruction <i>shall be</i> to those who do works of sin.</p> <p>(30) The righteous will never be removed: but the wicked will not live in the earth.</p> <p>(31) The mouth of the just brings forth wisdom: but the perverse tongue will be cut out.</p> <p>(32) The lips of the righteous know what is acceptable: but the mouth of the wicked <i>speaks</i> perverseness.</p> <p>Chapter 11</p> <p>(1) A false balance^a <i>is</i> abomination to the LORD {Jehovah}: but a just weight <i>is</i> His delight.</p> <p>(2) <i>When</i> pride comes, then shame comes: but with the humble <i>is</i> wisdom.</p> <p>(3) The integrity of the upright will guide them: but the perverseness of sinners will destroy them.</p> <p>(4) Riches do not profit in the day of wrath {anger; judgment}: but righteousness delivers from death.</p> <p>(5) The righteousness of the perfect will direct his way: but the wicked will fall by his own wickedness.</p>	<p>(24) That which the wicked fear shall come upon him: but the desire of the righteous shall be granted.</p> <p>(25) As the whirlwind passes, so <i>is</i> the wicked no <i>more</i>: but the righteous <i>is</i> an everlasting foundation.</p> <p>(26) As vinegar to the teeth, and as smoke to the eyes, so <i>is</i> the lazy one to those who send him.</p> <p>(27) The fear {reverence} of the LORD {Jehovah} prolongs days: but the years of the wicked shall be shortened.</p> <p>(28) The hope of the righteous <i>shall be</i> gladness: but the expectation of the wicked shall perish.</p> <p>(29) The way of the LORD {Jehovah} <i>is</i> strength to the upright: but destruction <i>shall be</i> to those who do works of sin.</p> <p>(30) The righteous will never be removed: but the wicked will not live in the earth.</p> <p>(31) The mouth of the just brings forth wisdom: but the perverse tongue will be cut out.</p> <p>(32) The lips of the righteous know what is acceptable: but the mouth of the wicked <i>speaks</i> perverseness.</p> <p>Chapter 11</p> <p>(1) A false balance^a <i>is</i> abomination to the LORD {Jehovah}: but a just weight <i>is</i> His delight.</p> <p>(2) <i>When</i> pride comes, then shame comes: but with the humble <i>is</i> wisdom.</p> <p>(3) The integrity of the upright will guide them: but the perverseness of sinners will destroy them.</p> <p>(4) Riches do not profit in the day of wrath {anger; judgment}: but righteousness delivers from death.</p> <p>(5) The righteousness of the perfect will direct his way: but the wicked will fall by his own wickedness.</p>
<p>11:1a – false balance – weighing things using wrong weights to cheat someone of their fair share - see Prov. 20:10,23</p>	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(6) The righteousness of the upright shall deliver them: but transgressors shall be taken in <i>their own</i> naughtiness.</p> <p>(7) When a wicked man dieth, <i>his</i> expectation shall perish: and the hope of unjust <i>men</i> perisheth.</p> <p>(8) The righteous is delivered out of trouble, and the wicked cometh in his stead.</p> <p>(9) An hypocrite with <i>his</i> mouth destroyeth his neighbour: but through knowledge shall the just be delivered.</p> <p>(10) When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, <i>there is</i> shouting.</p> <p>(11) By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.</p> <p>(12) He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.</p> <p>(13) A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.</p> <p>(14) Where no counsel <i>is</i>, the people fall: but in the multitude of counsellors <i>there is</i> safety.</p> <p>(15) He that is surety for a stranger shall smart <i>for it</i>: and he that hateth suretyship is sure.</p> <p>(16) A gracious woman retaineth honour: and strong <i>men</i> retain riches.</p> <p>(17) The merciful man doeth good to his own soul: but <i>he that is</i> cruel troubleth his own flesh.</p> <p>(18) The wicked worketh a deceitful work: but to him that soweth righteousness <i>shall be</i> a sure reward.</p> <p>(19) As righteousness <i>tendeth</i> to life: so he that pursueth evil <i>pursueth it</i> to his own death.</p>	<p>(6) The righteousness of the upright will deliver them: but sinners will be taken in <i>their own</i> naughtiness.</p> <p>(7) When a wicked man dies, <i>his</i> hope will perish: and the hope of unjust <i>men</i> perishes.</p> <p>(8) The righteous is delivered out of trouble, and the wicked comes in his place.</p> <p>(9) A hypocrite with <i>his</i> mouth destroys his neighbor: but through knowledge the just will be delivered.</p> <p>(10) When it goes well with the righteous, the city rejoices: and when the wicked perish, <i>there is</i> shouting.</p> <p>(11) By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.</p> <p>(12) He who is void of wisdom despises his neighbor: but a man of understanding holds his peace.</p> <p>(13) A gossip reveals secrets: but he who is of a faithful spirit conceals the matter.</p> <p>(14) Where there is no counsel, the people fall: but in the multitude of counselors <i>there is</i> safety.</p> <p>(15) He who is a security for a stranger will suffer <i>for it</i>: and he who hates loans is sure.^b</p> <p>(16) A gracious woman retains honor: and strong <i>men</i> retain riches.</p> <p>(17) The merciful man does good to his own soul: but <i>he who</i> is cruel troubles his own flesh.</p> <p>(18) The wicked works a deceitful work: but to him who sows righteousness <i>there will be</i> a sure reward.</p> <p>(19) As righteousness <i>tends</i> to life: so he who pursues evil <i>pursues it</i> to his own death.</p>
<p>11:15b - surety, suretyship - i.e. if you co-sign a note [or mortgage] for a stranger, you will suffer for it, but if you do not sign notes or mortgages for others you will be secure.</p>	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(20) They that are of a froward heart <i>are</i> abomination to the LORD: but <i>such as are</i> upright in <i>their way are</i> his delight.</p> <p>(21) <i>Though</i> hand <i>join</i> in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.</p> <p>(22) As a jewel of gold in a swine's snout, <i>so is</i> a fair woman which is without discretion.</p> <p>(23) The desire of the righteous is only good: <i>but</i> the expectation of the wicked is wrath.</p> <p>(24) There is that scattereth, and yet increaseth; and <i>there is</i> that withholdeth more than is meet, but <i>it tendeth</i> to poverty.</p> <p>(25) The liberal soul shall be made fat: and he that watereth shall be watered also himself.</p> <p>(26) He that withholdeth corn, the people shall curse him: but blessing <i>shall be</i> upon the head of him that selleth <i>it</i>.</p> <p>(27) He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.</p> <p>(28) He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.</p> <p>(29) He that troubleth his own house shall inherit the wind: and the fool <i>shall be</i> servant to the wise of heart.</p> <p>(30) The fruit of the righteous is a tree of life; and he that winneth souls is wise.</p> <p>(31) Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.</p>	<p>(20) Those who are of a perverse heart <i>are</i> abomination to the LORD {Jehovah}: but <i>those who are</i> upright in <i>their ways are</i> His delight.</p> <p>(21) <i>Though</i> hand <i>joins</i> in hand, the wicked will not be unpunished: but the offspring of the righteous will be delivered.</p> <p>(22) As a jewel of gold in a swine's snout, <i>so is</i> a fair {beautiful} woman who has no discretion.</p> <p>(23) The desire of the righteous <i>is</i> only good: <i>but</i> the expectation of the wicked <i>is</i> wrath {anger; judgment}.</p> <p>(24) There are those who share what they have, and yet increase; and <i>there are those</i> who withhold more than is right, but <i>it tends</i> to poverty.</p> <p>(25) The generous soul will be made fat: and he who waters will also be watered himself.</p> <p>(26) He who withholds corn, the people will curse: but blessings <i>will be</i> upon the head of him who sells <i>it</i>.</p> <p>(27) He who diligently seeks good obtains favor: but he who seeks mischief, it will come to him.</p> <p>(28) He who trusts in his riches will fall: but the righteous will flourish as a branch.</p> <p>(29) He who troubles his own house will inherit the wind: and the fool <i>will be</i> servant to the wise of heart.</p> <p>(30) The fruit of the righteous <i>is</i> a tree of life; and he who wins souls <i>is</i> wise.</p> <p>(31) Indeed, the righteous will be rewarded in the earth: much more the wicked and the sinner.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
Chapter 12 (1) Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish. (2) A good <i>man</i> obtaineth favour of the LORD: but a man of wicked devices will he condemn. (3) A man shall not be established by wickedness: but the root of the righteous shall not be moved. (4) A virtuous woman <i>is</i> a crown to her husband: but she that maketh ashamed <i>is</i> as rottenness in his bones. (5) The thoughts of the righteous <i>are</i> right: <i>but</i> the counsels of the wicked <i>are</i> deceit. (6) The words of the wicked <i>are</i> to lie in wait for blood: but the mouth of the upright shall deliver them. (7) The wicked are overthrown, and <i>are</i> not: but the house of the righteous shall stand. (8) A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised. (9) <i>He that is</i> despised, and hath a servant, <i>is</i> better than he that honoureth himself, and lacketh bread. (10) A righteous <i>man</i> regardeth the life of his beast: but the tender mercies of the wicked <i>are</i> cruel. (11) He that tilleth his land shall be satisfied with bread: but he that followeth vain <i>persons is</i> void of understanding. (12) The wicked desireth the net of evil <i>men</i> : but the root of the righteous yieldeth <i>fruit</i> . (13) The wicked is snared by the transgression of <i>his</i> lips: but the just shall come out of trouble. (14) A man shall be satisfied with good by the fruit of <i>his</i> mouth: and the recompence of a man's hands shall be rendered unto him.	Chapter 12 (1) Whoever loves instruction loves knowledge: but he who hates reproof <i>is</i> brutish {ungodly}. ^a (2) A good <i>man</i> obtains favor of the LORD {Jehovah}: but a man of wicked devices {plans} He will condemn. (3) A man will not be established by wickedness: but the root of the righteous will not be moved. (4) A virtuous woman <i>is</i> a crown to her husband: but she who makes ashamed <i>is</i> as rottenness in his bones. (5) The thoughts of the righteous <i>are</i> right: <i>but</i> the counsels of the wicked <i>are</i> deceit. (6) The words of the wicked <i>are</i> to lie in wait for blood: but the mouth of the upright will deliver them. (7) The wicked are overthrown, and <i>are</i> no more: but the house of the righteous will stand. (8) A man will be commended according to his wisdom: but he who is of a perverse heart will be despised. (9) <i>He who is</i> despised, and has a servant, <i>is</i> better than he who honors himself, and lacks bread. (10) A righteous <i>man</i> regards the life of his beast: but the tender mercies of the wicked <i>are</i> cruel. (11) He who tills his land will be satisfied with bread: but he who follows vain <i>persons is</i> void of understanding. (12) The wicked desire the net of evil <i>men</i> : but the root of the righteous yields <i>fruit</i> . (13) The wicked is snared by the sin of <i>his</i> lips: but the just will come out of trouble. (14) A man will be satisfied with good by the fruit of <i>his</i> mouth: and the reward of a man's hands will be rendered to him.
12:1a - brutish - beastly, animal-like, crude - ungodly	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(15) The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.</p> <p>(16) A fool's wrath is presently known: but a prudent <i>man</i> covereth shame.</p> <p>(17) <i>He that</i> speaketh truth sheweth forth righteousness: but a false witness deceit.</p> <p>(18) There is that speaketh like the piercings of a sword: but the tongue of the wise is health.</p> <p>(19) The lip of truth shall be established for ever: but a lying tongue is but for a moment.</p> <p>(20) Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.</p> <p>(21) There shall no evil happen to the just: but the wicked shall be filled with mischief.</p> <p>(22) Lying lips are abomination to the LORD: but they that deal truly are his delight.</p> <p>(23) A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.</p> <p>(24) The hand of the diligent shall bear rule: but the slothful shall be under tribute.</p> <p>(25) Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.</p> <p>(26) The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.</p> <p>(27) The slothful <i>man</i> roasteth not that which he took in hunting: but the substance of a diligent man is precious.</p> <p>(28) In the way of righteousness is life; and in the pathway thereof there is no death.</p>	<p>(15) The way of a fool is right in his own eyes: but he who listens to counsel is wise.</p> <p>(16) A fool's wrath {anger} is presently known: but a prudent <i>man</i> covers shame.</p> <p>(17) <i>He who</i> speaks truth shows forth righteousness: but a false witness deceit.</p> <p>(18) There is one whose words are like the piercings of a sword: but the tongue of the wise is health.</p> <p>(19) The lip of truth will be established forever: but a lying tongue is but for a moment.</p> <p>(20) Deceit is in the heart of those who imagine evil: but to the counselors of peace is joy.</p> <p>(21) No evil will happen to the just: but the wicked will be filled with mischief.</p> <p>(22) Lying lips are abomination to the LORD {Jehovah}: but those who deal truthfully are His delight.</p> <p>(23) A prudent man conceals knowledge: but the heart of fools proclaims foolishness.</p> <p>(24) The hand of the diligent will bear rule: but the lazy will be under forced labor.</p> <p>(25) Sorrow in the heart of man makes it stoop: but a good word makes it glad.</p> <p>(26) The righteous is more excellent than his neighbor: but the way of the wicked seduces them.</p> <p>(27) The lazy <i>man</i> does not roast that which he took in hunting: but the substance of a diligent man is precious.</p> <p>(28) In the way of righteousness is life; and in its pathway there is no death.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
Chapter 13 (1) A wise son <i>heareth</i> his father's instruction: but a scorner heareth not rebuke. (2) A man shall eat good by the fruit of <i>his</i> mouth: but the soul of the transgressors <i>shall eat</i> violence. (3) He that keepeth his mouth keepeth his life: <i>but</i> he that openeth wide his lips shall have destruction. (4) The soul of the sluggard desireth, and <i>hath</i> nothing: but the soul of the diligent shall be made fat. (5) A righteous <i>man</i> hateth lying: but a wicked <i>man</i> is loathsome, and cometh to shame. (6) Righteousness keepeth <i>him that is</i> upright in the way: but wickedness overthroweth the sinner. (7) There is that maketh himself rich, yet <i>hath</i> nothing: <i>there is</i> that maketh himself poor, yet <i>hath</i> great riches. (8) The ransom of a man's life <i>are</i> his riches: but the poor heareth not rebuke. (9) The light of the righteous rejoiceth: but the lamp of the wicked shall be put out. (10) Only by pride cometh contention: but with the well advised <i>is</i> wisdom. (11) Wealth <i>gotten</i> by vanity shall be diminished: but he that gathereth by labour shall increase. (12) Hope deferred maketh the heart sick: but <i>when</i> the desire cometh, <i>it is</i> a tree of life. (13) Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. (14) The law of the wise <i>is</i> a fountain of life, to depart from the snares of death.	Chapter 13 (1) A wise son <i>listens to</i> his father's instruction: but a scorner does not listen to rebuke. (2) A man will eat good by the fruit of <i>his</i> mouth: but the soul of the sinners <i>will eat</i> violence. (3) He who keeps his mouth keeps his life: <i>but</i> he who opens wide his lips will have destruction. (4) The soul of the lazy desires, and <i>has</i> nothing: but the soul of the diligent will be made fat. (5) A righteous <i>man</i> hates lying: but a wicked <i>man</i> is despised, and comes to shame. (6) Righteousness keeps <i>him who is</i> upright in the way: but wickedness overthrows the sinner. (7) There is one who makes himself rich, yet <i>has</i> nothing: <i>there one who</i> makes himself poor, yet <i>has</i> great riches. (8) The ransom of a man's life <i>are</i> his riches: but the poor does not listen to rebuke. (9) The light of the righteous rejoices: but the lamp of the wicked will be put out. (10) By pride comes only contention: but with the well advised <i>is</i> wisdom. (11) Wealth <i>obtained</i> by vanity will be diminished: but he who gathers by labor will increase. (12) Hope deferred makes the heart sick: but <i>when</i> the desire comes, <i>it is</i> a tree of life. (13) Whoever despises the word will be destroyed: but he who fears {reverences} the commandment will be rewarded. (14) The law of the wise <i>is</i> a fountain of life, to depart from the snares of death.

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(15) Good understanding giveth favour: but the way of transgressors <i>is</i> hard.</p> <p>(16) Every prudent <i>man</i> dealeth with knowledge: but a fool layeth open <i>his</i> folly.</p> <p>(17) A wicked messenger falleth into mischief: but a faithful ambassador <i>is</i> health.</p> <p>(18) Poverty and shame <i>shall be to</i> him that refuseth instruction: but he that regardeth reproof shall be honoured.</p> <p>(19) The desire accomplished is sweet to the soul: but <i>it is</i> abomination to fools to depart from evil.</p> <p>(20) He that walketh with wise <i>men</i> shall be wise: but a companion of fools shall be destroyed.</p> <p>(21) Evil pursueth sinners: but to the righteous good shall be repayed.</p> <p>(22) A good <i>man</i> leaveth an inheritance to his children's children: and the wealth of the sinner <i>is</i> laid up for the just.</p> <p>(23) Much food <i>is in</i> the tillage of the poor: but there <i>is that is</i> destroyed for want of judgment.</p> <p>(24) He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.</p> <p>(25) The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.</p> <p>Chapter 14</p> <p>(1) Every wise woman buildeth her house: but the foolish plucketh it down with her hands.</p> <p>(2) He that walketh in his uprightness feareth the LORD: but <i>he that is</i> perverse in his ways despiseth him.</p> <p>(3) In the mouth of the foolish <i>is</i> a rod of pride: but the lips of the wise shall preserve them.</p> <p>(4) Where no oxen <i>are</i>, the crib <i>is</i> clean: but much increase <i>is</i> by the strength of the ox.</p>	<p>(15) Good understanding gives favor: but the way of sinners <i>is</i> hard.</p> <p>(16) Every prudent <i>man</i> deals with knowledge: but a fool lays open <i>his</i> folly.</p> <p>(17) A wicked messenger falls into mischief: but a faithful ambassador <i>is</i> health.</p> <p>(18) Poverty and shame <i>will come to</i> him who refuses instruction: but he who regards reproof will be honored.</p> <p>(19) The desire accomplished is sweet to the soul: but <i>it is</i> abomination to fools to depart from evil.</p> <p>(20) He who walks with wise <i>men</i> will be wise: but a companion of fools will be destroyed.</p> <p>(21) Evil pursues sinners: but to the righteous good will be rewarded.</p> <p>(22) A good <i>man</i> leaves an inheritance to his children's children: and the wealth of the sinner <i>is</i> laid up for the just.</p> <p>(23) Much food <i>is in</i> the plowed ground of the poor: but by lack of judgment it <i>is</i> destroyed.</p> <p>(24) He who spares his rod hates his son: but he who loves him disciplines him early.</p> <p>(25) The righteous eats to the satisfying of his soul: but the belly of the wicked will want.</p> <p>Chapter 14</p> <p>(1) Every wise woman builds her house: but the foolish plucks it down with her hands.</p> <p>(2) He who walks in his uprightness fears {reverences} the LORD {Jehovah}: but <i>he who is</i> perverse in his ways despises Him.</p> <p>(3) In the mouth of the foolish <i>is</i> a rod of pride: but the lips of the wise will preserve them.</p> <p>(4) Where no oxen <i>are</i>, the crib <i>is</i> clean: but much increase <i>is</i> by the strength of the ox.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(5) A faithful witness will not lie: but a false witness will utter lies.</p> <p>(6) A scorner seeketh wisdom, and <i>findeth it</i> not: but knowledge <i>is</i> easy unto him that understandeth.</p> <p>(7) Go from the presence of a foolish man, when thou perceivest not <i>in him</i> the lips of knowledge.</p> <p>(8) The wisdom of the prudent <i>is</i> to understand his way: but the folly of fools <i>is</i> deceit.</p> <p>(9) Fools make a mock at sin: but among the righteous <i>there is</i> favour.</p> <p>(10) The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.</p> <p>(11) The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.</p> <p>(12) There is a way which seemeth right unto a man, but the end thereof <i>are</i> the ways of death.</p> <p>(13) Even in laughter the heart is sorrowful; and the end of that mirth <i>is</i> heaviness.</p> <p>(14) The backslider in heart shall be filled with his own ways: and a good man <i>shall be satisfied</i> from himself.</p> <p>(15) The simple believeth every word: but the prudent <i>man</i> looketh well to his going.</p> <p>(16) A wise <i>man</i> feareth, and departeth from evil: but the fool rageth, and is confident.</p> <p>(17) <i>He that is</i> soon angry dealeth foolishly: and a man of wicked devices <i>is</i> hated.</p> <p>(18) The simple inherit folly: but the prudent are crowned with knowledge.</p> <p>(19) The evil bow before the good; and the wicked at the gates of the righteous.</p>	<p>(5) A faithful witness will not lie: but a false witness will speak lies.</p> <p>(6) A scorner seeks wisdom, and does not <i>find it</i>: but knowledge <i>is</i> easy to him who understands.</p> <p>(7) Go from the presence of a foolish man, when you do not perceive <i>in him</i> the lips of knowledge.</p> <p>(8) The wisdom of the prudent <i>is</i> to understand his way: but the folly of fools <i>is</i> deceit.</p> <p>(9) Fools mock at sin: but among the righteous <i>there is</i> favor.</p> <p>(10) The heart knows its own bitterness; and a stranger does not share with its joy.</p> <p>(11) The house of the wicked will be overthrown: but the tabernacle {tent} of the upright will flourish.</p> <p>(12) There is a way which seems right to a man, but its end <i>are</i> the ways of death.</p> <p>(13) Even in laughter the heart is sorrowful; and the end of that joy <i>is</i> sorrow.</p> <p>(14) The backslider in heart will be filled with his own ways: and a good man <i>will be satisfied</i> from himself.</p> <p>(15) The simple minded believe every word: but the prudent <i>man</i> looks well to his going.</p> <p>(16) A wise <i>man</i> fears, and departs from evil: but the fool rages, and is confident.</p> <p>(17) <i>He who is</i> quick to become angry deals foolishly: and a man of wicked devices {plans} <i>is</i> hated.</p> <p>(18) The simple minded inherit folly: but the prudent are crowned with knowledge.</p> <p>(19) The evil bow before the good; and the wicked at the gates of the righteous.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(20) The poor is hated even of his own neighbour: but the rich <i>hath</i> many friends.</p> <p>(21) He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.</p> <p>(22) Do they not err that devise evil? but mercy and truth <i>shall be</i> to them that devise good.</p> <p>(23) In all labour there is profit: but the talk of the lips <i>tendeth</i> only to penury.</p> <p>(24) The crown of the wise <i>is</i> their riches: <i>but</i> the foolishness of fools <i>is</i> folly.</p> <p>(25) A true witness delivereth souls: but a deceitful <i>witness</i> speaketh lies.</p> <p>(26) In the fear of the LORD <i>is</i> strong confidence: and his children shall have a place of refuge.</p> <p>(27) The fear of the LORD <i>is</i> a fountain of life, to depart from the snares of death.</p> <p>(28) In the multitude of people <i>is</i> the king's honour: but in the want of people <i>is</i> the destruction of the prince.</p> <p>(29) <i>He that</i> is slow to wrath <i>is</i> of great understanding: but <i>he that</i> is hasty of spirit exalteth folly.</p> <p>(30) A sound heart <i>is</i> the life of the flesh: but envy the rottenness of the bones.</p> <p>(31) He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.</p> <p>(32) The wicked is driven away in his wickedness: but the righteous hath hope in his death.</p> <p>(33) Wisdom resteth in the heart of him that hath understanding: but <i>that which is</i> in the midst of fools is made known.</p> <p>(34) Righteousness exalteth a nation: but sin <i>is</i> a reproach to any people.</p> <p>(35) The king's favour <i>is</i> toward a wise servant: but his wrath <i>is against</i> him that causeth shame.</p>	<p>(20) The poor is hated even by his own neighbor: but the rich <i>has</i> many friends.</p> <p>(21) He who despises his neighbor sins: but he who has mercy on the poor, is happy.</p> <p>(22) Do they not err who devise evil? but mercy and truth <i>will be</i> to those who devise good.</p> <p>(23) In all labor there is profit: but the talk of the lips <i>tends</i> only to poverty.</p> <p>(24) The crown of the wise <i>is</i> their riches: <i>but</i> the foolishness of fools <i>is</i> folly.</p> <p>(25) A true witness delivers souls: but a deceitful <i>witness</i> speaks lies.</p> <p>(26) In the fear of the LORD {Jehovah} <i>is</i> strong confidence: and His children will have a place of refuge.</p> <p>(27) The fear {reverence} of the LORD {Jehovah} <i>is</i> a fountain of life, to depart from the snares of death.</p> <p>(28) In the multitude of people <i>is</i> the king's honor: but in the lack of people <i>is</i> the destruction of the prince.</p> <p>(29) <i>He who</i> is slow to anger <i>is</i> of great understanding: but <i>he who</i> is hasty of spirit exalts folly.</p> <p>(30) A sound heart <i>is</i> the life of the flesh: but envy the rottenness of the bones.</p> <p>(31) He who oppresses the poor reproaches his Maker: but he who honors Him has mercy on the poor.</p> <p>(32) The wicked is driven away in his wickedness: but the righteous has hope in his death.</p> <p>(33) Wisdom rests in the heart of him who has understanding: but <i>that which is</i> in the midst of fools is made known.</p> <p>(34) Righteousness exalts a nation: but sin <i>is</i> a reproach to any people.</p> <p>(35) The king's favor <i>is</i> toward a wise servant: but his wrath {anger; judgment} <i>is against</i> him who causes shame.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
Chapter 15 (1) A soft answer turneth away wrath: but grievous words stir up anger. (2) The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. (3) The eyes of the LORD <i>are</i> in every place, beholding the evil and the good. (4) A wholesome tongue <i>is</i> a tree of life: but perverseness therein <i>is</i> a breach in the spirit. (5) A fool despiseth his father's instruction: but he that regardeth reproof is prudent. (6) In the house of the righteous <i>is</i> much treasure: but in the revenues of the wicked <i>is</i> trouble. (7) The lips of the wise disperse knowledge: but the heart of the foolish <i>doeth</i> not so. (8) The sacrifice of the wicked <i>is</i> an abomination to the LORD: but the prayer of the upright <i>is</i> his delight. (9) The way of the wicked <i>is</i> an abomination unto the LORD: but he loveth him that followeth after righteousness. (10) Correction <i>is</i> grievous unto him that forsaketh the way: <i>and</i> he that hateth reproof shall die. (11) Hell and destruction <i>are</i> before the LORD: how much more then the hearts of the children of men? (12) A scorner loveth not one that reproveth him: neither will he go unto the wise. (13) A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. (14) The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.	Chapter 15 (1) A soft answer turns away anger: but grievous words stir up anger. (2) The tongue of the wise uses knowledge rightly: but the mouth of fools pours out foolishness. (3) The eyes of the LORD {Jehovah} <i>are</i> in every place, seeing the evil and the good. (4) A wholesome tongue <i>is</i> a tree of life: but perverseness in it <i>is</i> a break in the spirit. (5) A fool despises his father's instruction: but he who regards reproof is prudent. (6) In the house of the righteous <i>is</i> much treasure: but in the revenues {income} of the wicked <i>is</i> trouble. (7) The lips of the wise disperse knowledge: but the heart of the foolish <i>does</i> not. (8) The sacrifice of the wicked <i>is</i> an abomination to the LORD {Jehovah}: but the prayer of the upright <i>is</i> His delight. (9) The way of the wicked <i>is</i> an abomination to the LORD {Jehovah}: but He loves him who follows after righteousness. (10) Correction <i>is</i> grievous to him who forsakes the way: <i>and</i> he who hates reproof will die. (11) Hell and destruction <i>are</i> before the LORD {Jehovah}: how much more then the hearts of the children of men? (12) A scorner does not love one who reproves him: neither will he go to the wise. (13) A merry heart makes a cheerful face: but by sorrow of the heart the spirit is broken. (14) The heart of him who has understanding seeks knowledge: but the mouth of fools feeds on foolishness.

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(15) All the days of the afflicted <i>are</i> evil: but he that is of a merry heart <i>hath</i> a continual feast.</p> <p>(16) Better <i>is</i> little with the fear of the LORD than great treasure and trouble therewith.</p> <p>(17) Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.</p> <p>(18) A wrathful man stirreth up strife: but <i>he that is</i> slow to anger appeaseth strife.</p> <p>(19) The way of the slothful <i>man is</i> as an hedge of thorns: but the way of the righteous is made plain.</p> <p>(20) A wise son maketh a glad father: but a foolish man despiseth his mother.</p> <p>(21) Folly <i>is</i> joy to <i>him that is</i> destitute of wisdom: but a man of understanding walketh uprightly.</p> <p>(22) Without counsel purposes are disappointed: but in the multitude of counsellors they are established.</p> <p>(23) A man hath joy by the answer of his mouth: and a word <i>spoken</i> in due season, how good <i>is it!</i></p> <p>(24) The way of life <i>is</i> above to the wise, that he may depart from hell beneath.</p> <p>(25) The LORD will destroy the house of the proud: but he will establish the border of the widow.</p> <p>(26) The thoughts of the wicked <i>are</i> an abomination to the LORD: but <i>the words</i> of the pure <i>are</i> pleasant words.</p> <p>(27) He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.</p> <p>(28) The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.</p> <p>(29) The LORD <i>is</i> far from the wicked: but he heareth the prayer of the righteous.</p>	<p>(15) All the days of the afflicted <i>are</i> evil: but he who is of a merry heart <i>has</i> a continual feast.</p> <p>(16) Better <i>is</i> little with the fear {reverence} of the LORD {Jehovah} than great treasure and trouble with it.</p> <p>(17) Better <i>is</i> a dinner of herbs where love is, than a stalled ox and hatred with it.</p> <p>(18) A wrathful {angry} man stirs up strife: but <i>he who is</i> slow to anger appeases strife.</p> <p>(19) The way of the lazy man is as a hedge of thorns: but the way of the righteous is made plain.</p> <p>(20) A wise son makes a glad father: but a foolish man despises his mother.</p> <p>(21) Folly <i>is</i> joy to him who is destitute of wisdom: but a man of understanding walks uprightly.</p> <p>(22) Without counsel plans are disappointed: but in the multitude of counselors they are established.</p> <p>(23) A man has joy by the answer of his mouth: and a word spoken in due season, how good is it!</p> <p>(24) The way of life <i>is</i> above to the wise, that he may depart from hell beneath.</p> <p>(25) The LORD {Jehovah} will destroy the house of the proud: but He will establish the border of the widow.</p> <p>(26) The thoughts of the wicked are an abomination to the LORD {Jehovah}: but the words of the pure are pleasant words.</p> <p>(27) He who is greedy for gain troubles his own house; but he who hates bribes will live.</p> <p>(28) The heart of the righteous studies to answer: but the mouth of the wicked pours out evil things.</p> <p>(29) The LORD {Jehovah} <i>is</i> far from the wicked: but He hears the prayer of the righteous.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(30) The light of the eyes rejoiceth the heart: <i>and</i> a good report maketh the bones fat.</p> <p>(31) The ear that heareth the reproof of life abideth among the wise.</p> <p>(32) He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.</p> <p>(33) The fear of the LORD is the instruction of wisdom; and before honour is humility.</p> <p>Chapter 16</p> <p>(1) The preparations of the heart in man, and the answer of the tongue, is from the LORD.</p> <p>(2) All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.</p> <p>(3) Commit thy works unto the LORD, and thy thoughts shall be established.</p> <p>(4) The LORD hath made all things for himself: yea, even the wicked for the day of evil.</p> <p>(5) Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.</p> <p>(6) By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.</p> <p>(7) When a man's ways please the LORD, he maketh even his enemies to be at peace with him.</p> <p>(8) Better is a little with righteousness than great revenues without right.</p> <p>(9) A man's heart deviseth his way: but the LORD directeth his steps.</p> <p>(10) A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.</p>	<p>(30) The light of the eyes rejoices the heart: <i>and</i> a good report makes the bones fat.</p> <p>(31) The ear that listens to the reproof of life abides among the wise.</p> <p>(32) He who refuses instruction despises his own soul: but he who listens to reproof obtains understanding.</p> <p>(33) The fear {reverence} of the LORD {Jehovah} is the instruction of wisdom; and humility is before honor.</p> <p>Chapter 16</p> <p>(1) The preparations of the heart in man, and the answer of the tongue, is from the LORD {Jehovah}.</p> <p>(2) All the ways of a man <i>are</i> clean in his own eyes; but the LORD {Jehovah} weighs the spirits.</p> <p>(3) Commit your works to the LORD {Jehovah}, and your thoughts will be established.</p> <p>(4) The LORD {Jehovah} has made all <i>things</i> for Himself: yes, even the wicked for the day of evil.</p> <p>(5) Everyone <i>who</i> is proud in heart is an abomination to the LORD {Jehovah}: <i>though</i> hand <i>join</i> in hand, he will not be unpunished.</p> <p>(6) By mercy and truth sin is purged: and by the fear {reverence} of the LORD {Jehovah} <i>men</i> depart from evil.</p> <p>(7) When a man's ways please the LORD {Jehovah}, He causes even his enemies to be at peace with him.</p> <p>(8) Better <i>is</i> a little with righteousness than great revenues {income} without right.</p> <p>(9) A man's heart devises {plans} his way: but the LORD {Jehovah} directs his steps.</p> <p>(10) A divine sentence <i>is</i> in the lips of the king: his mouth does not sin in judgment.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(11) A just weight and balance <i>are</i> the LORD'S: all the weights of the bag <i>are</i> his work.</p> <p>(12) <i>It is</i> an abomination to kings to commit wickedness: for the throne is established by righteousness.</p> <p>(13) Righteous lips <i>are</i> the delight of kings; and they love him that speaketh right.</p> <p>(14) The wrath of a king <i>is as</i> messengers of death: but a wise man will pacify it.</p> <p>(15) In the light of the king's countenance <i>is</i> life; and his favour <i>is as</i> a cloud of the latter rain.</p> <p>(16) How much better <i>is it</i> to get wisdom than gold! and to get understanding rather to be chosen than silver!</p> <p>(17) The highway of the upright <i>is</i> to depart from evil: he that keepeth his way preserveth his soul.</p> <p>(18) Pride <i>goeth</i> before destruction, and an haughty spirit before a fall.</p> <p>(19) Better <i>it is to be</i> of an humble spirit with the lowly, than to divide the spoil with the proud.</p> <p>(20) He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy <i>is</i> he.</p> <p>(21) The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.</p> <p>(22) Understanding is a wellspring of life unto him that hath it: but the instruction of fools <i>is</i> folly.</p> <p>(23) The heart of the wise teacheth his mouth, and addeth learning to his lips.</p> <p>(24) Pleasant words <i>are as</i> a honeycomb, sweet to the soul, and health to the bones.</p> <p>(25) There is a way that seemeth right unto a man, but the end thereof <i>are</i> the ways of death.</p>	<p>(11) A just weight and balance <i>are</i> the LORD's {Jehovah's}: all the weights of the bag <i>are</i> His work.</p> <p>(12) <i>It is</i> an abomination to kings to commit wickedness: because the throne is established by righteousness.</p> <p>(13) Righteous lips <i>are</i> the delight of kings; and they love him who speaks right.</p> <p>(14) The wrath {anger; judgment} of a king <i>is as</i> messengers of death: but a wise man will pacify it.</p> <p>(15) In the light of the king's countenance {facial expression; smile} <i>is</i> life; and his favor <i>is as</i> a cloud of the latter rain.</p> <p>(16) How much better <i>it is</i> to obtain wisdom than gold! and to obtain understanding rather to be chosen than silver!</p> <p>(17) The highway of the upright <i>is</i> to depart from evil: he who keeps his way preserves his soul.</p> <p>(18) Pride <i>goes</i> before destruction, and an arrogant spirit before a fall.</p> <p>(19) <i>It is better to be</i> of an humble spirit with the humble, than to divide the spoil with the proud.</p> <p>(20) He who handles a matter wisely will find good: and happy <i>is</i> he who trusts in the LORD {Jehovah}.</p> <p>(21) The wise in heart will be called prudent: and the sweetness of the lips increases learning.</p> <p>(22) Understanding <i>is</i> a wellspring of life to him who has it: but the instruction of fools <i>is</i> folly.</p> <p>(23) The heart of the wise teaches his mouth, and adds learning to his lips.</p> <p>(24) Pleasant words <i>are as</i> a honeycomb, sweet to the soul, and health to the bones.</p> <p>(25) There is a way that seems right to a man, but its end <i>are</i> the ways of death.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(26) He that laboureth laboureth for himself; for his mouth craveth it of him.</p> <p>(27) An ungodly man diggeth up evil: and in his lips <i>there is</i> as a burning fire.</p> <p>(28) A froward man soweth strife: and a whisperer separateth chief friends.</p> <p>(29) A violent man enticeth his neighbour, and leadeth him into the way <i>that is</i> not good.</p> <p>(30) He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.</p> <p>(31) The hoary head <i>is</i> a crown of glory, <i>if</i> it be found in the way of righteousness.</p> <p>(32) <i>He that is</i> slow to anger <i>is</i> better than the mighty; and he that ruleth his spirit than he that taketh a city.</p> <p>(33) The lot is cast into the lap; but the whole disposing thereof <i>is</i> of the LORD.</p> <p>Chapter 17</p> <p>(1) Better <i>is</i> a dry morsel, and quietness therewith, than an house full of sacrifices <i>with</i> strife.</p> <p>(2) A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.</p> <p>(3) The fining pot <i>is</i> for silver, and the furnace for gold: but the LORD trieth the hearts.</p> <p>(4) A wicked doer giveth heed to false lips; <i>and</i> a liar giveth ear to a naughty tongue.</p> <p>(5) Whoso mocketh the poor reproacheth his Maker: <i>and</i> he that is glad at calamities shall not be unpunished.</p> <p>(6) Children's children <i>are</i> the crown of old men; and the glory of children <i>are</i> their fathers.</p> <p>(7) Excellent speech becometh not a fool: much less do lying lips a prince.</p>	<p>(26) He who labors labors for himself; because his mouth craves it of him.</p> <p>(27) An ungodly man digs up evil: and in his lips <i>there is</i> as a burning fire.</p> <p>(28) A perverse man sows strife: and a gossip separates best friends.</p> <p>(29) A violent man entices his neighbor, and leads him into the way <i>that is</i> not good.</p> <p>(30) He shuts his eyes to devise {plan} perverse things: moving his lips he brings evil to pass.</p> <p>(31) The gray head <i>is</i> a crown of glory, <i>if</i> it is found in the way of righteousness.</p> <p>(32) <i>He who is</i> slow to anger <i>is</i> better than the mighty; and he who rules his spirit than he who takes a city.</p> <p>(33) The lot {die; dice} is cast into the lap; but its answer <i>is</i> of the LORD {Jehovah}.</p> <p>Chapter 17</p> <p>(1) Better <i>is</i> a dry morsel, and quietness with it, than a house full of sacrifices <i>with</i> strife.</p> <p>(2) A wise servant will have rule over a son who causes shame, and will have part of the inheritance among the brothers.</p> <p>(3) The refining pot {crucible}^a <i>is</i> for silver, and the furnace for gold: but the LORD {Jehovah} tries the hearts.</p> <p>(4) A person who does wicked deeds gives heed to false lips; <i>and</i> a liar listens to a naughty tongue.</p> <p>(5) Whoever mocks the poor reproaches his Maker: <i>and</i> he who is glad at calamities will not be unpunished.</p> <p>(6) Children's children {grandchildren} <i>are</i> the crown of old men; and the glory of children <i>are</i> their fathers.</p> <p>(7) Excellent speech does not become a fool: much less do lying lips a prince.</p>
17:3a – refining pot - crucible	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(8) A gift <i>is as</i> a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.</p> <p>(9) He that covereth a transgression seeketh love; but he that repeateth a matter separateth <i>very</i> friends.</p> <p>(10) A reproof entereth more into a wise man than an hundred stripes into a fool.</p> <p>(11) An evil <i>man</i> seeketh only rebellion: therefore a cruel messenger shall be sent against him.</p> <p>(12) Let a bear robbed of her whelps meet a man, rather than a fool in his folly.</p> <p>(13) Whoso rewardeth evil for good, evil shall not depart from his house.</p> <p>(14) The beginning of strife <i>is as</i> when one letteth out water: therefore leave off contention, before it be meddled with.</p> <p>(15) He that justifieth the wicked, and he that condemneth the just, even they both <i>are</i> an abomination to the LORD.</p> <p>(16) Wherefore <i>is there</i> a price in the hand of a fool to get wisdom, seeing <i>he hath</i> no heart <i>to it</i>?</p> <p>(17) A friend loveth at all times, and a brother is born for adversity.</p> <p>(18) A man void of understanding striketh hands, <i>and</i> becometh surety in the presence of his friend.</p> <p>(19) He loveth transgression that loveth strife: <i>and</i> he that exalteth his gate seeketh destruction.</p> <p>(20) He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.</p> <p>(21) He that begetteth a fool <i>doeth it</i> to his sorrow: and the father of a fool hath no joy.</p> <p>(22) A merry heart doeth good <i>like</i> a medicine: but a broken spirit drieth the bones.</p>	<p>(8) A gift <i>is as</i> a precious stone in the eyes of him who has it: wherever it turns, it prospers.</p> <p>(9) He who covers a sin seeks love; but he who repeats a matter separates <i>best</i> friends.</p> <p>(10) A reproof enters more into a wise man than a hundred stripes into a fool.</p> <p>(11) An evil <i>man</i> seeks only rebellion: therefore a cruel messenger will be sent against him.</p> <p>(12) Let a bear robbed of her cubs meet a man, rather than a fool in his folly.</p> <p>(13) Whoever rewards evil for good, evil will not depart from his house.</p> <p>(14) The beginning of strife <i>is as</i> when one lets out water: therefore leave off contention, before it is meddled with.</p> <p>(15) He who justifies the wicked, and he who condemns the just, even both of them <i>are</i> an abomination to the LORD {Jehovah}.</p> <p>(16) Why <i>is there</i> a price in the hand of a fool to obtain wisdom, since <i>he has</i> no heart <i>for it</i>?</p> <p>(17) A friend loves at all times, and a brother is born for adversity.</p> <p>(18) A man void of understanding shakes hands, <i>and</i> becomes surety in the presence of his friend.</p> <p>(19) He loves sin who loves strife: <i>and</i> he who exalts his gate seeks destruction.</p> <p>(20) He who has a perverse heart finds no good: and he who has a perverse tongue falls into mischief.</p> <p>(21) He who fathers a fool <i>does it</i> to his sorrow: and the father of a fool has no joy.</p> <p>(22) A merry heart does good <i>like</i> a medicine: but a broken spirit dries the bones.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(23) A wicked <i>man</i> taketh a gift out of the bosom to pervert the ways of judgment.</p> <p>(24) Wisdom <i>is</i> before him that hath understanding; but the eyes of a fool <i>are</i> in the ends of the earth.</p> <p>(25) A foolish son <i>is</i> a grief to his father, and bitterness to her that bare him.</p> <p>(26) Also to punish the just <i>is</i> not good, <i>nor</i> to strike princes for equity.</p> <p>(27) He that hath knowledge spareth his words: <i>and</i> a man of understanding is of an excellent spirit.</p> <p>(28) Even a fool, when he holdeth his peace, is counted wise: <i>and</i> he that shutteth his lips <i>is esteemed</i> a man of understanding.</p> <p>Chapter 18</p> <p>(1) Through desire a man, having separated himself, seeketh <i>and</i> intermeddleth with all wisdom.</p> <p>(2) A fool hath no delight in understanding, but that his heart may discover itself.</p> <p>(3) When the wicked cometh, <i>then</i> cometh also contempt, and with ignominy reproach.</p> <p>(4) The words of a man's mouth <i>are as</i> deep waters, <i>and</i> the wellspring of wisdom <i>as</i> a flowing brook.</p> <p>(5) <i>It is</i> not good to accept the person of the wicked, to overthrow the righteous in judgment.</p> <p>(6) A fool's lips enter into contention, and his mouth calleth for strokes.</p> <p>(7) A fool's mouth <i>is</i> his destruction, and his lips <i>are</i> the snare of his soul.</p> <p>(8) The words of a talebearer <i>are as</i> wounds, and they go down into the innermost parts of the belly.</p>	<p>(23) A wicked <i>man</i> takes a bribe out of the bosom to pervert the ways of judgment.</p> <p>(24) Wisdom <i>is</i> before him who has understanding; but the eyes of a fool <i>are</i> in the ends of the earth.</p> <p>(25) A foolish son <i>is</i> a grief to his father, and bitterness to her who bore him.</p> <p>(26) Also to punish the just <i>is</i> not good, <i>nor</i> to strike princes for equity {fairness}.</p> <p>(27) He who has knowledge spares his words: <i>and</i> a man of understanding is of an excellent spirit.</p> <p>(28) Even a fool, when he holds his peace, is considered wise: <i>and</i> he who shuts his lips <i>is esteemed</i> a man of understanding.</p> <p>Chapter 18</p> <p>(1) Through desire a man, having separated himself, seeks <i>and</i> shares with all wisdom.</p> <p>(2) A fool has no delight in understanding, but that his heart may discover itself.</p> <p>(3) When the wicked comes, <i>then</i> comes also contempt, and with shame reproach.</p> <p>(4) The words of a man's mouth <i>are as</i> deep waters, <i>and</i> the wellspring of wisdom <i>as</i> a flowing brook.</p> <p>(5) <i>It is</i> not good to accept the person of the wicked, to overthrow the righteous in judgment.</p> <p>(6) A fool's lips enter into contention, and his mouth calls for strokes.</p> <p>(7) A fool's mouth <i>is</i> his destruction, and his lips <i>are</i> the snare of his soul.</p> <p>(8) The words of a gossip <i>are as</i> wounds, and they go down into the innermost parts of the belly.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(9) He also that is slothful in his work is brother to him that is a great waster.</p> <p>(10) The name of the LORD is a strong tower: the righteous runneth into it, and is safe.</p> <p>(11) The rich man's wealth <i>is</i> his strong city, and as an high wall in his own conceit.</p> <p>(12) Before destruction the heart of man is haughty, and before honour <i>is</i> humility.</p> <p>(13) He that answereth a matter before he heareth <i>it</i>, it is folly and shame unto him.</p> <p>(14) The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?</p> <p>(15) The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.</p> <p>(16) A man's gift maketh room for him, and bringeth him before great men.</p> <p>(17) <i>He that is</i> first in his own cause <i>seemeth</i> just; but his neighbour cometh and searcheth him.</p> <p>(18) The lot causeth contentions to cease, and parteth between the mighty.</p> <p>(19) A brother offended <i>is harder to be won</i> than a strong city: and <i>their</i> contentions <i>are</i> like the bars of a castle.</p> <p>(20) A man's belly shall be satisfied with the fruit of his mouth; <i>and</i> with the increase of his lips shall he be filled.</p> <p>(21) Death and life <i>are</i> in the power of the tongue: and they that love it shall eat the fruit thereof.</p> <p>(22) <i>Whoso</i> findeth a wife findeth a good <i>thing</i>, and obtaineth favour of the LORD.</p> <p>(23) The poor useth intreaties; but the rich answereth roughly.</p> <p>(24) A man <i>that hath</i> friends must shew himself friendly: and there is a friend <i>that</i> sticketh closer than a brother.</p>	<p>(9) He also who is lazy in his work is brother to him who is a great waster.</p> <p>(10) The Name of the LORD {Jehovah} <i>is</i> a strong tower: the righteous runs into it, and is safe.</p> <p>(11) The rich man's wealth <i>is</i> his strong city, and as a high wall in his own conceit.</p> <p>(12) Before destruction the heart of man is arrogant, and before honor <i>is</i> humility.</p> <p>(13) He who answers a matter before he hears <i>it</i>, it is folly and shame to him.</p> <p>(14) The spirit of a man will sustain his infirmity {weakness; illness}; but a wounded spirit who can bear?</p> <p>(15) The heart of the prudent obtains knowledge; and the ear of the wise seeks knowledge.</p> <p>(16) A man's gift makes room for him, and brings him before great men.</p> <p>(17) <i>He who is</i> first in his own cause <i>seems</i> just; but his neighbor comes and searches him.</p> <p>(18) The lot {die; dice}^a causes contentions to cease, and parts between the mighty.</p> <p>(19) A brother offended <i>is harder to be won</i> than a strong city: and <i>their</i> contentions <i>are</i> like the bars of a castle.</p> <p>(20) A man's belly will be satisfied with the fruit of his mouth; <i>and</i> with the increase of his lips he will be filled.</p> <p>(21) Death and life <i>are</i> in the power of the tongue: and those who love it will eat its fruit.</p> <p>(22) <i>Whoever</i> finds a wife finds a good <i>thing</i>, and obtains favor of the LORD {Jehovah}.</p> <p>(23) The poor uses humble words; but the rich answer roughly.</p> <p>(24) A man <i>who has</i> friends must show himself friendly: and there is a friend <i>who</i> sticks closer than a brother.</p>
<p>18:18a – the lot causes contentions to cease – Biblically, nothing happens by pure chance – even the casting of lots {throwing of dice} is controlled by the Lord.</p>	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
Chapter 19 (1) Better <i>is</i> the poor that walketh in his integrity, than <i>he that is</i> perverse in his lips, and is a fool. (2) Also, <i>that</i> the soul <i>be</i> without knowledge, <i>it is</i> not good; and he that hasteth with <i>his</i> feet sinneth. (3) The foolishness of man perverteth his way: and his heart fretteth against the LORD. (4) Wealth maketh many friends; but the poor is separated from his neighbour. (5) A false witness shall not be unpunished, and <i>he that</i> speaketh lies shall not escape. (6) Many will intreat the favour of the prince: and every man <i>is</i> a friend to him that giveth gifts. (7) All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth <i>them with</i> words, <i>yet they are</i> wanting to <i>him</i> . (8) He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good. (9) A false witness shall not be unpunished, and <i>he that</i> speaketh lies shall perish. (10) Delight is not seemly for a fool; much less for a servant to have rule over princes. (11) The discretion of a man deferreth his anger; and <i>it is</i> his glory to pass over a transgression. (12) The king's wrath <i>is</i> as the roaring of a lion; but his favour <i>is</i> as dew upon the grass. (13) A foolish son <i>is</i> the calamity of his father: and the contentions of a wife <i>are</i> a continual dropping. (14) House and riches <i>are</i> the inheritance of fathers: and a prudent wife <i>is</i> from the LORD. (15) Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.	Chapter 19 (1) Better <i>is</i> the poor who walks in his integrity, than <i>he who is</i> perverse in his lips, and is a fool. (2) Also, <i>if</i> the soul <i>is</i> without knowledge, <i>it is</i> not good; and he who hurries with <i>his</i> feet sins. (3) The foolishness of man perverts his way: and his heart frets against the LORD {Jehovah}. (4) Wealth makes many friends; but the poor is separated from his neighbor. (5) A false witness will not be unpunished, and <i>he who</i> speaks lies will not escape. (6) Many will seek the favor of the prince: and every man <i>is</i> a friend to him who gives gifts. (7) All the brothers of the poor hate him: how much more do his friends go far from him? he pursues <i>them with</i> words, <i>yet they leave him</i> . (8) He who obtains wisdom loves his own soul: he who keeps understanding will find good. (9) A false witness will not be unpunished, and <i>he who</i> speaks lies will perish. (10) Luxury is not becoming for a fool; much less for a servant to have rule over princes. (11) The discretion of a man defers his anger; and <i>it is</i> his glory to overlook a sin. (12) The king's wrath {anger; judgment} <i>is</i> as the roaring of a lion; but his favor <i>is</i> as dew upon the grass. (13) A foolish son <i>is</i> the calamity of his father: and the contentions of a wife <i>are</i> a continual dripping. (14) House and riches <i>are</i> the inheritance of fathers: but a prudent wife <i>is</i> from the LORD {Jehovah}. (15) Laziness casts into a deep sleep; and an idle soul will suffer hunger.

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(16) He that keepeth the commandment keepeth his own soul; <i>but</i> he that despiseth his ways shall die.</p> <p>(17) He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.</p> <p>(18) Chasten thy son while there is hope, and let not thy soul spare for his crying.</p> <p>(19) A man of great wrath shall suffer punishment: for if thou deliver <i>him</i>, yet thou must do it again.</p> <p>(20) Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.</p> <p>(21) <i>There are</i> many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.</p> <p>(22) The desire of a man <i>is</i> his kindness: and a poor man <i>is</i> better than a liar.</p> <p>(23) The fear of the LORD <i>tendeth</i> to life: and <i>he that hath it</i> shall abide satisfied; he shall not be visited with evil.</p> <p>(24) A slothful <i>man</i> hideth his hand in <i>his</i> bosom, and will not so much as bring it to his mouth again.</p> <p>(25) Smite a scorner, and the simple will beware: and reprove one that hath understanding, <i>and</i> he will understand knowledge.</p> <p>(26) He that wasteth <i>his</i> father, <i>and</i> chaseth away <i>his</i> mother, <i>is</i> a son that causeth shame, and bringeth reproach.</p> <p>(27) Cease, my son, to hear the instruction <i>that causeth</i> to err from the words of knowledge.</p> <p>(28) An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.</p> <p>(29) Judgments are prepared for scorners, and stripes for the back of fools.</p>	<p>(16) He who keeps the commandment keeps his own soul; <i>but</i> he who despises His ways will die.</p> <p>(17) He who has pity upon the poor lends to the LORD {Jehovah}; and that which he has given He will repay.</p> <p>(18) Discipline your son while there is hope, and do not let your soul spare <i>discipline</i> because of his crying.</p> <p>(19) A man of great anger will suffer punishment: because if you deliver <i>him</i>, yet you must do it again.</p> <p>(20) Hear counsel, and receive instruction, that you may be wise in your latter life.</p> <p>(21) <i>There are</i> many devices {plans} in a man's heart; nevertheless the counsel of the LORD {Jehovah}, will stand.</p> <p>(22) The desire of a man <i>is</i> his kindness: and a poor man <i>is</i> better than a liar.</p> <p>(23) The fear {reverence} of the LORD <i>leads</i> to life: and <i>he who has it</i> will live satisfied; he will not be visited with evil.</p> <p>(24) A lazy <i>man</i> hides his hand in <i>his</i> bosom, and will not so much as bring it to his mouth again.</p> <p>(25) Strike a scorner, and the simple minded will beware: and reprove one who has understanding, <i>and</i> he will understand knowledge.</p> <p>(26) He who wastes <i>his</i> father, <i>and</i> chases away <i>his</i> mother, <i>is</i> a son who causes shame, and brings reproach.</p> <p>(27) Cease, my son, to hear the instruction <i>that causes</i> to err from the words of knowledge.</p> <p>(28) An ungodly witness scorns judgment: and the mouth of the wicked devours sin.</p> <p>(29) Judgments are prepared for scorners, and stripes for the back of fools.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>Chapter 20</p> <p>(1) Wine <i>is</i> a mocker, strong drink <i>is</i> raging; and whosoever is deceived thereby is not wise.</p> <p>(2) The fear of a king <i>is</i> as the roaring of a lion: <i>whoso</i> provoketh him to anger sinneth <i>against</i> his own soul.</p> <p>(3) <i>It is</i> an honour for a man to cease from strife: but every fool will be meddling.</p> <p>(4) The sluggard will not plow by reason of the cold; <i>therefore</i> shall he beg in harvest, and <i>have</i> nothing.</p> <p>(5) Counsel in the heart of man <i>is like</i> deep water; but a man of understanding will draw it out.</p> <p>(6) Most men will proclaim every one his own goodness: but a faithful man who can find?</p> <p>(7) The just <i>man</i> walketh in his integrity: his children <i>are</i> blessed after him.</p> <p>(8) A king that sitteth in the throne of judgment scattereth away all evil with his eyes.</p> <p>(9) Who can say, I have made my heart clean, I am pure from my sin?</p> <p>(10) Divers weights, <i>and</i> divers measures, both of them <i>are</i> alike abomination to the LORD.</p> <p>(11) Even a child is known by his doings, whether his work <i>be</i> pure, and whether <i>it be</i> right.</p> <p>(12) The hearing ear, and the seeing eye, the LORD hath made even both of them.</p> <p>(13) Love not sleep, lest thou come to poverty; open thine eyes, <i>and</i> thou shalt be satisfied with bread.</p> <p>(14) <i>It is</i> naught, <i>it is</i> naught, saith the buyer: but when he is gone his way, then he boasteth.</p>	<p>Chapter 20</p> <p>(1) Wine <i>is</i> a mocker, strong drink <i>is</i> raging; and whoever is deceived by it is not wise.</p> <p>(2) The fear of a king <i>is</i> as the roaring of a lion: <i>whoever</i> provokes him to anger sins <i>against</i> his own soul.</p> <p>(3) <i>It is</i> an honor for a man to cease from strife: but every fool will stir up trouble.</p> <p>(4) The lazy will not plow because of the cold; <i>therefore</i> he will beg in harvest, and <i>have</i> nothing.</p> <p>(5) Counsel in the heart of man <i>is like</i> deep water; but a man of understanding will draw it out.</p> <p>(6) Most men will proclaim his own goodness: but a faithful man who can find?</p> <p>(7) The just <i>man</i> walks in his integrity: his children <i>are</i> blessed after him.</p> <p>(8) A king who sits in the throne of judgment scatters away all evil with his eyes.</p> <p>(9) Who can say, I have made my heart clean, I am pure from my sin?</p> <p>(10) Different weights, <i>and</i> different measures both of them alike <i>are</i> abomination to the LORD {Jehovah}.^a</p> <p>(11) Even a child is known by what he does, whether his work is pure, and whether <i>it is</i> right.</p> <p>(12) The hearing ear, and the seeing eye, the LORD {Jehovah} has made even both of them.</p> <p>(13) Do not love sleep, lest you come to poverty; open your eyes, <i>and</i> you will be satisfied with bread.</p> <p>(14) <i>It is</i> nothing, <i>it is</i> nothing, says the buyer: but when he is gone his way, then he boasts.</p>
20:10a – different weights – used to cheat someone	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(15) There is gold, and a multitude of rubies: but the lips of knowledge <i>are</i> a precious jewel.</p> <p>(16) Take his garment that is surety <i>for</i> a stranger: and take a pledge of him for a strange woman.</p> <p>(17) Bread of deceit <i>is</i> sweet to a man; but afterwards his mouth shall be filled with gravel.</p> <p>(18) <i>Every</i> purpose is established by counsel: and with good advice make war.</p> <p>(19) He that goeth about <i>as</i> a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.</p> <p>(20) Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.</p> <p>(21) An inheritance <i>may be</i> gotten hastily at the beginning; but the end thereof shall not be blessed.</p> <p>(22) Say not thou, I will recompense evil; <i>but</i> wait on the LORD, and he shall save thee.</p> <p>(23) Divers weights <i>are</i> an abomination unto the LORD; and a false balance <i>is</i> not good.</p> <p>(24) Man's goings <i>are</i> of the LORD; how can a man then understand his own way?</p> <p>(25) <i>It is</i> a snare to the man <i>who</i> devoureth <i>that which is</i> holy, and after vows to make enquiry.</p> <p>(26) A wise king scattereth the wicked, and bringeth the wheel over them.</p> <p>(27) The spirit of man <i>is</i> the candle of the LORD, searching all the inward parts of the belly.</p> <p>(28) Mercy and truth preserve the king: and his throne is upholden by mercy.</p>	<p>(15) There is gold, and a multitude of rubies: but the lips of knowledge <i>are</i> a precious jewel.</p> <p>(16) Take his clothes that are surety <i>for</i> a stranger: and take a pledge of him for a strange woman {prostitute}.</p> <p>(17) Bread of deceit <i>is</i> sweet to a man; but afterward his mouth will be filled with gravel.</p> <p>(18) <i>Every</i> purpose is established by counsel: and with good advice make war.</p> <p>(19) He who goes about <i>as</i> a gossip reveals secrets: therefore do not associate with him who flatters with his lips.</p> <p>(20) Whoever curses his father or his mother, his lamp will be put out in obscure darkness.</p> <p>(21) An inheritance <i>may be</i> obtained hastily at the beginning; but the end of it will not be blessed.</p> <p>(22) Do not say, I will repay evil; <i>but</i> wait on the LORD {Jehovah}, and He will save you.</p> <p>(23) Different weights <i>are</i> an abomination to the LORD {Jehovah}; and a false balance <i>is</i> not good.</p> <p>(24) Man's ways <i>are</i> of the LORD {Jehovah}; how can a man then understand his own way?</p> <p>(25) <i>It is</i> a snare to the man <i>who</i> devours <i>that which is</i> holy, and after vows to make inquiry.</p> <p>(26) A wise king scatters the wicked, and brings the wheel over them.</p> <p>(27) The spirit of man <i>is</i> the candle of the LORD {Jehovah}, searching all the inward parts of the belly.</p> <p>(28) Mercy and truth preserve the king: and his throne is upheld by mercy.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(29) The glory of young men <i>is</i> their strength: and the beauty of old men <i>is</i> the gray head.</p> <p>(30) The blueness of a wound cleanseth away evil: so <i>do</i> stripes the inward parts of the belly.</p> <p>Chapter 21</p> <p>(1) The king's heart <i>is</i> in the hand of the LORD, <i>as</i> the rivers of water: he turneth it whithersoever he will.</p> <p>(2) Every way of a man <i>is</i> right in his own eyes: but the LORD pondereth the hearts.</p> <p>(3) To do justice and judgment <i>is</i> more acceptable to the LORD than sacrifice.</p> <p>(4) An high look, and a proud heart, <i>and</i> the plowing of the wicked, <i>is</i> sin.</p> <p>(5) The thoughts of the diligent <i>tend</i> only to plenteousness; but of every one <i>that is</i> hasty only to want.</p> <p>(6) The getting of treasures by a lying tongue <i>is</i> a vanity tossed to and fro of them that seek death.</p> <p>(7) The robbery of the wicked shall destroy them; because they refuse to do judgment.</p> <p>(8) The way of man <i>is</i> froward and strange: but <i>as for</i> the pure, his work <i>is</i> right.</p> <p>(9) <i>It is</i> better to dwell in a corner of the housetop, than with a brawling woman in a wide house.</p> <p>(10) The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.</p> <p>(11) When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.</p> <p>(12) The righteous <i>man</i> wisely considereth the house of the wicked: <i>but God</i> overthroweth the wicked for <i>their</i> wickedness.</p>	<p>(29) The glory of young men <i>is</i> their strength: and the beauty of old men <i>is</i> the gray head.</p> <p>(30) The blueness of a wound cleanses away evil: so <i>do</i> stripes the inward parts of the belly.</p> <p>Chapter 21</p> <p>(1) The king's heart <i>is</i> in the hand of the LORD {Jehovah}, <i>as</i> the rivers of water: He turns it wherever He wills.</p> <p>(2) Every way of a man <i>is</i> right in his own eyes: but the LORD {Jehovah} considers the hearts.</p> <p>(3) To do justice and judgment <i>is</i> more acceptable to the LORD {Jehovah} than sacrifice.</p> <p>(4) A high look {arrogance}, and a proud heart, <i>and</i> the plowing of the wicked, <i>is</i> sin.</p> <p>(5) The thoughts of the diligent <i>tend</i> only to abundance; but of every one who <i>is</i> hasty only to want.</p> <p>(6) The obtaining of treasures by a lying tongue <i>is</i> a vanity tossed back and forth by those who seek death.</p> <p>(7) The robbery of the wicked will destroy them; because they refuse to do what <i>is</i> right.</p> <p>(8) The way of man <i>is</i> perverse and strange: but <i>as for</i> the pure, his work <i>is</i> right.</p> <p>(9) <i>It is</i> better to live in a corner of the housetop, than with a brawling woman in a wide house.</p> <p>(10) The soul of the wicked desires evil: his neighbor finds no favor in his eyes.</p> <p>(11) When the scorner is punished, the simple minded <i>is</i> made wise: and when the wise <i>is</i> instructed, he receives knowledge.</p> <p>(12) The righteous <i>man</i> wisely considers the house of the wicked: <i>but God</i> overthrows the wicked because of <i>their</i> wickedness.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(13) Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.</p> <p>(14) A gift in secret pacifieth anger: and a reward in the bosom strong wrath.</p> <p>(15) <i>It is</i> joy to the just to do judgment: but destruction <i>shall be</i> to the workers of iniquity.</p> <p>(16) The man that wandereth out of the way of understanding shall remain in the congregation of the dead.</p> <p>(17) He that loveth pleasure <i>shall be</i> a poor man: he that loveth wine and oil shall not be rich.</p> <p>(18) The wicked <i>shall be</i> a ransom for the righteous, and the transgressor for the upright.</p> <p>(19) <i>It is</i> better to dwell in the wilderness, than with a contentious and an angry woman.</p> <p>(20) <i>There is</i> treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.</p> <p>(21) He that followeth after righteousness and mercy findeth life, righteousness, and honour.</p> <p>(22) A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.</p> <p>(23) Whoso keepeth his mouth and his tongue keepeth his soul from troubles.</p> <p>(24) Proud and haughty scorner is his name, who dealeth in proud wrath.</p> <p>(25) The desire of the slothful killeth him; for his hands refuse to labour.</p> <p>(26) He coveteth greedily all the day long: but the righteous giveth and spareth not.</p> <p>(27) The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?</p>	<p>(13) Whoever closes his ears to the cry of the poor, he himself will also cry, and will not be heard.</p> <p>(14) A gift in secret pacifies anger: and a reward in the bosom strong wrath {anger; judgment}.</p> <p>(15) <i>It is</i> joy to the just to do judgment: but destruction <i>will be</i> to the workers of sin.</p> <p>(16) The man who wanders out of the way of understanding will remain in the congregation of the dead.</p> <p>(17) He who loves pleasure <i>will be</i> a poor man: he who loves wine and oil will not be rich.</p> <p>(18) The wicked <i>will be</i> a ransom for the righteous, and the sinner for the upright.</p> <p>(19) <i>It is</i> better to live in the wilderness, than with a contentious and an angry woman.</p> <p>(20) <i>There is</i> treasure to be desired and oil in the house of the wise; but a foolish man spends it up.</p> <p>(21) He who follows after righteousness and mercy finds life, righteousness, and honor.</p> <p>(22) A wise <i>man</i> scales the city of the mighty, and castes down the strength of its confidence.</p> <p>(23) Whoever keeps his mouth and his tongue keeps his soul from troubles.</p> <p>(24) Proud <i>and</i> arrogant scorner is his name, who deals in proud anger.</p> <p>(25) The desire of the lazy kills him; because his hands refuse to labor.</p> <p>(26) He covets greedily all the day long: but the righteous gives and does not spare.</p> <p>(27) The sacrifice of the wicked <i>is</i> abomination: how much more, <i>when</i> he brings it with a wicked mind?</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(28) A false witness shall perish: but the man that heareth speaketh constantly.</p> <p>(29) A wicked man hardeneth his face: but <i>as for</i> the upright, he directeth his way.</p> <p>(30) <i>There is</i> no wisdom nor understanding nor counsel against the LORD.</p> <p>(31) The horse <i>is</i> prepared against the day of battle: but safety <i>is</i> of the LORD.</p> <p>Chapter 22</p> <p>(1) A <i>good</i> name <i>is</i> rather to be chosen than great riches, <i>and</i> loving favour rather than silver and gold.</p> <p>(2) The rich and poor meet together: the LORD <i>is</i> the maker of them all.</p> <p>(3) A prudent <i>man</i> foreseeth the evil, and hideth himself: but the simple pass on, and are punished.</p> <p>(4) By humility <i>and</i> the fear of the LORD <i>are</i> riches, and honour, and life.</p> <p>(5) Thorns <i>and</i> snares <i>are</i> in the way of the froward: he that doth keep his soul shall be far from them.</p> <p>(6) Train up a child in the way he should go: and when he is old, he will not depart from it.</p> <p>(7) The rich ruleth over the poor, and the borrower <i>is</i> servant to the lender.</p> <p>(8) He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.</p> <p>(9) He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.</p> <p>(10) Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.</p> <p>(11) He that loveth pureness of heart, <i>for</i> the grace of his lips the king <i>shall be</i> his friend.</p>	<p>(28) A false witness will perish: but the man who hears speaks constantly.</p> <p>(29) A wicked man hardens his face: but <i>as for</i> the upright, he directs his way.</p> <p>(30) <i>There is</i> no wisdom nor understanding nor counsel against the LORD {Jehovah}.</p> <p>(31) The horse <i>is</i> prepared against the day of battle: but safety {victory; deliverance} <i>is</i> of the LORD {Jehovah}.</p> <p>Chapter 22</p> <p>(1) A <i>good</i> name <i>is</i> rather to be chosen than great riches, <i>and</i> loving favor rather than silver and gold.</p> <p>(2) The rich and poor meet together: the LORD {Jehovah} <i>is</i> the maker of them all.</p> <p>(3) A prudent <i>man</i> foresees the evil, and hides himself: but the simple minded pass on, and are punished.</p> <p>(4) By humility <i>and</i> the fear {reverence} of the LORD {Jehovah} <i>are</i> riches, and honor, and life.</p> <p>(5) Thorns <i>and</i> snares <i>are</i> in the way of the perverse: he who keeps his soul will be far from them.</p> <p>(6) Train up a child in the way he should go: and when he is old, he will not depart from it.</p> <p>(7) The rich rule over the poor, and the borrower <i>is</i> servant to the lender.</p> <p>(8) He who sows sin will reap vanity: and the rod of his anger will fail.</p> <p>(9) He who has a bountiful eye will be blessed; because he gives of his bread to the poor.</p> <p>(10) Cast out the scorner, and contention will go out; yes, strife and reproach will cease.</p> <p>(11) He who loves pureness of heart, <i>for</i> the grace of his lips the king <i>shall be</i> his friend.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(12) The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.</p> <p>(13) The slothful <i>man</i> saith, <i>There is</i> a lion without, I shall be slain in the streets.</p> <p>(14) The mouth of strange women <i>is</i> a deep pit: he that is abhorred of the LORD shall fall therein.</p> <p>(15) Foolishness <i>is</i> bound in the heart of a child; <i>but</i> the rod of correction shall drive it far from him.</p> <p>(16) He that oppresseth the poor to increase his <i>riches</i>, <i>and</i> he that giveth to the rich, <i>shall</i> surely <i>come</i> to want.</p> <p>(17) Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.</p> <p>(18) For <i>it is</i> a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.</p> <p>(19) That thy trust may be in the LORD, I have made known to thee this day, even to thee.</p> <p>(20) Have not I written to thee excellent things in counsels and knowledge,</p> <p>(21) That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?</p> <p>(22) Rob not the poor, because he is poor: neither oppress the afflicted in the gate:</p> <p>(23) For the LORD will plead their cause, and spoil the soul of those that spoiled them.</p> <p>(24) Make no friendship with an angry man; and with a furious man thou shalt not go:</p> <p>(25) Lest thou learn his ways, and get a snare to thy soul.</p> <p>(26) Be not thou <i>one</i> of them that strike hands, <i>or</i> of them that are sureties for debts.</p>	<p>(12) The eyes of the LORD {Jehovah} preserve knowledge, and He overthrows the words of the sinner.</p> <p>(13) The lazy <i>man</i> says, <i>There is</i> a lion outside, I will be killed in the streets.</p> <p>(14) The mouth of strange women {prostitute; unbeliever}^a <i>is</i> a deep pit: he who is despised by the LORD {Jehovah} will fall into it.</p> <p>(15) Foolishness <i>is</i> bound in the heart of a child; <i>but</i> the rod of correction will drive it far from him.</p> <p>(16) He who oppresses the poor to increase his <i>riches</i>, <i>and</i> he who gives to the rich, <i>will</i> surely <i>come</i> to want.</p> <p>(17) Bow down your ear, and hear the words of the wise, and apply your heart to my knowledge.</p> <p>(18) Because <i>it is</i> a pleasant thing if you keep them within you; they will all be fixed in your lips.</p> <p>(19) That your trust may be in the LORD {Jehovah}, I have made known to you this day, even to you.</p> <p>(20) Have I not written to you excellent things in counsels and knowledge,</p> <p>(21) That I might cause you to know the certainty of the words of truth; that you might answer the words of truth to those who send to you?</p> <p>(22) Do not rob the poor, because he is poor: neither oppress the afflicted in the gate:</p> <p>(23) Because the LORD {Jehovah} will plead their cause, and spoil the soul of those who spoiled them.</p> <p>(24) Make no friendship with an angry man; and with a furious man you shall not go:</p> <p>(25) Lest you learn his ways, and get a snare to your soul.</p> <p>(26) Do not be <i>one</i> of those who shake hands, <i>or</i> of those who are pledges for debts.</p>
<p>22:14a - strange woman - unbeliever; a woman who is not your wife - a woman who tries to seduce you; a prostitute – see Prov. 7:5-27</p>	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(27) If thou hast nothing to pay, why should he take away thy bed from under thee?</p> <p>(28) Remove not the ancient landmark, which thy fathers have set.</p> <p>(29) Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean <i>men</i>.</p> <p>Chapter 23</p> <p>(1) When thou sittest to eat with a ruler, consider diligently what <i>is</i> before thee:</p> <p>(2) And put a knife to thy throat, if thou <i>be</i> a man given to appetite.</p> <p>(3) Be not desirous of his dainties: for they <i>are</i> deceitful meat.</p> <p>(4) Labour not to be rich: cease from thine own wisdom.</p> <p>(5) Wilt thou set thine eyes upon that which is not? for <i>riches</i> certainly make themselves wings; they fly away as an eagle toward heaven.</p> <p>(6) Eat thou not the bread of <i>him that hath</i> an evil eye, neither desire thou his dainty meats:</p> <p>(7) For as he thinketh in his heart, so <i>is</i> he: Eat and drink, saith he to thee; but his heart <i>is</i> not with thee.</p> <p>(8) The morsel <i>which</i> thou hast eaten shalt thou vomit up, and lose thy sweet words.</p> <p>(9) Speak not in the ears of a fool: for he will despise the wisdom of thy words.</p> <p>(10) Remove not the old landmark; and enter not into the fields of the fatherless:</p> <p>(11) For their redeemer <i>is</i> mighty; he shall plead their cause with thee.</p> <p>(12) Apply thine heart unto instruction, and thine ears to the words of knowledge.</p> <p>(13) Withhold not correction from the child: for <i>if</i> thou beatest him with the rod, he shall not die.</p> <p>(14) Thou shalt beat him with the rod, and shalt deliver his soul from hell.</p>	<p>(27) If you have nothing to pay, why should he take away your bed from under you?</p> <p>(28) Do not remove the ancient landmark, which your fathers have set.^b</p> <p>(29) Do you see a man diligent in his business? he shall stand before kings; he shall not stand before mean <i>men</i>.</p> <p>Chapter 23</p> <p>(1) When you sit to eat with a ruler, consider diligently what <i>is</i> before you:</p> <p>(2) And put a knife to your throat, if you <i>are</i> a man given to appetite.</p> <p>(3) Do not covet his dainties: because they <i>are</i> deceitful meat.</p> <p>(4) Do not labor to be rich: cease from your own wisdom.</p> <p>(5) Will you set your eyes upon that which is not? because <i>riches</i> certainly make themselves wings; they fly away as an eagle towards heaven.</p> <p>(6) Do not eat the bread of <i>him who has</i> an evil eye, neither desire his dainty meats:</p> <p>(7) Because as he thinks in his heart, so <i>he is</i>: Eat and drink, he says to you; but his heart <i>is</i> not with you.</p> <p>(8) The morsel <i>which</i> you have eaten you shall vomit up, and lose your sweet words.</p> <p>(9) Do not speak in the ears of a fool:^a because he will despise the wisdom of your words.</p> <p>(10) Do not remove the old landmark; and do not enter into the fields of the fatherless:</p> <p>(11) Because their Redeemer <i>is</i> mighty; He will plead their cause with you.</p> <p>(12) Apply your heart to instruction, and your ears to the words of knowledge.</p> <p>(13) Do not withhold correction from the child: because <i>if</i> you beat him with the rod, he will not die.</p> <p>(14) You will beat him with the rod, and will deliver his soul from hell.</p>
<p>22:28b – landmark – a marker used to designate property lines – moving the landmark is stealing land from a neighbor</p> <p>23:9a – see Mat. 7:6</p>	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(15) My son, if thine heart be wise, my heart shall rejoice, even mine.</p> <p>(16) Yea, my reins shall rejoice, when thy lips speak right things.</p> <p>(17) Let not thine heart envy sinners: but <i>be thou</i> in the fear of the LORD all the day long.</p> <p>(18) For surely there is an end; and thine expectation shall not be cut off.</p> <p>(19) Hear thou, my son, and be wise, and guide thine heart in the way.</p> <p>(20) Be not among winebibbers; among riotous eaters of flesh:</p> <p>(21) For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe <i>a man</i> with rags.</p> <p>(22) Hearken unto thy father that begat thee, and despise not thy mother when she is old.</p> <p>(23) Buy the truth, and sell <i>it</i> not; <i>also</i> wisdom, and instruction, and understanding.</p> <p>(24) The father of the righteous shall greatly rejoice: and he that begetteth a wise <i>child</i> shall have joy of him.</p> <p>(25) Thy father and thy mother shall be glad, and she that bare thee shall rejoice.</p> <p>(26) My son, give me thine heart, and let thine eyes observe my ways.</p> <p>(27) For a whore <i>is</i> a deep ditch; and a strange woman <i>is</i> a narrow pit.</p> <p>(28) She also lieth in wait as <i>for</i> a prey, and increaseth the transgressors among men.</p> <p>(29) Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?</p> <p>(30) They that tarry long at the wine; they that go to seek mixed wine.</p>	<p>(15) My son, if your heart is wise, my heart will rejoice, even mine.</p> <p>(16) Yes, my reins {heart} will rejoice, when your lips speak right things.</p> <p>(17) Do not let your heart envy sinners: but <i>be</i> in the fear {reverence} of the LORD {Jehovah} all the day long.</p> <p>(18) Because surely there is an end; and your hope will not be cut off.</p> <p>(19) Listen, my son, and be wise, and guide your heart in the way.</p> <p>(20) Do not be among drunkards; among riotous eaters of food {gluttons}:</p> <p>(21) Because the drunkard and the glutton will come to poverty: and drowsiness will clothe <i>a man</i> with rags.</p> <p>(22) Listen to your father who fathered you, and do not despise your mother when she is old.</p> <p>(23) Buy the truth, and do not sell <i>it</i>; <i>also</i> wisdom, and instruction, and understanding.</p> <p>(24) The father of the righteous will greatly rejoice: and he who fathers a wise <i>child</i> will have his joy .</p> <p>(25) Your father and your mother will be glad, and she who bore you will rejoice.</p> <p>(26) My son, give me your heart, and let your eyes observe my ways.</p> <p>(27) Because a prostitute <i>is</i> a deep ditch; and a strange woman {prostitute; unbeliever} <i>is</i> a narrow pit.</p> <p>(28) She also lies in wait as <i>for</i> a prey, and increases the sinners among men.</p> <p>(29) Who has woe? who has sorrow? who has contentions? who has babbling? who has wounds without cause? who has redness of eyes?</p> <p>(30) Those who tarry long at the wine; those who go to seek mixed wine.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(31) Look not thou upon the wine when it is red, when it giveth his colour in the cup, <i>when</i> it moveth itself aright.</p> <p>(32) At the last it biteth like a serpent, and stingeth like an adder.</p> <p>(33) Thine eyes shall behold strange women, and thine heart shall utter perverse things.</p> <p>(34) Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.</p> <p>(35) They have stricken me, <i>shalt thou say, and</i> I was not sick; they have beaten me, <i>and</i> I felt <i>it</i> not: when shall I awake? I will seek it yet again.</p> <p>Chapter 24</p> <p>(1) Be not thou envious against evil men, neither desire to be with them.</p> <p>(2) For their heart studieth destruction, and their lips talk of mischief.</p> <p>(3) Through wisdom is an house builded; and by understanding it is established:</p> <p>(4) And by knowledge shall the chambers be filled with all precious and pleasant riches.</p> <p>(5) A wise man <i>is</i> strong; yea, a man of knowledge increaseth strength.</p> <p>(6) For by wise counsel thou shalt make thy war: and in multitude of counsellors <i>there is</i> safety.</p> <p>(7) Wisdom <i>is</i> too high for a fool: he openeth not his mouth in the gate.</p> <p>(8) He that deviseth to do evil shall be called a mischievous person.</p> <p>(9) The thought of foolishness <i>is</i> sin: and the scorner <i>is</i> an abomination to men.</p> <p>(10) <i>If</i> thou faint in the day of adversity, thy strength <i>is</i> small.</p>	<p>(31) Do not look upon the wine when it is red, when it gives its color in the cup, <i>when</i> it goes down smoothly.</p> <p>(32) At the last it bites like a snake, and strikes like a viper.</p> <p>(33) Your eyes will see strange women, and your heart will speak perverse things.</p> <p>(34) Yes, you will be as he who lies down in the midst of the sea, or as he who lies upon the top of a mast.</p> <p>(35) They have stricken me, <i>you will say, and</i> I was not sick; they have beaten me, <i>and</i> I did not feel <i>it</i>: when will I awake? I will seek it yet again.</p> <p>Chapter 24</p> <p>(1) Do not be envious of evil men, and have no desire to be with them.</p> <p>(2) Because their heart studies destruction, and their lips talk of mischief.</p> <p>(3) Through wisdom a house is built, and by understanding it is established:</p> <p>(4) And by knowledge the chambers will be filled with all precious and pleasant riches.</p> <p>(5) A wise man <i>is</i> strong; yes, a man of knowledge increases strength.</p> <p>(6) Because by wise counsel you will make your war: and in multitude of counselors <i>there is</i> safety.</p> <p>(7) Wisdom <i>is</i> too high for a fool: he does not open his mouth in the gate.</p> <p>(8) He who devises {plans} to do evil will be called a mischievous person.</p> <p>(9) The thought of foolishness <i>is</i> sin: and the scorner <i>is</i> an abomination to men.</p> <p>(10) <i>If</i> you faint in the day of adversity, your strength <i>is</i> small.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(11) If thou forbear to deliver <i>them that are</i> drawn unto death, and <i>those that are</i> ready to be slain;</p> <p>(12) If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider <i>it</i>? and he that keepeth thy soul, doth <i>not</i> he know <i>it</i>? and shall <i>not</i> he render to <i>every</i> man according to his works?</p> <p>(13) My son, eat thou honey, because <i>it is</i> good; and the honeycomb, <i>which is</i> sweet to thy taste:</p> <p>(14) So <i>shall</i> the knowledge of wisdom <i>be</i> unto thy soul: when thou hast found <i>it</i>, then there shall be a reward, and thy expectation shall not be cut off.</p> <p>(15) Lay not wait, O wicked <i>man</i>, against the dwelling of the righteous; spoil not his resting place:</p> <p>(16) For a just <i>man</i> falleth seven times, and riseth up again: but the wicked shall fall into mischief.</p> <p>(17) Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:</p> <p>(18) Lest the LORD see <i>it</i>, and it displease him, and he turn away his wrath from him.</p> <p>(19) Fret not thyself because of evil <i>men</i>, neither be thou envious at the wicked;</p> <p>(20) For there shall be no reward to the evil <i>man</i>; the candle of the wicked shall be put out.</p> <p>(21) My son, fear thou the LORD and the king: <i>and</i> meddle not with them that are given to change:</p> <p>(22) For their calamity shall rise suddenly; and who knoweth the ruin of them both?</p>	<p>(11) If you forbear to deliver <i>those who are</i> drawn to death, and <i>those that are</i> ready to be killed;</p> <p>(12) If you say, Surely, we did not know it; does He Who ponders the heart not consider <i>it</i>? and He who keeps your soul, does He <i>not</i> know <i>it</i>? and will He <i>not</i> render to <i>every</i> man according to his works?</p> <p>(13) My son, eat honey, because <i>it is</i> good; and the honeycomb, <i>which is</i> sweet to your taste:</p> <p>(14) So <i>will</i> the knowledge of wisdom <i>be</i> to your soul: when you have found <i>it</i>, then there will be a reward, and your hope will not be cut off.</p> <p>(15) Do not lie in wait, O wicked <i>man</i>, against the house of the righteous; do not spoil his resting place:</p> <p>(16) Because a just <i>man</i> falls seven times, and rises up again: but the wicked will fall into mischief.</p> <p>(17) Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles:</p> <p>(18) Lest the LORD {Jehovah} see <i>it</i>, and it displeases Him, and He turns away His wrath {anger; judgment} from him.</p> <p>(19) Do not fret yourself because of evil <i>men</i>, neither be envious of the wicked;</p> <p>(20) Because there will be no reward to the evil <i>man</i>; the candle of the wicked will be put out.</p> <p>(21) My son, fear {revere} the LORD {Jehovah} and the king: <i>and</i> do not meddle with them who are given to change:</p> <p>(22) Because their calamity will rise suddenly; and who knows the ruin of them both?</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(23) These <i>things</i> also <i>belong</i> to the wise. <i>It is</i> not good to have respect of persons in judgment.</p> <p>(24) He that saith unto the wicked, Thou <i>art</i> righteous; him shall the people curse, nations shall abhor him:</p> <p>(25) But to them that rebuke <i>him</i> shall be delight, and a good blessing shall come upon them.</p> <p>(26) <i>Every man</i> shall kiss <i>his</i> lips that giveth a right answer.</p> <p>(27) Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.</p> <p>(28) Be not a witness against thy neighbour without cause; and deceive <i>not</i> with thy lips.</p> <p>(29) Say not, I will do so to him as he hath done to me: I will render to the man according to his work.</p> <p>(30) I went by the field of the slothful, and by the vineyard of the man void of understanding;</p> <p>(31) And, lo, it was all grown over with thorns, <i>and</i> nettles had covered the face thereof, and the stone wall thereof was broken down.</p> <p>(32) Then I saw, <i>and</i> considered <i>it</i> well: I looked upon <i>it</i>, <i>and</i> received instruction.</p> <p>(33) <i>Yet</i> a little sleep, a little slumber, a little folding of the hands to sleep:</p> <p>(34) So shall thy poverty come <i>as</i> one that travelleth; and thy want as an armed man.</p> <p>Chapter 25 (1) These <i>are</i> also proverbs of Solomon, which the men of Hezekiah king of Judah copied out. (2) <i>It is</i> the glory of God to conceal a thing: but the honour of kings <i>is</i> to search out a matter.</p>	<p>(23) These <i>things</i> also <i>belong</i> to the wise. <i>It is</i> not good to have respect of persons in judgment.</p> <p>(24) He who says to the wicked, you <i>are</i> righteous; him the people will curse, nations will despise him:</p> <p>(25) But to those who rebuke <i>him</i> will be delight, and a good blessing will come upon them.</p> <p>(26) <i>Every man</i> will kiss <i>his</i> lips who gives a right answer.</p> <p>(27) Prepare your work outside, and make it fit for yourself in the field; and afterward build your house.</p> <p>(28) Do not be a witness against your neighbor without cause; and do not deceive with your lips.</p> <p>(29) Do not say, I will do so to him as he has done to me: I will render to the man according to his work.</p> <p>(30) I went by the field of the lazy, and by the vineyard of the man void of understanding;</p> <p>(31) And, indeed, it was all grown over with thorns, <i>and</i> nettles had covered its face, and its stone wall was broken down.</p> <p>(32) Then I saw, <i>and</i> considered <i>it</i> well: I looked upon <i>it</i>, <i>and</i> received instruction.</p> <p>(33) <i>Yet</i> a little sleep, a little slumber, a little folding of the hands to sleep:</p> <p>(34) So your poverty will come <i>as</i> one who travels; and your want as an armed man.</p> <p>Chapter 25 (1) These <i>are</i> also proverbs of Solomon, which the men of Hezekiah king of Judah copied out. (2) <i>It is</i> the glory of God to conceal a thing: but the honor of kings <i>is</i> to search out a matter.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(3) The heaven for height, and the earth for depth, and the heart of kings is unsearchable.</p> <p>(4) Take away the dross from the silver, and there shall come forth a vessel for the finer.</p> <p>(5) Take away the wicked <i>from</i> before the king, and his throne shall be established in righteousness.</p> <p>(6) Put not forth thyself in the presence of the king, and stand not in the place of great <i>men</i>:</p> <p>(7) For better <i>it is</i> that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.</p> <p>(8) Go not forth hastily to strive, lest <i>thou know not</i> what to do in the end thereof, when thy neighbour hath put thee to shame.</p> <p>(9) Debate thy cause with thy neighbour <i>himself</i>; and discover not a secret to another:</p> <p>(10) Lest he that heareth <i>it</i> put thee to shame, and thine infamy turn not away.</p> <p>(11) A word fitly spoken <i>is like</i> apples of gold in pictures of silver.</p> <p>(12) As an earring of gold, and an ornament of fine gold, <i>so is</i> a wise reprovcr upon an obedient ear.</p> <p>(13) As the cold of snow in the time of harvest, <i>so is</i> a faithful messenger to them that send him: for he refresheth the soul of his masters.</p> <p>(14) Whoso boasteth himself of a false gift <i>is like</i> clouds and wind without rain.</p> <p>(15) By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.</p>	<p>(3) The heaven for height, and the earth for depth, and the heart of kings is unsearchable.</p> <p>(4) Take away the dross from the silver, and there will come forth a vessel for the finer.</p> <p>(5) Take away the wicked <i>from</i> before the king, and his throne will be established in righteousness.</p> <p>(6) Do not put forth yourself in the presence of the king, and do not stand in the place of great <i>men</i>:</p> <p>(7) Because <i>it is</i> better that it be said to you, Come up here; than that you should be put lower in the presence of the prince whom your eyes have seen.</p> <p>(8) Do not go quickly to strive, lest <i>you not know</i> what to do in its end, when your neighbor has put you to shame.</p> <p>(9) Debate your cause with your neighbor <i>himself</i>; and do not disclose a secret to another:</p> <p>(10) Lest he who hears <i>it</i> puts you to shame, and your infamy not turn away.</p> <p>(11) A word fitly spoken <i>is like</i> apples of gold in pictures of silver.</p> <p>(12) As an earring of gold, and an ornament of fine gold, <i>so is</i> a wise person who reprovcs an obedient ear.</p> <p>(13) As the cold of snow in the time of harvest, <i>so is</i> a faithful messenger to those who send him: because he refreshes the soul of his masters.</p> <p>(14) Whoever boasts himself of a false gift <i>is like</i> clouds and wind without rain.</p> <p>(15) By long forbearing is a prince persuaded, and a soft tongue breaks the bone.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(16) Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.</p> <p>(17) Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.</p> <p>(18) A man that beareth false witness against his neighbour <i>is</i> a maul, and a sword, and a sharp arrow.</p> <p>(19) Confidence in an unfaithful man in time of trouble <i>is like</i> a broken tooth, and a foot out of joint.</p> <p>(20) As he that taketh away a garment in cold weather, <i>and as</i> vinegar upon nitre, so <i>is</i> he that singeth songs to an heavy heart.</p> <p>(21) If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:</p> <p>(22) For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.</p> <p>(23) The north wind driveth away rain: so <i>doth</i> an angry countenance a backbiting tongue.</p> <p>(24) <i>It is</i> better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.</p> <p>(25) As cold waters to a thirsty soul, so <i>is</i> good news from a far country.</p> <p>(26) A righteous man falling down before the wicked <i>is as</i> a troubled fountain, and a corrupt spring.</p> <p>(27) <i>It is</i> not good to eat much honey: so <i>for men</i> to search their own glory <i>is not</i> glory.</p> <p>(28) He that <i>hath</i> no rule over his own spirit <i>is like</i> a city <i>that is</i> broken down, and without walls.</p>	<p>(16) Have you found honey? eat so much as is sufficient for you, lest you be filled with it, and vomit it.</p> <p>(17) Withdraw your foot from your neighbor's house; lest he be weary of you, and so hate you.</p> <p>(18) A man who bears false witness against his neighbor <i>is</i> a maul {sledge hammer}, and a sword, and a sharp arrow.</p> <p>(19) Confidence in an unfaithful man in time of trouble <i>is like</i> a broken tooth, and a foot out of joint.</p> <p>(20) As he who takes away clothes in cold weather, <i>and as</i> vinegar upon potash, so <i>is</i> he who sings songs to a sorrowful heart.</p> <p>(21) If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink:</p> <p>(22) Because you will heap coals of fire upon his head, and the LORD {Jehovah} will reward you.</p> <p>(23) The north wind drives away rain: so <i>does</i> an angry countenance {face} a backbiting {back talking} tongue.</p> <p>(24) <i>It is</i> better to live in the corner of the housetop, than with a brawling woman and in a wide house.</p> <p>(25) As cold waters to a thirsty soul, so <i>is</i> good news from a far country.</p> <p>(26) A righteous man falling down before the wicked <i>is as</i> a troubled fountain, and a corrupt spring.</p> <p>(27) <i>It is</i> not good to eat much honey: so <i>for men</i> to search their own glory <i>is not</i> glory.</p> <p>(28) He who <i>has</i> no rule over his own spirit <i>is like</i> a city <i>that is</i> broken down, and without walls.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
Chapter 26 (1) As snow in summer, and as rain in harvest, so honour is not seemly for a fool. (2) As the bird by wandering, as the swallow by flying, so the curse causeless shall not come. (3) A whip for the horse, a bridle for the ass, and a rod for the fool's back. (4) Answer not a fool according to his folly, lest thou also be like unto him. (5) Answer a fool according to his folly, lest he be wise in his own conceit. (6) He that sendeth a message by the hand of a fool cutteth off the feet, <i>and</i> drinketh damage. (7) The legs of the lame are not equal: so <i>is</i> a parable in the mouth of fools. (8) As he that bindeth a stone in a sling, so <i>is</i> he that giveth honour to a fool. (9) As a thorn goeth up into the hand of a drunkard, so <i>is</i> a parable in the mouth of fools. (10) The great <i>God</i> that formed all <i>things</i> both rewardeth the fool, and rewardeth transgressors. (11) As a dog returneth to his vomit, so a fool returneth to his folly. (12) Seest thou a man wise in his own conceit? <i>there is</i> more hope of a fool than of him. (13) The slothful <i>man</i> saith, <i>There is</i> a lion in the way; a lion <i>is</i> in the streets. (14) <i>As</i> the door turneth upon his hinges, so <i>doth</i> the slothful upon his bed. (15) The slothful hideth his hand in <i>his</i> bosom; it grieveth him to bring it again to his mouth. (16) The sluggard <i>is</i> wiser in his own conceit than seven men that can render a reason. (17) He that passeth by, <i>and</i> meddleth with strife <i>belonging</i> not to him, <i>is like</i> one that taketh a dog by the ears.	Chapter 26 (1) As snow in summer, and as rain in harvest, so honor is not becoming for a fool. (2) As the bird by wandering, as the swallow by flying, so the curse without cause will not come. (3) A whip for the horse, a bridle for the donkey, and a rod for the fool's back. (4) Do not answer a fool according to his folly, lest you also be like him. (5) Answer a fool according to his folly, lest he be wise in his own conceit. (6) He who sends a message by the hand of a fool cuts off the feet, <i>and</i> drinks damage. (7) The legs of the lame are not equal: so <i>is</i> a parable in the mouth of fools. (8) As he who binds a stone in a sling, so <i>is</i> he that gives honor to a fool. (9) <i>As</i> a thorn goes up into the hand of a drunkard, so <i>is</i> a parable in the mouth of fools. (10) The great <i>God</i> Who formed all <i>things</i> both rewards the fool, and rewards sinners. (11) As a dog returns to his vomit, so a fool returns to his folly. (12) Do you see a man wise in his own conceit? <i>there is</i> more hope for a fool than of him. (13) The lazy <i>man</i> says, <i>There is</i> a lion in the way; a lion <i>is</i> in the streets. (14) <i>As</i> the door turns upon its hinges, so <i>does</i> the lazy <i>one</i> upon his bed. (15) The lazy hides his hand in <i>his</i> bosom; it grieves him to bring it again to his mouth. (16) The lazy <i>one is</i> wiser in his own conceit than seven men who can render a reason. (17) He who passes by, <i>and</i> meddles with strife that does not <i>belong</i> to him, <i>is like</i> one who takes a dog by the ears.

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(18) As a mad <i>man</i> who casteth firebrands, arrows, and death,</p> <p>(19) So <i>is</i> the man <i>that</i> deceiveth his neighbour, and saith, Am not I in sport?</p> <p>(20) Where no wood is, <i>there</i> the fire goeth out: so where <i>there is</i> no talebearer, the strife ceaseth.</p> <p>(21) As coals <i>are</i> to burning coals, and wood to fire; so <i>is</i> a contentious man to kindle strife.</p> <p>(22) The words of a talebearer <i>are</i> as wounds, and they go down into the innermost parts of the belly.</p> <p>(23) Burning lips and a wicked heart <i>are like</i> a potsherd covered with silver dross.</p> <p>(24) He that hateth dissembleth with his lips, and layeth up deceit within him;</p> <p>(25) When he speaketh fair, believe him not: for <i>there are</i> seven abominations in his heart.</p> <p>(26) <i>Whose</i> hatred is covered by deceit, his wickedness shall be shewed before the <i>whole</i> congregation.</p> <p>(27) Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.</p> <p>(28) A lying tongue hateth <i>those that are</i> afflicted by it; and a flattering mouth worketh ruin.</p> <p>Chapter 27</p> <p>(1) Boast not thyself of to morrow; for thou knowest not what a day may bring forth.</p> <p>(2) Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.</p> <p>(3) A stone <i>is</i> heavy, and the sand weighty; but a fool's wrath <i>is</i> heavier than them both.</p> <p>(4) Wrath <i>is</i> cruel, and anger <i>is</i> outrageous; but who <i>is</i> able to stand before envy?</p>	<p>(18) As a mad <i>man</i> who casts firebrands, arrows, and death,</p> <p>(19) So <i>is</i> the man <i>who</i> deceives his neighbor, and says, Am I not joking?</p> <p>(20) Where no wood is, <i>there</i> the fire goes out: so where <i>there is</i> no gossip, the strife ceases.</p> <p>(21) As coals <i>are</i> to burning coals, and wood to fire; so <i>is</i> a contentious man to kindle strife.</p> <p>(22) The words of a gossip <i>are</i> as wounds, and they go down into the innermost parts of the belly.</p> <p>(23) Burning lips and a wicked heart <i>are like</i> a pot covered with silver dross.</p> <p>(24) He who hates pretends with his lips, and lays up deceit within him;</p> <p>(25) When he speaks fair, do not believe him: because <i>there are</i> seven abominations in his heart.</p> <p>(26) <i>Whose</i> hatred is covered by deceit, his wickedness will be shown before the <i>whole</i> congregation.</p> <p>(27) Whoever digs a pit will fall into it: and he who rolls a stone, it will return upon him.</p> <p>(28) A lying tongue hates <i>those who are</i> afflicted by it; and a flattering mouth works ruin.</p> <p>Chapter 27</p> <p>(1) Do not boast of tomorrow; because you do not know what a day may bring forth.</p> <p>(2) Let another man praise you, and not your own mouth; a stranger, and not your own lips.</p> <p>(3) A stone <i>is</i> heavy, and the sand weighty; but a fool's anger <i>is</i> heavier than them both.</p> <p>(4) Wrath {anger; judgment} <i>is</i> cruel, and anger <i>is</i> outrageous; but who <i>is</i> able to stand before envy?</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(5) Open rebuke <i>is</i> better than secret love.</p> <p>(6) Faithful <i>are</i> the wounds of a friend; but the kisses of an enemy <i>are</i> deceitful.</p> <p>(7) The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.</p> <p>(8) As a bird that wandereth from her nest, so <i>is</i> a man that wandereth from his place.</p> <p>(9) Ointment and perfume rejoice the heart: so <i>doth</i> the sweetness of a man's friend by hearty counsel.</p> <p>(10) Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: <i>for better is</i> a neighbour <i>that is</i> near than a brother far off.</p> <p>(11) My son, be wise, and make my heart glad, that I may answer him that reproacheth me.</p> <p>(12) A prudent <i>man</i> foreseeth the evil, <i>and</i> hideth himself; <i>but</i> the simple pass on, <i>and</i> are punished.</p> <p>(13) Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.</p> <p>(14) He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.</p> <p>(15) A continual dropping in a very rainy day and a contentious woman are alike.</p> <p>(16) Whosoever hideth her hideth the wind, and the ointment of his right hand, <i>which</i> bewrayeth <i>itself</i>.</p> <p>(17) Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.</p> <p>(18) Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.</p> <p>(19) As in water face <i>answereth</i> to face, so the heart of man to man.</p> <p>(20) Hell and destruction are never full; so the eyes of man are never satisfied.</p>	<p>(5) Open rebuke <i>is</i> better than secret love.</p> <p>(6) Faithful <i>are</i> the wounds of a friend; but the kisses of an enemy <i>are</i> deceitful.</p> <p>(7) The full soul hates honeycomb; but to the hungry soul every bitter thing is sweet.</p> <p>(8) As a bird that wanders from her nest, so <i>is</i> a man who wanders from his place.</p> <p>(9) Ointment and perfume rejoice the heart: so <i>does</i> the sweetness of a man's friend by hearty counsel.</p> <p>(10) Your own friend, and your father's friend, do not forsake; neither go into your brother's house in the day of your calamity: <i>because better is</i> a neighbor who <i>is</i> near than a brother far off.</p> <p>(11) My son, be wise, and make my heart glad, that I may answer him who reproaches me.</p> <p>(12) A prudent <i>man</i> foresees the evil, <i>and</i> hides himself; <i>but</i> the simple minded pass on, <i>and</i> are punished.</p> <p>(13) Take his clothing that is surety for a stranger, and take a pledge of him for a strange woman {prostitute; unbeliever}.</p> <p>(14) He who blesses his friend with a loud voice, rising early in the morning, it will be counted a curse to him.</p> <p>(15) A continual dropping in a very rainy day and a contentious woman are alike.</p> <p>(16) Whoever hides her hides the wind, and the ointment of his right hand, <i>which</i> proclaims <i>itself</i>.</p> <p>(17) Iron sharpens iron; so a man sharpens the countenance {smile; facial expression} of his friend.</p> <p>(18) Whoever keeps the fig tree will eat its fruit: so he who waits on his master will be honored.</p> <p>(19) As in water a face reflects face, so the heart of man reflects man.</p> <p>(20) Hell and destruction are never full; so the eyes of man are never satisfied.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(21) As the fining pot for silver, and the furnace for gold; so is a man to his praise.</p> <p>(22) Though thou shouldest bray a fool in a mortar among wheat with a pestle, <i>yet</i> will not his foolishness depart from him.</p> <p>(23) Be thou diligent to know the state of thy flocks, <i>and</i> look well to thy herds.</p> <p>(24) For riches <i>are</i> not for ever: and doth the crown <i>endure</i> to every generation?</p> <p>(25) The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.</p> <p>(26) The lambs <i>are</i> for thy clothing, and the goats <i>are</i> the price of the field.</p> <p>(27) And <i>thou shalt have</i> goats' milk enough for thy food, for the food of thy household, and <i>for</i> the maintenance for thy maidens.</p> <p>Chapter 28</p> <p>(1) The wicked flee when no man pursueth: but the righteous are bold as a lion.</p> <p>(2) For the transgression of a land many <i>are</i> the princes thereof: but by a man of understanding <i>and</i> knowledge the state <i>thereof</i> shall be prolonged.</p> <p>(3) A poor man that oppresseth the poor <i>is like</i> a sweeping rain which leaveth no food.</p> <p>(4) They that forsake the law praise the wicked: but such as keep the law contend with them.</p> <p>(5) Evil men understand not judgment: but they that seek the LORD understand all <i>things</i>.</p> <p>(6) Better <i>is</i> the poor that walketh in his uprightness, than <i>he that is</i> perverse <i>in his</i> ways, though he <i>be</i> rich.</p>	<p>(21) As the fining pot for silver, and the furnace for gold; so <i>is</i> a man to his praise.</p> <p>(22) Though you should beat a fool in a mortar among wheat with a pestle, <i>yet</i> his foolishness will not depart from him.</p> <p>(23) Be diligent to know the state of your flocks, <i>and</i> look well to your herds.</p> <p>(24) Because riches <i>are</i> not forever: and does the crown <i>endure</i> to every generation?</p> <p>(25) The hay appears, and the tender grass shows itself, and herbs of the mountains are gathered.</p> <p>(26) The lambs <i>are</i> for your clothing, and the goats <i>are</i> the price of the field.</p> <p>(27) And <i>you will have</i> goats' milk enough for your food, for the food of your household, and <i>for</i> the maintenance for your maidens.</p> <p>Chapter 28</p> <p>(1) The wicked flee when no man pursues: but the righteous are bold as a lion.</p> <p>(2) Because of the sin of a land many <i>are</i> its princes: but by a man of understanding <i>and</i> knowledge its state will be prolonged.</p> <p>(3) A poor man who oppresses the poor <i>is like</i> a sweeping rain which leaves no food.</p> <p>(4) Those who forsake the law praise the wicked: but those who keep the law contend with them.</p> <p>(5) Evil men do not understand judgment: but those who seek the LORD {Jehovah} understand all <i>things</i>.</p> <p>(6) Better <i>is</i> the poor who walks in his uprightness, than <i>he who is</i> perverse <i>in his</i> ways, though he <i>is</i> rich.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(7) Whoso keepeth the law is a wise son: but he that is a companion of riotous <i>men</i> shameth his father.</p> <p>(8) He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.</p> <p>(9) He that turneth away his ear from hearing the law, even his prayer <i>shall be</i> abomination.</p> <p>(10) Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good <i>things</i> in possession.</p> <p>(11) The rich man <i>is</i> wise in his own conceit; but the poor that hath understanding searcheth him out.</p> <p>(12) When righteous <i>men</i> do rejoice, <i>there</i> is great glory: but when the wicked rise, a man is hidden.</p> <p>(13) He that covereth his sins shall not prosper: but whoso confesseth and forsaketh <i>them</i> shall have mercy.</p> <p>(14) Happy <i>is</i> the man that feareth alway: but he that hardeneth his heart shall fall into mischief.</p> <p>(15) As a roaring lion, and a ranging bear; <i>so is</i> a wicked ruler over the poor people.</p> <p>(16) The prince that wanteth understanding <i>is</i> also a great oppressor: <i>but</i> he that hateth covetousness shall prolong <i>his</i> days.</p> <p>(17) A man that doeth violence to the blood of <i>any</i> person shall flee to the pit; let no man stay him.</p> <p>(18) Whoso walketh uprightly shall be saved: but <i>he that is</i> perverse <i>in his</i> ways shall fall at once.</p> <p>(19) He that tilleth his land shall have plenty of bread: but he that followeth after vain <i>persons</i> shall have poverty enough.</p>	<p>(7) Whoever keeps the law <i>is</i> a wise son: but he who is a companion of riotous <i>men</i> shames his father.</p> <p>(8) He who by usury {interest} and unjust gain increases his substance {possessions}, he will gather it for him who will pity the poor.</p> <p>(9) He who turns away his ear from hearing the law, even his prayer <i>will be</i> an abomination.</p> <p>(10) Whoever causes the righteous to go astray in an evil way, he will fall himself into his own pit: but the upright will have good <i>things</i> in possession.</p> <p>(11) The rich man <i>is</i> wise in his own conceit; but the poor who has understanding searches him out.</p> <p>(12) When righteous <i>men</i> rejoice, <i>there</i> is great glory: but when the wicked rise, a man is hidden.</p> <p>(13) He who covers his sins will not prosper: but whoever confesses and forsakes <i>them</i> will have mercy.</p> <p>(14) Happy <i>is</i> the man who always fears: but he who hardens his heart will fall into mischief.</p> <p>(15) As a roaring lion, and a ranging bear; <i>so is</i> a wicked ruler over the poor people.</p> <p>(16) The prince who wants understanding <i>is</i> also a great oppressor: <i>but</i> he who hates covetousness {greed} will prolong <i>his</i> days.</p> <p>(17) A man who does violence to the blood of <i>any</i> person will flee to the pit; let no man hold him.</p> <p>(18) Whoever walks uprightly will be saved: but <i>he who is</i> perverse <i>in his</i> ways will fall at once.</p> <p>(19) He who plows his land will have plenty of bread: but he who follows after vain <i>persons</i> will have poverty enough.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(20) A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.</p> <p>(21) To have respect of persons <i>is</i> not good: for for a piece of bread <i>that</i> man will transgress.</p> <p>(22) He that hasteth to be rich <i>hath</i> an evil eye, and considereth not that poverty shall come upon him.</p> <p>(23) He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.</p> <p>(24) Whoso robbeth his father or his mother, and saith, <i>It is</i> no transgression; the same <i>is</i> the companion of a destroyer.</p> <p>(25) He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.</p> <p>(26) He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.</p> <p>(27) He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.</p> <p>(28) When the wicked rise, men hide themselves: but when they perish, the righteous increase.</p> <p>Chapter 29</p> <p>(1) He, that being often reprov'd hardeneth <i>his</i> neck, shall suddenly be destroyed, and that without remedy.</p> <p>(2) When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.</p> <p>(3) Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth <i>his</i> substance.</p> <p>(4) The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.</p>	<p>(20) A faithful man will abound with blessings: but he who hurries to be rich will not be innocent.</p> <p>(21) To have respect of persons <i>is</i> not good: because for a piece of bread <i>that</i> man will sin.</p> <p>(22) He who hurries to be rich <i>has</i> an evil eye, and does not consider that poverty will come upon him.</p> <p>(23) He who rebukes a man afterward will find more favor than he who flatters with the tongue.</p> <p>(24) Whoever robs his father or his mother, and says, <i>It is</i> no sin; the same <i>is</i> the companion of a destroyer.^a</p> <p>(25) He who is of a proud heart stirs up strife: but he who puts his trust in the LORD {Jehovah} will be made fat.</p> <p>(26) He who trusts in his own heart is a fool: but whoever walks wisely, he will be delivered.</p> <p>(27) He who gives to the poor will not lack: but he who hides his eyes will have many a curse.</p> <p>(28) When the wicked rise, men hide themselves: but when they perish, the righteous increase.</p> <p>Chapter 29</p> <p>(1) He, who hardens <i>his</i> neck when he is often reprov'd, will suddenly be destroyed, and that without remedy.</p> <p>(2) When the righteous are in authority, the people rejoice: but when the wicked rule, the people mourn.</p> <p>(3) Whoever loves wisdom causes his father to rejoice: but he who keeps company with prostitutes spends <i>his</i> substance.</p> <p>(4) The king by judgment establishes the land: but he who receives gifts overthrows it.</p>
28:24a – Mat. 15:5; Mk. 7:11	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(5) A man that flattereth his neighbour spreadeth a net for his feet.</p> <p>(6) In the transgression of an evil man <i>there is</i> a snare: but the righteous doth sing and rejoice.</p> <p>(7) The righteous considereth the cause of the poor: <i>but</i> the wicked regardeth not to know <i>it</i>.</p> <p>(8) Scornful men bring a city into a snare: but wise <i>men</i> turn away wrath.</p> <p>(9) <i>If</i> a wise man contendeth with a foolish man, whether he rage or laugh, <i>there is</i> no rest.</p> <p>(10) The bloodthirsty hate the upright: but the just seek his soul.</p> <p>(11) A fool uttereth all his mind: but a wise <i>man</i> keepeth it in till afterwards.</p> <p>(12) If a ruler hearken to lies, all his servants <i>are</i> wicked.</p> <p>(13) The poor and the deceitful man meet together: the LORD lighteneth both their eyes.</p> <p>(14) The king that faithfully judgeth the poor, his throne shall be established for ever.</p> <p>(15) The rod and reproof give wisdom: but a child left <i>to himself</i> bringeth his mother to shame.</p> <p>(16) When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.</p> <p>(17) Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.</p> <p>(18) Where <i>there is</i> no vision, the people perish: but he that keepeth the law, happy <i>is</i> he.</p> <p>(19) A servant will not be corrected by words: for though he understand he will not answer.</p>	<p>(5) A man who flatters his neighbor spreads a net for his feet.</p> <p>(6) In the sin of an evil man <i>there is</i> a snare: but the righteous sings and rejoices.</p> <p>(7) The righteous considers the cause of the poor: <i>but</i> the wicked does not regard to know <i>it</i>.</p> <p>(8) Scornful men bring a city into a snare: but wise <i>men</i> turn away wrath {anger; judgment}.</p> <p>(9) <i>If</i> a wise man contends with a foolish man, whether he rages or laughs, <i>there is</i> no rest.</p> <p>(10) The bloodthirsty hate the upright: but the just seek his soul.</p> <p>(11) A fool speaks all his mind: but a wise <i>man</i> keeps it in until later.</p> <p>(12) If a ruler listens to lies, all his servants <i>are</i> wicked.</p> <p>(13) The poor and the deceitful man meet together: the LORD {Jehovah} enlightens both their eyes.</p> <p>(14) The king who faithfully judges the poor, his throne will be established forever.</p> <p>(15) The rod and reproof give wisdom: but a child left <i>to himself</i> brings his mother to shame.</p> <p>(16) When the wicked are multiplied, sin increases: but the righteous will see their fall.</p> <p>(17) Correct your son, and he will give you rest; yes, he will give delight to your soul.</p> <p>(18) Where <i>there is</i> no vision, the people perish: but he who keeps the law, <i>is</i> happy.</p> <p>(19) A servant will not be corrected by words: because though he understands he will not answer.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(20) Seest thou a man <i>that is</i> hasty in his words? <i>there is</i> more hope of a fool than of him.</p> <p>(21) He that delicately bringeth up his servant from a child shall have him become <i>his</i> son at the length.</p> <p>(22) An angry man stirreth up strife, and a furious man aboundeth in transgression.</p> <p>(23) A man's pride shall bring him low: but honour shall uphold the humble in spirit.</p> <p>(24) Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth <i>it</i> not.</p> <p>(25) The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.</p> <p>(26) Many seek the ruler's favour; but <i>every</i> man's judgment <i>cometh</i> from the LORD.</p> <p>(27) An unjust man <i>is</i> an abomination to the just: and <i>he that is</i> upright in the way is abomination to the wicked.</p> <p>Chapter 30</p> <p>(1) The words of Agur the son of Jakeh, <i>even</i> the prophecy: the man spake unto Ithiel, <i>even</i> unto Ithiel and Ucal,</p> <p>(2) Surely I <i>am</i> more brutish than <i>any</i> man, and have not the understanding of a man.</p> <p>(3) I neither learned wisdom, nor have the knowledge of the holy.</p> <p>(4) Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what <i>is</i> his name, and what <i>is</i> his son's name, if thou canst tell?</p> <p>(5) Every word of God <i>is</i> pure: he <i>is</i> a shield unto them that put their trust in him.</p>	<p>(20) Do you see a man <i>that is</i> hasty in his words? <i>there is</i> more hope for a fool than for him.</p> <p>(21) He who delicately brings up his servant from a child will have him become <i>his</i> son at the length.</p> <p>(22) An angry man stirs up strife, and a furious man abounds in sin.</p> <p>(23) A man's pride will bring him low: but honor will uphold the humble in spirit.</p> <p>(24) Whoever is partner with a thief hates his own soul: he hears cursing, and does not proclaim <i>it</i>.</p> <p>(25) The fear of man brings a snare: but whoever puts his trust in the LORD {Jehovah} will be safe.</p> <p>(26) Many seek the ruler's favor; but <i>every</i> man's judgment <i>comes</i> from the LORD {Jehovah}.</p> <p>(27) An unjust man <i>is</i> an abomination to the just: and <i>he who is</i> upright in the way <i>is</i> abomination to the wicked.</p> <p>Chapter 30</p> <p>(1) The words of Agur the son of Jakeh, <i>even</i> the prophecy: the man spoke to Ithiel, <i>even</i> to Ithiel and Ucal,</p> <p>(2) Surely I <i>am</i> more brutish {ungodly}^a than <i>any</i> man, and do not have the understanding of a man.</p> <p>(3) I neither learned wisdom, nor have the knowledge of the holy.</p> <p>(4) Who has ascended up into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in clothes? Who has established all the ends of the earth? What is His Name, and what <i>is</i> His Son's Name, if you can tell?</p> <p>(5) Every word of God <i>is</i> pure: He <i>is</i> a shield to those who put their trust in Him.</p>
30:2a - brutish - beastly, animal-like, crude - ungodly	

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(6) Add thou not unto his words, lest he reprove thee, and thou be found a liar.</p> <p>(7) Two <i>things</i> have I required of thee; deny me <i>them</i> not before I die:</p> <p>(8) Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:</p> <p>(9) Lest I be full, and deny <i>thee</i>, and say, Who <i>is</i> the LORD? or lest I be poor, and steal, and take the name of my God <i>in vain</i>.</p> <p>(10) Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.</p> <p>(11) <i>There is</i> a generation <i>that</i> curseth their father, and doth not bless their mother.</p> <p>(12) <i>There is</i> a generation <i>that are</i> pure in their own eyes, and <i>yet</i> is not washed from their filthiness.</p> <p>(13) <i>There is</i> a generation, O how lofty are their eyes! and their eyelids are lifted up.</p> <p>(14) <i>There is</i> a generation, whose teeth <i>are as</i> swords, and their jaw teeth <i>as</i> knives, to devour the poor from off the earth, and the needy from <i>among</i> men.</p> <p>(15) The horseleach hath two daughters, <i>crying</i>, Give, give. There are three <i>things that</i> are never satisfied, <i>yea</i>, four <i>things</i> say not, <i>It is</i> enough:</p> <p>(16) The grave; and the barren womb; the earth <i>that</i> is not filled with water; and the fire <i>that</i> saith not, <i>It is</i> enough.</p> <p>(17) The eye <i>that</i> mocketh at <i>his</i> father, and despiseth to obey <i>his</i> mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.</p>	<p>(6) Do not add to His words, lest He reprove you, and you are found to be a liar.</p> <p>(7) Two <i>things</i> I have required of you; do not deny <i>them</i> to me before I die:</p> <p>(8) Remove vanity and lies far from me: give me neither poverty nor riches; feed me with food convenient for me:</p> <p>(9) Lest I be full, and deny you, and say, Who <i>is</i> the LORD {Jehovah}? or lest I be poor, and steal, and take the Name of my God <i>in vain</i>.</p> <p>(10) Do not accuse a servant to his master, lest he curse you, and you are found to be guilty.</p> <p>(11) <i>There is</i> a generation <i>that</i> curses their father, and does not bless their mother.</p> <p>(12) <i>There is</i> a generation <i>that is</i> pure in their own eyes, and <i>yet</i> is not washed from their filthiness.</p> <p>(13) <i>There is</i> a generation, O how lofty are their eyes! and their eyelids are lifted up.</p> <p>(14) <i>There is</i> a generation, whose teeth <i>are as</i> swords, and their jaw teeth <i>as</i> knives, to devour the poor from off the earth, and the needy from <i>among</i> men.</p> <p>(15) The horseleech has two daughters, <i>crying</i>, Give, give. There are three <i>things that</i> are never satisfied, <i>yes</i>, four <i>things</i> do not say, <i>It is</i> enough:</p> <p>(16) The grave; and the barren womb; the earth <i>that</i> is not filled with water; and the fire <i>that</i> does not say, <i>It is</i> enough.</p> <p>(17) The eye <i>that</i> mocks at <i>his</i> father, and despises to obey <i>his</i> mother, the ravens of the valley will pick it out, and the young eagles will eat it.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(18) There be three <i>things which</i> are too wonderful for me, yea, four which I know not:</p> <p>(19) The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.</p> <p>(20) Such <i>is</i> the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.</p> <p>(21) For three <i>things</i> the earth is disquieted, and for four <i>which</i> it cannot bear:</p> <p>(22) For a servant when he reigneth; and a fool when he is filled with meat;</p> <p>(23) For an odious <i>woman</i> when she is married; and an handmaid that is heir to her mistress.</p> <p>(24) There be four <i>things which are</i> little upon the earth, but they <i>are</i> exceeding wise:</p> <p>(25) The ants <i>are</i> a people not strong, yet they prepare their meat in the summer;</p> <p>(26) The conies <i>are but</i> a feeble folk, yet make they their houses in the rocks;</p> <p>(27) The locusts have no king, yet go they forth all of them by bands;</p> <p>(28) The spider taketh hold with her hands, and is in kings' palaces.</p> <p>(29) There be three <i>things</i> which go well, yea, four are comely in going:</p> <p>(30) A lion <i>which is</i> strongest among beasts, and turneth not away for any;</p> <p>(31) A greyhound; an he goat also; and a king, against whom <i>there is</i> no rising up.</p> <p>(32) If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, <i>lay</i> thine hand upon thy mouth.</p> <p>(33) Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.</p>	<p>(18) There are three <i>things which</i> are too wonderful for me, yes, four which I do not know:</p> <p>(19) The way of an eagle in the air; the way of a snake upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.</p> <p>(20) Such <i>is</i> the way of an adulterous woman; she eats, and wipes her mouth, and says, I have done no wickedness.</p> <p>(21) For three <i>things</i> the earth is disquieted, and for four <i>which</i> it cannot bear:</p> <p>(22) For a servant when he reigns; and a fool when he is filled with meat;</p> <p>(23) For a hateful <i>woman</i> when she is married; and a handmaid that is heir to her mistress.</p> <p>(24) There are four <i>things which are</i> little upon the earth, but they <i>are</i> exceedingly wise:</p> <p>(25) The ants <i>are</i> a people not strong, yet they prepare their food in the summer;</p> <p>(26) The rock badgers <i>are but</i> a feeble folk, yet make they their houses in the rocks;</p> <p>(27) The locusts have no king, yet they go forth all of them by bands;</p> <p>(28) The spider takes hold with her hands, and is in kings' palaces.</p> <p>(29) There are three <i>things</i> which go well, yes, four are beautiful in going:</p> <p>(30) A lion <i>which is</i> strongest among beasts, and does not turn away for any;</p> <p>(31) A greyhound; a male goat also; and a king, against whom <i>there is</i> no rising up.</p> <p>(32) If you have done foolishly in lifting up yourself, or if you have thought evil, <i>lay</i> your hand upon your mouth.</p> <p>(33) Surely the churning of milk brings forth butter, and the wringing of the nose brings forth blood: so the forcing of wrath {anger; judgment} brings forth strife.</p>

{20} Proverbs	
King James 1769 Version	King James Paraphrase
Chapter 31 (1) The words of king Lemuel, the prophecy that his mother taught him. (2) What, my son? and what, the son of my womb? and what, the son of my vows? (3) Give not thy strength unto women, nor thy ways to that which destroyeth kings. (4) <i>It is</i> not for kings, O Lemuel, <i>it is</i> not for kings to drink wine; nor for princes strong drink: (5) Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. (6) Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. (7) Let him drink, and forget his poverty, and remember his misery no more. (8) Open thy mouth for the dumb in the cause of all such as are appointed to destruction. (9) Open thy mouth, judge righteously, and plead the cause of the poor and needy. (10) Who can find a virtuous woman? for her price <i>is</i> far above rubies. (11) The heart of her husband doth safely trust in her, so that he shall have no need of spoil. (12) She will do him good and not evil all the days of her life. (13) She seeketh wool, and flax, and worketh willingly with her hands. (14) She is like the merchants' ships; she bringeth her food from afar. (15) She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. (16) She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.	Chapter 31 (1) The words of king Lemuel, the prophecy that his mother taught him. (2) What, my son? and what, the son of my womb? and what, the son of my vows? (3) Do not give your strength to women, nor your ways to that which destroys kings. (4) <i>It is</i> not for kings, O Lemuel, <i>it is</i> not for kings to drink wine; nor for princes strong drink: (5) Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. (6) Give strong drink to him who is ready to perish, and wine to those who are full of sorrow. (7) Let him drink, and forget his poverty, and remember his misery no more. (8) Open your mouth for the dumb {those who cannot speak} in the cause of all who are appointed to destruction. (9) Open your mouth, judge righteously, and plead the cause of the poor and needy. (10) Who can find a virtuous woman? because her price <i>is</i> far above rubies. (11) The heart of her husband safely trusts in her, so that he will have no need of spoil. (12) She will do him good and not evil all the days of her life. (13) She seeks wool, and flax, and works willingly with her hands. (14) She is like the merchants' ships; she brings her food from afar. (15) She rises also while it is yet night, and gives food to her household, and a portion to her maidens. (16) She considers a field, and buys it: with the fruit of her hands she plants a vineyard.

{20} Proverbs	
King James 1769 Version	King James Paraphrase
<p>(17) She girdeth her loins with strength, and strengtheneth her arms.</p> <p>(18) She perceiveth that her merchandise <i>is</i> good: her candle goeth not out by night.</p> <p>(19) She layeth her hands to the spindle, and her hands hold the distaff.</p> <p>(20) She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.</p> <p>(21) She is not afraid of the snow for her household: for all her household <i>are</i> clothed with scarlet.</p> <p>(22) She maketh herself coverings of tapestry; her clothing <i>is</i> silk and purple.</p> <p>(23) Her husband is known in the gates, when he sitteth among the elders of the land.</p> <p>(24) She maketh fine linen, and selleth <i>it</i>; and delivereth girdles unto the merchant.</p> <p>(25) Strength and honour <i>are</i> her clothing; and she shall rejoice in time to come.</p> <p>(26) She openeth her mouth with wisdom; and in her tongue <i>is</i> the law of kindness.</p> <p>(27) She looketh well to the ways of her household, and eateth not the bread of idleness.</p> <p>(28) Her children arise up, and call her blessed; her husband <i>also</i>, and he praiseth her.</p> <p>(29) Many daughters have done virtuously, but thou excellest them all.</p> <p>(30) Favour <i>is</i> deceitful, and beauty <i>is</i> vain: <i>but</i> a woman <i>that</i> feareth the LORD, she shall be praised.</p> <p>(31) Give her of the fruit of her hands; and let her own works praise her in the gates.</p>	<p>(17) She ties her belt^a with strength, and strengthens her arms.^b</p> <p>(18) She perceives that her merchandise <i>is</i> good: her candle does not go out by night.^c</p> <p>(19) She lays her hands to the spindle, and her hands hold the distaff.^d</p> <p>(20) She stretches out her hand to the poor; yes, she reaches forth her hands to the needy.</p> <p>(21) She is not afraid of the snow for her household: because all of her household <i>are</i> clothed with scarlet.</p> <p>(22) She makes herself coverings of tapestry; her clothing <i>is</i> silk and purple.</p> <p>(23) Her husband is known in the gates, when he sits among the elders of the land.</p> <p>(24) She makes fine linen, and sells <i>it</i>; and delivers belts to the merchant.</p> <p>(25) Strength and honor <i>are</i> her clothing; and she will rejoice in time to come.</p> <p>(26) She opens her mouth with wisdom; and in her tongue <i>is</i> the law of kindness.</p> <p>(27) She looks well to the ways of her household, and does not eat the bread of idleness.</p> <p>(28) Her children arise up, and call her blessed; her husband <i>also</i>, and he praises her.</p> <p>(29) Many daughters have done virtuously, but you excel them all.</p> <p>(30) Favor <i>is</i> deceitful, and beauty <i>is</i> vain: <i>but</i> a woman <i>who</i> fears {reverences} the LORD {Jehovah}, she will be praised.</p> <p>(31) Give her of the fruit of her hands; and let her own works praise her in the gates.</p>
<p>31:17a – girds her loins – fastens her belt with strength – she gets ready to do work without hesitation</p> <p>31:17b – strengthens her arms – she does not hesitate to do hard work</p> <p>31:18c – her candle does not go out by night – she works into the night to provide for her family</p> <p>31:19d – spindle and distaff – tools used for spinning thread to be used for weaving cloth</p>	

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) The words of the Preacher, the son of David, king in Jerusalem. (2) Vanity of vanities, saith the Preacher, vanity of vanities; all <i>is</i> vanity. (3) What profit hath a man of all his labour which he taketh under the sun? (4) <i>One</i> generation passeth away, and <i>another</i> generation cometh: but the earth abideth for ever. (5) The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. (6) The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. (7) All the rivers run into the sea; yet the sea <i>is</i> not full; unto the place from whence the rivers come, thither they return again. (8) All things <i>are</i> full of labour; man cannot utter <i>it</i> : the eye is not satisfied with seeing, nor the ear filled with hearing. (9) The thing that hath been, it <i>is that</i> which shall be; and that which is done <i>is</i> that which shall be done: and <i>there is</i> no new <i>thing</i> under the sun. (10) Is there <i>any</i> thing whereof it may be said, See, this <i>is</i> new? it hath been already of old time, which was before us. (11) <i>There is</i> no remembrance of former <i>things</i> ; neither shall there be <i>any</i> remembrance of <i>things</i> that are to come with <i>those</i> that shall come after. (12) I the Preacher was king over Israel in Jerusalem.	Chapter 1 (1) The words of the Preacher, the son of David, king in Jerusalem. ^a (2) Vanity of vanities, says the Preacher, vanity of vanities; all <i>is</i> vanity {worthless; futile}. (3) What profit does a man have from all his labor which he undertakes under the sun? (4) <i>One</i> generation passes away, and <i>another</i> generation comes: but the earth remains forever. (5) The sun also rises, and the sun goes down, and hurries to his place where he arose. (6) The wind goes towards the south, and turns about to the north; it whirls about continually, and the wind returns again according to his circuits. (7) All the rivers run into the sea; yet the sea <i>is</i> not full; to the place from which the rivers come, there they return again. (8) All things <i>are</i> full of labor; man cannot speak <i>it</i> : the eye is not satisfied with seeing, nor the ear filled with hearing. (9) That which has been, it <i>is that</i> which will be; and that which is done <i>is</i> that which will be done: and <i>there is</i> no new <i>thing</i> under the sun. (10) Is there <i>anything</i> of which it may be said, See, this <i>is</i> new? it has been already from old times, which was before us. (11) <i>There is</i> no memory of former <i>things</i> ; neither will there be <i>any</i> memory of <i>things</i> that are to come with <i>those</i> who will come afterward. (12) I the Preacher was king over Israel in Jerusalem.
1:1a - King Solomon	

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(13) And I gave my heart to seek and search out by wisdom concerning all <i>things</i> that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.</p> <p>(14) I have seen all the works that are done under the sun; and, behold, all <i>is</i> vanity and vexation of spirit.</p> <p>(15) <i>That which</i> is crooked cannot be made straight: and that which is wanting cannot be numbered.</p> <p>(16) I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all <i>they</i> that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.</p> <p>(17) And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.</p> <p>(18) For in much wisdom <i>is</i> much grief: and he that increaseth knowledge increaseth sorrow.</p> <p>Chapter 2</p> <p>(1) I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also <i>is</i> vanity.</p> <p>(2) I said of laughter, <i>It is</i> mad: and of mirth, What doeth it?</p> <p>(3) I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what <i>was</i> that good for the sons of men, which they should do under the heaven all the days of their life.</p> <p>(4) I made me great works; I builded me houses; I planted me vineyards:</p>	<p>(13) And I gave my heart to seek and search out by wisdom concerning all <i>things</i> that are done under heaven: this hard labor God has given to the sons of man to be exercised by it.</p> <p>(14) I have seen all the works that are done under the sun; and, indeed, all <i>is</i> vanity and futility of spirit.</p> <p>(15) <i>That which</i> is crooked cannot be made straight: and that which is lacking cannot be numbered.</p> <p>(16) I communed with my own heart, saying, Look, I have come to a great estate, and have obtained more wisdom than all <i>those</i> who have been before me in Jerusalem: yes, my heart has great experience of wisdom and knowledge.</p> <p>(17) And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also <i>is</i> futility of spirit.</p> <p>(18) Because in much wisdom <i>is</i> much grief: and he who increases in knowledge increases in sorrow.</p> <p>Chapter 2</p> <p>(1) I said in my heart, Go now, I will prove you with joy, therefore enjoy pleasure: and, indeed, this also <i>is</i> vanity.</p> <p>(2) I said of laughter, <i>It is</i> mad: and of joy, What does it accomplish?</p> <p>(3) I sought in my heart to give myself to wine, yet acquainting my heart with wisdom; and to lay hold on folly, until I might see what good that <i>was</i> for the sons of men, which they should do under the heaven all the days of their lives.</p> <p>(4) I made for myself great works; I built for myself houses; I planted for myself vineyards:</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(5) I made me gardens and orchards, and I planted trees in them of all <i>kind of</i> fruits:</p> <p>(6) I made me pools of water, to water therewith the wood that bringeth forth trees:</p> <p>(7) I got <i>me</i> servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:</p> <p>(8) I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, <i>as</i> musical instruments, and that of all sorts.</p> <p>(9) So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.</p> <p>(10) And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.</p> <p>(11) Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all <i>was</i> vanity and vexation of spirit, and <i>there was</i> no profit under the sun.</p> <p>(12) And I turned myself to behold wisdom, and madness, and folly: for what <i>can</i> the man <i>do</i> that cometh after the king? <i>even</i> that which hath been already done.</p> <p>(13) Then I saw that wisdom excelleth folly, as far as light excelleth darkness.</p>	<p>(5) I made for myself gardens and orchards, and I planted trees in them of all <i>kinds of</i> fruits:</p> <p>(6) I made for myself pools of water, to water with the wood that brings forth trees:</p> <p>(7) I obtained <i>for myself</i> servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all who were in Jerusalem before me:</p> <p>(8) I gathered for myself also silver and gold, and the peculiar treasure of kings and of the provinces: I got for myself men singers and women singers, and the delights of the sons of men, <i>as</i> musical instruments, and that of all sorts.</p> <p>(9) So I was great, and increased more than all who were before me in Jerusalem: my wisdom also remained with me.</p> <p>(10) And whatever my eyes desired I did not keep from them, I did not withhold my heart from any joy; because my heart rejoiced in all my labor: and this was my portion of all my labor.</p> <p>(11) Then I looked on all the works that my hands had done, and on the labor that I had labored to do: and, indeed, all <i>was</i> vanity {worthless; futile} and trouble of spirit, and <i>there was</i> no profit under the sun.</p> <p>(12) And I turned myself to look at wisdom, and madness, and folly: because what <i>can</i> the man <i>do</i> who comes after the king? <i>even</i> that which has been already done.</p> <p>(13) Then I saw that wisdom is greater than folly, as far as light is greater than darkness.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(14) The wise man's eyes <i>are</i> in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.</p> <p>(15) Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also <i>is</i> vanity.</p> <p>(16) For <i>there</i> is no remembrance of the wise more than of the fool for ever; seeing that which now <i>is</i> in the days to come shall all be forgotten. And how dieth the wise <i>man</i>? as the fool.</p> <p>(17) Therefore I hated life; because the work that is wrought under the sun <i>is</i> grievous unto me: for all <i>is</i> vanity and vexation of spirit.</p> <p>(18) Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.</p> <p>(19) And who knoweth whether he shall be a wise <i>man</i> or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This <i>is</i> also vanity.</p> <p>(20) Therefore I went about to cause my heart to despair of all the labour which I took under the sun.</p> <p>(21) For there is a man whose labour <i>is</i> in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it <i>for</i> his portion. This also <i>is</i> vanity and a great evil.</p> <p>(22) For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?</p> <p>(23) For all his days <i>are</i> sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.</p>	<p>(14) The wise man's eyes <i>are</i> in his head; but the fool walks in darkness: and I myself perceived also that one event happens to them all.</p> <p>(15) Then I said in my heart, As it happens to the fool, so it happens even to me; and why was I then more wise? Then I said in my heart, that this also <i>is</i> vanity.</p> <p>(16) Because <i>there</i> is no memory of the wise more than of the fool forever; since that which now <i>is</i> in the days to come shall all be forgotten. And how does the wise <i>man</i> die? just as the fool.</p> <p>(17) Therefore I hated life; because the work that is done under the sun <i>is</i> grievous to me: because all <i>is</i> vanity and trouble of spirit.</p> <p>(18) Yes, I hated all my labor which I had taken under the sun: because I should leave it to the man who will come after me.</p> <p>(19) And who knows whether he will be a wise <i>man</i> or a fool? yet he will have rule over all my labor in which I have labored, and in which I have shown myself wise under the sun. This <i>is</i> also vanity.</p> <p>(20) Therefore I went about to cause my heart to despair of all the labor which I took under the sun.</p> <p>(21) Because there is a man whose labor <i>is</i> in wisdom, and in knowledge, and in fairness; yet to a man who has not labored in it he will leave it <i>for</i> his portion. This also <i>is</i> vanity and a great evil.</p> <p>(22) Because what has man of all his labor, and of the trouble of his heart, in which he has labored under the sun?</p> <p>(23) Because all his days <i>are</i> sorrows, and his labor grief; yes, his heart does not take rest in the night. This is also vanity.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(24) <i>There is</i> nothing better for a man, <i>than</i> that he should eat and drink, and <i>that</i> he should make his soul enjoy good in his labour. This also I saw, that it <i>was</i> from the hand of God.</p> <p>(25) For who can eat, or who else can hasten <i>hereunto</i>, more than I?</p> <p>(26) For <i>God</i> giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to <i>him that is</i> good before God. This also <i>is</i> vanity and vexation of spirit.</p> <p>Chapter 3</p> <p>(1) To every <i>thing there is</i> a season, and a time to every purpose under the heaven:</p> <p>(2) A time to be born, and a time to die; a time to plant, and a time to pluck up <i>that which is</i> planted;</p> <p>(3) A time to kill, and a time to heal; a time to break down, and a time to build up;</p> <p>(4) A time to weep, and a time to laugh; a time to mourn, and a time to dance;</p> <p>(5) A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;</p> <p>(6) A time to get, and a time to lose; a time to keep, and a time to cast away;</p> <p>(7) A time to rend, and a time to sew; a time to keep silence, and a time to speak;</p> <p>(8) A time to love, and a time to hate; a time of war, and a time of peace.</p> <p>(9) What profit hath he that worketh in that wherein he laboureth?</p> <p>(10) I have seen the travail, which God hath given to the sons of men to be exercised in it.</p>	<p>(24) <i>There is</i> nothing better for a man, <i>than</i> that he should eat and drink, and <i>that</i> he should make his soul good in his labor. This also I saw, that it <i>was</i> from the hand of God.</p> <p>(25) Because who can eat, or who else can hurry <i>to it</i>, more than I?</p> <p>(26) Because <i>God</i> gives to a man what is good in His sight wisdom, and knowledge, and joy: but to the sinner He gives trouble, to gather and to heap up, that He may give to <i>him what is</i> good before God. This also <i>is</i> vanity and trouble of spirit.</p> <p>Chapter 3</p> <p>(1) To everything <i>there is</i> a season, and a time to every purpose under the heaven:</p> <p>(2) A time to be born, and a time to die; a time to plant, and a time to reap <i>that which is</i> planted;</p> <p>(3) A time to kill, and a time to heal; a time to break down, and a time to build up;</p> <p>(4) A time to weep, and a time to laugh; a time to mourn, and a time to dance;</p> <p>(5) A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;</p> <p>(6) A time to get, and a time to lose; a time to keep, and a time to cast away;</p> <p>(7) A time to tear, and a time to sew; a time to keep silence, and a time to speak;</p> <p>(8) A time to love, and a time to hate; a time of war, and a time of peace.</p> <p>(9) What profit does he have who works in that in which he labors?</p> <p>(10) I have seen the trouble, which God has given to the sons of men to be exercised in it.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(11) He hath made every <i>thing</i> beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.</p> <p>(12) I know that <i>there is</i> no good in them, but for <i>a man</i> to rejoice, and to do good in his life.</p> <p>(13) And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.</p> <p>(14) I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth <i>it</i>, that <i>men</i> should fear before him.</p> <p>(15) That which hath been is now; and that which is to be hath already been; and God requireth that which is past.</p> <p>(16) And moreover I saw under the sun the place of judgment, <i>that</i> wickedness <i>was</i> there; and the place of righteousness, <i>that</i> iniquity <i>was</i> there.</p> <p>(17) I said in mine heart, God shall judge the righteous and the wicked: for <i>there is</i> a time there for every purpose and for every work.</p> <p>(18) I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.</p> <p>(19) For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all <i>is</i> vanity.</p> <p>(20) All go unto one place; all are of the dust, and all turn to dust again.</p> <p>(21) Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?</p>	<p>(11) He has made everything beautiful in His time: He has also set the world in their heart, so that no man can find out the work that God makes from the beginning to the end.</p> <p>(12) I know that <i>there is</i> no good in them, but for <i>a man</i> to rejoice, and to do good in his life.</p> <p>(13) And also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God.</p> <p>(14) I know that, whatever God does, it will be forever: nothing can be added to it, nor anything taken from it: and God does <i>it</i>, that <i>men</i> should fear {reverence} Him.</p> <p>(15) That which has been is now; and that which is to be has already been; and God requires that which is past.</p> <p>(16) And furthermore I saw under the sun the place of judgment, <i>that</i> wickedness <i>was</i> there; and the place of righteousness, <i>that</i> sin <i>was</i> there.</p> <p>(17) I said in my heart, God will judge the righteous and the wicked: because <i>there is</i> a time there for every purpose and for every work.</p> <p>(18) I said in my heart concerning the estate of the sons of men, that God might reveal them, and that they might see that they themselves are beasts.</p> <p>(19) Because that which happens to the sons of men happens to beasts; even one thing happens to them: as the one dies, so dies the other; yes, they have all one breath; so that a man has no prominence above a beast: because all <i>is</i> vanity.</p> <p>(20) All go to one place; all are of the dust, and all turn to dust again.</p> <p>(21) Who knows the spirit of man that goes upward, and the spirit of the beast that goes downward to the earth?</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(22) Wherefore I perceive that <i>there is</i> nothing better, than that a man should rejoice in his own works; for that <i>is</i> his portion: for who shall bring him to see what shall be after him?</p> <p>Chapter 4 (1) So I returned, and considered all the oppressions that are done under the sun: and beheld the tears of <i>such as were</i> oppressed, and they had no comforter; and on the side of their oppressors <i>there was</i> power; but they had no comforter. (2) Wherefore I praised the dead which are already dead more than the living which are yet alive. (3) Yea, better <i>is he</i> than both they, which hath not yet been, who hath not seen the evil work that is done under the sun. (4) Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This <i>is</i> also vanity and vexation of spirit. (5) The fool foldeth his hands together, and eateth his own flesh. (6) Better <i>is</i> an handful <i>with</i> quietness, than both the hands full <i>with</i> travail and vexation of spirit. (7) Then I returned, and I saw vanity under the sun. (8) There is one <i>alone</i>, and <i>there is</i> not a second; yea, he hath neither child nor brother: yet <i>is there</i> no end of all his labour; neither is his eye satisfied with riches; neither <i>saith he</i>, For whom do I labour, and bereave my soul of good? This <i>is</i> also vanity, yea, it <i>is</i> a sore travail. (9) Two <i>are</i> better than one; because they have a good reward for their labour.</p>	<p>(22) Therefore I perceive that <i>there is</i> nothing better, than that a man should rejoice in his own works; because that <i>is</i> his portion: because who will bring him to see what will be after him?</p> <p>Chapter 4 (1) So I returned, and considered all the oppressions that are done under the sun: and indeed the tears of <i>such as were</i> oppressed, and they had no comforter; and on the side of their oppressors <i>there was</i> power; but they had no comforter. (2) Therefore I praised the dead which are already dead more than the living which are yet alive. (3) Yes, better <i>is he</i> than both they, which have not yet been, who has not seen the evil work that is done under the sun. (4) Again, I considered all trouble, and every right work, for which a man is envied by his neighbor. This <i>is</i> also vanity and trouble of spirit. (5) The fool folds his hands together, and eats his own flesh. (6) Better <i>is</i> a handful <i>with</i> quietness, than both the hands full <i>with</i> trouble and turmoil of spirit. (7) Then I returned, and I saw vanity under the sun. (8) There is one <i>alone</i>, and <i>there is</i> not a second; yes, he has neither child nor brother: yet <i>is there</i> no end of all his labor; neither is his eye satisfied with riches; neither does <i>he ask</i>, For whom do I labor, and deprive my soul of good? This <i>is</i> also vanity, yes, it <i>is</i> a great trouble. (9) Two <i>are</i> better than one; because they have a good reward for their labor.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(10) For if they fall, the one will lift up his fellow: but woe to him <i>that is</i> alone when he falleth; for <i>he hath</i> not another to help him up.</p> <p>(11) Again, if two lie together, then they have heat: but how can one be warm <i>alone</i>?</p> <p>(12) And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.</p> <p>(13) Better is a poor and a wise child than an old and foolish king, who will no more be admonished.</p> <p>(14) For out of prison he cometh to reign; whereas also <i>he that is</i> born in his kingdom becometh poor.</p> <p>(15) I considered all the living which walk under the sun, with the second child that shall stand up in his stead.</p> <p>(16) <i>There is</i> no end of all the people, <i>even</i> of all that have been before them: they also that come after shall not rejoice in him. Surely this also <i>is</i> vanity and vexation of spirit.</p> <p>Chapter 5</p> <p>(1) Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.</p> <p>(2) Be not rash with thy mouth, and let not thine heart be hasty to utter <i>any</i> thing before God: for God <i>is</i> in heaven, and thou upon earth: therefore let thy words be few.</p> <p>(3) For a dream cometh through the multitude of business; and a fool's voice <i>is known</i> by multitude of words.</p>	<p>(10) Because if they fall, the one will lift up his fellow: but woe to him <i>who is</i> alone when he falls; because <i>he has no one</i> to help him up.</p> <p>(11) Again, if two lie together, then they have heat: but how can one be warm <i>alone</i>?</p> <p>(12) And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.</p> <p>(13) Better <i>is</i> a poor and a wise child than an old and foolish king, who will no more be admonished.</p> <p>(14) Because out of prison he comes to reign; whereas also <i>he that is</i> born in his kingdom becomes poor.</p> <p>(15) I considered all the living who walk under the sun, with the second child that will stand up in his place.</p> <p>(16) <i>There is</i> no end of all the people, <i>even</i> of all that have been before them: those also who come after shall not rejoice in him. Surely this also <i>is</i> vanity and turmoil of spirit.</p> <p>Chapter 5</p> <p>(1) Watch your step when you go to the house {temple} of God, and be more ready to listen, than to give the sacrifice of fools: because they do not consider that they are doing evil.</p> <p>(2) Do not be quick to speak, and do not let your heart be quick to speak anything before God: because God <i>is</i> in heaven, and you <i>are</i> upon earth: therefore let your words be few.</p> <p>(3) Because a dream comes through the multitude of business; and a fool's voice <i>is known</i> by multitude of words.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(4) When thou vowest a vow unto God, defer not to pay it; for <i>he hath</i> no pleasure in fools: pay that which thou hast vowed.</p> <p>(5) Better <i>is it</i> that thou shouldest not vow, than that thou shouldest vow and not pay.</p> <p>(6) Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it <i>was</i> an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?</p> <p>(7) For in the multitude of dreams and many words <i>there are</i> also <i>divers</i> vanities: but fear thou God.</p> <p>(8) If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for <i>he that is</i> higher than the highest regardeth; and <i>there be</i> higher than they.</p> <p>(9) Moreover the profit of the earth is for all: the king <i>himself</i> is served by the field.</p> <p>(10) He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this <i>is</i> also vanity.</p> <p>(11) When goods increase, they are increased that eat them: and what good <i>is there</i> to the owners thereof, saving the beholding of <i>them</i> with their eyes?</p> <p>(12) The sleep of a labouring man <i>is</i> sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.</p> <p>(13) There is a sore evil <i>which</i> I have seen under the sun, <i>namely</i>, riches kept for the owners thereof to their hurt.</p> <p>(14) But those riches perish by evil travail: and he begetteth a son, and <i>there is</i> nothing in his hand.</p>	<p>(4) When you vow a vow to God, do not delay to pay it; because <i>He has</i> no pleasure in fools: pay that which you have vowed.</p> <p>(5) It is better that you not make a vow, than that you should make a vow and not pay.</p> <p>(6) Do not allow your mouth to cause your flesh to sin; neither say before the angel, that it <i>was</i> a mistake: why should God be angry at your voice, and destroy the work of your hands?</p> <p>(7) Because in the multitude of dreams and many words <i>there are</i> also <i>various</i> vanities: but fear {revere} God.</p> <p>(8) If you see the oppression of the poor, and violent perverting of judgment and justice in a province, do not marvel at the matter: because <i>He Who is</i> higher than the highest is watching; and <i>there are those</i> higher than they.</p> <p>(9) Moreover the profit of the earth is for all: the king <i>himself</i> is served by the field.</p> <p>(10) He who loves silver will not be satisfied with silver; nor he who loves abundance with increase: this <i>is</i> also vanity.</p> <p>(11) When goods increase, those who eat them are increased: and what good <i>is there</i> to its owners, except <i>seeing them</i> with their eyes?</p> <p>(12) The sleep of a laboring man <i>is</i> sweet, whether he eats little or much: but the abundance of the rich will not allow him to sleep.</p> <p>(13) There is a great evil <i>which</i> I have seen under the sun, <i>namely</i>, riches kept for its owners to their own hurt.</p> <p>(14) But those riches perish by evil trouble and he fathers a son, and <i>there is</i> nothing in his hand.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(15) As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.</p> <p>(16) And this also <i>is</i> a sore evil, <i>that</i> in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?</p> <p>(17) All his days also he eateth in darkness, and <i>he hath</i> much sorrow and wrath with his sickness.</p> <p>(18) Behold <i>that</i> which I have seen: <i>it is</i> good and comely <i>for one</i> to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.</p> <p>(19) Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this <i>is</i> the gift of God.</p> <p>(20) For he shall not much remember the days of his life; because God answereth <i>him</i> in the joy of his heart.</p> <p>Chapter 6</p> <p>(1) There is an evil which I have seen under the sun, and it <i>is</i> common among men:</p> <p>(2) A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this <i>is</i> vanity, and it <i>is</i> an evil disease.</p>	<p>(15) As he came forth from his mother's womb, naked he will return to go as he came, and will take nothing of his labor, which he may carry way in his hand.</p> <p>(16) And this also <i>is</i> a great evil, <i>that</i> in all points as he came, so will he go: and what profit does he have who has labored for the wind?</p> <p>(17) Also, all his days he eats in darkness, and <i>he has</i> much sorrow and anger with his sickness.</p> <p>(18) Indeed <i>that</i> which I have seen: <i>it is</i> good and beautiful <i>for one</i> to eat and to drink, and to enjoy the good of all his labor that he takes under the sun all the days of his life, which God gives him: because it is his portion.</p> <p>(19) Every man also to whom God has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his labor; this <i>is</i> the gift of God.</p> <p>(20) Because he will not long remember the days of his life; because God answers <i>him</i> in the joy of his heart.</p> <p>Chapter 6</p> <p>(1) There is an evil which I have seen under the sun, and it <i>is</i> common among men:</p> <p>(2) A man to whom God has given riches, wealth, and honor, so that he lacks nothing for his soul of all that he desires, yet God does not give him power to eat of it, but a stranger eats it: this <i>is</i> vanity, and it <i>is</i> an evil disease.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(3) If a man beget an hundred <i>children</i>, and live many years, so that the days of his years be many, and his soul be not filled with good, and also <i>that</i> he have no burial; I say, <i>that</i> an untimely birth <i>is</i> better than he.</p> <p>(4) For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.</p> <p>(5) Moreover he hath not seen the sun, nor known <i>any thing</i>: this hath more rest than the other.</p> <p>(6) Yea, though he live a thousand years twice <i>told</i>, yet hath he seen no good: do not all go to one place?</p> <p>(7) All the labour of man <i>is</i> for his mouth, and yet the appetite is not filled.</p> <p>(8) For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?</p> <p>(9) Better <i>is</i> the sight of the eyes than the wandering of the desire: this <i>is</i> also vanity and vexation of spirit.</p> <p>(10) That which hath been is named already, and it is known that it <i>is</i> man: neither may he contend with him that is mightier than he.</p> <p>(11) Seeing there be many things that increase vanity, what <i>is</i> man the better?</p> <p>(12) For who knoweth what <i>is</i> good for man in <i>this</i> life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?</p> <p>Chapter 7</p> <p>(1) A good name <i>is</i> better than precious ointment; and the day of death than the day of one's birth.</p>	<p>(3) If a man fathers a hundred <i>children</i>, and lives many years, so that the days of his years are many, and his soul is not filled with good, and <i>that</i> he also has no burial; I say, <i>that</i> an untimely birth <i>is</i> better than he.</p> <p>(4) Because he comes in with vanity, and departs in darkness, and his name shall be covered with darkness.</p> <p>(5) Furthermore he has not seen the sun, nor known <i>anything</i>: this has more rest than the other.</p> <p>(6) Yes, though he live a thousand years twice <i>told</i>, yet he has seen no good: do not all go to one place?</p> <p>(7) All the labor of man <i>is</i> for his mouth, and yet the appetite is not filled.</p> <p>(8) Because what does the wise man have more than the fool? what does the poor have, who knows to walk before the living?</p> <p>(9) Better <i>is</i> the sight of the eyes than the wandering of the desire: this <i>is</i> also vanity and turmoil of spirit.</p> <p>(10) That which has been is named already, and it is known that it <i>is</i> man: neither may he contend with one who is mightier than he.</p> <p>(11) Since there are many things that increase vanity, what <i>is</i> man the better?</p> <p>(12) Because who knows what <i>is</i> good for man in <i>this</i> life, all the days of his vain life which he spends as a shadow? because who can tell a man what will be after him under the sun?</p> <p>Chapter 7</p> <p>(1) A good name <i>is</i> better than precious ointment; and the day of death than the day of one's birth.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(2) <i>It is</i> better to go to the house of mourning, than to go to the house of feasting: for that <i>is</i> the end of all men; and the living will lay <i>it</i> to his heart.</p> <p>(3) Sorrow <i>is</i> better than laughter: for by the sadness of the countenance the heart is made better.</p> <p>(4) The heart of the wise <i>is</i> in the house of mourning; but the heart of fools <i>is</i> in the house of mirth.</p> <p>(5) <i>It is</i> better to hear the rebuke of the wise, than for a man to hear the song of fools.</p> <p>(6) For as the crackling of thorns under a pot, so <i>is</i> the laughter of the fool: this also <i>is</i> vanity.</p> <p>(7) Surely oppression maketh a wise man mad; and a gift destroyeth the heart.</p> <p>(8) Better <i>is</i> the end of a thing than the beginning thereof: <i>and</i> the patient in spirit <i>is</i> better than the proud in spirit.</p> <p>(9) Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.</p> <p>(10) Say not thou, What <i>is the cause</i> that the former days were better than these? for thou dost not enquire wisely concerning this.</p> <p>(11) Wisdom <i>is</i> good with an inheritance: and <i>by it there is</i> profit to them that see the sun.</p> <p>(12) For wisdom <i>is</i> a defence, <i>and</i> money <i>is</i> a defence: but the excellency of knowledge <i>is, that</i> wisdom giveth life to them that have it.</p> <p>(13) Consider the work of God: for who can make <i>that</i> straight, which he hath made crooked?</p>	<p>(2) <i>It is</i> better to go to the house of mourning, than to go to the house of feasting: because that <i>is</i> the end of all men; and the living will lay <i>it</i> to his heart.</p> <p>(3) Sorrow <i>is</i> better than laughter: because by the sadness of the countenance {facial expression} the heart is made better.</p> <p>(4) The heart of the wise <i>is</i> in the house of mourning; but the heart of fools <i>is</i> in the house of pleasure.</p> <p>(5) <i>It is</i> better to hear the rebuke of the wise, than for a man to hear the song of fools.</p> <p>(6) Because as the crackling of thorns under a pot, so <i>is</i> the laughter of the fool: this also <i>is</i> vanity.</p> <p>(7) Surely oppression makes a wise man mad; and a bribe destroys the heart.</p> <p>(8) Better <i>is</i> the end of a thing than its beginning: <i>and</i> the patient in spirit <i>is</i> better than the proud in spirit.</p> <p>(9) Do not be quick in your spirit to be angry: because anger rests in the bosom of fools.</p> <p>(10) Do not say, <i>Why is it</i> that the former days were better than these? because you do not inquire wisely concerning this.</p> <p>(11) Wisdom <i>is</i> good with an inheritance: and <i>by it there is</i> profit to those who see the sun.</p> <p>(12) Because wisdom <i>is</i> a defense, <i>and</i> money <i>is</i> a defense: but the excellency of knowledge <i>is, that</i> wisdom gives life to those who have it.</p> <p>(13) Consider the work of God: because who can make <i>that</i> straight, which He has made crooked?</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(14) In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.</p> <p>(15) All <i>things</i> have I seen in the days of my vanity: there is a just <i>man</i> that perisheth in his righteousness, and there is a wicked <i>man</i> that longeth <i>his life</i> in his wickedness.</p> <p>(16) Be not righteous over much; neither make thyself over wise: why shouldst thou destroy thyself?</p> <p>(17) Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?</p> <p>(18) <i>It is</i> good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.</p> <p>(19) Wisdom strengtheneth the wise more than ten mighty <i>men</i> which are in the city.</p> <p>(20) For <i>there is</i> not a just man upon earth, that doeth good, and sinneth not.</p> <p>(21) Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:</p> <p>(22) For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.</p> <p>(23) All this have I proved by wisdom: I said, I will be wise; but it <i>was</i> far from me.</p> <p>(24) That which is far off, and exceeding deep, who can find it out?</p> <p>(25) I applied mine heart to know, and to search, and to seek out wisdom, and the reason <i>of things</i>, and to know the wickedness of folly, even of foolishness <i>and</i> madness:</p>	<p>(14) In the day of prosperity be joyful, but in the day of adversity consider: God also has set the one opposite the other, to the end that man should find nothing after him.</p> <p>(15) All <i>things</i> I have seen in the days of my vanity: there is a just <i>man</i> who perishes in his righteousness, and there is a wicked <i>man</i> who prolongs <i>his life</i> in his wickedness.</p> <p>(16) Do not be overly righteous; neither make yourself overly wise: why should you destroy yourself?</p> <p>(17) Do not be overly wicked, neither be foolish: why should you die before your time?</p> <p>(18) <i>It is</i> good that you should take hold of this; yes, also from this do not withdraw your hand: because he who fears {reverences} God will come forth from them all.</p> <p>(19) Wisdom strengthens the wise more than ten mighty <i>men</i> which are in the city.</p> <p>(20) Because <i>there is</i> not a just man upon earth, who does good, and does not sin.</p> <p>(21) Also take no heed to all words that are spoken; lest you hear your servant curse you:</p> <p>(22) Because also your own heart knows that often times you yourself likewise have cursed others.</p> <p>(23) All this I have proved by wisdom: I said, I will be wise; but it <i>was</i> far from me.</p> <p>(24) That which is far off, and exceedingly deep, who can find it out?</p> <p>(25) I applied my heart to know, and to search, and to seek out wisdom, and the reason <i>of things</i>, and to know the wickedness of folly, even of foolishness <i>and</i> madness:</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(26) And I find more bitter than death the woman, whose heart <i>is</i> snares and nets, <i>and</i> her hands <i>as</i> bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.</p> <p>(27) Behold, this have I found, saith the preacher, <i>counting</i> one by one, to find out the account:</p> <p>(28) Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.</p> <p>(29) Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.</p> <p>Chapter 8</p> <p>(1) Who <i>is</i> as the wise <i>man</i>? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.</p> <p>(2) I <i>counsel thee</i> to keep the king's commandment, and <i>that</i> in regard of the oath of God.</p> <p>(3) Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.</p> <p>(4) Where the word of a king <i>is</i>, <i>there is</i> power: and who may say unto him, What doest thou?</p> <p>(5) Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.</p> <p>(6) Because to every purpose there is time and judgment, therefore the misery of man <i>is</i> great upon him.</p> <p>(7) For he knoweth not that which shall be: for who can tell him when it shall be?</p>	<p>(26) And I find the woman, whose heart <i>is</i> snares and nets, more bitter than death <i>and</i> her hands <i>as</i> bands: whoever pleases God will escape from her; but the sinner will be taken by her.</p> <p>(27) Indeed, this I have found, says the preacher, <i>counting</i> one by one, to find out the account:</p> <p>(28) Which my soul seeks yet, but I do not find it: one man among a thousand I have found; but a woman among all those I have not found.</p> <p>(29) Look, this only I have found, that God has made man upright; but they have sought out many inventions.</p> <p>Chapter 8</p> <p>(1) Who <i>is</i> as the wise <i>man</i>? and who knows the interpretation of a thing? a man's wisdom causes his face to shine, and the boldness of his face will be changed.</p> <p>(2) I <i>counsel you</i> to keep the king's commandment, and <i>that</i> in regard to the oath of God.</p> <p>(3) Do not be quick to go out of his sight: do not stand in an evil thing; because he does whatever pleases him.</p> <p>(4) Where the word of a king <i>is</i>, <i>there is</i> power: and who may say to him, What are you doing?</p> <p>(5) Whoever keeps the commandment shall feel no evil thing: and a wise man's heart discerns both time and judgment.</p> <p>(6) Because to every purpose there is time and judgment, therefore the misery of man <i>is</i> great upon him.</p> <p>(7) Because he does not know that which will be: because who can tell him when it will be?</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(8) <i>There is</i> no man that hath power over the spirit to retain the spirit; neither <i>hath</i> he power in the day of death: and <i>there is</i> no discharge in <i>that</i> war; neither shall wickedness deliver those that are given to it.</p> <p>(9) All this have I seen, and applied my heart unto every work that is done under the sun: <i>there is</i> a time wherein one man ruleth over another to his own hurt.</p> <p>(10) And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this <i>is</i> also vanity.</p> <p>(11) Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.</p> <p>(12) Though a sinner do evil an hundred times, and his <i>days</i> be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:</p> <p>(13) But it shall not be well with the wicked, neither shall he prolong <i>his</i> days, <i>which are</i> as a shadow; because he feareth not before God.</p> <p>(14) There is a vanity which is done upon the earth; that there be just <i>men</i>, unto whom it happeneth according to the work of the wicked; again, there be wicked <i>men</i>, to whom it happeneth according to the work of the righteous: I said that this also <i>is</i> vanity.</p> <p>(15) Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.</p>	<p>(8) <i>There is</i> no man who has power over the spirit to retain the spirit; neither does he have power in the day of death: and <i>there is</i> no discharge in <i>that</i> war; neither will wickedness deliver those who are given to it.</p> <p>(9) All this have I seen, and applied my heart to every work that is done under the sun: <i>there is</i> a time in which one man rules over another to his own hurt.</p> <p>(10) And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this <i>is</i> also vanity.</p> <p>(11) Because sentence is not executed speedily against an evil work, therefore the heart of the sons of men is fully set in them to do evil.</p> <p>(12) Though a sinner does evil a hundred times, and his <i>days</i> are prolonged, yet surely I know that it shall be well with those who fear {reverence} God, who fear before Him:</p> <p>(13) But it will not be well with the wicked, neither will he prolong <i>his</i> days, <i>which are</i> as a shadow; because he does not fear {reverence} God.</p> <p>(14) There is a vanity which is done upon the earth; that there are just <i>men</i>, to whom it happens according to the work of the wicked; again, there are wicked <i>men</i>, to whom it happens according to the work of the righteous: I said that this also <i>is</i> vanity.</p> <p>(15) Then I commended joy, because a man has no better thing under the sun, than to eat, and to drink, and to be merry: because his labor the days of his life will stay with him, which God gives him under the sun.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(16) When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also <i>there is that</i> neither day nor night seeth sleep with his eyes:)</p> <p>(17) Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek <i>it</i> out, yet he shall not find <i>it</i>; yea further; though a wise <i>man</i> think to know <i>it</i>, yet shall he not be able to find <i>it</i>.</p> <p>Chapter 9</p> <p>(1) For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, <i>are</i> in the hand of God: no man knoweth either love or hatred <i>by</i> all <i>that is</i> before them.</p> <p>(2) All <i>things come</i> alike to all: <i>there is</i> one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as <i>is</i> the good, so <i>is</i> the sinner; <i>and</i> he that sweareth, as <i>he</i> that feareth an oath.</p> <p>(3) This <i>is</i> an evil among all <i>things</i> that are done under the sun, that <i>there is</i> one event unto all: yea, also the heart of the sons of men is full of evil, and madness <i>is</i> in their heart while they live, and after that <i>they go</i> to the dead.</p> <p>(4) For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.</p> <p>(5) For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.</p>	<p>(16) When I applied my heart to know wisdom, and to see the business that is done upon the earth: (because also <i>there is that one who</i> neither day nor night sees sleep with his eyes:)</p> <p>(17) Then I saw all the work of God, that a man cannot find out the work that is done under the sun: because though a man labors to seek <i>it</i> out, yet he will not find <i>it</i>; yes further; though a wise <i>man</i> thinks to know <i>it</i>, yet he will not be able to find <i>it</i>.</p> <p>Chapter 9</p> <p>(1) For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, <i>are</i> in the hands of God: no man knows either love or hatred <i>by</i> all <i>that is</i> before them.</p> <p>(2) All <i>things come</i> alike to all: <i>there is</i> one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him who sacrifices, and to him who does not sacrifice: as <i>is</i> the good, so <i>is</i> the sinner; <i>and</i> he who swears, as <i>he</i> who fears an oath.</p> <p>(3) This <i>is</i> an evil among all <i>things</i> that are done under the sun, that <i>there is</i> one event to all: yes, also the heart of the sons of men is full of evil, and madness <i>is</i> in their heart while they live, and after that <i>they go</i> to the dead.</p> <p>(4) Because to him who is joined to all the living there is hope: because a living dog is better than a dead lion.</p> <p>(5) Because the living know that they will die: but the dead do not know anything, neither do they have any more a reward; because the memory of them is forgotten.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(6) Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any <i>thing</i> that is done under the sun.</p> <p>(7) Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.</p> <p>(8) Let thy garments be always white; and let thy head lack no ointment.</p> <p>(9) Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in <i>this</i> life, and in thy labour which thou takest under the sun.</p> <p>(10) Whatsoever thy hand findeth to do, do <i>it</i> with thy might; for <i>there</i> is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.</p> <p>(11) I returned, and saw under the sun, that the race <i>is</i> not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.</p> <p>(12) For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so <i>are</i> the sons of men snared in an evil time, when it falleth suddenly upon them.</p> <p>(13) This wisdom have I seen also under the sun, and it <i>seemed</i> great unto me:</p> <p>(14) <i>There was</i> a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:</p>	<p>(6) Also their love, and their hatred, and their envy, is now perished; neither do they have any more a portion forever in <i>anything</i> that is done under the sun.</p> <p>(7) Go your way, eat your bread with joy, and drink your wine with a merry heart; because God now accepts your works.</p> <p>(8) Let your clothes be always white; and let your head lack no ointment.</p> <p>(9) Live joyfully with the wife whom you love all the days of the life of your vanity, which He has given you under the sun, all the days of your vanity: because that <i>is</i> your portion in <i>this</i> life, and in your labor which you take under the sun.</p> <p>(10) Whatever your hand finds to do, do <i>it</i> with your might; because <i>there</i> is no work, nor device, nor knowledge, nor wisdom, in the grave, where you go.</p> <p>(11) I returned, and saw under the sun, that the race <i>is</i> not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happens to them all.</p> <p>(12) Because man also does not know his time: as the fish that are taken in an evil net, and as the birds that are caught in the snare; so <i>are</i> the sons of men snared in an evil time, when it comes suddenly upon them.</p> <p>(13) This wisdom I have seen also under the sun, and it <i>seemed</i> great to me:</p> <p>(14) <i>There was</i> a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(15) Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.</p> <p>(16) Then said I, Wisdom <i>is</i> better than strength: nevertheless the poor man's wisdom <i>is</i> despised, and his words are not heard.</p> <p>(17) The words of wise <i>men are</i> heard in quiet more than the cry of him that ruleth among fools.</p> <p>(18) Wisdom <i>is</i> better than weapons of war: but one sinner destroyeth much good.</p> <p>Chapter 10</p> <p>(1) Dead flies cause the ointment of the apothecary to send forth a stinking savour: <i>so doth</i> a little folly him that is in reputation for wisdom <i>and</i> honour.</p> <p>(2) A wise man's heart <i>is</i> at his right hand; but a fool's heart at his left.</p> <p>(3) Yea also, when he that is a fool walketh by the way, his wisdom faileth <i>him</i>, and he saith to every one <i>that</i> he <i>is</i> a fool.</p> <p>(4) If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.</p> <p>(5) There is an evil <i>which</i> I have seen under the sun, as an error <i>which</i> proceedeth from the ruler:</p> <p>(6) Folly is set in great dignity, and the rich sit in low place.</p> <p>(7) I have seen servants upon horses, and princes walking as servants upon the earth.</p>	<p>(15) Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.</p> <p>(16) Then I said, Wisdom <i>is</i> better than strength: nevertheless the poor man's wisdom <i>is</i> despised, and his words are not heard.</p> <p>(17) The words of wise <i>men are</i> heard in quiet more than the cry of him who rules among fools.</p> <p>(18) Wisdom <i>is</i> better than weapons of war: but one sinner destroys much good.</p> <p>Chapter 10</p> <p>(1) Dead flies cause the ointment of the perfume to send forth a stinking aroma: <i>so does</i> a little folly to him who has a reputation for wisdom <i>and</i> honor.</p> <p>(2) A wise man's heart <i>is</i> at his right hand; but a fool's heart at his left.</p> <p>(3) Yes also, when he who is a fool walks by the way, his wisdom fails <i>him</i>, and he says to everyone <i>that</i> he <i>is</i> a fool.</p> <p>(4) If the spirit of the ruler rises up against you, do not leave your place; because yielding pacifies great offenses.</p> <p>(5) There is an evil <i>which</i> I have seen under the sun, as an error which proceeds from the ruler:</p> <p>(6) Folly is set in great dignity, and the rich sit in low place.</p> <p>(7) I have seen servants upon horses, and princes walking as servants upon the earth.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(8) He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.</p> <p>(9) Whoso removeth stones shall be hurt therewith; <i>and</i> he that cleaveth wood shall be endangered thereby.</p> <p>(10) If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.</p> <p>(11) Surely the serpent will bite without enchantment; and a babbler is no better.</p> <p>(12) The words of a wise man's mouth <i>are</i> gracious; but the lips of a fool will swallow up himself.</p> <p>(13) The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.</p> <p>(14) A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?</p> <p>(15) The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.</p> <p>(16) Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!</p> <p>(17) Blessed <i>art</i> thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!</p> <p>(18) By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.</p>	<p>(8) He who digs a pit will fall into it; and whoever breaks a hedge, a snake will bite him.</p> <p>(9) Whoever removes stones will be hurt by it; <i>and</i> he who splits wood will be endangered by it.</p> <p>(10) If the iron is blunt, and he does not sharpen the edge, then he must use more strength: but wisdom is profitable to direct.</p> <p>(11) Surely the snake will bite without enchantment; and a babbler is no better.</p> <p>(12) The words of a wise man's mouth <i>are</i> gracious; but the lips of a fool will swallow up himself.</p> <p>(13) The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.</p> <p>(14) A fool also is full of words: a man cannot tell what will be; and what will be after him, who can tell him?</p> <p>(15) The labor of the foolish wearies everyone of them, because he does not know how to go to the city.</p> <p>(16) Woe to you, O land, when your king is a child, and your princes eat in the morning!</p> <p>(17) Blessed <i>are</i> you, O land, when your king is the son of nobles, and your princes eat in due season, for strength, and not for drunkenness!</p> <p>(18) By much laziness the building decays; and through idleness of the hands the house drops through.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(19) A feast is made for laughter, and wine maketh merry: but money answereth all <i>things</i>.</p> <p>(20) Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.</p> <p>Chapter 11</p> <p>(1) Cast thy bread upon the waters: for thou shalt find it after many days.</p> <p>(2) Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.</p> <p>(3) If the clouds be full of rain, they empty <i>themselves</i> upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.</p> <p>(4) He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.</p> <p>(5) As thou knowest not what is the way of the spirit, <i>nor</i> how the bones <i>do grow</i> in the womb of her that is with child: even so thou knowest not the works of God who maketh all.</p> <p>(6) In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both <i>shall be</i> alike good.</p> <p>(7) Truly the light <i>is</i> sweet, and a pleasant <i>thing it is</i> for the eyes to behold the sun:</p> <p>(8) But if a man live many years, <i>and</i> rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh <i>is</i> vanity.</p>	<p>(19) A feast is made for laughter, and wine makes merry: but money answers all <i>things</i>.</p> <p>(20) Do not curse the king, no not even in your thoughts; and do not curse the rich in your bedroom: because a bird of the air will carry the voice, and that which has wings will tell the matter.</p> <p>Chapter 11</p> <p>(1) Cast your bread upon the waters: because you will find it after many days.</p> <p>(2) Give a portion to seven, and also to eight; because you do not know what evil will be upon the earth.</p> <p>(3) If the clouds are full of rain, they empty <i>themselves</i> upon the earth: and if the tree falls towards the south, or towards the north, in the place where the tree falls, there it will remain.</p> <p>(4) He who observes the wind will not sow; and he who regards the clouds will not reap.</p> <p>(5) As you do not know what <i>is</i> the way of the spirit, <i>nor</i> how the bones <i>do grow</i> in the womb of her who is with child: even so you do not know the works of God Who makes all.</p> <p>(6) In the morning sow your seed, and in the evening do not withhold your hand: because you do not know whether either this or that will prosper, or whether they both <i>will be</i> alike good.</p> <p>(7) Truly the light <i>is</i> sweet, and a pleasant <i>thing it is</i> for the eyes to see the sun:</p> <p>(8) But if a man lives many years, <i>and</i> rejoices in them all; yet let him remember the days of darkness; because they will be many. All that comes <i>is</i> vanity.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(9) Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these <i>things</i> God will bring thee into judgment.</p> <p>(10) Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth <i>are</i> vanity.</p> <p>Chapter 12</p> <p>(1) Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;</p> <p>(2) While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:</p> <p>(3) In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,</p> <p>(4) And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;</p> <p>(5) Also <i>when</i> they shall be afraid of <i>that which is</i> high, and fears <i>shall be</i> in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:</p> <p>(6) Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.</p>	<p>(9) Rejoice, O young man, in your youth; and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes: but know, that for all these <i>things</i> God will bring you into judgment.</p> <p>(10) Therefore remove sorrow from your heart, and put away evil from your flesh: because childhood and youth <i>are</i> vanity.</p> <p>Chapter 12</p> <p>(1) Remember now your Creator in the days of your youth, while the evil days do not come, nor the years draw near, when you will say, I have no pleasure in them;</p> <p>(2) While the sun, or the light, or the moon, or the stars, are not darkened, nor the clouds return after the rain:</p> <p>(3) In the day when the keepers of the house will tremble, and the strong men will bow themselves, and the grinders cease because they are few, and those who look out of the windows are darkened,</p> <p>(4) And the doors will be shut in the streets, when the sound of the grinding is low, and he will rise up at the voice of the bird, and all the daughters of music will be brought low;</p> <p>(5) Also <i>when</i> they will be afraid of <i>that which is</i> high, and fears <i>will be</i> in the way, and the almond tree will flourish, and the grasshopper will be a burden, and desire will fail: because man goes to his long home, and the mourners go about the streets:</p> <p>(6) Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.</p>

{21} Ecclesiastes	
King James 1769 Version	King James Paraphrase
<p>(7) Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.</p> <p>(8) Vanity of vanities, saith the preacher; all is vanity.</p> <p>(9) And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, <i>and</i> set in order many proverbs.</p> <p>(10) The preacher sought to find out acceptable words: and <i>that which was</i> written <i>was</i> upright, <i>even</i> words of truth.</p> <p>(11) The words of the wise <i>are</i> as goads, and as nails fastened <i>by</i> the masters of assemblies, <i>which</i> are given from one shepherd.</p> <p>(12) And further, by these, my son, be admonished: of making many books <i>there</i> is no end; and much study <i>is</i> a weariness of the flesh.</p> <p>(13) Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this <i>is</i> the whole <i>duty</i> of man.</p> <p>(14) For God shall bring every work into judgment, with every secret thing, whether <i>it be</i> good, or whether <i>it be</i> evil.</p>	<p>(7) Then the dust will return to the earth as it was: and the spirit will return to God Who gave it.</p> <p>(8) Vanity of vanities, says the preacher; all <i>is</i> vanity.</p> <p>(9) And furthermore, because the preacher was wise, he still taught the people knowledge; yes, he gave good heed, and sought out, <i>and</i> set in order many proverbs.</p> <p>(10) The preacher sought to find out acceptable words: and <i>that which was</i> written <i>was</i> upright, <i>even</i> words of truth.</p> <p>(11) The words of the wise <i>are</i> as goads {pointed sticks; cattle prods}, and as nails fastened <i>by</i> the masters of assemblies, <i>which</i> are given from one shepherd.</p> <p>(12) And further, by these, my son, be admonished: of making many books <i>there</i> is no end; and much study <i>is</i> a weariness of the flesh.</p> <p>(13) Let us hear the conclusion of the whole matter: Fear {reverence} God, and keep His commandments: because this <i>is</i> the whole <i>duty</i> of man.</p> <p>(14) Because God will bring every work into judgment, with every secret thing, whether <i>it is</i> good, or whether <i>it is</i> evil.</p>

{22} Song of Solomon	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) The song of songs, which <i>is</i> Solomon's.</p> <p>(2) Let him kiss me with the kisses of his mouth: for thy love <i>is</i> better than wine.</p> <p>(3) Because of the savour of thy good ointments thy name <i>is as</i> ointment poured forth, therefore do the virgins love thee.</p> <p>(4) Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.</p> <p>(5) I <i>am</i> black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.</p> <p>(6) Look not upon me, because I <i>am</i> black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; <i>but</i> mine own vineyard have I not kept.</p> <p>(7) Tell me, O thou whom my soul loveth, where thou feedest, where thou makest <i>thy flock</i> to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?</p> <p>(8) If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.</p>	<p>Chapter 1</p> <p>(1) The song of songs, which <i>is</i> Solomon's.</p> <p>(2) Let him kiss me with the kisses of his mouth: because your love <i>is</i> better than wine.</p> <p>(3) Because of the aroma of your good perfume your name <i>is as</i> perfume poured forth, therefore the virgins love you.</p> <p>(4) Draw me, we will run after you: the king has brought me into his chambers: we will be glad and rejoice in you, we will remember your love more than wine: the upright love you.</p> <p>(5) I <i>am</i> black, but beautiful, O you daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.</p> <p>(6) Do not look upon me, because I <i>am</i> black, because the sun has looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; <i>but</i> my own vineyard I have not kept.</p> <p>(7) Tell me, O you whom my soul loves, where you feed, where you cause <i>your flock</i> to rest at noon: because why should I be as one who turns aside by the flocks of your companions?</p> <p>(8) If you do not know, O you fairest among women, go your way forth by the footsteps of the flock, and feed your young goats beside the shepherds' tents.</p>
<p>* The song of songs is from Solomon himself. An attempt has been made here to distinguish between the words of Solomon's wife (4:6,9-12; 5:1) and Solomon himself, with Solomon's words in bold print. In some cases it is easy to tell which one is speaking, in other cases it is not as clear. Since the wife speaks the most in the text, where there is some question who is speaking, I have assumed the wife is doing the talking. Solomon had many wives {at the time Solomon wrote this he had sixty wives, eighty concubines, and many virgins -- see 6:8 - later he would have 700 wives and 300 concubines - see I Ki. 11:3}. This particular wife is black (v. 1:5,6) and probably from Ethiopia or some other African country. Her name is given in 6:13 as "Shulamite" meaning "peaceful". The text also can be interpreted symbolically as an expression of God's love for His people. Many interpret "black" as being God's people in their sin apart from Him -- however, throughout scripture sin is always referred to as scarlet or crimson red {the color of blood} [Is. 1:18] - never as black!!</p>	

{22} Song of Solomon	
King James 1769 Version	King James Paraphrase
<p>(9) I have compared thee, O my love, to a company of horses in Pharaoh's chariots.</p> <p>(10) Thy cheeks are comely with rows of <i>jewels</i>, thy neck with chains of <i>gold</i>.</p> <p>(11) We will make thee borders of gold with studs of silver.</p> <p>(12) While the king <i>sitteth</i> at his table, my spikenard sendeth forth the smell thereof.</p> <p>(13) A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts.</p> <p>(14) My beloved <i>is</i> unto me as a cluster of camphire in the vineyards of Engedi.</p> <p>(15) Behold, thou <i>art</i> fair, my love; behold, thou <i>art</i> fair; thou <i>hast</i> doves' eyes.</p> <p>(16) Behold, thou <i>art</i> fair, my beloved, yea, pleasant: also our bed is green.</p> <p>(17) The beams of our house <i>are</i> cedar, and our rafters of fir.</p> <p>Chapter 2</p> <p>(1) I <i>am</i> the rose of Sharon, and the lily of the valleys.</p> <p>(2) As the lily among thorns, so <i>is</i> my love among the daughters.</p> <p>(3) As the apple tree among the trees of the wood, so <i>is</i> my beloved among the sons. I sat down under his shadow with great delight, and his fruit <i>was</i> sweet to my taste.</p> <p>(4) He brought me to the banqueting house, and his banner over me <i>was</i> love.</p> <p>(5) Stay me with flagons, comfort me with apples: for I <i>am</i> sick of love.</p> <p>(6) His left hand <i>is</i> under my head, and his right hand doth embrace me.</p> <p>(7) I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake <i>my</i> love, till he please.</p>	<p>(9) I have compared you, O my love, to a company of horses in Pharaoh's chariots.</p> <p>(10) Your cheeks are beautiful with rows of <i>jewels</i>, your neck with chains of <i>gold</i>.</p> <p>(11) We will make for you borders of gold with studs of silver.</p> <p>(12) While the king <i>sits</i> at his table, my perfume sends forth its smell.</p> <p>(13) A bundle of myrrh is my well-beloved to me; he shall lie all night between my breasts.</p> <p>(14) My beloved is to me as a bouquet of henna flowers in the vineyards of En-gedi.</p> <p>(15) Indeed, you <i>are</i> fair {beautiful}, my love; indeed, you <i>are</i> fair {beautiful}; you <i>have</i> doves' eyes.</p> <p>(16) Indeed, you <i>are</i> fair {beautiful}, my beloved, yes, pleasant: also our bed is green.</p> <p>(17) The beams of our house <i>are</i> cedar, and our rafters of fir.</p> <p>Chapter 2</p> <p>(1) I <i>am</i> the rose of Sharon, and the lily of the valleys.</p> <p>(2) As the lily among thorns, so is my love among the daughters. (3) As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit <i>was</i> sweet to my taste.</p> <p>(4) He brought me to the banqueting house, and his banner over me <i>was</i> love.</p> <p>(5) Keep me with raisin cakes, comfort me with apples: because I <i>am</i> sick with love.</p> <p>(6) His left hand <i>is</i> under my head, and his right hand embraces me.</p> <p>(7) I charge you, O you daughters of Jerusalem, by the does, and by the deer of the field, that you not stir up, nor awake <i>my</i> love, until he pleases.</p>

{22} Song of Solomon	
King James 1769 Version	King James Paraphrase
<p>(8) The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.</p> <p>(9) My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.</p> <p>(10) My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.</p> <p>(11) For, lo, the winter is past, the rain is over <i>and</i> gone;</p> <p>(12) The flowers appear on the earth; the time of the singing <i>of birds</i> is come, and the voice of the turtle is heard in our land;</p> <p>(13) The fig tree putteth forth her green figs, and the vines <i>with</i> the tender grape give a <i>good</i> smell. Arise, my love, my fair one, and come away.</p> <p>(14) O my dove, <i>that art</i> in the clefts of the rock, in the secret <i>places</i> of the stairs, let me see thy countenance, let me hear thy voice; for sweet <i>is</i> thy voice, and thy countenance <i>is</i> comely.</p> <p>(15) Take us the foxes, the little foxes, that spoil the vines: for our vines <i>have</i> tender grapes.</p> <p>(16) My beloved <i>is</i> mine, and I <i>am</i> his: he feedeth among the lilies.</p> <p>(17) Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.</p> <p>Chapter 3</p> <p>(1) By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.</p> <p>(2) I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.</p>	<p>(8) The voice of my beloved! Look he comes leaping upon the mountains, skipping upon the hills.</p> <p>(9) My beloved is like a doe or a fawn: look, he stands behind our wall, he looks forth at the windows, showing himself through the lattice.</p> <p>(10) My beloved spoke, and said to me, Rise up, my love, my fair one, and come away.</p> <p>(11) Because, indeed, the winter is past, the rain is over <i>and</i> gone;</p> <p>(12) The flowers appear on the earth; the time of the singing <i>of birds</i> has come, and the voice of the turtle dove is heard in our land;</p> <p>(13) The fig tree puts forth her green figs, and the vines <i>with</i> the tender grape give a <i>good</i> smell. Arise, my love, my fair one, and come away.</p> <p>(14) O my dove, <i>that are</i> in the clefts of the rock, in the secret <i>places</i> of the stairs, let me see your face, let me hear your voice; because your voice is sweet, and your face is beautiful.</p> <p>(15) Let us catch the foxes, the little foxes, that spoil the vines: because our vines <i>have</i> tender grapes.</p> <p>(16) My beloved <i>is</i> mine, and I <i>am</i> his: he feeds among the lilies.</p> <p>(17) Until the day breaks, and the shadows flee away, turn, my beloved, and be like a deer or a fawn upon the mountains of Bether.</p> <p>Chapter 3</p> <p>(1) By night on my bed I sought him whom my soul loves: I sought him, but I did not find him.</p> <p>(2) I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loves: I sought him, but I did not find him.</p>

{22} Song of Solomon	
King James 1769 Version	King James Paraphrase
<p>(3) The watchmen that go about the city found me: <i>to whom I said</i>, Saw ye him whom my soul loveth?</p> <p>(4) <i>It was</i> but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.</p> <p>(5) I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake <i>my</i> love, till he please.</p> <p>(6) Who <i>is</i> this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?</p> <p>(7) Behold his bed, which <i>is</i> Solomon's; threescore valiant men <i>are</i> about it, of the valiant of Israel.</p> <p>(8) They all hold swords, <i>being</i> expert in war: every man <i>hath</i> his sword upon his thigh because of fear in the night.</p> <p>(9) King Solomon made himself a chariot of the wood of Lebanon.</p> <p>(10) He made the pillars thereof <i>of</i> silver, the bottom thereof <i>of</i> gold, the covering of it <i>of</i> purple, the midst thereof being paved <i>with</i> love, for the daughters of Jerusalem.</p> <p>(11) Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.</p> <p>Chapter 4</p> <p>(1) Behold, thou <i>art</i> fair, my love; behold, thou <i>art</i> fair; thou <i>hast</i> doves' eyes within thy locks: thy hair <i>is</i> as a flock of goats, that appear from mount Gilead.</p>	<p>(3) The watchmen who go about the city found me: <i>to whom I said</i>, Have you seen him whom my soul loves?</p> <p>(4) <i>It was</i> but a little while that I passed from them, that I found him whom my soul loves: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her who conceived me.</p> <p>(5) I charge you, O you daughters of Jerusalem, by the does, and by the deer of the field, that you not stir up, nor awake <i>my</i> love, until he pleases.</p> <p>(6) Who is this who comes out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?</p> <p>(7) Look at Solomon's bed; sixty valiant men <i>are</i> around it, of the most valiant of Israel.</p> <p>(8) They all hold swords, <i>being</i> expert in war: every man <i>has</i> his sword upon his thigh because of fear in the night.</p> <p>(9) King Solomon made himself a chariot of the wood of Lebanon.</p> <p>(10) He made its pillars <i>of</i> silver, its bottom <i>of</i> gold, its covering <i>of</i> purple, the middle of it being paved <i>with</i> love, for the daughters of Jerusalem.</p> <p>(11) Go forth, O you daughters of Zion, and look at king Solomon with the crown with which his mother crowned him in the day of his weddings, and in the day of the gladness of his heart.</p> <p>Chapter 4</p> <p>(1) Indeed, you <i>are</i> fair {beautiful}, my love; indeed, you <i>are</i> fair; you <i>have</i> doves' eyes within your locks: your hair <i>is</i> as a flock of goats, that appears from mount Gilead.</p>

{22} Song of Solomon	
King James 1769 Version	King James Paraphrase
<p>(2) Thy teeth <i>are</i> like a flock of <i>sheep that are even</i> shorn, which came up from the washing; whereof every one bear twins, and none <i>is</i> barren among them.</p> <p>(3) Thy lips <i>are</i> like a thread of scarlet, and thy speech <i>is</i> comely; thy temples <i>are</i> like a piece of a pomegranate within thy locks.</p> <p>(4) Thy neck <i>is</i> like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.</p> <p>(5) Thy two breasts <i>are</i> like two young roes that are twins, which feed among the lilies.</p> <p>(6) Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.</p> <p>(7) Thou <i>art</i> all fair, my love; <i>there is</i> no spot in thee.</p> <p>(8) Come with me from Lebanon, <i>my</i> spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.</p> <p>(9) Thou hast ravished my heart, my sister, <i>my</i> spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.</p> <p>(10) How fair is thy love, my sister, <i>my</i> spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!</p>	<p>(2) Your teeth <i>are</i> like a flock of <i>sheep that are evenly</i> sheared, which came up from the washing; of which everyone bears twins, and none <i>is</i> barren among them.</p> <p>(3) Your lips <i>are</i> like a thread of scarlet, and your speech <i>is</i> beautiful: your temples <i>are</i> like a piece of a pomegranate within your locks.</p> <p>(4) Your neck <i>is</i> like the tower of David built for an armory, upon which there hang a thousand shields, all shields of mighty men.</p> <p>(5) Your two breasts <i>are</i> like two fawns that are twins, which feed among the lilies.</p> <p>(6) Until the day breaks, and the shadows flee away, I will go up to the mountain of myrrh, and to the hill of frankincense.</p> <p>(7) You <i>are</i> without blemish, my love; <i>there is</i> no spot in you.</p> <p>(8) Come with me from Lebanon, <i>my</i> spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.</p> <p>(9) You have ravished my heart, my sister, <i>my</i> spouse; you have ravished my heart with one of your eyes, with one chain of your neck.</p> <p>(10) How fair your love is, my sister, <i>my</i> spouse! how much better is your love than wine! and the smell of your perfume than all spices!</p>

{22} Song of Solomon	
King James 1769 Version	King James Paraphrase
<p>(11) Thy lips, O <i>my</i> spouse, drop <i>as</i> the honeycomb: honey and milk <i>are</i> under thy tongue; and the smell of thy garments <i>is</i> like the smell of Lebanon.</p> <p>(12) A garden inclosed <i>is</i> my sister, <i>my</i> spouse; a spring shut up, a fountain sealed.</p> <p>(13) Thy plants <i>are</i> an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,</p> <p>(14) Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:</p> <p>(15) A fountain of gardens, a well of living waters, and streams from Lebanon.</p> <p>(16) Awake, O north wind; and come, thou south; blow upon my garden, <i>that</i> the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.</p> <p>Chapter 5</p> <p>(1) I am come into my garden, my sister, <i>my</i> spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.</p> <p>(2) I sleep, but my heart waketh: <i>it is</i> the voice of my beloved that knocketh, <i>saying</i>, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, <i>and</i> my locks with the drops of the night.</p>	<p>(11) Your lips, O <i>my</i> spouse, drop <i>as</i> the honeycomb: honey and milk <i>are</i> under your tongue; and the smell of your clothes <i>is</i> like the smell of Lebanon.</p> <p>(12) My sister is an enclosed garden, <i>my</i> spouse; a spring closed up, a fountain sealed.</p> <p>(13) Your plants <i>are</i> an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,</p> <p>(14) Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:</p> <p>(15) A fountain of gardens, a well of living waters, and streams from Lebanon.</p> <p>(16) Awake, O north wind; and come, you south <i>wind</i>; blow upon my garden, <i>that</i> its spices may flow out. Let my beloved come into his garden, and eat its pleasant fruits.</p> <p>Chapter 5</p> <p>(1) I have come into my garden, my sister, <i>my</i> spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yes, drink abundantly, O beloved.</p> <p>(2) I sleep, but my heart awakes: <i>it is</i> the voice of my beloved that knocks, <i>saying</i>, Open to me, my sister, my love, my dove, my undefiled: because my head is filled with dew, <i>and</i> my locks with the drops of the night.</p>

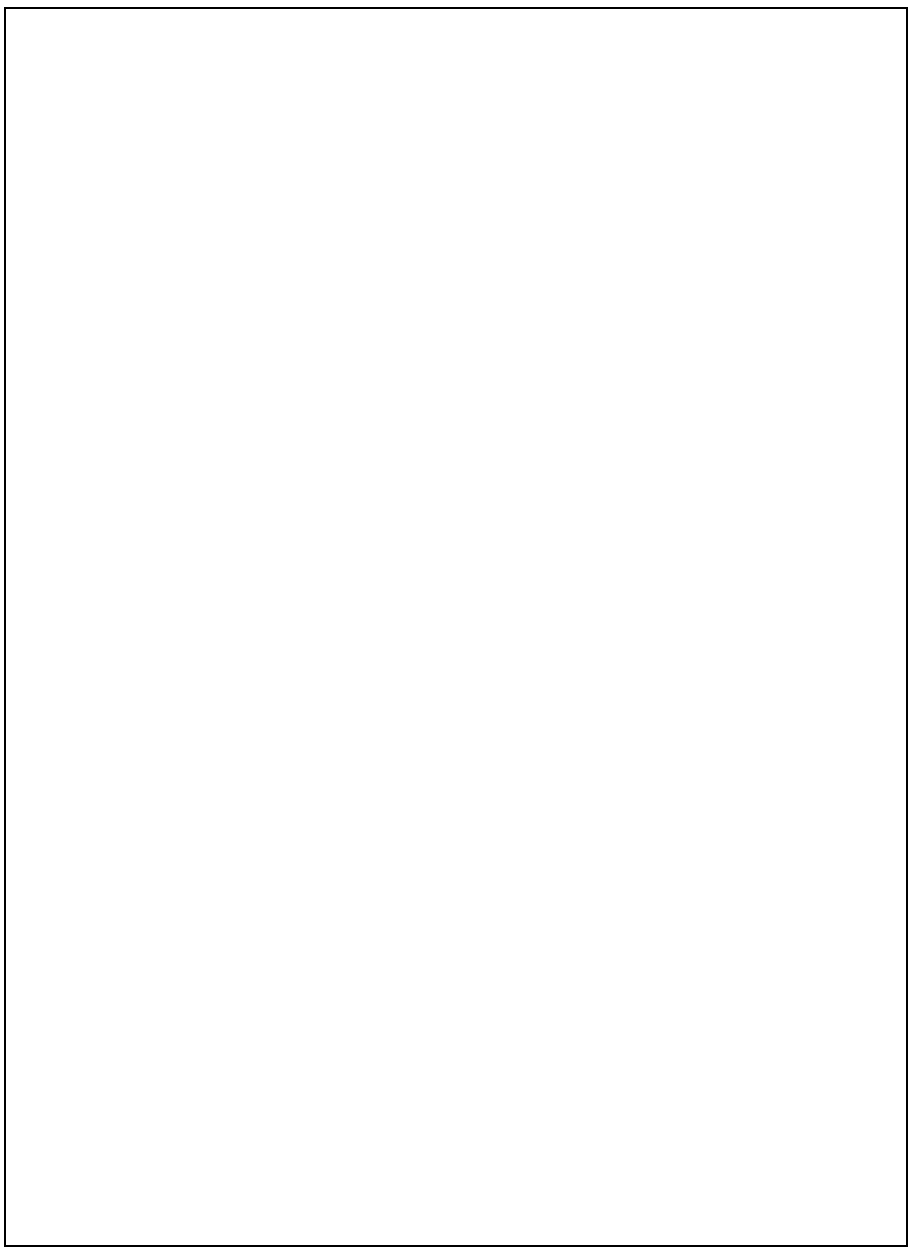
{22} Song of Solomon	
King James 1769 Version	King James Paraphrase
<p>(3) I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?</p> <p>(4) My beloved put in his hand by the hole <i>of the door</i>, and my bowels were moved for him.</p> <p>(5) I rose up to open to my beloved; and my hands dropped <i>with</i> myrrh, and my fingers <i>with</i> sweet smelling myrrh, upon the handles of the lock.</p> <p>(6) I opened to my beloved; but my beloved had withdrawn himself, <i>and</i> was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.</p> <p>(7) The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.</p> <p>(8) I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I <i>am</i> sick of love.</p> <p>(9) What is thy beloved more than <i>another</i> beloved, O thou fairest among women? what is thy beloved more than <i>another</i> beloved, that thou dost so charge us?</p> <p>(10) My beloved is white and ruddy, the chiefest among ten thousand.</p> <p>(11) His head is as the most fine gold, his locks are bushy, <i>and</i> black as a raven.</p> <p>(12) His eyes are as <i>the eyes</i> of doves by the rivers of waters, washed with milk, <i>and</i> fitly set.</p> <p>(13) His cheeks are as a bed of spices, as sweet flowers: his lips <i>like</i> lilies, dropping sweet smelling myrrh.</p> <p>(14) His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid <i>with</i> sapphires.</p> <p>(15) His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.</p>	<p>(3) I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?</p> <p>(4) My beloved put in his hand by the hole <i>of the door</i>, and my heart moved for him.</p> <p>(5) I rose up to open to my beloved; and my hands dropped <i>with</i> myrrh, and my fingers <i>with</i> sweet smelling myrrh, upon the handles of the lock.</p> <p>(6) I opened to my beloved; but my beloved had left, <i>and</i> was gone: my soul failed when he spoke: I sought him, but I could not find him; I called him, but he gave me no answer.</p> <p>(7) The watchmen who went about the city found me, they struck me, they wounded me; the keepers of the walls took my veil away from me.</p> <p>(8) I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him, that I <i>am</i> sick with love.</p> <p>(9) Who is your beloved more than <i>another</i> beloved, O you fairest among women? who is your beloved more than <i>another</i> beloved, that you so charge us?</p> <p>(10) My beloved is white and handsome, the chiefest among ten thousand.</p> <p>(11) His head is as the most fine gold, his locks are bushy, <i>and</i> black as a raven.</p> <p>(12) His eyes are as <i>the eyes</i> of doves by the rivers of waters, washed with milk, <i>and</i> fitly set.</p> <p>(13) His cheeks are as a bed of spices, as sweet flowers: his lips <i>like</i> lilies, dropping sweet smelling myrrh.</p> <p>(14) His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid <i>with</i> sapphires.</p> <p>(15) His legs are as pillars of marble, set upon sockets of fine gold: his appearance is as Lebanon, excellent as the cedars.</p>

{22} Song of Solomon	
King James 1769 Version	King James Paraphrase
<p>(16) His mouth <i>is</i> most sweet: yea, he <i>is</i> altogether lovely. This <i>is</i> my beloved, and this <i>is</i> my friend, O daughters of Jerusalem.</p> <p>Chapter 6</p> <p>(1) Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.</p> <p>(2) My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.</p> <p>(3) I <i>am</i> my beloved's, and my beloved <i>is</i> mine: he feedeth among the lilies.</p> <p>(4) Thou <i>art</i> beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as <i>an army</i> with banners.</p> <p>(5) Turn away thine eyes from me, for they have overcome me: thy hair <i>is</i> as a flock of goats that appear from Gilead.</p> <p>(6) Thy teeth <i>are</i> as a flock of sheep which go up from the washing, whereof every one beareth twins, and <i>there is</i> not one barren among them.</p> <p>(7) As a piece of a pomegranate <i>are</i> thy temples within thy locks.</p> <p>(8) There are threescore queens, and fourscore concubines, and virgins without number.</p> <p>(9) My dove, my undefiled <i>is but</i> one; she <i>is</i> the <i>only</i> one of her mother, she <i>is</i> the choice <i>one</i> of her that bare her. The daughters saw her, and blessed her; <i>yea</i>, the queens and the concubines, and they praised her.</p> <p>(10) Who <i>is</i> she <i>that</i> looketh forth as the morning, fair as the moon, clear as the sun, <i>and</i> terrible as <i>an army</i> with banners?</p>	<p>(16) His mouth <i>is</i> most sweet: yes, he <i>is</i> altogether lovely. This <i>is</i> my beloved, and this <i>is</i> my friend, O daughters of Jerusalem.</p> <p>Chapter 6</p> <p>(1) Where has your beloved gone, O you fairest among women? where has your beloved turned aside? that we may seek him with you.</p> <p>(2) My beloved has gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.</p> <p>(3) I <i>am</i> my beloved's, and my beloved <i>is</i> mine: he feeds among the lilies.</p> <p>(4) You <i>are</i> beautiful, O my love, as Tirzah, beautiful as Jerusalem, terrible as <i>an army</i> with banners.</p> <p>(5) Turn away your eyes from me, because they have overcome me: your hair <i>is</i> as a flock of goats that appear from Gilead.</p> <p>(6) Your teeth <i>are</i> as a flock of sheep which go up from the washing, of which everyone bears twins, and <i>there is</i> not one barren among them.</p> <p>(7) As a piece of a pomegranate <i>are</i> your temples within your locks.</p> <p>(8) There are sixty queens, and eighty concubines, and virgins without number.</p> <p>(9) My dove, my undefiled <i>is but</i> one; she <i>is</i> the <i>only</i> one of her mother, she <i>is</i> the choice <i>one</i> of her who bore her. The daughters saw her, and blessed her; <i>yes</i>, the queens and the concubines, and they praised her.</p> <p>(10) Who <i>is</i> she <i>who</i> looks forth as the morning, fair as the moon, clear as the sun, <i>and</i> terrible as <i>an army</i> with banners?</p>

{22} Song of Solomon	
King James 1769 Version	King James Paraphrase
<p>(11) I went down into the garden of nuts to see the fruits of the valley, <i>and</i> to see whether the vine flourished, <i>and</i> the pomegranates budded.</p> <p>(12) Or ever I was aware, my soul made me <i>like</i> the chariots of Amminadib.</p> <p>(13) Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.</p> <p>Chapter 7</p> <p>(1) How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs <i>are</i> like jewels, the work of the hands of a cunning workman.</p> <p>(2) Thy navel <i>is like</i> a round goblet, <i>which</i> wanteth not liquor: thy belly <i>is like</i> an heap of wheat set about with lilies.</p> <p>(3) Thy two breasts <i>are</i> like two young roes <i>that are</i> twins.</p> <p>(4) Thy neck <i>is</i> as a tower of ivory; thine eyes <i>like</i> the fishpools in Heshbon, by the gate of Bathrabbim: thy nose <i>is</i> as the tower of Lebanon which looketh toward Damascus.</p> <p>(5) Thine head upon thee <i>is</i> like Carmel, and the hair of thine head like purple; the king <i>is</i> held in the galleries.</p> <p>(6) How fair and how pleasant art thou, O love, for delights!</p> <p>(7) This thy stature is like to a palm tree, and thy breasts to clusters <i>of grapes</i>.</p>	<p>(11) I went down into the garden of nuts to see the fruits of the valley, <i>and</i> to see whether the vine flourished, <i>and</i> the pomegranates budded.</p> <p>(12) Or ever I was aware, my soul made me <i>like</i> the chariots of Amminadib.</p> <p>(13) Return, return, O Shulamite {peaceful};^a return, return, that we may look upon you. What will you see in the Shulamite? As it were the company of two armies.</p> <p>Chapter 7</p> <p>(1) How beautiful are your feet with shoes, O prince's daughter! the joints of your thighs <i>are</i> like jewels, the work of the hands of a cunning workman.</p> <p>(2) Your navel <i>is like</i> a round goblet, <i>which</i> lacks no liquor: your belly <i>is like</i> a heap of wheat set about with lilies.</p> <p>(3) Your two breasts <i>are</i> like two young fawns <i>that are</i> twins.</p> <p>(4) Your neck <i>is</i> as a tower of ivory; your eyes <i>like</i> the fish pools in Heshbon, by the gate of Bathrabbim: your nose <i>is</i> as the tower of Lebanon which looks toward Damascus.</p> <p>(5) Your head upon you <i>is</i> like Carmel, and the hair of your head like purple; the king <i>is</i> held in the galleries.</p> <p>(6) How fair and how pleasant you are, O love, for delights!</p> <p>(7) Your stature is like to a palm tree, and your breasts to clusters <i>of grapes</i>.</p>
6:13a - Shulamite {השולמית} - peaceful {name of Solomon's wife}	

{22} Song of Solomon	
King James 1769 Version	King James Paraphrase
<p>(8) I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;</p> <p>(9) And the roof of thy mouth like the best wine for my beloved, that goeth <i>down</i> sweetly, causing the lips of those that are asleep to speak.</p> <p>(10) I <i>am</i> my beloved's, and his desire is toward me.</p> <p>(11) Come, my beloved, let us go forth into the field; let us lodge in the villages.</p> <p>(12) Let us get up early to the vineyards; let us see if the vine flourish, <i>whether</i> the tender grape appear, <i>and</i> the pomegranates bud forth: there will I give thee my loves.</p> <p>(13) The mandrakes give a smell, and at our gates <i>are</i> all manner of pleasant <i>fruits</i>, new and old, <i>which</i> I have laid up for thee, O my beloved.</p> <p>Chapter 8</p> <p>(1) O that thou <i>wert</i> as my brother, that sucked the breasts of my mother! <i>when</i> I should find thee without, I would kiss thee; yea, I should not be despised.</p> <p>(2) I would lead thee, <i>and</i> bring thee into my mother's house, <i>who</i> would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.</p> <p>(3) His left hand <i>should be</i> under my head, and his right hand should embrace me.</p> <p>(4) I charge you, O daughters of Jerusalem, that ye stir not up, nor awake <i>my</i> love, until he please.</p> <p>(5) Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth <i>that</i> bare thee.</p>	<p>(8) I said, I will go up to the palm tree, I will take hold of its branches: now also your breasts will be as clusters of the vine, and the smell of your nose like apples;</p> <p>(9) And the roof of your mouth like the best wine for my beloved, that goes <i>down</i> sweetly, causing the lips of those who are asleep to speak.</p> <p>(10) I <i>am</i> my beloved's, and his desire is towards me.</p> <p>(11) Come, my beloved, let us go forth into the field; let us lodge in the villages.</p> <p>(12) Let us get up early to the vineyards; let us see if the vine flourishes, <i>whether</i> the tender grapes appear, <i>and</i> the pomegranates bud forth: there I will give you my love.</p> <p>(13) The mandrakes give a smell, and at our gates <i>are</i> all manner of pleasant <i>fruits</i>, new and old, <i>which</i> I have laid up for you, O my beloved.</p> <p>Chapter 8</p> <p>(1) O that you <i>were</i> as my brother, who nursed the breasts of my mother! <i>when</i> I should find you outside, I would kiss you; yes, I should not be despised.</p> <p>(2) I would lead you, <i>and</i> bring you into my mother's house, <i>who</i> would instruct me: I would cause you to drink of spiced wine of the juice of my pomegranate.</p> <p>(3) His left hand <i>would be</i> under my head, and his right hand would embrace me.</p> <p>(4) I charge you, O daughters of Jerusalem, that you not stir up, nor awake <i>my</i> love, until he pleases.</p> <p>(5) Who is this who comes up from the wilderness, leaning upon her beloved? I raised you up under the apple tree: there your mother brought you forth: there she brought you forth <i>who</i> gave birth to you.</p>

{22} Song of Solomon	
King James 1769 Version	King James Paraphrase
<p>(6) Set me as a seal upon thine heart, as a seal upon thine arm: for love <i>is</i> strong as death; jealousy <i>is</i> cruel as the grave: the coals thereof <i>are</i> coals of fire, <i>which hath</i> a most vehement flame.</p> <p>(7) Many waters cannot quench love, neither can the floods drown it: if <i>a</i> man would give all the substance of his house for love, it would utterly be contemned.</p> <p>(8) We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?</p> <p>(9) If she <i>be</i> a wall, we will build upon her a palace of silver: and if she <i>be</i> a door, we will inclose her with boards of cedar.</p> <p>(10) I <i>am</i> a wall, and my breasts like towers: then was I in his eyes as one that found favour.</p> <p>(11) Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand <i>pieces</i> of silver.</p> <p>(12) My vineyard, which <i>is</i> mine, <i>is</i> before me: thou, O Solomon, <i>must have</i> a thousand, and those that keep the fruit thereof two hundred.</p> <p>(13) Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear <i>it</i>.</p> <p>(14) Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.</p>	<p>(6) Set me as a seal upon your heart, as a seal upon your arm: because love is strong as death; jealousy is cruel as the grave: its coals are coals of fire, which have a most violent flame.</p> <p>(7) Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would be completely consumed.</p> <p>(8) We have a little sister, and she has no breasts: what shall we do for our sister in the day when she shall be spoken for?</p> <p>(9) If she <i>was</i> a wall, we would build upon her a palace of silver: and if she <i>was</i> a door, we would enclose her with boards of cedar.</p> <p>(10) I <i>am</i> a wall, and my breasts like towers: then I was in his eyes as one who had found favor.</p> <p>(11) Solomon had a vineyard at Baalhamon; he let out the vineyard to keepers; everyone for its fruit was to bring a thousand <i>pieces</i> of silver.</p> <p>(12) My vineyard, which <i>is</i> mine, <i>is</i> before me: you, O Solomon, <i>must have</i> a thousand, and those who keep its fruit two hundred.</p> <p>(13) You who live in the gardens, the companions listen to your voice: cause me to hear <i>it</i>.</p> <p>(14) Come quickly, my beloved, and be like a deer or a young fawn upon the mountains of spices.</p>



{23} Isaiah	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, <i>and</i> Hezekiah, kings of Judah. (2) Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. (3) The ox knoweth his owner, and the ass his master's crib: <i>but</i> Israel doth not know, my people doth not consider. (4) Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. (5) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. (6) From the sole of the foot even unto the head <i>there is</i> no soundness in it; <i>but</i> wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. (7) Your country <i>is</i> desolate, your cities <i>are</i> burned with fire: your land, strangers devour it in your presence, and <i>it is</i> desolate, as overthrown by strangers.	Chapter 1 (1) The vision of Isaiah {Jehovah has saved} ^a the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, <i>and</i> Hezekiah, kings of Judah. ^b (2) Hear, O heavens, and listen, O earth: because the LORD {Jehovah} has spoken, I have nourished and brought up children, and they have rebelled against Me. (3) The ox knows his owner, and the donkey his master's feeding-trough: but Israel does not know, My people do not consider. (4) Ah sinful nation, a people loaded down with sin, descendants of evildoers, children who are corrupters: they have forsaken the LORD {Jehovah}, they have provoked the Holy One of Israel to anger, they have gone away backwards. (5) Why should you be punished anymore? You will revolt more and more: the whole head is sick, and the whole heart faint. (6) From the sole of the foot even to the head there is no soundness in it; but only wounds, and bruises, and seeping sores: that have not been closed, neither bound up, nor soothed with ointment. (7) Your country is desolate, your cities are burned with fire: strangers devour your land, in your presence, and it is desolate, as overthrown by strangers.
1:1a - Isaiah {ישעיהו} - Jah has saved [Jah is a short form of Jehovah] - see 2 Chron. 32:32 1:1b - Uzziah's reign ends [3371 A.H./C-671 B.C.] after reign of 52 years - See Is. 6:1 Jotham's reign ends [3386 A.H./C-656 B.C.] after reign of 16 years Ahaz reign ends [3402 A.H./C-640 B.C.] after reign of 16 years Hezekiah co-reigns with his father Ahaz [3400 A.H./C-642 B.C.] 2 years Hezekiah begins sole reign upon death of his father [3402 A.H./C-640 B.C.] - 4 years before end of Northern Kingdom of Israel - 118 years before captivity of southern Kingdom of Judah - See Appendix G: World Time Line of Biblical History	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(8) And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.</p> <p>(9) Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, <i>and</i> we should have been like unto Gomorrah.</p> <p>(10) Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.</p> <p>(11) To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.</p> <p>(12) When ye come to appear before me, who hath required this at your hand, to tread my courts?</p> <p>(13) Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; <i>it is</i> iniquity, even the solemn meeting.</p> <p>(14) Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear <i>them</i>.</p> <p>(15) And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.</p> <p>(16) Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;</p> <p>(17) Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.</p>	<p>(8) <i>And the daughter of Zion {Jerusalem} is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.</i></p> <p>(9) <i>Unless the LORD {Jehovah} of hosts {armies; multitudes}^c had left us a very small remnant, we would have been as Sodom, and we would have been like Gomorrah.^d</i></p> <p>(10) <i>Hear the word of the LORD {Jehovah}, you rulers of Sodom; give ear to the law of our God, you people of Gomorrah.</i></p> <p>(11) <i>To what purpose is the multitude of your sacrifices to Me? says the LORD {Jehovah}: I am full of the burnt offerings of rams, and the fat of fed beasts; and I do not delight in the blood of bulls, or of lambs, or of male goats.</i></p> <p>(12) <i>When you come to appear before Me, who has required this at your hand, to tread My courts?</i></p> <p>(13) <i>Do not bring any more vain sacrifices; incense is an abomination to Me; the new moons and sabbaths {Saturdays}, the calling of assemblies, I cannot stand; even the solemn meeting is sin.</i></p> <p>(14) <i>My soul hates your new moons and your appointed feasts: they are a trouble to Me; I am weary to bear them.</i></p> <p>(15) <i>And when you spread forth your hands, I will hide My eyes from you: yes, when you make many prayers, I will not hear: your hands are full of blood.</i></p> <p>(16) <i>Wash yourself, make yourself clean; put away the evil of your deeds from before My eyes; cease to do evil;</i></p> <p>(17) <i>Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.</i></p>
<p>1:9c - LORD of hosts - Jehovah sabaoth {יְהוָה צְבָאוֹת} - Lord of armies or multitudes – see Is. 8:13 "Lord Sabaoth is His Name" - in Hymn: "A Mighty Fortress is Our God"</p> <p>1:9d – Sodom and Gomorrah – Gen. 19:24</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(18) Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.</p> <p>(19) If ye be willing and obedient, ye shall eat the good of the land:</p> <p>(20) But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken <i>it</i>.</p> <p>(21) How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.</p> <p>(22) Thy silver is become dross, thy wine mixed with water:</p> <p>(23) Thy princes <i>are</i> rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.</p> <p>(24) Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:</p> <p>(25) And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:</p> <p>(26) And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.</p> <p>(27) Zion shall be redeemed with judgment, and her converts with righteousness.</p> <p>(28) And the destruction of the transgressors and of the sinners <i>shall be</i> together, and they that forsake the LORD shall be consumed.</p>	<p>(18) Come now, and let us reason together, says the LORD {Jehovah}: though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.</p> <p>(19) If you are willing and obedient, you will eat the good of the land:</p> <p>(20) But if you refuse and rebel, you will be devoured with the sword: because the mouth of the LORD {Jehovah} has spoken it.</p> <p>(21) How the faithful city has become a prostitute! it was full of judgment; righteousness lodged in it; but now murderers.</p> <p>(22) Your silver has become dross {waste}, your wine is watered down:</p> <p>(23) Your princes are rebellious, and companions of thieves: everyone loves bribes, and follows after rewards: they do not judge in behalf of the fatherless, neither does the cause of the widow come before them.</p> <p>(24) Therefore the Lord, the LORD {Jehovah} of hosts {armies; multitudes}, the mighty One of Israel, says, Ah, I will ease Myself of My adversaries, and avenge Myself of My enemies:</p> <p>(25) And I will turn My hand upon you, and purely purge away your dross {waste}, and take away all your tin:</p> <p>(26) And I will restore your judges as at the first, and your counselors as at the beginning: afterward you will be called, The city of righteousness, the faithful city.</p> <p>(27) Zion will be redeemed with judgment, and her converts with righteousness.</p> <p>(28) And the destruction of the transgressors {ungodly} and of the sinners will be together, and those who forsake the LORD {Jehovah} will be consumed.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(29) For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.</p> <p>(30) For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.</p> <p>(31) And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench <i>them</i>.</p> <p>Chapter 2</p> <p>(1) The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.</p> <p>(2) And it shall come to pass in the last days, <i>that</i> the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.</p> <p>(3) And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.</p> <p>(4) And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.</p> <p>(5) O house of Jacob, come ye, and let us walk in the light of the LORD.</p>	<p>(29) <i>Because they will be ashamed of the oaks which you have desired, and you will be confounded for the gardens that you have chosen.</i></p> <p>(30) <i>Because you will be as an oak whose leaf fades, and as a garden that has no water.</i></p> <p>(31) <i>And the strong will be as kindling, and its maker as a spark, and they will both burn together, and none will quench them.</i></p> <p>Chapter 2</p> <p>(1) The vision that Isaiah the son of Amoz saw concerning Judah and Jerusalem.</p> <p>(2) <i>And it will come to pass in the last days, that the mountain of the LORD's {Jehovah's} house {temple} will be established in the top of the mountains, and will be exalted above the hills; and all nations will flow into it.</i></p> <p>(3) <i>And many people will go and say, Come, and let us go up to the mountain of the LORD {Jehovah}, to the house {temple} of the God of Jacob; and He will teach us His ways, and we will walk in His paths: because the law will go forth out of Zion {Jerusalem}, and the word of the LORD {Jehovah} from Jerusalem.^a</i></p> <p>(4) <i>And He will judge among the nations, and will rebuke many people: and they will beat their swords into plowshares, and their spears into pruning hooks: nation will not lift up sword against nation, neither will they learn war anymore.^b</i></p> <p>(5) <i>O house of Jacob, come, and let us walk in the light of the LORD {Jehovah}.</i></p>
<p>2:3a - Jer. 31:6, 50:5; Zech. 8:21-22, 9:9, 14:4; Lk. 24:50; Acts 1:11</p> <p>2:4b - "They shall beat..." - inscription inside of Statue of Liberty; Micah 4:3</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(6) Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and <i>are</i> soothsayers like the Philistines, and they please themselves in the children of strangers.</p> <p>(7) Their land also is full of silver and gold, neither <i>is there any</i> end of their treasures; their land is also full of horses, neither <i>is there any</i> end of their chariots:</p> <p>(8) Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:</p> <p>(9) And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.</p> <p>(10) Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.</p> <p>(11) The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.</p> <p>(12) For the day of the LORD of hosts <i>shall be</i> upon every <i>one that is</i> proud and lofty, and upon every <i>one that is</i> lifted up; and he shall be brought low:</p> <p>(13) And upon all the cedars of Lebanon, <i>that are</i> high and lifted up, and upon all the oaks of Bashan,</p> <p>(14) And upon all the high mountains, and upon all the hills <i>that are</i> lifted up,</p> <p>(15) And upon every high tower, and upon every fenced wall,</p> <p>(16) And upon all the ships of Tarshish, and upon all pleasant pictures.</p>	<p>(6) Therefore You have forsaken Your people the house of Jacob, because they are full of the ways from the east, and are soothsayers {fortune tellers} like the Philistines, and they please themselves in the children of strangers.</p> <p>(7) Their land also is full of silver and gold, there is no end of their treasures; their land is also full of horses, neither is there any end of their chariots:</p> <p>(8) Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:</p> <p>(9) And the mean man bows down, and the great man humbles himself: therefore do not forgive them.</p> <p>(10) Enter into the caves of the rock, and hide yourself in the dust, because of the fear of LORD {Jehovah}, and because of the glory of His majesty.</p> <p>(11) The lofty looks of man will be humbled, and the arrogance of men will be bowed down, and the LORD {Jehovah} alone will be exalted in that day.</p> <p>(12) Because the day of the LORD {Jehovah}^c of hosts {armies} will come upon everyone who is proud and lofty, and upon everyone who is lifted up; and he will be brought low:</p> <p>(13) And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,</p> <p>(14) And upon all the high mountains, and upon all the hills that are lifted up,</p> <p>(15) And upon every high tower, and upon every fenced wall,</p> <p>(16) And upon all the ships of Tarshish, and upon all pleasant pictures.</p>
2:12c - the day of the Lord - Armageddon - Rev. 16:16 - See note on I Cor. 1:8	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(17) And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.</p> <p>(18) And the idols he shall utterly abolish.</p> <p>(19) And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.</p> <p>(20) In that day a man shall cast his idols of silver, and his idols of gold, which they made <i>each one</i> for himself to worship, to the moles and to the bats;</p> <p>(21) To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.</p> <p>(22) Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?</p> <p>Chapter 3</p> <p>(1) For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,</p> <p>(2) The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,</p> <p>(3) The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.</p> <p>(4) And I will give children <i>to be</i> their princes, and babes shall rule over them.</p>	<p>(17) And the loftiness of man will be bowed down, and the arrogance of men will be made low: and the LORD {Jehovah} alone will be exalted in that day.</p> <p>(18) And the idols He will completely abolish.</p> <p>(19) And they will go into the holes of the rocks, and into the caves of the earth, because of the fear of the LORD {Jehovah}, and because of the glory of His majesty, when He arises to violently shake the earth.</p> <p>(20) In that day a man will cast his idols of silver, and his idols of gold, which each one made for himself to worship, to the moles and to the bats;</p> <p>(21) To go into the clefts of the rocks, and into the tops of the ragged rocks, because of the fear of the LORD {Jehovah}, and because of the glory of His majesty, when He arises to violently shake the earth.</p> <p>(22) Do not trust in man, whose breath is in his nostrils: in what is he to be valued?</p> <p>Chapter 3</p> <p>(1) Because, indeed, the Lord, the LORD {Jehovah} of hosts {armies; multitudes}, takes away from Jerusalem and from Judah the supply and the support, the whole supply of bread, and the whole supply of water,</p> <p>(2) The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,</p> <p>(3) The captain of fifty, and the honorable man, and the counselor, and the skilled craftsman, and the eloquent orator.</p> <p>(4) And I will give children to be their princes, and babes will rule over them.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(5) And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.</p> <p>(6) When a man shall take hold of his brother of the house of his father, <i>saying</i>, Thou hast clothing, be thou our ruler, and <i>let</i> this ruin <i>be</i> under thy hand:</p> <p>(7) In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.</p> <p>(8) For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings <i>are</i> against the LORD, to provoke the eyes of his glory.</p> <p>(9) The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide <i>it</i> not. Woe unto their soul! for they have rewarded evil unto themselves.</p> <p>(10) Say ye to the righteous, that <i>it shall be</i> well <i>with him</i>: for they shall eat the fruit of their doings.</p> <p>(11) Woe unto the wicked! <i>it shall be</i> ill <i>with him</i>: for the reward of his hands shall be given him.</p> <p>(12) <i>As for</i> my people, children <i>are</i> their oppressors, and women rule over them. O my people, they which lead thee cause <i>thee</i> to err, and destroy the way of thy paths.</p> <p>(13) The LORD standeth up to plead, and standeth to judge the people.</p>	<p>(5) And the people will be oppressed, everyone by another, and everyone by his neighbor: the child will behave himself proudly against the elderly, and the base against the honorable.</p> <p>(6) When a man will take hold of his brother of the house of his father, saying, You have clothing, you be our ruler, and let this ruin be under your hand:</p> <p>(7) In that day he will swear, saying, I will not be a healer; in my house <i>is</i> neither bread nor clothing: do not make me a ruler of the people.</p> <p>(8) Because Jerusalem is ruined, and Judah has fallen: because their words and their deeds <i>are</i> against the LORD {Jehovah}, to provoke the eyes of His glory.</p> <p>(9) The appearance of their face witnesses against them; and they declare their sin as Sodom, they do not hide <i>it</i>. Woe to their souls! because they have rewarded themselves with evil.</p> <p>(10) Say to the righteous, that <i>it will be</i> well <i>with him</i>: because they will eat the fruit of their deeds.</p> <p>(11) Woe to the wicked! <i>it will be</i> ill <i>with him</i>: because the reward of his hands will be given to him.</p> <p>(12) <i>As for</i> My people, children <i>are</i> their oppressors, and women rule over them. O My people, those who lead you cause <i>you</i> to err, and destroy the way of your paths.</p> <p>(13) The LORD {Jehovah} stands up to plead, and stands to judge the people.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(14) The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor <i>is</i> in your houses.</p> <p>(15) What mean ye <i>that</i> ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.</p> <p>(16) Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing <i>as</i> they go, and making a tinkling with their feet:</p> <p>(17) Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.</p> <p>(18) In that day the Lord will take away the bravery of <i>their</i> tinkling ornaments <i>about their feet</i>, and <i>their</i> cauls, and <i>their</i> round tires like the moon,</p> <p>(19) The chains, and the bracelets, and the mufflers,</p> <p>(20) The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,</p> <p>(21) The rings, and nose jewels,</p> <p>(22) The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,</p> <p>(23) The glasses, and the fine linen, and the hoods, and the veils.</p> <p>(24) And it shall come to pass, <i>that</i> instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; <i>and</i> burning instead of beauty.</p>	<p>(14) The LORD {Jehovah} will enter into judgment with the elders of His people, and their princes: because you have eaten up the vineyard; the spoil of the poor <i>is</i> in your houses.</p> <p>(15) Why do you beat My people to pieces, and grind the faces of the poor? asks the Lord GOD {Jehovah} of hosts {armies; multitudes}.</p> <p>(16) Furthermore the LORD {Jehovah} says, Because the daughters of Zion are arrogant, and walk proudly and with lustful eyes, walking and prancing <i>as</i> they go, and making a tinkling with their feet:^a</p> <p>(17) Therefore the Lord will strike with a scab the crown of the head of the daughters of Zion, and the LORD {Jehovah} will uncover their private parts.</p> <p>(18) In that day the Lord will take away the bravery of <i>their</i> tinkling ornaments <i>around their feet</i>, and <i>their</i> hair nets, and <i>their</i> round pendants like the moon,</p> <p>(19) The chains, and the bracelets, and the mufflers {scarfs},</p> <p>(20) The bonnets, and the leg ornaments, and the headbands, and the tablets, and the earrings,</p> <p>(21) The rings, and nose jewels,</p> <p>(22) The changeable suits of clothing, and the mantles, and the cloaks, and the handbags,</p> <p>(23) The glasses, and the fine linen, and the hoods, and the veils.</p> <p>(24) And it will come to pass, <i>that</i> instead of sweet smell <i>of perfume</i> there shall be stench; and instead of a belt a tear; and instead of well-set hair baldness; and instead of an expensive robe a wearing of sackcloth; <i>and</i> scars instead of beauty.</p>
<p>3:16a – tinkling with their feet – the women would wear small bells on their ankles to draw attention to themselves – see Is. 3:18</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(25) Thy men shall fall by the sword, and thy mighty in the war.</p> <p>(26) And her gates shall lament and mourn; and she <i>being</i> desolate shall sit upon the ground.</p> <p>Chapter 4</p> <p>(1) And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.</p> <p>(2) In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth <i>shall be</i> excellent and comely for them that are escaped of Israel.</p> <p>(3) And it shall come to pass, <i>that he that</i> is left in Zion, and <i>he that</i> remaineth in Jerusalem, shall be called holy, <i>even</i> every one that is written among the living in Jerusalem:</p> <p>(4) When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.</p> <p>(5) And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory <i>shall be</i> a defence.</p> <p>(6) And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.</p>	<p>(25) <i>Your men shall fall by the sword, and your mighty in the war.</i></p> <p>(26) <i>And her gates shall cry loudly and mourn; and being desolate she shall sit upon the ground.</i></p> <p>Chapter 4</p> <p>(1) <i>And in that day seven women shall take hold of one man,^a saying, We will eat our own bread, and wear our own clothing: just let us be called by your name, to take away our reproach.</i></p> <p>(2) <i>In that day the Branch of the LORD {Jehovah} shall be beautiful and glorious, and the fruit of the earth shall be excellent and beautiful for those who have escaped of Israel.</i></p> <p>(3) <i>And it shall come to pass, that the one who is left in Zion, and the one who remains in Jerusalem, shall be called holy, even everyone who is written among the living in Jerusalem:</i></p> <p>(4) <i>When the Lord has washed away the filth of the daughters of Zion, and has purged the blood of Jerusalem from its midst by the spirit of judgment, and by the spirit of fire.</i></p> <p>(5) <i>And the LORD {Jehovah} will create upon every house of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: because upon all the glory will be a covering.</i></p> <p>(6) <i>And there will be a tabernacle for a shadow in the daytime from the heat, and for a place of shelter, and for a refuge from storm and from rain.</i></p>
<p>4:1a – see note on Rev. 9:15; and Rev. 6:8 – take away reproach – Gen. 30:23 [Rachel-Joseph]; Luke 1:25 [Elizabeth-John the Baptist]</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 5</p> <p>(1) Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:</p> <p>(2) And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.</p> <p>(3) And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.</p> <p>(4) What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?</p> <p>(5) And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; <i>and</i> break down the wall thereof, and it shall be trodden down:</p> <p>(6) And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.</p> <p>(7) For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.</p> <p>(8) Woe unto them that join house to house, <i>that</i> lay field to field, till <i>there be</i> no place, that they may be placed alone in the midst of the earth!</p>	<p>Chapter 5</p> <p>(1) Now I will sing to My well-beloved a song of My beloved concerning His vineyard.^a My well-beloved had a vineyard in a very fruitful hill:</p> <p>(2) And He fenced it, and gathered out its stones, and planted it with the choicest vine, and built a tower in its midst, and also made a wine press within it: and He expected that it would bring forth grapes, and it brought forth wild grapes.</p> <p>(3) And now, O you who live in Jerusalem, and men of Judah, I ask you to judge, between Me and My vineyard.</p> <p>(4) What more could have been done to My vineyard, than what I have done in it? Therefore, when I expected that it would bring forth grapes, it brought forth wild grapes?</p> <p>(5) And now consider; I will tell you what I will do to My vineyard: I will take away its hedge, and it will be eaten up; <i>and</i> break down its wall, and it will be trampled down:</p> <p>(6) And I will lay it waste: it will not be pruned, nor cultivated; but briers and thorns will come up: I will also command the clouds that they rain no rain upon it.</p> <p>(7) Because the vineyard of the LORD {Jehovah} of hosts {armies; multitudes} is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but instead oppression; for righteousness, but instead a cry.</p> <p>(8) Woe to those who join house to house, <i>who</i> lay field to field, until <i>there is</i> no room, that they may be placed alone in the midst of the earth!</p>
5:1a - Mat. 21:33-41; Mk. 12:1-12; Lk. 20:9-19	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(9) In mine ears <i>said</i> the LORD of hosts, Of a truth many houses shall be desolate, <i>even</i> great and fair, without inhabitant.</p> <p>(10) Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.</p> <p>(11) Woe unto them that rise up early in the morning, <i>that</i> they may follow strong drink; that continue until night, <i>till</i> wine inflame them!</p> <p>(12) And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.</p> <p>(13) Therefore my people are gone into captivity, because <i>they have</i> no knowledge: and their honourable men <i>are</i> famished, and their multitude dried up with thirst.</p> <p>(14) Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.</p> <p>(15) And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:</p> <p>(16) But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.</p> <p>(17) Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.</p>	<p>(9) <i>In My hearing the LORD {Jehovah} of hosts {armies; multitudes} says,</i> Certainly many great and fair houses will be desolate, without anyone living in them.</p> <p>(10) Yes, ten acres of vineyard shall yield only one bath^b {about 5.8 gal.; 22 L.}, and one homer of seed^c {about 58 gal. or 6.25 bushels; 222 L.} shall yield only an ephah^d {about 6 gal. or 1 bushel; 22.2 L.}.</p> <p>(11) Woe to those who rise up early in the morning, <i>that</i> they may follow strong drink; who continue until night, <i>until</i> wine intoxicates them!</p> <p>(12) And the harp, and the lyre, the tambourine, and pipe, and wine, are in their feasts: but they do not regard the work of the LORD {Jehovah}, nor consider the works of His hands.</p> <p>(13) Therefore My people have gone into captivity, because <i>they have</i> no knowledge: and their honorable men <i>are</i> famished, and their multitude dried up with thirst.</p> <p>(14) Therefore hell has enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he who rejoices, will descend into it.</p> <p>(15) And the mean man will be brought down, and the mighty man will be humbled, and the eyes of the arrogant will be humbled:</p> <p>(16) But the LORD {Jehovah} of hosts {armies; multitudes} will be exalted in judgment, and God Who is holy will be sanctified in righteousness.</p> <p>(17) Then the lambs will feed in their pasture, and the waste places of the fat ones strangers will eat.</p>
<p>5:10b - 1 bath - about 5.8 gallons or about 22 liters – liquid measure 5:10c - 1 homer - about 6.25 bushels - 222 liters – about 58 gallons – dry measure 5:10d - 1 ephah - about 1 bushel - about 24 quarts or 22.2 liters – about 6 gallons - see Appendix J: Bible Weights and Measures</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(18) Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:</p> <p>(19) That say, Let him make speed, <i>and</i> hasten his work, that we may see <i>it</i>: and let the counsel of the Holy One of Israel draw nigh and come, that we may know <i>it</i>!</p> <p>(20) Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!</p> <p>(21) Woe unto <i>them that are</i> wise in their own eyes, and prudent in their own sight!</p> <p>(22) Woe unto <i>them that are</i> mighty to drink wine, and men of strength to mingle strong drink:</p> <p>(23) Which justify the wicked for reward, and take away the righteousness of the righteous from him!</p> <p>(24) Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.</p> <p>(25) Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases <i>were</i> torn in the midst of the streets. For all this his anger is not turned away, but his hand <i>is</i> stretched out still.</p>	<p>(18) <i>Woe to those who draw sin with cords of vanity, and sin as it were with a cart rope:</i></p> <p>(19) <i>Who say, Let Him make speed, and do His work quickly, that we may see it: and let the counsel of the Holy One of Israel draw near and come, that we may know it!</i></p> <p>(20) <i>Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!</i></p> <p>(21) <i>Woe to those who are wise in their own eyes, and prudent in their own sight!</i></p> <p>(22) <i>Woe to those who are mighty to drink wine, and men of strength to mingle strong drink:</i></p> <p>(23) <i>Who justify the wicked for reward, and take away the righteousness of the righteous from him!</i></p> <p>(24) <i>Therefore as the fire devours the stubble, and the flame consumes the chaff, so their root will be as rottenness, and their blossom will go up as dust: because they have cast away the law of the LORD {Jehovah} of hosts {armies; multitudes}, and despised the word of the Holy One of Israel.</i></p> <p>(25) <i>Therefore the anger of the LORD {Jehovah} is kindled against His people, and He has stretched forth His hand against them, and has stricken them: and the hills trembled, and their dead bodies were torn in the midst of the streets. For all this His anger is not turned away, but His hand is still stretched out.</i></p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(26) And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:</p> <p>(27) None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:</p> <p>(28) Whose arrows <i>are</i> sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:</p> <p>(29) Their roaring <i>shall be</i> like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry <i>it</i> away safe, and none shall deliver <i>it</i>.</p> <p>(30) And in that day they shall roar against them like the roaring of the sea: and if <i>one</i> look unto the land, behold darkness <i>and</i> sorrow, and the light is darkened in the heavens thereof.</p> <p>Chapter 6</p> <p>(1) In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.</p> <p>(2) Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.</p>	<p>(26) And He will lift up an ensign {banner; flag} to the nations from afar, and will hiss to them from the ends of the earth: and, indeed, they will come with speed swiftly:</p> <p>(27) None will be weary nor stumble among them; none will slumber nor sleep; neither will the belt on their waist be loosened, nor the latchet of their shoes be broken:</p> <p>(28) Whose arrows <i>are</i> sharp, and all their bows bent, their horses' hooves will be counted like flint, and their wheels like a whirlwind:</p> <p>(29) Their roaring <i>will be</i> like a lion, they will roar like young lions: yes, they will roar, and lay hold of the prey, and will carry <i>it</i> away safe, and none will deliver <i>it</i>.</p> <p>(30) And in that day they will roar against them like the roaring of the sea: and if <i>one</i> looks to the land, look darkness <i>and</i> sorrow, and the light is darkened in its heavens.</p> <p>Chapter 6</p> <p>(1) In the year that king Uzziah died {3371 A.H./C-671 B.C.}^{a*} I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple.</p> <p>(2) Above it stood the seraphims:^b each one had six wings with two he covered his face, and with two he covered his feet, and with two he flew.</p>
<p>6:1a - II Ki. 15:12 - 35 years before fall of Northern Kingdom to the Assyrians {Southern Kingdom falls to Babylonians 114 years after Northern Kingdom falls} – 228 years after death of Solomon.</p> <p>6:2b - seraphims {שרפים}- each one had six wings with two he covered his face, and with two he covered his feet, and with two he flew</p> <p>52nd year of Uzziah's reign over Judah; death of Uzziah [* 3371 A.H./C-671 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(3) And one cried unto another, and said, Holy, holy, holy, <i>is</i> the LORD of hosts: the whole earth <i>is</i> full of his glory.</p> <p>(4) And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.</p> <p>(5) Then said I, Woe <i>is</i> me! for I am undone; because I <i>am</i> a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.</p> <p>(6) Then flew one of the seraphims unto me, having a live coal in his hand, <i>which</i> he had taken with the tongs from off the altar:</p> <p>(7) And he laid <i>it</i> upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.</p> <p>(8) Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here <i>am</i> I; send me.</p> <p>(9) And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.</p> <p>(10) Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.</p> <p>(11) Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,</p> <p>(12) And the LORD have removed men far away, and <i>there be</i> a great forsaking in the midst of the land.</p>	<p>(3) And one cried to another, and said, Holy, holy, holy, <i>is</i> the LORD {Jehovah} of hosts {armies; multitudes}: the whole earth <i>is</i> full of His glory.</p> <p>(4) And the posts of the door moved at the voice of the one who cried, and the house {temple} was filled with smoke.</p> <p>(5) Then I said, Woe <i>is</i> me! because I am undone; because I <i>am</i> a man of unclean lips, and I live in the midst of a people of unclean lips: because my eyes have seen the King, the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(6) Then one of the seraphims flew to me, having a live coal in his hand, <i>which</i> he had taken with the tongs from off the altar:</p> <p>(7) And he laid <i>it</i> upon my mouth, and said, Look, <i>this has touched your lips; and your sin is taken away, and your sin purged.</i></p> <p>(8) Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then I said, Here <i>am</i> I; send me.</p> <p>(9) And He said, Go, and tell this people, Hear indeed, but do not understand; and see indeed, but do not perceive.</p> <p>(10) Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.</p> <p>(11) Then I said, Lord, how long? And He answered, Until the cities are wasted without anyone living in them, and the houses without man, and the land is completely desolate,</p> <p>(12) And the LORD {Jehovah} has removed men far away, and <i>there is</i> a great desolation in the midst of the land.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(13) But yet in it <i>shall be</i> a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance <i>is</i> in them, when they cast <i>their leaves</i>: so the holy seed <i>shall be</i> the substance thereof.</p> <p>Chapter 7 (1) And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, <i>that</i> Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. (2) And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. (3) Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; (4) And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. (5) Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, (6) Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, <i>even</i> the son of Tabeal: (7) Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.</p>	<p>(13) But in it <i>will remain</i> a tenth, and it will return, and will be eaten: as a teil tree, and as an oak, whose substance <i>is</i> in them, when they cast <i>their leaves</i>: so the holy seed <i>will be</i> its substance.</p> <p>Chapter 7 (1) And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, <i>that</i> Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up towards Jerusalem to <i>make</i> war against it, but could not prevail against it. (2) And it was told <i>to</i> the house of David, saying, Syria has allied with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. (3) Then the LORD {Jehovah} said to Isaiah, <i>Go forth now to meet Ahaz, you, and Shear-jashub {a remnant shall return}^a your son, at the end of the conduit of the upper pool in the highway of the fuller's field;</i> (4) <i>And say to him, Take heed, and be quiet; do not fear, nor be fainthearted because of the two tails of these smoking firebrands, because the fierce anger of Rezin with Syria, and of the son of Remaliah.</i> (5) <i>And because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against you, saying,</i> (6) <i>Let us go up against Judah, and harrass it, and let us make a breach in it for ourselves, and set a king in its midst, even the son of Tabeal:</i> (7) <i>This is what the Lord GOD {Jehovah} says, It will not stand, neither will it come to pass.</i></p>
7:3a - Shear-jashub {שְׁאֵר־יָשׁוּב} - a remnant shall return; Is. 10:21	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(8) For the head of Syria <i>is</i> Damascus, and the head of Damascus <i>is</i> Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.</p> <p>(9) And the head of Ephraim <i>is</i> Samaria, and the head of Samaria <i>is</i> Remaliah's son. If ye will not believe, surely ye shall not be established.</p> <p>(10) Moreover the LORD spake again unto Ahaz, saying,</p> <p>(11) Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.</p> <p>(12) But Ahaz said, I will not ask, neither will I tempt the LORD.</p> <p>(13) And he said, Hear ye now, O house of David; <i>Is it</i> a small thing for you to weary men, but will ye weary my God also?</p> <p>(14) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.</p> <p>(15) Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.</p> <p>(16) For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.</p> <p>(17) The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; <i>even</i> the king of Assyria.</p>	<p>(8) <i>Because the head of Syria is Damascus, and the head of Damascus is Rezin; and within sixty-five years Ephraim will be broken, it will not be a people.</i></p> <p>(9) <i>And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you will not believe, surely you will not be established.</i></p> <p>(10) Furthermore the LORD {Jehovah} spoke again to Ahaz, saying,</p> <p>(11) <i>Ask a sign of the LORD {Jehovah} your God; ask it either in the depth, or in the height above.</i></p> <p>(12) But Ahaz said, I will not ask, neither will I tempt the LORD {Jehovah}.</p> <p>(13) And He said, <i>Hear now, O house of David; Is it a small thing for you to weary men, but will you weary my God also?</i></p> <p>(14) Therefore the Lord Himself will give you a sign; Indeed, a {the} virgin^b will conceive, and give birth to a Son, and will call His Name Immanuel {God With Us}.^c</p> <p>(15) <i>Butter and honey He will eat, that He may know to refuse the evil, and choose the good.</i></p> <p>(16) <i>Because before the child {Isaiah's child}^d will know to refuse the evil, and choose the good, the land that you despise will be forsaken of both her kings.</i></p> <p>(17) The LORD {Jehovah} will bring upon you, and upon your people, and upon your father's house, days that have not come, from the day that Ephraim departed from Judah; <i>even</i> the king of Assyria.</p>
<p>7:14b - a virgin - literally - the virgin {הַעַלְמָה} - see Appendix H: Does Isaiah 7:14 Refer to A Virgin? - Yes!!!; Mat. 1:22-23</p> <p>7:14c - Immanuel {עִמָּנוּאֵל} - God with us</p> <p>7:16d - the child - Isaiah's son - whom he brought with him - Is. 7:3 - Isaiah was specifically told to take his young son with him to meet Ahaz - Isaiah in this verse is probably pointing to his young son and it is probably for that specific reason the Lord told Isaiah to bring his son with him. Note: we are not told how old Isaiah's son was at this point. See Is. 8:3-4 yet another son will be born to Isaiah and before he is able to cry 'my father or my mother' the prophecy concerning the two nations will be fulfilled. See note on Is. 1:1 – fulfilled II Ki. 15:30; 16:9</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(18) And it shall come to pass in that day, <i>that</i> the LORD shall hiss for the fly that <i>is</i> in the uttermost part of the rivers of Egypt, and for the bee that <i>is</i> in the land of Assyria.</p> <p>(19) And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.</p> <p>(20) In the same day shall the Lord shave with a razor that is hired, <i>namely</i>, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.</p> <p>(21) And it shall come to pass in that day, <i>that</i> a man shall nourish a young cow, and two sheep;</p> <p>(22) And it shall come to pass, for the abundance of milk <i>that</i> they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.</p> <p>(23) And it shall come to pass in that day, <i>that</i> every place shall be, where there were a thousand vines at a thousand silverlings, it shall <i>even</i> be for briers and thorns.</p> <p>(24) With arrows and with bows shall <i>men</i> come thither; because all the land shall become briers and thorns.</p> <p>(25) And <i>on</i> all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.</p>	<p>(18) And it will come to pass in that day, <i>that</i> the LORD {Jehovah} will hiss for the fly that <i>is</i> in the further most part of the rivers of Egypt, and for the bee that <i>is</i> in the land of Assyria.</p> <p>(19) And they will come, and will rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.</p> <p>(20) In the same day the Lord will shave with a razor that is hired, <i>namely</i>, by those beyond the river, by the king of Assyria, the head, and the hair of the feet: and it will also consume the beard.</p> <p>(21) And it will come to pass in that day, <i>that</i> a man will feed a young cow, and two sheep;</p> <p>(22) And it will come to pass, because of the abundance of milk <i>that</i> they will give he will eat butter: because butter and honey everyone will eat who is left in the land.</p> <p>(23) And it will come to pass in that day, <i>that</i> every place will be, where there were a thousand vines worth a thousand silver coins,^e it will <i>even</i> be for briers and thorns.</p> <p>(24) With arrows and with bows <i>men</i> will come there; because all the land will become briers and thorns.</p> <p>(25) And <i>on</i> all hills that will be dug with the hoe, you will not come there because of fear of briers and thorns: but it will be for the sending forth of oxen, and for the treading of lesser cattle.</p>
<p>7:23e - silverlings - silver coins - shekels? - the usual word for shekel is not used here - {a shekel is about 0.4 ounces or 11.3 grams} - a thousand shekels would be about 25 pounds; 11.3 kilograms of silver - see Appendix J: Bible Weights and Measures</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
Chapter 8 (1) Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz. (2) And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. (3) And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz. (4) For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. (5) The LORD spake also unto me again, saying, (6) Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; (7) Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, <i>even</i> the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: (8) And he shall pass through Judah; he shall overflow and go over, he shall reach <i>even</i> to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. (9) Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.	Chapter 8 (1) Furthermore the LORD {Jehovah} said to me, Take for yourself a great scroll, and write in it with a man's pen concerning Maher-shalal-hash-baz {Make haste to plunder}.^a (2) And I took to myself faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. (3) And I went to the prophetess {Isaiah's wife}; ^b and she conceived, and bore a son. Then the LORD {Jehovah} said to me, Call his name Maher-shalal-hash-baz {Make haste to plunder }.^a (4) Because before the child will have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria. (5) The LORD {Jehovah} spoke also to me again, saying, (6) Since this people refuses the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; (7) Now therefore, look, the Lord brings upon them the waters of the river, strong and many, <i>even</i> the king of Assyria, and all his glory: and he will come up over all his channels, and go over all his banks: (8) And he will pass through Judah; he will overflow and go over, he will reach <i>even</i> to the neck; and the stretching out of his wings will fill the width of your land, O Immanuel {God with us}. (9) Join yourselves together, O you people, and you will be broken in pieces; and listen, all you of far countries: put your belts on, and you will be broken in pieces;^c put your belts on, and you will be broken in pieces.
8:1&3a - Maher-shalal-hash-baz {מַהֲרֵשֶׁלַח־שָׁבָז} - Make haste to plunder – name of Isaiah's second son 8:3b - the prophetess - i.e. Isaiah's wife 8:9c - see Is. 8:12	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(10) Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God <i>is</i> with us.</p> <p>(11) For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,</p> <p>(12) Say ye not, A confederacy, to all <i>them</i> to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.</p> <p>(13) Sanctify the LORD of hosts himself; and <i>let him be</i> your fear, and <i>let him be</i> your dread.</p> <p>(14) And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.</p> <p>(15) And many among them shall stumble, and fall, and be broken, and be snared, and be taken.</p> <p>(16) Bind up the testimony, seal the law among my disciples.</p> <p>(17) And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.</p> <p>(18) Behold, I and the children whom the LORD hath given me <i>are</i> for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.</p>	<p>(10) <i>Take counsel together and it will come to nothing; speak the word, and it will not stand: because God is with us.</i></p> <p>(11) Because the LORD {Jehovah} spoke this to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,</p> <p>(12) <i>Do not say, A confederacy {an alliance},^d to all those to whom this people will say, A confederacy; neither fear as they fear, nor be afraid.</i></p> <p>(13) Sanctify the LORD {Jehovah} of hosts {armies; multitudes}^e Himself; and <i>let Him be</i> your fear, and <i>let Him be</i> your dread.</p> <p>(14) <i>And He will be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a trap and for a snare to those who live in Jerusalem.</i></p> <p>(15) <i>And many among them will stumble, and fall, and be broken, and be snared, and be taken.</i></p> <p>(16) <i>Bind up the testimony, seal the law among My disciples.</i></p> <p>(17) And I will wait upon the LORD {Jehovah}, Who hides His face from the house of Jacob, and I will look for Him.</p> <p>(18) Indeed, I and the children whom the LORD {Jehovah} has given me <i>are</i> for signs and for wonders in Israel from the LORD {Jehovah} of hosts {armies};^f Who lives in mount Zion.</p>
<p>8:12d - confederacy - war alliance - a futile attempt to obtain protection against invading armies - Honor the Lord; show reverence to Him and let Him be your protection</p> <p>8:13e - the LORD {Jehovah} of hosts [sabaoth] {armies}{אֲדֹנָיִם צְבָאוֹת}; Is. 1:9</p> <p>8:18f - Shear-jashub {a remnant shall return} [Is. 7:3] and Maher-shalal-hash-baz {Make haste to plunder} [Is. 8:1]</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(19) And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?</p> <p>(20) To the law and to the testimony: if they speak not according to this word, <i>it is</i> because <i>there is</i> no light in them.</p> <p>(21) And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.</p> <p>(22) And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and <i>they shall be</i> driven to darkness.</p> <p>Chapter 9</p> <p>(1) Nevertheless the dimness <i>shall not be</i> such as <i>was</i> in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict <i>her by</i> the way of the sea, beyond Jordan, in Galilee of the nations.</p> <p>(2) The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.</p> <p>(3) Thou hast multiplied the nation, <i>and</i> not increased the joy: they joy before thee according to the joy in harvest, <i>and</i> as <i>men</i> rejoice when they divide the spoil.</p> <p>(4) For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.</p>	<p>(19) And when they will say to you, Seek from those who have familiar spirits, and from wizards who whisper, and who mutter: should not a people seek their God? rather than the living <i>seek after</i> the dead?</p> <p>(20) To the law and to the testimony: if they do not speak according to this word, <i>it is</i> because <i>there is</i> no light in them.</p> <p>(21) And they will pass through it, hard pressed and hungry: and it will come to pass, that when they become hungry, they will fret themselves, and curse their king and their God, and look upward.</p> <p>(22) And they will look to the earth; and see only trouble and darkness, dimness of anguish; and <i>they will be</i> driven to darkness.</p> <p>Chapter 9</p> <p>(1) Nevertheless the dimness <i>will not be</i> as <i>it was</i> in her trouble, when at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterwards more grievously afflicted <i>her by</i> the way of the sea, beyond Jordan, in Galilee of the nations.</p> <p>(2) The people who walked in darkness have seen a great light: those who live in the land of the shadow of death, upon them the light has shined.^a</p> <p>(3) You have multiplied the nation, <i>and</i> not increased the joy: they rejoice before You according to the joy in harvest, <i>and</i> as <i>men</i> rejoice when they divide the spoil.</p> <p>(4) Because You have broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.</p>
9:2a - Mat. 4:16; Eph. 5:8; Dan. 2:44, 7:27; Rev. 19:16, 20:11f	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(5) For every battle of the warrior <i>is</i> with confused noise, and garments rolled in blood; but <i>this</i> shall be with burning <i>and</i> fuel of fire.</p> <p>(6) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.</p> <p>(7) Of the increase of <i>his</i> government and peace <i>there shall be</i> no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.</p> <p>(8) The Lord sent a word into Jacob, and it hath lighted upon Israel.</p> <p>(9) And all the people shall know, <i>even</i> Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,</p> <p>(10) The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change <i>them into</i> cedars.</p> <p>(11) Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;</p> <p>(12) The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand <i>is</i> stretched out still.</p> <p>(13) For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.</p>	<p>(5) <i>Because every battle of the warrior is with confused noise, and clothes rolled in blood; but this will be with burning and fuel of fire.</i></p> <p>(6) <i>Because to us a Child is born, to us a Son is given: and the government will be upon His shoulder: and His Name will be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.^b</i></p> <p>(7) <i>Of the increase of His government and peace there will be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from that time forward even forever. The zeal of the LORD {Jehovah} of hosts {armies; multitudes} will perform this.</i></p> <p>(8) <i>The Lord sent a word into Jacob, and it has lighted upon Israel.</i></p> <p>(9) <i>And all the people will know, even Ephraim and those who live in Samaria,^c who say in the pride and arrogance of heart,</i></p> <p>(10) <i>The bricks have fallen down, but we will build with cut stones: the sycomores are cut down, but we will change them into cedars.</i></p> <p>(11) <i>Therefore the LORD {Jehovah} will set up the adversaries of Rezin against him, and join his enemies together;</i></p> <p>(12) <i>The Syrians before, and the Philistines behind; and they will devour Israel with an open mouth. Because of all this His anger is not turned away, but His hand is stretched out still.</i></p> <p>(13) <i>Because the people do not turn to Him Who strikes them, neither do they seek the LORD {Jehovah} of hosts {armies; multitudes}.</i></p>
<p>9:6b - Lk. 2:11; John 3:16 9:9c - Ephraim and Samaria - northern kingdom of Israel</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(14) Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.</p> <p>(15) The ancient and honourable, he <i>is</i> the head; and the prophet that teacheth lies, he <i>is</i> the tail.</p> <p>(16) For the leaders of this people cause <i>them</i> to err; and <i>they that are</i> led of them <i>are</i> destroyed.</p> <p>(17) Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand <i>is</i> stretched out still.</p> <p>(18) For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up <i>like</i> the lifting up of smoke.</p> <p>(19) Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.</p> <p>(20) And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:</p> <p>(21) Manasseh, Ephraim; and Ephraim, Manasseh: <i>and</i> they together <i>shall be</i> against Judah. For all this his anger is not turned away, but his hand <i>is</i> stretched out still.</p>	<p>(14) Therefore the LORD {Jehovah} will cut off from Israel head and tail, branch and bulrush,^d in one day.</p> <p>(15) The elder and honorable, he <i>is</i> the head; and the prophet who teaches lies, he <i>is</i> the tail.</p> <p>(16) Because the leaders of this people cause <i>them</i> to err; and <i>those who are</i> led by them <i>are</i> destroyed.</p> <p>(17) Therefore the Lord will have no joy in their young men, neither will He have mercy on their fatherless and widows: because everyone <i>is</i> a hypocrite and an evildoer, and every mouth speaks folly. Because of all this His anger is not turned away, but His hand <i>is</i> stretched out still.</p> <p>(18) Because wickedness burns as the fire: it will devour the briers and thorns, and will kindle in the thickets of the forest, and they will mount up <i>like</i> the lifting up of smoke.</p> <p>(19) Through the wrath {anger; judgment} of the LORD {Jehovah} of hosts {armies; multitudes} the land is darkened, and the people will be as the fuel for the fire: no man will spare his brother.</p> <p>(20) And he will snatch on the right hand, and be hungry; and he will eat on the left hand, and they will not be satisfied: every man will eat the flesh of his own arm:</p> <p>(21) Manasseh, Ephraim; and Ephraim, Manasseh:^e <i>and</i> they together <i>will be</i> against Judah. Because of all this His anger is not turned away, but His hand <i>is</i> stretched out still.</p>
<p>9:14d - rush - bulrush - papyrus - water plants used for making scrolls - [our word for paper comes from the word for papyrus]</p> <p>9:21e - Manasseh, Ephraim - northern kingdom of Israel will be against Judah the southern kingdom</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
Chapter 10 (1) Woe unto them that decree unrighteous decrees, and that write grievousness <i>which</i> they have prescribed; (2) To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and <i>that</i> they may rob the fatherless! (3) And what will ye do in the day of visitation, and in the desolation <i>which</i> shall come from far? to whom will ye flee for help? and where will ye leave your glory? (4) Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand <i>is</i> stretched out still. (5) O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. (6) I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. (7) Howbeit he meaneth not so, neither doth his heart think so; but <i>it is</i> in his heart to destroy and cut off nations not a few. (8) For he saith, <i>Are</i> not my princes altogether kings? (9) <i>Is</i> not Calno as Carchemish? <i>is</i> not Hamath as Arpad? <i>is</i> not Samaria as Damascus? (10) As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;	Chapter 10 (1) Woe to those who decree unrighteous decrees, and who write grievousness <i>which</i> they have prescribed; (2) To turn aside the needy from judgment, and to take away the right from the poor of My people, that widows may be their prey, and <i>that</i> they may rob the fatherless! (3) And what will you do in the day of visitation, and in the desolation <i>which</i> will come from afar? to whom will you flee for help? and where will you leave your glory? (4) Without Me they will bow down under the prisoners, and they will fall under those killed. Because of all this His anger is not turned away, but His hand <i>is</i> stretched out still. (5) O Assyrian, the rod of My anger, and the staff in their hand is My indignation. (6) I will send him against a hypocritical nation, and against the people of My wrath {anger; judgment} I will give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire {mud} of the streets. (7) Yet he does not intend it so, neither does his heart think so; but <i>it is</i> in his heart to destroy and cut off many nations. (8) Because he says, <i>Are</i> not my princes altogether kings? (9) <i>Is</i> not Calno as Carchemish? <i>is</i> not Hamath as Arpad? <i>is</i> not Samaria as Damascus? (10) As my hand has found the kingdoms of the idols, and whose graven images did excel those of Jerusalem and of Samaria;

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(11) Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?</p> <p>(12) Wherefore it shall come to pass, <i>that</i> when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.</p> <p>(13) For he saith, By the strength of my hand I have done <i>it</i>, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant <i>man</i>:</p> <p>(14) And my hand hath found as a nest the riches of the people: and as one gathereth eggs <i>that are</i> left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.</p> <p>(15) Shall the axe boast itself against him that heweth therewith? <i>or</i> shall the saw magnify itself against him that shaketh it? as if the rod should shake <i>itself</i> against them that lift it up, <i>or</i> as if the staff should lift up <i>itself</i>, <i>as if it were</i> no wood.</p> <p>(16) Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.</p> <p>(17) And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;</p>	<p>(11) Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?</p> <p>(12) Therefore it will come to pass, <i>that</i> when the Lord has performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the proud of the king of Assyria, and the glory of his arrogance.</p> <p>(13) Because he says, By the strength of my hand I have done <i>it</i>, and by my wisdom; because I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down those who live there like a valiant <i>man</i>:</p> <p>(14) And my hand has found as a nest the riches of the people: and as one gathers eggs <i>that are</i> left, I have gathered all the earth; and there was no one who moved the wing, or opened the mouth, or whispered.</p> <p>(15) Shall the axe boast itself against him who cuts with it? <i>or</i> shall the saw magnify itself against him who saws with it? as if the rod should shake <i>itself</i> against those who lift it up, <i>or</i> as if the staff should lift up <i>itself</i>, <i>as if it were</i> no wood.</p> <p>(16) Therefore the Lord, the Lord of hosts {armies; multitudes}, will send among his fat ones leanness; and under his glory He will kindle a burning like the burning of a fire.</p> <p>(17) And the light of Israel will be for a fire, and his Holy One for a flame: and it will burn and devour his thorns and his briers in one day;</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(18) And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.</p> <p>(19) And the rest of the trees of his forest shall be few, that a child may write them.</p> <p>(20) And it shall come to pass in that day, <i>that</i> the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.</p> <p>(21) The remnant shall return, <i>even</i> the remnant of Jacob, unto the mighty God.</p> <p>(22) For though thy people Israel be as the sand of the sea, <i>yet</i> a remnant of them shall return: the consumption decreed shall overflow with righteousness.</p> <p>(23) For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.</p> <p>(24) Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.</p> <p>(25) For yet a very little while, and the indignation shall cease, and mine anger in their destruction.</p> <p>(26) And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and <i>as</i> his rod <i>was</i> upon the sea, so shall he lift it up after the manner of Egypt.</p>	<p>(18) <i>And will consume the glory of his forest, and of his fruitful field, both soul and body: and they will be as when a standard-bearer faints.</i></p> <p>(19) <i>And the rest of the trees of his forest shall be few, that a child may write them.</i></p> <p>(20) <i>And it will come to pass in that day, that the remnant of Israel, and those who have escaped of the house of Jacob, will never again rely upon him who struck them; but will lean upon the LORD {Jehovah}, the Holy One of Israel, in truth.</i></p> <p>(21) <i>The remnant will return, even the remnant of Jacob, to the mighty God.</i></p> <p>(22) <i>Because though your people Israel are as the sand of the sea, yet a remnant of them will return:^a the consumption decreed will overflow with righteousness.</i></p> <p>(23) <i>Because the Lord GOD {Jehovah} of hosts {armies; multitudes} will make a consumption, even determined, in the midst of all the land.</i></p> <p>(24) <i>Therefore this is what the Lord GOD {Jehovah} of hosts {armies; multitudes} says, O My people who live in Zion, do not be afraid of the Assyrian: he will strike you with a rod, and will lift up his staff against you, after the manner of Egypt.</i></p> <p>(25) <i>Because in yet a very little while, and the indignation will cease, and My anger in their destruction.</i></p> <p>(26) <i>And the LORD {Jehovah} of hosts {armies; multitudes} will stir up a scourge for Himself according to the slaughter of Midian at the rock of Oreb; and as His rod was upon the sea, so will He lift it up after the manner of Egypt.</i></p>
10:22a - Is. 7:3	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(27) And it shall come to pass in that day, <i>that</i> his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.</p> <p>(28) He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:</p> <p>(29) They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.</p> <p>(30) Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.</p> <p>(31) Madmenah is removed; the inhabitants of Gebim gather themselves to flee.</p> <p>(32) As yet shall he remain at Nob that day: he shall shake his hand <i>against</i> the mount of the daughter of Zion, the hill of Jerusalem.</p> <p>(33) Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature <i>shall be</i> hewn down, and the haughty shall be humbled.</p> <p>(34) And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.</p> <p>Chapter 11</p> <p>(1) And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:</p> <p>(2) And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;</p>	<p>(27) <i>And it will come to pass in that day, that</i> His burden will be taken away from off your shoulder, and His yoke from off your neck, and the yoke will be destroyed because of the anointing.</p> <p>(28) He has come to Aiath, he has passed to Migron; at Michmash he has laid up his carriages:</p> <p>(29) They have gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul has fled.</p> <p>(30) Lift up your voice, O daughter of Gallim: cause it to be heard to Laish, O poor Anathoth.</p> <p>(31) Madmenah is removed; those living in Gebim gather themselves to flee.</p> <p>(32) As yet he will remain at Nob that day: He will shake His hand <i>against</i> the mount of the daughter of Zion, the hill of Jerusalem.</p> <p>(33) Indeed, the Lord, the LORD {Jehovah} of hosts {armies; multitudes}, will cut off the branch with terror: and the high ones of stature <i>will be</i> cut down, and the arrogant will be humbled.</p> <p>(34) And He will cut down the thickets of the forest with iron, and Lebanon will fall by a mighty one.</p> <p>Chapter 11</p> <p>(1) <i>And there will come forth a Rod out of the stem of Jesse, and a Branch will grow out of his roots:</i>^a</p> <p>(2) And the Spirit of the LORD {Jehovah} will rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD {Jehovah};^b</p>
<p>11:1a - Is. 11:10; 53:2; Jer. 23:5; Zech. 6:12; Acts 13:23; Rev. 5:5</p> <p>11:2b - the seven Spirits of God - Rev. 1:4; 5:6</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(3) And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:</p> <p>(4) But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.</p> <p>(5) And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.</p> <p>(6) The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.</p> <p>(7) And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.</p> <p>(8) And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.</p> <p>(9) They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.</p> <p>(10) And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.</p>	<p>(3) And will make Him of quick understanding in the fear {reverence} of the LORD {Jehovah}: and He will not judge after the sight of His eyes, neither reprove after the hearing of His ears:</p> <p>(4) But with righteousness He will judge the poor, and for the humble of the earth He will reprove with fairness: and He will strike the earth with the rod of His mouth, and with the breath of His lips He will destroy the wicked.</p> <p>(5) And righteousness will be the belt of His waist, and the surrounding of His mind faithfulness.</p> <p>(6) The wolf also will live with the lamb, and the leopard will lie down with the kid {goat}; and the calf and the young lion and the fattened calf together; and a little child will lead them.</p> <p>(7) And the cow and the bear will feed; their young ones will lie down together: and the lion will eat straw like the ox.</p> <p>(8) And the nursing child will play on the hole of the snake, and the weaned child will put his hand on the viper's den.</p> <p>(9) They will not hurt nor destroy in all My holy mountain: because the earth will be full of the knowledge of the LORD {Jehovah}, as the waters cover the sea.</p> <p>(10) And in that day there will be a Root of Jesse, Who will stand for an ensign {banner; flag} of the people; to Him the Gentiles {non-Jews; nations}^c will seek: and His rest will be glorious.</p>
11:10c - Gentiles - non-Jews - nations	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(11) And it shall come to pass in that day, <i>that</i> the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.</p> <p>(12) And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.</p> <p>(13) The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.</p> <p>(14) But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.</p> <p>(15) And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make <i>men</i> go over dryshod.</p> <p>(16) And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.</p> <p>Chapter 12</p> <p>(1) And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.</p>	<p>(11) And it will come to pass in that day, <i>that</i> the Lord will set His hand again the second time to recover the remnant of His people, who will be left, from Assyria, and from Egypt, and from Pathros, and from Cush {Ethiopia}, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.</p> <p>(12) And He will set up an ensign {banner; flag} for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.</p> <p>(13) The envy also of Ephraim will depart, and the adversaries of Judah will be cut off: Ephraim will not envy Judah, and Judah will not trouble Ephraim.</p> <p>(14) But they will fly upon the shoulders of the Philistines towards the west; they will spoil those of the east together: they will lay their hand upon Edom and Moab; and the children of Ammon will obey them.</p> <p>(15) And the LORD {Jehovah} will completely destroy the tongue of the Egyptian sea; and with His mighty wind He will shake His hand over the river, and will strike it in the seven streams, and cause <i>men</i> to go over with dry shoes.</p> <p>(16) And there will be a highway for the remnant of His people, who will be left, from Assyria; as it was for Israel in the day that he came up out of the land of Egypt.</p> <p>Chapter 12</p> <p>(1) And in that day you will say, O LORD {Jehovah}, I will praise You: though You were angry with me, Your anger has turned away, and You have comforted me.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(2) Behold, God <i>is</i> my salvation; I will trust, and not be afraid: for the LORD JEHOVAH <i>is</i> my strength and <i>my</i> song; he also <i>is</i> become my salvation.</p> <p>(3) Therefore with joy shall ye draw water out of the wells of salvation.</p> <p>(4) And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name <i>is</i> exalted.</p> <p>(5) Sing unto the LORD; for he hath done excellent things: <i>this is</i> known in all the earth.</p> <p>(6) Cry out and shout, thou inhabitant of Zion: for great <i>is</i> the Holy One of Israel in the midst of thee.</p> <p>Chapter 13</p> <p>(1) The burden of Babylon, which Isaiah the son of Amoz did see.</p> <p>(2) Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.</p> <p>(3) I have commanded my sanctified ones, I have also called my mighty ones for mine anger, <i>even</i> them that rejoice in my highness. (4) The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.</p> <p>(5) They come from a far country, from the end of heaven, <i>even</i> the LORD, and the weapons of his indignation, to destroy the whole land.</p>	<p>(2) <i>Indeed</i>, God <i>is</i> my salvation; I will trust, and not be afraid: because the LORD JEHOVAH <i>is</i> my strength and <i>my</i> song; He also <i>has</i> become my salvation.</p> <p>(3) Therefore with joy you will draw water out of the wells of salvation.</p> <p>(4) And in that day you will say, Praise the LORD {Jehovah}, call upon His Name, declare His works among the people, make mention that His Name <i>is</i> exalted.</p> <p>(5) Sing to the LORD {Jehovah}; because He <i>has</i> done excellent things: <i>this is</i> known in all the earth.</p> <p>(6) Cry out and shout, you who live in Zion: because great <i>is</i> the Holy One of Israel in your midst.</p> <p>Chapter 13</p> <p>(1) The vision concerning Babylon, which Isaiah the son of Amoz saw.</p> <p>(2) Lift up a banner upon the high mountain, lift up the voice to them, shake the hand, that they may go into the gates of the nobles.</p> <p>(3) I have commanded My holy ones,^a I have also called My mighty ones because of My anger, <i>even</i> those who rejoice in My highness.</p> <p>(4) The noise of a multitude in the mountains, as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD {Jehovah} of hosts {armies; multitudes} musters the host {army} for the battle.</p> <p>(5) They come from a far country, from the ends of heaven, <i>even</i> the LORD {Jehovah}, and the weapons of His indignation, to destroy the whole land.</p>
13:3a - sanctified ones; holy ones; saints - those whom the Lord has cleansed	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(6) Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.</p> <p>(7) Therefore shall all hands be faint, and every man's heart shall melt:</p> <p>(8) And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces <i>shall be as flames</i>.</p> <p>(9) Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.</p> <p>(10) For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.</p> <p>(11) And I will punish the world for <i>their</i> evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.</p> <p>(12) I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.</p> <p>(13) Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.</p> <p>(14) And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.</p>	<p>(6) <i>Howl; because the day of the LORD^b {Jehovah} is at hand; it will come as a destruction from the Almighty.</i></p> <p>(7) <i>Therefore all hands will be faint, and every man's heart will melt:</i></p> <p>(8) <i>And they will be afraid: pangs and sorrows will take hold of them; they will be in pain as a woman in child birth: they will be amazed at one another; their faces will be as flames.</i></p> <p>(9) <i>Indeed, the day of the LORD {Jehovah} comes, cruel both with wrath and fierce anger, to lay the land desolate: and He will destroy its sinners out of it.</i></p> <p>(10) <i>Because the stars of heaven and its constellations will not give their light: the sun will be darkened in his going forth, and the moon will not cause her light to shine.^c</i></p> <p>(11) <i>And I will punish the world because of their evil, and the wicked because of their sin; and I will cause the arrogance of the proud to cease, and will lay low the arrogance of the terrible.</i></p> <p>(12) <i>I will make a man more precious than fine gold; even a man than the golden wedge of Ophir {India}.</i></p> <p>(13) <i>Therefore I will shake the heavens, and the earth will move out of her place, in the wrath {anger; judgment} of the LORD {Jehovah} of hosts {armies; multitudes}, and in the day of His fierce anger.</i></p> <p>(14) <i>And it will be as the chased deer, and as a sheep that no man takes up: every man will turn to his own people, and flee everyone into his own land.</i></p>
<p>13:6b - the day of the Lord - see note on Is. 2:12 - see note on I Cor. 1:8; Rev. 16:16</p> <p>13:10c - Mat. 24:29; Luke 21:25</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(15) Every one that is found shall be thrust through; and every one that is joined <i>unto them</i> shall fall by the sword.</p> <p>(16) Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.</p> <p>(17) Behold, I will stir up the Medes against them, which shall not regard silver; and <i>as for</i> gold, they shall not delight in it.</p> <p>(18) <i>Their</i> bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.</p> <p>(19) And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.</p> <p>(20) It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.</p> <p>(21) But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.</p> <p>(22) And the wild beasts of the islands shall cry in their desolate houses, and dragons in <i>their</i> pleasant palaces: and her time <i>is</i> near to come, and her days shall not be prolonged.</p> <p>Chapter 14</p> <p>(1) For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.</p>	<p>(15) <i>Everyone</i> who is found will be thrust through; and everyone who is joined <i>to them</i> will fall by the sword.</p> <p>(16) Their children also will be dashed to pieces before their eyes; their houses will be spoiled, and their wives ravished.</p> <p>(17) Indeed, I will stir up the Medes against them, who will not regard silver; and <i>as for</i> gold, they will not delight in it.</p> <p>(18) <i>Their</i> bows also will dash the young men to pieces; and they will have no pity on the fruit of the womb; their eye will not spare children.</p> <p>(19) And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, will be as when God overthrew Sodom and Gomorrah.</p> <p>(20) It will never be lived in, neither will it be lived in from generation to generation: neither will the Arabian pitch tent there; neither will the shepherds make their fold there. (21) But wild beasts of the desert will lie there; and their houses will be full of howling creatures; and owls will live there, and young goats will dance there.</p> <p>(22) And the wild beasts of the islands will cry in their desolate houses, and dragons in <i>their</i> pleasant palaces: and her time <i>is</i> near to come, and her days will not be prolonged.</p> <p>Chapter 14</p> <p>(1) <i>Because the LORD {Jehovah}</i> will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers will be joined with them, and they will cling to the house of Jacob.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(2) And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.</p> <p>(3) And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,</p> <p>(4) That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!</p> <p>(5) The LORD hath broken the staff of the wicked, <i>and</i> the sceptre of the rulers.</p> <p>(6) He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, <i>and</i> none hindereth.</p> <p>(7) The whole earth is at rest, <i>and</i> is quiet: they break forth into singing.</p> <p>(8) Yea, the fir trees rejoice at thee, <i>and</i> the cedars of Lebanon, <i>saying</i>, Since thou art laid down, no feller is come up against us.</p> <p>(9) Hell from beneath is moved for thee to meet <i>thee</i> at thy coming: it stirreth up the dead for thee, <i>even</i> all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.</p> <p>(10) All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?</p>	<p>(2) <i>And the people will take them, and bring them to their place: and the house of Israel will possess them in the land of the LORD {Jehovah} for servants and handmaids: and they will take them captives, whose captives they were; and they will rule over their oppressors.</i></p> <p>(3) <i>And it will come to pass in the day that the LORD {Jehovah} will give you rest from your sorrow, and from your fear, and from the hard bondage in which you were made to serve,</i></p> <p>(4) <i>That you will take up this proverb against the king of Babylon, and say, How has the oppressor ceased! the golden city ceased!</i></p> <p>(5) <i>The LORD {Jehovah} has broken the staff of the wicked, <i>and</i> the scepter of the rulers.</i></p> <p>(6) <i>He who struck the people in wrath {anger; judgment} with a continual stroke, he who ruled the nations in anger, is persecuted, <i>and</i> no one hinders.</i></p> <p>(7) <i>The whole earth is at rest, <i>and</i> is quiet: they break forth into singing.</i></p> <p>(8) <i>Yes, the fir trees rejoice at you, <i>and</i> the cedars of Lebanon, <i>saying</i>, Since you are laid down, no one has come up against us.</i></p> <p>(9) <i>Hell from beneath is moved because of you to meet <i>you</i> at your coming: it stirs up the dead for you, <i>even</i> all the chief ones of the earth; it has raised up from their thrones all the kings of the nations.</i></p> <p>(10) <i>All of them will speak and ask you, Have you also become weak as we? Have you become like us?</i></p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(11) Thy pomp is brought down to the grave, <i>and</i> the noise of thy viols: the worm is spread under thee, and the worms cover thee.</p> <p>(12) How art thou fallen from heaven, O Lucifer, son of the morning! <i>how</i> art thou cut down to the ground, which didst weaken the nations!</p> <p>(13) For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: (14) I will ascend above the heights of the clouds; I will be like the most High.</p> <p>(15) Yet thou shalt be brought down to hell, to the sides of the pit.</p> <p>(16) They that see thee shall narrowly look upon thee, <i>and</i> consider thee, <i>saying</i>, Is this the man that made the earth to tremble, that did shake kingdoms;</p> <p>(17) <i>That</i> made the world as a wilderness, and destroyed the cities thereof; <i>that</i> opened not the house of his prisoners?</p> <p>(18) All the kings of the nations, <i>even</i> all of them, lie in glory, every one in his own house.</p> <p>(19) But thou art cast out of thy grave like an abominable branch, <i>and as</i> the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.</p> <p>(20) Thou shalt not be joined with them in burial, because thou hast destroyed thy land, <i>and</i> slain thy people: the seed of evildoers shall never be renowned.</p>	<p>(11) Your pomp is brought down to the grave, <i>and</i> the sound of your stringed musical instruments: the worm is spread under you, and the worms cover you.</p> <p>(12) How you have fallen from heaven, O Lucifer,^a son of the morning! <i>how</i> you who weakened the nations are cut down to the ground!</p> <p>(13) Because you have said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:</p> <p>(14) I will ascend above the heights of the clouds; I will be like the most High.</p> <p>(15) Yet you will be brought down to hell, to the sides of the pit.</p> <p>(16) Those who see you will closely watch you, <i>and</i> consider you, <i>saying</i>, Is this the man who caused the earth to tremble, who shook kingdoms;</p> <p>(17) <i>Who</i> made the world as a wilderness, and destroyed its cities; <i>who</i> did not open the house of his prisoners?</p> <p>(18) All the kings of the nations, <i>even</i> all of them, lie in glory, everyone in his own house.</p> <p>(19) But you are cast out of your grave like an abominable branch, <i>and as</i> the clothes of those who are killed, thrust through with a sword, who go down to the stones of the pit; as a dead body trodden under feet.</p> <p>(20) You will not be joined with them in burial, because you have destroyed your land, <i>and</i> killed your people: the offspring of evildoers will never be famous.</p>
<p>14:12a - Lucifer [Satan] - haylale {הַיִּלָּל} - shining one, shining star - [not "Morning Star" - Jesus is the "Morning Star" Rev. 22:16; Rev. 2:28] Many modern translations erroneously translate Lucifer as "Morning Star" because they use the corrupted Hebrew texts. See: "Holy Bible vs. New Age Bibles" at: www.TheWordNotes.com and Appendix I: Examples of Missing Words and Verses of Scripture in Modern Translations</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(21) Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.</p> <p>(22) For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD. (23) I will also make it a possession for the bitter, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.</p> <p>(24) The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:</p> <p>(25) That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.</p> <p>(26) This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.</p> <p>(27) For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?</p> <p>(28) In the year that king Ahaz died was this burden.</p>	<p>(21) Prepare slaughter for his children because of the sin of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.</p> <p>(22) Because I will rise up against them, says the LORD {Jehovah} of hosts {armies}, and cut off from Babylon the name, and remnant, and son, and nephew, says the LORD {Jehovah}.</p> <p>(23) I will also make it a possession for the wild animals, and pools of water: and I will sweep it with the broom of destruction, says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(24) The LORD {Jehovah} of hosts {armies; multitudes} has sworn, saying, Surely as I have thought, so it will come to pass; and as I have purposed, so it will stand:</p> <p>(25) That I will break the Assyrian in My land, and upon My mountains tread him under foot: then his yoke will depart from off them, and his burden depart from off their shoulders.</p> <p>(26) This is the purpose that is determined upon the whole earth: and this is the hand that is stretched out upon all the nations.</p> <p>(27) Because the LORD {Jehovah} of hosts {armies; multitudes} has purposed, and who will cancel it? and His hand is stretched out, and who will turn it back?</p> <p>(28) This vision came in the year that king Ahaz died. {3402 A.H./C-640 B.C.}^{b*}</p>
<p>14:28b - II Ki. 16:2 - Ahaz died 4 years before the fall of the Northern Kingdom to the Assyrians, 118 years before the captivity of Judah. See note on Is. 1:1</p> <p>16th year of Ahaz, king of Israel; Ahaz dies *[3402 A.H./C-640 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(29) Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit <i>shall be</i> a fiery flying serpent.</p> <p>(30) And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.</p> <p>(31) Howl, O gate; cry, O city; thou, whole Palestina, <i>art</i> dissolved: for there shall come from the north a smoke, and none <i>shall be</i> alone in his appointed times.</p> <p>(32) What shall <i>one</i> then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.</p> <p>Chapter 15</p> <p>(1) The burden of Moab. Because in the night Ar of Moab is laid waste, <i>and</i> brought to silence; because in the night Kir of Moab is laid waste, <i>and</i> brought to silence;</p> <p>(2) He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads <i>shall be</i> baldness, <i>and</i> every beard cut off.</p> <p>(3) In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.</p> <p>(4) And Heshbon shall cry, and Elealeh: their voice shall be heard <i>even</i> unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.</p>	<p>(29) <i>Do not</i> rejoice, whole Philistia, because the rod of him who struck you has been broken: because out of the snake's root will come forth a viper, and his fruit <i>will be</i> a fiery flying snake.</p> <p>(30) And the firstborn of the poor will feed, and the needy will lie down in safety: and I will kill your root with famine, and he will kill your remnant. (31) Howl, O gate; cry, O city; you, whole Philistia, <i>are</i> dissolved: because there will come from the north a smoke, and no one <i>will be</i> alone in his appointed times.</p> <p>(32) What will <i>one</i> then answer the messengers of the nation? That the LORD {Jehovah} has founded Zion, and the poor of His people will trust in it.</p> <p>Chapter 15</p> <p>(1) The vision concerning Moab. <i>Because in the night</i> Ar of Moab is laid waste, <i>and</i> brought to silence; because in the night Kir of Moab is laid waste, <i>and</i> brought to silence;</p> <p>(2) He has gone up to Bajith, and to Dibon, the high places, to weep: Moab will howl over Nebo, and over Medeba: on all their heads <i>will be</i> baldness, <i>and</i> every beard cut off.</p> <p>(3) In their streets they will clothe themselves with sackcloth: on the tops of their houses, and in their streets, everyone will howl, weeping abundantly.</p> <p>(4) And Heshbon will cry, and Elealeh: their voice will be heard <i>all the way</i> to Jahaz: therefore the armed soldiers of Moab will cry out; his life will be grievous to him.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(5) My heart shall cry out for Moab; his fugitives <i>shall flee</i> unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.</p> <p>(6) For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.</p> <p>(7) Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.</p> <p>(8) For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beerelim.</p> <p>(9) For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.</p> <p>Chapter 16</p> <p>(1) Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.</p> <p>(2) For it shall be, <i>that</i>, as a wandering bird cast out of the nest, <i>so</i> the daughters of Moab shall be at the fords of Arnon.</p> <p>(3) Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.</p> <p>(4) Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.</p>	<p>(5) <i>My heart will cry out for Moab; his fugitives will flee to Zoar, a heifer of three years old: because they will go up the hill of Luhith with weeping; because in the way of Horonaim they will raise up a cry of destruction.</i></p> <p>(6) <i>Because the waters of Nimrim will be desolate: because the hay is withered away, the grass fails, there is no green thing.</i></p> <p>(7) <i>Therefore the abundance they have gathered, and that which they have laid up, they will carry away to the brook of the willows.</i></p> <p>(8) <i>Because the cry is gone all around the borders of Moab; its howling to Eglaim, and its howling to Beer-elim.</i></p> <p>(9) <i>Because the waters of Dimon will be full of blood: because I will bring more upon Dimon, lions upon him who escapes of Moab, and upon the remnant of the land.</i></p> <p>Chapter 16</p> <p>(1) <i>Send the lamb to the ruler of the land from Sela to the wilderness, to the mount of the daughter of Zion.</i></p> <p>(2) <i>Because it will be, that, as a wandering bird cast out of the nest, so the daughters of Moab will be at the fords of Arnon.</i></p> <p>(3) <i>Take counsel, execute judgment; make your shadow as the night in the midst of the noonday; hide the outcasts; do not betray him who wanders.</i></p> <p>(4) <i>Let My outcasts live with you, Moab; be a shelter to them from the face of the spoiler:^a because the extortioner is at an end, the spoiler ceases, the oppressors are consumed out of the land.</i></p>
16:4a - Mat. 24:15-22; Rev. 7:1-8, 12:6	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(5) And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.</p> <p>(6) We have heard of the pride of Moab; <i>he is</i> very proud: <i>even</i> of his haughtiness, and his pride, and his wrath: <i>but</i> his lies <i>shall not be</i> so.</p> <p>(7) Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirhareseth shall ye mourn; surely <i>they are</i> stricken.</p> <p>(8) For the fields of Heshbon languish, <i>and</i> the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come <i>even</i> unto Jazer, they wandered <i>through</i> the wilderness: her branches are stretched out, they are gone over the sea.</p> <p>(9) Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.</p> <p>(10) And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in <i>their</i> presses; I have made <i>their vintage</i> shouting to cease.</p> <p>(11) Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kirharesh.</p> <p>(12) And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.</p>	<p>(5) <i>And in mercy the throne will be established: and He will sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.</i>^b</p> <p>(6) We have heard of the pride of Moab; <i>he is</i> very proud: <i>even</i> of his arrogance, and his pride, and his wrath {anger; judgment}: <i>but</i> his lies <i>will not be</i> so.</p> <p>(7) Therefore Moab will howl for Moab, everyone will howl: for the foundations of Kir-hareseth you will mourn; surely <i>they are</i> stricken.</p> <p>(8) Because the fields of Heshbon languish {dry up}, <i>and</i> the vine of Sibmah: the lords of the heathen {ungodly} have broken down its principal plants, they have come <i>even</i> to Jazer, they wandered <i>through</i> the wilderness: her branches are stretched out, they have gone over the sea.</p> <p>(9) Therefore I will wail {cry loudly} with the weeping of Jazer the vine of Sibmah: I will water you with my tears, O Heshbon, and Elealeh: because the shouting for your summer fruits and for your harvest has fallen.</p> <p>(10) And gladness is taken away, and joy out of the plentiful field; and in the vineyards there will be no singing, neither will there be shouting: the treaders will tread out no wine in <i>their</i> presses; I have made <i>their vintage</i> shouting to cease.</p> <p>(11) Therefore my heart will sound like a harp for Moab, and my inward parts for Kir-haresh.</p> <p>(12) And it will come to pass, when it is seen that Moab is weary on the high place, that he will come to his sanctuary to pray; but he will not prevail.</p>
16:5b - Is. 9:6-7, 53:2; Jer. 23:5; Zech. 6:12; Luke 2:11; Acts 13:23; Rev. 5:5	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(13) This <i>is</i> the word that the LORD hath spoken concerning Moab since that time.</p> <p>(14) But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant <i>shall be</i> very small <i>and</i> feeble.</p> <p>Chapter 17</p> <p>(1) The burden of Damascus. Behold, Damascus is taken away from <i>being</i> a city, and it shall be a ruinous heap.</p> <p>(2) The cities of Aroer <i>are</i> forsaken: they shall be for flocks, which shall lie down, and none shall make <i>them</i> afraid.</p> <p>(3) The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.</p> <p>(4) And in that day it shall come to pass, <i>that</i> the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.</p> <p>(5) And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.</p> <p>(6) Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two <i>or</i> three berries in the top of the uppermost bough, four <i>or</i> five in the outmost fruitful branches thereof, saith the LORD God of Israel.</p>	<p>(13) This <i>is</i> the word that the LORD {Jehovah} has spoken concerning Moab since that time.</p> <p>(14) But now the LORD {Jehovah} has spoken, saying, Within three years, as the years of a hireling, and the glory of Moab will be brought to contempt, with all that great multitude; and the remnant <i>will be</i> very small <i>and</i> feeble.</p> <p>Chapter 17</p> <p>(1) The vision concerning Damascus. Look, Damascus is taken away from <i>being</i> a city, and it will become a pile of trash.</p> <p>(2) The cities of Aroer <i>are</i> forsaken: they will be for flocks, which will lie down, and no one will make <i>them</i> afraid.</p> <p>(3) The fortress also will cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they will be as the glory of the children of Israel, says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(4) And in that day it will come to pass, <i>that</i> the glory of Jacob will be made thin, and the fatness of his flesh will grow lean.</p> <p>(5) And it will be as when the harvester gathers the corn, and reaps the ears with his arm; and it will be as he who gathers ears in the valley of Rephaim.</p> <p>(6) Yet gleaning grapes will be left in it, as the shaking of an olive tree, two <i>or</i> three berries in the top of the uppermost branch, four <i>or</i> five in its outermost fruitful branches, says the LORD {Jehovah} God of Israel.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(7) At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.</p> <p>(8) And he shall not look to the altars, the work of his hands, neither shall respect <i>that</i> which his fingers have made, either the groves, or the images.</p> <p>(9) In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.</p> <p>(10) Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:</p> <p>(11) In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: <i>but</i> the harvest <i>shall be</i> a heap in the day of grief and of desperate sorrow.</p> <p>(12) Woe to the multitude of many people, <i>which</i> make a noise like the noise of the seas; and to the rushing of nations, <i>that</i> make a rushing like the rushing of mighty waters!</p> <p>(13) The nations shall rush like the rushing of many waters: but <i>God</i> shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.</p> <p>(14) And behold at eveningtide trouble; <i>and</i> before the morning he <i>is</i> not. This <i>is</i> the portion of them that spoil us, and the lot of them that rob us.</p>	<p>(7) In that day a man will look to his Maker, and his eyes will have respect to the Holy One of Israel.</p> <p>(8) And he will not look to the altars, the work of his hands, neither will he respect <i>that</i> which his fingers have made, nor the groves, or the images.</p> <p>(9) In that day his strong cities will be as a forsaken branch, and an uppermost branch, which they left because of the children of Israel: and there will be desolation.</p> <p>(10) Because you have forgotten the God of your salvation, and have not been mindful of the rock of your strength, therefore you will plant pleasant plants, and will set it with strange slips:</p> <p>(11) In the day you will cause your plant to grow, and in the morning you will cause your offspring to flourish: <i>but</i> the harvest <i>will be</i> a pile of trash in the day of grief and of desperate sorrow.</p> <p>(12) Woe to the multitude of many people, <i>who</i> make a noise like the noise of the seas; and to the rushing of nations, <i>who</i> make a rushing like the rushing of mighty waters!</p> <p>(13) The nations will rush like the rushing of many waters: but <i>God</i> will rebuke them, and they will flee far off, and will be chased as the chaff of the mountains before the wind, and like a tumble weed before the whirlwind.</p> <p>(14) And at evening trouble; <i>and</i> before the morning he <i>is</i> no more. This <i>is</i> the portion of those who spoil us, and the lot of those who rob us.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
Chapter 18 (1) Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: (2) That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, <i>saying</i> , Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! (3) All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. (4) For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, <i>and</i> like a cloud of dew in the heat of harvest. (5) For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away <i>and</i> cut down the branches. (6) They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. (7) In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.	Chapter 18 (1) Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: (2) That sends ambassadors by the sea, even in vessels of bulrushes upon the waters, <i>saying</i> , Go, swift messengers, to a nation scattered and peeled, to a people terrible from their beginning even to now; a nation meted out {divided} and trodden down, whose land the rivers have spoiled! (3) All you who live in the world, and who live on the earth, see, when he lifts up an ensign {banner} on the mountains; and when he blows a trumpet, listen. (4) Because the LORD {Jehovah} said to me, I will take My rest, and I will consider in My house like a clear heat upon herbs, <i>and</i> like a cloud of dew in the heat of harvest. (5) Because before the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he will both cut off the sprouts with pruning hooks, and take away <i>and</i> cut down the branches. (6) They will be left together to the birds of the mountains, and to the beasts of the earth: and the birds will summer upon them, and all the beasts of the earth will winter upon them. (7) In that time the offering will be brought to the LORD {Jehovah} of hosts {armies; multitudes} from a people scattered and peeled, and from a people terrible from their beginning until now; a nation meted out {divided} and trodden under foot, whose land the rivers have spoiled, to the place of the Name of the LORD {Jehovah} of hosts {armies; multitudes}, the mount Zion.

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 19</p> <p>(1) The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.</p> <p>(2) And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, <i>and</i> kingdom against kingdom.</p> <p>(3) And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.</p> <p>(4) And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.</p> <p>(5) And the waters shall fail from the sea, and the river shall be wasted and dried up.</p> <p>(6) And they shall turn the rivers far away; <i>and</i> the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.</p> <p>(7) The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no <i>more</i>.</p> <p>(8) The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.</p> <p>(9) Moreover they that work in fine flax, and they that weave networks, shall be confounded.</p>	<p>Chapter 19</p> <p>(1) The vision concerning Egypt. Look, the LORD {Jehovah} rides upon a swift cloud, and will come into Egypt: and the idols of Egypt will be moved at His presence, and the heart of Egypt will melt in its midst.</p> <p>(2) And I will set the Egyptians against the Egyptians: and everyone will fight against his brother, and everyone against his neighbor; city against city, <i>and</i> kingdom against kingdom.</p> <p>(3) And the spirit of Egypt will fail in its midst; and I will destroy its counsel: and they will seek after the idols, and the charmers, and to those who have familiar spirits, and to the wizards.</p> <p>(4) And the Egyptians I will give over into the hand of a cruel lord; and a fierce king will rule over them, says the Lord, the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(5) And the waters will fail from the sea, and the river will be wasted and dried up.</p> <p>(6) And they will turn the rivers far away; <i>and</i> the brooks of defense will be emptied and dried up: the reeds and flags will wither.</p> <p>(7) The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, will wither, be driven away, and be no <i>more</i>.</p> <p>(8) The fishermen also will mourn, and all those who cast hooks into the brooks will cry aloud, and those who spread nets upon the waters will have nothing.</p> <p>(9) Furthermore those who work in fine flax, and those who weave cloth, will be confounded.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(10) And they shall be broken in the purposes thereof, all that make sluices <i>and</i> ponds for fish.</p> <p>(11) Surely the princes of Zoan <i>are</i> fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I <i>am</i> the son of the wise, the son of ancient kings?</p> <p>(12) Where <i>are</i> they? where <i>are</i> thy wise <i>men</i>? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.</p> <p>(13) The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, <i>even they that are</i> the stay of the tribes thereof.</p> <p>(14) The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken <i>man</i> staggereth in his vomit.</p> <p>(15) Neither shall there be <i>any</i> work for Egypt, which the head or tail, branch or rush, may do.</p> <p>(16) In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.</p> <p>(17) And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.</p> <p>(18) In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.</p>	<p>(10) And they will be broken in its foundations, all who make ponds for fish and make wages from them.</p> <p>(11) Surely the princes of Zoan <i>are</i> fools, the counsel of the wise counselors of Pharaoh have become as wild men: how can you say to Pharaoh, I <i>am</i> the son of the wise, the son of ancient kings?</p> <p>(12) Where <i>are</i> they? where <i>are</i> your wise <i>men</i>? and let them tell you now, and let them know what the LORD {Jehovah} of hosts {armies; multitudes} has determined upon Egypt.</p> <p>(13) The princes of Zoan have become fools, the princes of Noph are deceived; they have also seduced Egypt, <i>even those who are</i> the foremost of its tribes.</p> <p>(14) The LORD {Jehovah} has mingled a perverse spirit in its midst: and they have caused Egypt to err in its every work, as a drunken <i>man</i> staggers in his vomit.</p> <p>(15) Neither will there be <i>any</i> work for Egypt, which the head or tail, branch or bulrush,^a may do.</p> <p>(16) In that day Egypt will be like women: and it will be afraid and fear because of the shaking of the hand of the LORD {Jehovah} of hosts {armies}, which He shakes over it.</p> <p>(17) And the land of Judah will be a terror to Egypt, everyone who makes mention of it will be afraid in himself, because of the counsel of the LORD {Jehovah} of hosts {armies}, which He has determined against it.</p> <p>(18) In that day five cities in the land of Egypt will speak the language of Canaan, and swear to the LORD {Jehovah} of hosts {armies}; one will be called, The city of destruction.</p>
9:15a - bulrush - see note on Is. 9:14	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(19) In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.</p> <p>(20) And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.</p> <p>(21) And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform <i>it</i>.</p> <p>(22) And the LORD shall smite Egypt: he shall smite and heal <i>it</i>: and they shall return <i>even</i> to the LORD, and he shall be intreated of them, and shall heal them.</p> <p>(23) In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.</p> <p>(24) In that day shall Israel be the third with Egypt and with Assyria, <i>even</i> a blessing in the midst of the land:</p> <p>(25) Whom the LORD of hosts shall bless, saying, Blessed <i>be</i> Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.</p>	<p>(19) In that day there will be an altar to the LORD {Jehovah} in the midst of the land of Egypt, and a pillar at its border to the LORD {Jehovah}.</p> <p>(20) And it will be for a sign and for a witness to the LORD {Jehovah} of hosts {armies} in the land of Egypt: because they will cry to the LORD {Jehovah} because of the oppressors, and He will send them a Savior, and a Great One, and He will deliver them. (21) And the LORD {Jehovah} will be known to Egypt, and the Egyptians will know the LORD {Jehovah} in that day, and will do sacrifice and offering; yes, they will vow a vow to the LORD {Jehovah}, and perform <i>it</i>.</p> <p>(22) And the LORD {Jehovah} will strike Egypt: He will strike and heal <i>it</i>: and they will return <i>even</i> to the LORD {Jehovah}, and they will call upon Him, and <i>He will</i> heal them.</p> <p>(23) In that day there will be a highway out of Egypt to Assyria, and the Assyrian will come into Egypt, and the Egyptian into Assyria, and the Egyptians will serve with the Assyrians.</p> <p>(24) In that day Israel will be the third with Egypt and with Assyria, <i>even</i> a blessing in the midst of the land:</p> <p>(25) Whom the LORD {Jehovah} of hosts {armies; multitudes} will bless, saying, Blessed <i>is</i> Egypt My people, and Assyria the work of My hands, and Israel My inheritance.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 20</p> <p>(1) In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;</p> <p>(2) At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.</p> <p>(3) And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years <i>for</i> a sign and wonder upon Egypt and upon Ethiopia;</p> <p>(4) So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with <i>their</i> buttocks uncovered, to the shame of Egypt.</p> <p>(5) And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.</p> <p>(6) And the inhabitant of this isle shall say in that day, Behold, such <i>is</i> our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?</p> <p>Chapter 21</p> <p>(1) The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.</p> <p>(2) A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.</p>	<p>Chapter 20</p> <p>(1) In the year that Tartan came to Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;</p> <p>(2) At the same time the LORD {Jehovah} spoke by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off your waist, and take off your shoe from your foot. And he did so, walking naked and barefoot.</p> <p>(3) And the LORD {Jehovah} said, Just as my servant Isaiah has walked naked and barefoot three years <i>for</i> a sign and wonder upon Egypt and upon Ethiopia;</p> <p>(4) So the king of Assyria will lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with <i>their</i> buttocks uncovered, to the shame of Egypt.</p> <p>(5) And they will be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.</p> <p>(6) And those who live in this isle will say in that day, Look, such <i>is</i> our expectation, where will we flee for help to be delivered from the king of Assyria: and how will we escape?</p> <p>Chapter 21</p> <p>(1) The vision concerning the wilderness around the sea.^a As whirlwinds in the south pass through; so it comes from the desert, from a terrible land.</p> <p>(2) A grievous vision is declared to me; the treacherous dealer deals treacherously, and the spoiler spoils. Go up, O Elam: besiege, O Media; all its sighing I have caused to cease.</p>
<p>21:1a - Babylon [v. 21:9] - desert {wilderness} around the sea {waters} - reference to area often flooded by the Tigris and Euphrates Rivers?</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(3) Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing <i>of it</i>; I was dismayed at the seeing <i>of it</i>.</p> <p>(4) My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.</p> <p>(5) Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, <i>and</i> anoint the shield.</p> <p>(6) For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.</p> <p>(7) And he saw a chariot <i>with</i> a couple of horsemen, a chariot of asses, <i>and</i> a chariot of camels; and he hearkened diligently with much heed:</p> <p>(8) And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:</p> <p>(9) And, behold, here cometh a chariot of men, <i>with</i> a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.</p> <p>(10) O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.</p> <p>(11) The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?</p>	<p>(3) Therefore my hips are filled with pain: pains have taken hold upon me, as the pains of a woman in child birth: I was bowed down at the hearing <i>of it</i>; I was dismayed at the seeing <i>of it</i>.</p> <p>(4) My heart panted, fearfulness frightened me: the night of my pleasure He has turned into fear to me.</p> <p>(5) Prepare the table, watch in the watchtower, eat, drink: arise, you princes, <i>and</i> anoint the shield.</p> <p>(6) Because this is what the Lord has said to me, <i>Go, set a watchman, let him declare what he sees.</i></p> <p>(7) And he saw a chariot <i>with</i> a couple of horsemen, a chariot of donkeys, <i>and</i> a chariot of camels; and he listened diligently with much intent:</p> <p>(8) And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:</p> <p>(9) And, look, here comes a chariot of men, <i>with</i> a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he has broken to the ground.</p> <p>(10) O my threshing, and the corn of my floor: that which I have heard of the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel, I have declared to you.</p> <p>(11) The vision concerning Dumah. <i>He calls to me out of Seir, Watchman, what of the night? Watchman, what of the night?</i></p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(12) The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.</p> <p>(13) The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.</p> <p>(14) The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.</p> <p>(15) For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.</p> <p>(16) For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:</p> <p>(17) And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken <i>it</i>.</p> <p>Chapter 22</p> <p>(1) The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?</p> <p>(2) Thou that art full of stirs, a tumultuous city, a joyous city: thy slain <i>men are</i> not slain with the sword, nor dead in battle.</p> <p>(3) All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, <i>which</i> have fled from far.</p> <p>(4) Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.</p>	<p>(12) <i>The watchman said, The morning comes, and also the night: if you will inquire, inquire yes: return, come.</i></p> <p>(13) The vision concerning Arabia. <i>In the forest in Arabia you will lodge, O you traveling caravans of Dedan.</i></p> <p>(14) <i>Those who live in the land of Tema brought water to those who were thirsty; they brought bread to those who fled.</i></p> <p>(15) <i>Because they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.</i></p> <p>(16) Because this is what the Lord said to me, <i>Within a year, according to the years of a hireling, and all the glory of Kedar will fail:</i></p> <p>(17) <i>And the remnant of the number of archers, the mighty men of the children of Kedar, will be diminished: because the LORD {Jehovah} God of Israel has spoken it.</i></p> <p>Chapter 22</p> <p>(1) The vision concerning the valley of vision. <i>What ails you now, that you have completely gone up to the housetops?</i></p> <p>(2) <i>You who are full of noise, a tumultuous city, a joyous city: your men who are killed are not killed with the sword, nor die in battle.</i></p> <p>(3) <i>All your rulers have fled together, they are bound by the archers: all who are found in you are bound together, who have fled from far.</i></p> <p>(4) Therefore I said, Look away from me; I will weep bitterly, do not labor to comfort me, because of the spoiling of the daughter of my people.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(5) For <i>it is</i> a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.</p> <p>(6) And Elam bare the quiver with chariots of men <i>and</i> horsemen, and Kir uncovered the shield.</p> <p>(7) And it shall come to pass, <i>that</i> thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.</p> <p>(8) And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.</p> <p>(9) Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.</p> <p>(10) And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.</p> <p>(11) Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.</p> <p>(12) And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:</p> <p>(13) And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.</p>	<p>(5) Because <i>it is</i> a day of trouble, and of treading down, and of perplexity by the Lord GOD {Jehovah} of hosts {armies; multitudes} in the valley of vision, breaking down the walls, and of crying to the mountains.</p> <p>(6) And Elam carried the quiver {of arrows} with chariots of men <i>and</i> horsemen, and Kir uncovered the shield.</p> <p>(7) And it will come to pass, <i>that</i> your choicest valleys will be full of chariots, and the horsemen will set themselves in array at the gate.</p> <p>(8) And he discovered the covering of Judah, and you looked in that day to the armor of the house of the forest.</p> <p>(9) You have seen also the breaches of the city of David, that they are many: and you gathered together the waters of the lower pool.</p> <p>(10) And you have numbered the houses of Jerusalem, and the houses you have broken down to fortify the wall.</p> <p>(11) You made also a ditch between the two walls for the water of the old pool: but you have not looked to its Maker, neither had respect towards Him Who fashioned it long ago.^a</p> <p>(12) And in that day the Lord GOD {Jehovah} of hosts {armies; multitudes} called to weeping, and to mourning, and to baldness, and to clothing with sackcloth:</p> <p>(13) And indeed joy and gladness, killing oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; because tomorrow we will die.</p>
22:11a - you fortified your walls, but did not seek your Maker for help	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(14) And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.</p> <p>(15) Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, <i>even</i> unto Shebna, which is over the house, <i>and say</i>,</p> <p>(16) What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, <i>as</i> he that heweth him out a sepulchre on high, <i>and</i> that graveth an habitation for himself in a rock?</p> <p>(17) Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.</p> <p>(18) He will surely violently turn and toss thee <i>like</i> a ball into a large country: there shalt thou die, and there the chariots of thy glory <i>shall be</i> the shame of thy lord's house.</p> <p>(19) And I will drive thee from thy station, and from thy state shall he pull thee down.</p> <p>(20) And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:</p> <p>(21) And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.</p> <p>(22) And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.</p>	<p>(14) And it was revealed in my ears by the LORD {Jehovah} of hosts {armies}, <i>Surely this sin will not be purged from you until you die, says the Lord GOD {Jehovah} of hosts {armies; multitudes}.</i></p> <p>(15) This is what the Lord GOD {Jehovah} of hosts {armies; multitudes} says, <i>Go, to this treasurer, even to Shebna, who is over the house {temple}, and say,</i></p> <p>(16) <i>What have you here? and whom have you here, that you have cut out for yourself a tomb here, as he who cuts out for himself a tomb on high, and who carves a house for himself in a rock?</i></p> <p>(17) <i>Indeed, the LORD {Jehovah} will carry you away with a mighty captivity, and will surely cover you.</i></p> <p>(18) <i>He will surely violently turn and toss you like a ball into a large country: there you will die, and there the chariots of your glory will be the shame of your master's house.</i></p> <p>(19) <i>And I will drive you from your station, and from your state he will pull you down.</i></p> <p>(20) <i>And it will come to pass in that day, that I will call My servant Eliakim the son of Hilkiah:</i></p> <p>(21) <i>And I will clothe him with your robe, and strengthen him with your belt, and I will commit your government into his hand: and he will be a father to those who live in Jerusalem, and to the house of Judah.</i></p> <p>(22) <i>And the key of the house of David I will lay upon his shoulder; so he will open, and none will shut; and he will shut, and none will open.^b</i></p>
Is. 22:22b - the key of the house of David – Rev. 3:7	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(23) And I will fasten him <i>as</i> a nail in a sure place; and he shall be for a glorious throne to his father's house.</p> <p>(24) And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.</p> <p>(25) In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that <i>was</i> upon it shall be cut off: for the LORD hath spoken <i>it</i>.</p> <p>Chapter 23</p> <p>(1) The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.</p> <p>(2) Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.</p> <p>(3) And by great waters the seed of Sihor, the harvest of the river, <i>is</i> her revenue; and she is a mart of nations.</p> <p>(4) Be thou ashamed, O Zidon: for the sea hath spoken, <i>even</i> the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, <i>nor</i> bring up virgins.</p> <p>(5) As at the report concerning Egypt, <i>so</i> shall they be sorely pained at the report of Tyre.</p>	<p>(23) <i>And I will fasten him as a nail in a sure place; and he will be for a glorious throne to his father's house.</i></p> <p>(24) <i>And they will hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.</i></p> <p>(25) <i>In that day, says the LORD {Jehovah} of hosts {armies; multitudes}, the nail that is fastened in the sure place will be removed, and be cut down, and fall; and the burden that was upon it will be cut off: because the LORD {Jehovah} has spoken <i>it</i>.</i></p> <p>Chapter 23</p> <p>(1) The vision concerning Tyre. <i>Howl, you ships of Tarshish; because it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.</i></p> <p>(2) <i>Be still, you who live in the island; you whom the merchants of Zidon, who pass over the sea, have replenished.</i></p> <p>(3) <i>And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a market of nations.</i></p> <p>(4) <i>Be ashamed, O Zidon: because the sea has spoken, even the strength of the sea, saying, I do not experience birth pains, nor bring forth children, neither do I nourish up young men, nor bring up virgins.</i></p> <p>(5) <i>As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.</i></p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(6) Pass ye over to Tarshish; howl, ye inhabitants of the isle.</p> <p>(7) <i>Is</i> this your joyous <i>city</i>, whose antiquity <i>is</i> of ancient days? her own feet shall carry her afar off to sojourn.</p> <p>(8) Who hath taken this counsel against Tyre, the crowning <i>city</i>, whose merchants <i>are</i> princes, whose traffickers <i>are</i> the honourable of the earth?</p> <p>(9) The LORD of hosts hath purposed it, to stain the pride of all glory, <i>and</i> to bring into contempt all the honourable of the earth.</p> <p>(10) Pass through thy land as a river, O daughter of Tarshish: <i>there is</i> no more strength.</p> <p>(11) He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant <i>city</i>, to destroy the strong holds thereof.</p> <p>(12) And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.</p> <p>(13) Behold the land of the Chaldeans; this people was not, <i>till</i> the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; <i>and</i> he brought it to ruin.</p> <p>(14) Howl, ye ships of Tarshish: for your strength is laid waste.</p> <p>(15) And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.</p> <p>(16) Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.</p>	<p>(6) <i>Pass over to Tarshish; howl, you who live in the island.</i></p> <p>(7) <i>Is</i> this your joyous <i>city</i>, which has existed from ancient days? her own feet will carry her far away to live.</p> <p>(8) Who has taken this counsel against Tyre, the crowning <i>city</i>, whose merchants <i>are</i> princes, whose traders <i>are</i> the honorable of the earth?</p> <p>(9) The LORD {Jehovah} of hosts {armies} has determined it, to stain the pride of all glory, <i>and</i> to bring into contempt all the honorable of the earth.</p> <p>(10) Pass through your land as a river, O daughter of Tarshish: <i>there is</i> no more strength.</p> <p>(11) He stretched out His hand over the sea, He shook the kingdoms: the LORD {Jehovah} has given a commandment against the merchant <i>city</i>, to destroy its strongholds.</p> <p>(12) And He said, You will no more rejoice, O you oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also you will have no rest.</p> <p>(13) Look the land of the Chaldeans; this people was not, <i>until</i> the Assyrian founded it for those who live in the wilderness: they set up its towers, they raised up its palaces; <i>and</i> he brought it to ruin.</p> <p>(14) Howl, you ships of Tarshish: because your strength is laid waste.</p> <p>(15) And it will come to pass in that day, that Tyre will be forgotten seventy years, according to the days of one king: after the end of seventy years Tyre will sing as a prostitute.</p> <p>(16) Take a harp, go about the city, you prostitute who have been forgotten; make sweet melody, sing many songs, that you may be remembered.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(17) And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.</p> <p>(18) And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.</p> <p>Chapter 24</p> <p>(1) Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.</p> <p>(2) And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.</p> <p>(3) The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.</p> <p>(4) The earth mourneth <i>and</i> fadeth away, the world languisheth <i>and</i> fadeth away, the haughty people of the earth do languish.</p> <p>(5) The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.</p>	<p>(17) And it will come to pass after the end of seventy years, that the LORD {Jehovah} will visit Tyre, and she will turn to her hire, and will commit fornication with all the kingdoms of the world upon the face of the earth.</p> <p>(18) And her merchandise and her hire will be holiness to the LORD {Jehovah}: it will not be treasured nor laid up; because her merchandise will be for those who live before the LORD {Jehovah}, to eat sufficiently, and for durable clothing.</p> <p>Chapter 24</p> <p>(1) Indeed, the LORD {Jehovah} makes the earth empty, and makes it waste, and turns it upside down, and scatters abroad those who live in it.</p> <p>(2) And it will be with the priest as with the people; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the one who takes interest, so with the one who pays interest to him.</p> <p>(3) The land will be completely emptied, and completely spoiled: because the LORD {Jehovah} has spoken this word.</p> <p>(4) The earth mourns <i>and</i> fades away, the world wears out <i>and</i> fades away, the arrogant people of the earth perish.</p> <p>(5) The earth also is defiled under those who live in it; because they have sinned against the laws, changed the ordinances, broken the everlasting covenant.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(6) Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.</p> <p>(7) The new wine mourneth, the vine languisheth, all the merryhearted do sigh.</p> <p>(8) The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.</p> <p>(9) They shall not drink wine with a song; strong drink shall be bitter to them that drink it.</p> <p>(10) The city of confusion is broken down: every house is shut up, that no man may come in.</p> <p>(11) <i>There is</i> a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.</p> <p>(12) In the city is left desolation, and the gate is smitten with destruction.</p> <p>(13) When thus it shall be in the midst of the land among the people, <i>there shall be</i> as the shaking of an olive tree, <i>and</i> as the gleaning grapes when the vintage is done.</p> <p>(14) They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.</p> <p>(15) Wherefore glorify ye the LORD in the fires, <i>even</i> the name of the LORD God of Israel in the isles of the sea.</p> <p>(16) From the uttermost part of the earth have we heard songs, <i>even</i> glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.</p>	<p>(6) <i>Therefore the curse has devoured the earth, and those who live in it are desolate: therefore those who live in the earth are burned, and few men left.</i></p> <p>(7) <i>The new wine mourns, the vine dries up, all the merry hearted sigh.</i></p> <p>(8) <i>The joy of tambourines ceases, the noise of those who rejoice ends, the joy of the harp ceases.</i></p> <p>(9) <i>They will not drink wine with a song; strong drink will be bitter to those who drink it.</i></p> <p>(10) <i>The city of confusion is broken down: every house is shut up, that no man may come in.</i></p> <p>(11) <i>There is</i> a crying for wine in the streets; all joy is darkened, the joy of the land is gone.</p> <p>(12) <i>In the city is left desolation, and the gate is struck with destruction.</i></p> <p>(13) <i>When it will be so in the midst of the land among the people, there will be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.</i></p> <p>(14) <i>They will lift up their voice, they will sing for the majesty of the LORD {Jehovah}, they will cry aloud from the sea.</i></p> <p>(15) <i>Therefore glorify the LORD {Jehovah} in the fires, even the Name of the LORD {Jehovah} God of Israel in the islands of the sea.</i></p> <p>(16) <i>From the uttermost parts of the earth we have heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe to me! the treacherous dealers have dealt treacherously; yes, the treacherous dealers have dealt very treacherously.</i></p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(17) Fear, and the pit, and the snare, <i>are</i> upon thee, O inhabitant of the earth.</p> <p>(18) And it shall come to pass, <i>that</i> he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.</p> <p>(19) The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.</p> <p>(20) The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.</p> <p>(21) And it shall come to pass in that day, <i>that</i> the LORD shall punish the host of the high ones <i>that are</i> on high, and the kings of the earth upon the earth.</p> <p>(22) And they shall be gathered together, <i>as</i> prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.</p> <p>(23) Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.</p> <p>Chapter 25</p> <p>(1) O LORD, thou <i>art</i> my God; I will exalt thee, I will praise thy name; for thou hast done wonderful <i>things</i>; <i>thy</i> counsels of old <i>are</i> faithfulness <i>and</i> truth.</p>	<p>(17) Fear, and the pit, and the snare, <i>are</i> upon you, O you who live in the earth.</p> <p>(18) And it will come to pass, <i>that</i> he who flees from the noise of the fear will fall into the pit; and he who comes up out of the midst of the pit will be taken in the snare: because the windows from on high are open, and the foundations of the earth shake.</p> <p>(19) The earth is completely broken down, the earth is completely dissolved, the earth is exceedingly moved.</p> <p>(20) The earth will reel to and fro like a drunkard, and will be removed like a cottage; and its sin will be heavy upon it; and it will fall, and not rise again.</p> <p>(21) And it will come to pass in that day, <i>that</i> the LORD {Jehovah} will punish the host {army} of the high ones <i>that are</i> on high, and the kings of the earth upon the earth.</p> <p>(22) And they will be gathered together, <i>as</i> prisoners are gathered in the pit, and will be shut up in the prison, and after many days they will be visited.</p> <p>(23) Then the moon will be confounded, and the sun ashamed, when the LORD {Jehovah} of hosts {armies; multitudes} will reign in mount Zion, and in Jerusalem, and before His elders gloriously.^a</p> <p>Chapter 25</p> <p>(1) O LORD {Jehovah}, You <i>are</i> my God; I will exalt You, I will praise Your Name; because You have done wonderful <i>things</i>; <i>Your</i> counsels of old <i>are</i> faithfulness <i>and</i> truth.</p>
24:23a - Is. 13:10; Mat. 24:10; Luke 21:25; Rev. 16:16 - see note on I Cor. 1:8	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(2) For thou hast made of a city an heap; <i>of</i> a defenced city a ruin: a palace of strangers to be no city; it shall never be built.</p> <p>(3) Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.</p> <p>(4) For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones <i>is</i> as a storm <i>against</i> the wall.</p> <p>(5) Thou shalt bring down the noise of strangers, as the heat in a dry place; <i>even</i> the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.</p> <p>(6) And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.</p> <p>(7) And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.</p> <p>(8) He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken <i>it</i>.</p> <p>(9) And it shall be said in that day, Lo, this <i>is</i> our God; we have waited for him, and he will save us: this <i>is</i> the LORD; we have waited for him, we will be glad and rejoice in his salvation.</p>	<p>(2) Because You have made a city a pile of trash; <i>of</i> a defended city a ruin: a palace of strangers to be no city; it will never be built.</p> <p>(3) Therefore the strong people will glorify You, the city of the terrible nations will fear You.</p> <p>(4) Because You have been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones <i>is</i> as a storm <i>against</i> the wall.</p> <p>(5) You will bring down the noise of strangers, as the heat in a dry place; <i>even</i> the heat with the shadow of a cloud: the branch of the terrible ones will be brought low.</p> <p>(6) And in this mountain the LORD {Jehovah} of hosts {armies; multitudes} will make a feast to all people of fat things, a feast of fine wines, of juicy fat things, of fine wines well refined.</p> <p>(7) And He will destroy in this mountain the face of the covering cast over all people, and the curtain that is spread over all nations.</p> <p>(8) He will swallow up death in victory;^a and the Lord GOD {Jehovah} will wipe away tears from off all faces;^b and the rebuke of His people He will take away from off all the earth: because the LORD {Jehovah} has spoken <i>it</i>.</p> <p>(9) And it will be said in that day, Look, this <i>is</i> our God; we have waited for Him, and He will save us: this <i>is</i> the LORD {Jehovah}; we have waited for Him, we will be glad and rejoice in His salvation.^c</p>
<p>25:8a - death swallowed up in victory - I Cor. 15:55 25:8b - Rev. 21:4 - God shall wipe away their tears 25:9c - Jer. 31:34 - know the Lord</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(10) For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.</p> <p>(11) And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth <i>his hands</i> to swim: and he shall bring down their pride together with the spoils of their hands.</p> <p>(12) And the fortress of the high fort of thy walls shall he bring down, lay low, <i>and</i> bring to the ground, <i>even</i> to the dust.</p> <p>Chapter 26</p> <p>(1) In that day shall this song be sung in the land of Judah; We have a strong city; salvation will <i>God</i> appoint <i>for</i> walls and bulwarks.</p> <p>(2) Open ye the gates, that the righteous nation which keepeth the truth may enter in.</p> <p>(3) Thou wilt keep <i>him</i> in perfect peace, <i>whose</i> mind <i>is</i> stayed <i>on thee</i>: because he trusteth in thee.</p> <p>(4) Trust ye in the LORD for ever: for in the LORD JEHOVAH <i>is</i> everlasting strength:</p> <p>(5) For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, <i>even</i> to the ground; he bringeth it <i>even</i> to the dust.</p> <p>(6) The foot shall tread it down, <i>even</i> the feet of the poor, <i>and</i> the steps of the needy.</p> <p>(7) The way of the just <i>is</i> uprightness: thou, most upright, dost weigh the path of the just.</p> <p>(8) Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of <i>our</i> soul <i>is</i> to thy name, and to the remembrance of thee.</p>	<p>(10) Because in this mountain the hand of the LORD {Jehovah} will rest, and Moab will be trodden down under Him, even as straw is trodden down for the dunghill.</p> <p>(11) And He will spread forth His hands in the midst of them, as he who swims spreads forth <i>his hands</i> to swim: and He will bring down their pride together with the spoils of their hands.</p> <p>(12) And the fortress of the high fort of your walls He will bring down, lay low, <i>and</i> bring to the ground, <i>even</i> to the dust.</p> <p>Chapter 26</p> <p>(1) In that day this song will be sung in the land of Judah; We have a strong city; <i>God</i> will appoint salvation <i>for</i> walls and bulwarks.</p> <p>(2) Open the gates, that the righteous nation which keeps the truth may enter in.</p> <p>(3) You will keep <i>him</i> in perfect peace, <i>whose</i> mind <i>is</i> stayed <i>on You</i>: because he trusts in You.</p> <p>(4) Trust in the LORD {Jehovah} forever: because in the LORD JEHOVAH <i>is</i> everlasting strength:</p> <p>(5) Because He brings them down who live on high; the lofty city, He lays it low; He lays it low, <i>even</i> to the ground; He brings it <i>even</i> to the dust.</p> <p>(6) The foot will tread it down, <i>even</i> the feet of the poor, <i>and</i> the steps of the needy.</p> <p>(7) The way of the just <i>is</i> uprightness: You, most upright, do weigh the path of the just.</p> <p>(8) Yes, in the way of Your judgments, O LORD {Jehovah}, we have waited for You; the desire of <i>our</i> soul <i>is</i> to Your Name, and to the memory of You.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(9) With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments <i>are</i> in the earth, the inhabitants of the world will learn righteousness.</p> <p>(10) Let favour be shewed to the wicked, <i>yet</i> will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.</p> <p>(11) LORD, <i>when</i> thy hand is lifted up, they will not see: <i>but</i> they shall see, and be ashamed for <i>their</i> envy at the people; yea, the fire of thine enemies shall devour them.</p> <p>(12) LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.</p> <p>(13) O LORD our God, <i>other</i> lords beside thee have had dominion over us: <i>but</i> by thee only will we make mention of thy name.</p> <p>(14) <i>They are</i> dead, they shall not live; <i>they are</i> deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.</p> <p>(15) Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed <i>it</i> far <i>unto</i> all the ends of the earth.</p> <p>(16) LORD, in trouble have they visited thee, they poured out a prayer <i>when</i> thy chastening <i>was</i> upon them.</p> <p>(17) Like as a woman with child, <i>that</i> draweth near the time of her delivery, is in pain, <i>and</i> crieth out in her pangs; so have we been in thy sight, O LORD.</p>	<p>(9) With my soul I have desired You in the night; yes, with my spirit within me I will seek You early: because when Your judgments <i>are</i> in the earth, those who live in the world will learn righteousness.</p> <p>(10) Let favor be shown to the wicked, <i>yet</i> he will not learn righteousness: in the land of uprightness he will deal unjustly, and will not see the majesty of the LORD {Jehovah}.</p> <p>(11) LORD {Jehovah}, <i>when</i> Your hand is lifted up, they will not see: <i>but</i> they will see, and be ashamed because <i>their</i> envy at the people; yes, the fire of Your enemies will devour them.</p> <p>(12) LORD {Jehovah}, You will ordain peace for us: because You also have done all our works in us.</p> <p>(13) O LORD {Jehovah} our God, <i>other</i> lords besides You have had rule over us: <i>but</i> by You only will we make mention of Your Name.</p> <p>(14) <i>They are</i> dead, they will not live; <i>they are</i> deceased, they will not rise: therefore You have visited and destroyed them, and caused all their memory to perish.</p> <p>(15) You have increased the nation, O LORD {Jehovah}, You have increased the nation: You are glorified: You have removed <i>it</i> far <i>to</i> all the ends of the earth.</p> <p>(16) LORD {Jehovah}, in trouble they have visited You, they poured out a prayer <i>when</i> Your discipline <i>was</i> upon them.</p> <p>(17) Like a woman with child, <i>who</i> draws near to the time of her delivery, is in pain, <i>and</i> cries out in her pain; so we have been in your sight, O LORD {Jehovah}.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(18) We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.</p> <p>(19) Thy dead <i>men</i> shall live, <i>together with</i> my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew <i>is as</i> the dew of herbs, and the earth shall cast out the dead.</p> <p>(20) Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.</p> <p>(21) For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.</p> <p>Chapter 27</p> <p>(1) In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that <i>is</i> in the sea.</p> <p>(2) In that day sing ye unto her, A vineyard of red wine.</p> <p>(3) I the LORD do keep it; I will water it every moment: lest <i>any</i> hurt it, I will keep it night and day.</p>	<p>(18) We have been with child, we have been in pain, we have as it were brought forth wind; we have not brought any deliverance in the earth; neither have those who live in the world fallen.</p> <p>(19) Your dead <i>men</i> will live, <i>together with</i> My dead body they will arise.^a Awake and sing, you who live in dust: because your dew <i>is as</i> the dew of herbs, and the earth will cast out the dead.^b</p> <p>(20) Come, My people, enter into your rooms, and close your doors around you: hide yourselves as it were for a little moment, until the indignation has passed over.^c</p> <p>(21) Because, look, the LORD {Jehovah} comes out of His place to punish those who live on the earth for their sin: the earth also will reveal her blood, and will no more cover her dead.</p> <p>Chapter 27</p> <p>(1) In that day the LORD {Jehovah} with His terrible, large and strong sword will punish the leviathan the piercing snake, even leviathan that crooked snake {constellation- Draco};^a and He will kill the dragon that <i>is</i> in the sea.</p> <p>(2) In that day sing to her, A vineyard of red wine.</p> <p>(3) I the LORD {Jehovah} keep it; I will water it every moment: lest <i>any</i> hurt it, I will keep it night and day.</p>
<p>26:19a – Mat. 27:52-53 26:19b – Ps. 47:5; I Thes. 4:16-17 26:20c - John 14:2 - "in My Father's house are many rooms" - I Cor. 15:51-54 27:1a - crooked serpent - constellation Draco the Dragon - Job 26:13 - a representation of Satan in the heavens and the dragon that is in the sea - representation of Satan on the earth - Rev. 12:9; 20:2 – see <u>The Witness of the Stars</u>, by E.W. Bullinger, Kregel Publications, {1893} and <u>The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars</u> at www.TheWordNotes.com</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(4) Fury is not in me: who would set the briers <i>and</i> thorns against me in battle? I would go through them, I would burn them together.</p> <p>(5) Or let him take hold of my strength, <i>that</i> he may make peace with me; <i>and</i> he shall make peace with me.</p> <p>(6) He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.</p> <p>(7) Hath he smitten him, as he smote those that smote him? <i>or</i> is he slain according to the slaughter of them that are slain by him?</p> <p>(8) In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.</p> <p>(9) By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.</p> <p>(10) Yet the defenced city <i>shall be</i> desolate, <i>and</i> the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.</p> <p>(11) When the boughs thereof are withered, they shall be broken off: the women come, <i>and</i> set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.</p>	<p>(4) Fury is not in Me: who would set the briers <i>and</i> thorns against Me in battle? I would go through them, I would burn them together.</p> <p>(5) Or let him take hold of My strength, <i>that</i> he may make peace with Me; <i>and</i> he will make peace with Me.</p> <p>(6) He will cause those who are descendants of Jacob to take root: Israel will blossom and bud, and fill the face of the world with fruit.</p> <p>(7) Has He stricken him {Israel}, as He struck those who struck him? <i>or has</i> He killed according to the slaughter of those who are killed by him?</p> <p>(8) In measure, when it shoots forth, You will debate with it: He stays His rough wind in the day of the east wind.</p> <p>(9) By this therefore the sin of Jacob will be purged; and this is all the fruit to take away his sin; when He makes all the stones of the altar as chalk stones that are beaten in pieces, the groves and images will not stand up.</p> <p>(10) Yet the defensed city <i>will be</i> desolate, <i>and</i> the houses forsaken, and left like a wilderness: there the calf will feed, and there he will lie down, and consume its branches.</p> <p>(11) When its branches are withered, they will be broken off: the women will come, <i>and</i> set them on fire: because it is a people of no understanding: therefore He Who made them will not have mercy on them, and He Who formed them will show them no favor.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(12) And it shall come to pass in that day, <i>that</i> the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.</p> <p>(13) And it shall come to pass in that day, <i>that</i> the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.</p> <p>Chapter 28</p> <p>(1) Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty <i>is</i> a fading flower, which <i>are</i> on the head of the fat valleys of them that are overcome with wine!</p> <p>(2) Behold, the Lord hath a mighty and strong one, <i>which</i> as a tempest of hail <i>and</i> a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.</p> <p>(3) The crown of pride, the drunkards of Ephraim, shall be trodden under feet:</p> <p>(4) And the glorious beauty, which <i>is</i> on the head of the fat valley, shall be a fading flower, <i>and</i> as the hasty fruit before the summer; which <i>when</i> he that looketh upon it seeth, while it is yet in his hand he eateth it up.</p> <p>(5) In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,</p>	<p>(12) <i>And it will come to pass in that day, that the LORD {Jehovah} will beat off from the channel of the river to the stream of Egypt, and you will be gathered one by one, O you children of Israel.</i></p> <p>(13) <i>And it will come to pass in that day, that the great trumpet will be blown, and those will come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and will worship the LORD {Jehovah} in the holy mount at Jerusalem.</i></p> <p>Chapter 28</p> <p>(1) <i>Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of fat valleys of those who are overcome with wine!</i></p> <p>(2) <i>Look, the Lord has a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, will cast down to the earth with the hand.</i></p> <p>(3) <i>The crown of pride, the drunkards of Ephraim, will be trodden under feet:</i></p> <p>(4) <i>And the glorious beauty, which is on the head of the fat valley, will be a fading flower, and as the hasty fruit before the summer; which when he who looks upon it sees, while it is yet in his hand he eats it up.</i></p> <p>(5) <i>In that day the LORD {Jehovah} of hosts {armies; multitudes} will be for a crown of glory, and for a diadem {kingly crown} of beauty, to the remnant of His people,</i></p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(6) And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.</p> <p>(7) But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble <i>in</i> judgment.</p> <p>(8) For all tables are full of vomit <i>and</i> filthiness, <i>so that there is</i> no place <i>clean</i>.</p> <p>(9) Whom shall he teach knowledge? and whom shall he make to understand doctrine? <i>them that are</i> weaned from the milk, <i>and</i> drawn from the breasts.</p> <p>(10) For precept <i>must be</i> upon precept, precept upon precept; line upon line, line upon line; here a little, <i>and</i> there a little:</p> <p>(11) For with stammering lips and another tongue will he speak to this people.</p> <p>(12) To whom he said, This <i>is</i> the rest <i>wherewith</i> ye may cause the weary to rest; and this <i>is</i> the refreshing: yet they would not hear.</p> <p>(13) But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, <i>and</i> there a little; that they might go, and fall backward, and be broken, and snared, and taken.</p> <p>(14) Wherefore hear the word of the LORD, ye scornful men, that rule this people which <i>is</i> in Jerusalem.</p>	<p>(6) <i>And for a spirit of judgment to him who sits in judgment, and for strength to those who turn the battle to the gate.</i></p> <p>(7) <i>But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up by wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.</i></p> <p>(8) <i>Because all tables are full of vomit and filthiness, so that there is no clean place.</i></p> <p>(9) <i>Who will He teach knowledge? and to whom will He cause to understand teachings? those who are weaned from the milk, and nursing children.</i></p> <p>(10) <i>Because precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:</i></p> <p>(11) <i>Because with stammering lips and another tongue He will speak to this people.</i></p> <p>(12) <i>To whom He said, This is the rest with which You may cause the weary to rest; and this is the refreshing: yet they would not listen.</i></p> <p>(13) <i>But the word of the LORD {Jehovah} was to them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.</i></p> <p>(14) <i>Therefore hear the word of the LORD {Jehovah}, you scornful men, who rule this people who are in Jerusalem.</i></p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(15) Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:</p> <p>(16) Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner <i>stone</i>, a sure foundation: he that believeth shall not make haste.</p> <p>(17) Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.</p> <p>(18) And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.</p> <p>(19) From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only <i>to</i> understand the report.</p> <p>(20) For the bed is shorter than that <i>a man</i> can stretch himself <i>on it</i>: and the covering narrower than that he can wrap himself <i>in it</i>.</p> <p>(21) For the LORD shall rise up as <i>in</i> mount Perazim, he shall be wroth as <i>in</i> the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.</p>	<p>(15) Because you have said, We have made a covenant with death, and with hell we are in agreement; when the overflowing scourge passes through, it will not come to us: because we have lies as our refuge, and under falsehood we have hidden ourselves:</p> <p>(16) Therefore this is what the Lord GOD {Jehovah} says, Look, I lay in Zion for a foundation a stone, a tried stone, a precious corner <i>stone</i>, a sure foundation: he who believes will not make haste.</p> <p>(17) I will also lay judgment to the line, and righteousness to the plumb line:^a and the hail will sweep away the refuge of lies, and the waters will overflow the hiding place.</p> <p>(18) And your covenant with death will be disannulled, and your agreement with hell will not stand; when the overflowing scourge passes through, then you will be trodden down by it.</p> <p>(19) From the time that it goes forth it will take you: because morning by morning it will pass over, by day and by night: and it will be a trouble only <i>to</i> understand the report.</p> <p>(20) Because the bed is shorter than <i>a man</i> can stretch himself <i>on it</i>: and the covering narrower than he can wrap himself <i>in it</i>.</p> <p>(21) Because the LORD {Jehovah} will rise up as <i>in</i> mount Perazim, He will be angry as <i>in</i> the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.</p>
<p>28:17a - plummet - plumb line - line with a pointed weight on the end to determine correct alignment of walls or structures - see Amos 7:7</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(23) Give ye ear, and hear my voice; hearken, and hear my speech.</p> <p>(24) Doth the plowman plow all day to sow? doth he open and break the clods of his ground?</p> <p>(25) When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?</p> <p>(26) For his God doth instruct him to discretion, <i>and</i> doth teach him.</p> <p>(27) For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.</p> <p>(28) Bread <i>corn</i> is bruised; because he will not ever be threshing it, nor break <i>it with</i> the wheel of his cart, nor bruise it <i>with</i> his horsemen.</p> <p>(29) This also cometh forth from the LORD of hosts, <i>which</i> is wonderful in counsel, <i>and</i> excellent in working.</p> <p>Chapter 29</p> <p>(1) Woe to Ariel, to Ariel, the city <i>where</i> David dwelt! add ye year to year; let them kill sacrifices.</p>	<p>(22) Now therefore do not be mockers, lest your bands be made strong: because I have heard from the Lord GOD {Jehovah} of hosts {armies; multitudes} a consumption is determined upon the whole earth.</p> <p>(23) Listen, and hear My voice; pay attention, and hear My speech.</p> <p>(24) Does the plowman plow all day to sow? does he open and break the clods of his ground?</p> <p>(25) When he has made plain its face, does he not sow abroad the fitches, and scatter the cummin, and sow in the principal wheat and the appointed barley and the rye in their place?</p> <p>(26) Because his God instructs him to discretion, <i>and</i> teaches him.</p> <p>(27) Because the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.</p> <p>(28) Bread <i>corn</i> is bruised; because he will not ever be threshing it, nor break <i>it with</i> the wheel of his cart, nor bruise it <i>with</i> his horsemen.</p> <p>(29) This also comes forth from the LORD {Jehovah} of hosts {armies; multitudes}, <i>Who</i> is wonderful in counsel, <i>and</i> excellent in working.</p> <p>Chapter 29</p> <p>(1) Woe to Ariel {lion of God}, to Ariel, the city <i>where</i> David lived {Jerusalem}!^{1a} add year to year; let them kill sacrifices.</p>
<p>29:1a - Ariel {לִיאֵל} - lion of God - used here as a reference to Jerusalem [where David lived]</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(2) Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.</p> <p>(3) And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.</p> <p>(4) And thou shalt be brought down, <i>and</i> shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.</p> <p>(5) Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones <i>shall be</i> as chaff that passeth away: yea, it shall be at an instant suddenly.</p> <p>(6) Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.</p> <p>(7) And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.</p> <p>(8) It shall even be as when an hungry <i>man</i> dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, <i>he is</i> faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.</p> <p>(9) Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.</p>	<p>(2) Yet I will distress Ariel {lion of God; Jerusalem}, and there will be heaviness and sorrow: and it will be to Me as Ariel {lion of God; Jerusalem}.</p> <p>(3) And I will camp against you all around, and will lay siege against you with a mount, and I will raise forts against you.</p> <p>(4) And you will be brought down, <i>and</i> will speak out of the ground, and your speech will be low out of the dust, and your voice will be, as of one who has a familiar spirit, out of the ground, and your speech will whisper out of the dust.</p> <p>(5) Furthermore the multitude of your strangers will be like small dust, and the multitude of the terrible ones <i>will be</i> as chaff that passes away: yes, it will be at an instant suddenly.</p> <p>(6) You will be visited by the LORD {Jehovah} of hosts {armies; multitudes} with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.</p> <p>(7) And the multitude of all the nations that fight against Ariel {lion of God; Jerusalem}, even all who fight against her and her snare, and who distress her, will be as a dream of a night vision.</p> <p>(8) It will even be as when a hungry <i>man</i> dreams he eats; but he awakens, and his soul is empty: or as when a thirsty man dreams he drinks; but he awakens, and <i>he is</i> faint, and his soul has appetite: so will the multitude of all the nations be, that fight against mount Zion.</p> <p>(9) Stand still, and wonder; cry out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(10) For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.</p> <p>(11) And the vision of all is become unto you as the words of a book that is sealed, which <i>men</i> deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:</p> <p>(12) And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.</p> <p>(13) Wherefore the Lord said, Forasmuch as this people draw near <i>me</i> with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:</p> <p>(14) Therefore, behold, I will proceed to do a marvellous work among this people, <i>even</i> a marvellous work and a wonder: for the wisdom of their wise <i>men</i> shall perish, and the understanding of their prudent <i>men</i> shall be hid.</p> <p>(15) Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?</p> <p>(16) Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?</p>	<p>(10) Because the LORD {Jehovah} has poured out upon you the spirit of deep sleep, and has closed your eyes: the prophets and your rulers, the seers He has blinded.</p> <p>(11) And the vision of all has become to you as the words of a book that is sealed, which <i>men</i> deliver to one who is educated, saying, I ask you to read this: and he said, I cannot; because it is sealed:</p> <p>(12) And the book is delivered to him who is not educated, saying, I ask you to read this: and he said, I am not educated.</p> <p>(13) Therefore the Lord said, Inasmuch as this people draw near to <i>Me</i> with their mouth, and with their lips honor <i>Me</i>, but have removed their hearts far from <i>Me</i>, and their fear towards <i>Me</i> is taught by the precept of men:</p> <p>(14) Therefore, I will proceed to do a marvelous work among this people, <i>even</i> a marvelous work and a wonder: because the wisdom of their wise <i>men</i> will perish, and the understanding of their prudent <i>men</i> will be hidden.</p> <p>(15) Woe to those who seek to deeply hide their counsel from the LORD {Jehovah}, and their works are in the dark, and they say, Who sees us? and who knows us?</p> <p>(16) Surely your turning of things upside down will be valued as the potter's clay: because shall the work say of him who made it, He did not make me? or shall the thing framed say of him who framed it, He had no understanding?</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(17) <i>Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?</i></p> <p>(18) And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.</p> <p>(19) The meek also shall increase <i>their</i> joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.</p> <p>(20) For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:</p> <p>(21) That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.</p> <p>(22) Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.</p> <p>(23) But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.</p> <p>(24) They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.</p> <p>Chapter 30</p> <p>(1) Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:</p>	<p>(17) <i>Is it not yet a very little while, and Lebanon will be turned into a fruitful field, and the fruitful field will be valued as a forest?</i></p> <p>(18) And in that day the deaf will hear the words of the book, and the eyes of the blind will see out of obscurity, and out of darkness.</p> <p>(19) The humble also will increase <i>their</i> joy in the LORD {Jehovah}, and the poor among men will rejoice in the Holy One of Israel.</p> <p>(20) Because the terrible one is brought to nothing, and the scorner is consumed, and all who seek for sin are cut off:</p> <p>(21) Who make a man an offender for a word, and lay a snare for him who reproves in the gate, and turns aside the just for a thing of no value.</p> <p>(22) Therefore this is what the LORD {Jehovah} says, Who redeemed Abraham, concerning the house of Jacob, Jacob will no longer be ashamed, neither will his face now grow pale.</p> <p>(23) But when he sees his children, the work of My hands, in his midst, they will sanctify My Name, and sanctify the Holy One of Jacob, and will fear the God of Israel.</p> <p>(24) Those who erred in spirit will come to understanding, and those who murmured will learn doctrine {teachings}.</p> <p>Chapter 30</p> <p>(1) Woe to the rebellious children, says the LORD {Jehovah}, who take counsel, but not of Me; and who cover with a covering, but not of My Spirit, that they may add sin to sin:</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(2) That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!</p> <p>(3) Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt <i>your</i> confusion.</p> <p>(4) For his princes were at Zoan, and his ambassadors came to Hanes.</p> <p>(5) They were all ashamed of a people <i>that</i> could not profit them, nor be an help nor profit, but a shame, and also a reproach.</p> <p>(6) The burden of the beasts of the south: into the land of trouble and anguish, from whence <i>come</i> the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people <i>that</i> shall not profit <i>them</i>.</p> <p>(7) For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength <i>is</i> to sit still.</p> <p>(8) Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:</p> <p>(9) That this <i>is</i> a rebellious people, lying children, children <i>that</i> will not hear the law of the LORD:</p> <p>(10) Which say to the seers, See not; and to the prophets, Prophecy not unto us smooth things, prophesy deceits:</p> <p>(11) Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.</p>	<p>(2) Who go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!</p> <p>(3) Therefore the strength of Pharaoh will be your shame, and the trust in the shadow of Egypt <i>your</i> confusion.</p> <p>(4) Because his princes were at Zoan, and his ambassadors came to Hanes.</p> <p>(5) They were all ashamed of a people <i>who</i> could not profit them, nor be a help nor profit, but a shame, and also a reproach.</p> <p>(6) The vision of the beasts of the south: into the land of trouble and anguish, from where the young and old lion <i>come</i>, the viper and fiery flying snake, they will carry their riches upon the shoulders of young donkeys, and their treasures upon the humps of camels, to a people <i>who</i> will not profit <i>them</i>.</p> <p>(7) Because the Egyptians will help in vain, and to no purpose: therefore I have cried concerning this, Their strength <i>is</i> to sit still.</p> <p>(8) Now go, write it before them in a tablet, and note it in a book, that it may be for the time to come forever and ever:</p> <p>(9) That this <i>is</i> a rebellious people, lying children, children <i>who</i> will not hear the law of the LORD {Jehovah}:</p> <p>(10) Who say to the seers, Do not see; and to the prophets, Do not prophesy to us right things, speak to us pleasing things, prophesy deceits:</p> <p>(11) Get out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(12) Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:</p> <p>(13) Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.</p> <p>(14) And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water <i>withal</i> out of the pit.</p> <p>(15) For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.</p> <p>(16) But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.</p> <p>(17) One thousand <i>shall flee</i> at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.</p> <p>(18) And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed <i>are</i> all they that wait for him.</p>	<p>(12) Therefore this is what the Holy One of Israel says, Because you despise this word, and trust in oppression and perverseness, and stay there:</p> <p>(13) Therefore this sin will be to you as a break in a wall ready to fall, swelling out in a high wall, whose breaking comes suddenly at an instant.</p> <p>(14) And He will break it as the breaking of the potter's vessel that is broken in pieces; He will not spare: so that there will not be found in it even a pot to take fire from the hearth, or to take water out of the pit.</p> <p>(15) Because this is what the Lord GOD {Jehovah} says, the Holy One of Israel; In returning {to Me} and rest you will be saved; in quietness and in confidence will be your strength: but you would <i>not receive it</i>.</p> <p>(16) But you said, No; because we will flee upon horses; therefore you will flee: and, We will ride upon the swift {horses}; therefore those who pursue you will also be swift.</p> <p>(17) One thousand <i>will flee</i> at the rebuke of one; at the rebuke of five you will flee: until you are left as a beacon upon the top of a mountain, and as an ensign {banner; flag} on a hill.</p> <p>(18) And therefore the LORD {Jehovah} will wait, that He may be gracious to you, and therefore He will be exalted, that He may have mercy upon you: because the LORD {Jehovah} is a God of judgment: blessed <i>are</i> all those who wait for Him.</p>
<p>23.067/154 Isaiah Chapter 30 (Page 1897)</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(19) For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.</p> <p>(20) And <i>though</i> the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:</p> <p>(21) And thine ears shall hear a word behind thee, saying, This <i>is</i> the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.</p> <p>(22) Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.</p> <p>(23) Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.</p> <p>(24) The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.</p> <p>(25) And there shall be upon every high mountain, and upon every high hill, rivers <i>and</i> streams of waters in the day of the great slaughter, when the towers fall.</p> <p>(26) Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.</p>	<p>(19) <i>Because the people will live in Zion at Jerusalem: you will weep no more: He will be very gracious to you at the voice of your cry; when He will hear it, He will answer you.</i></p> <p>(20) <i>And though the Lord gives you the bread of adversity, and the water of affliction, yet your teachers will not be removed into a corner any more, but your eyes will see your teachers:</i></p> <p>(21) <i>And your ears will hear a word behind you, saying, This is the way, walk in it, when you turn to the right hand, and when you turn to the left.</i></p> <p>(22) <i>You will defile also the covering of your graven images of silver, and the ornament of your molten images of gold: you will cast them away as a menstrual cloth; you will say to it, Get away from here.</i></p> <p>(23) <i>Then He will give the rain of your seed, that you will sow the ground with it; and bread of the increase of the earth, and it will be fat and plenteous: in that day your cattle will feed in large pastures.</i></p> <p>(24) <i>The oxen likewise and the young donkeys that plow the ground will eat clean feed, which has been winnowed with the shovel and with the winnowing fan.</i></p> <p>(25) <i>And there will be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.</i></p> <p>(26) <i>Furthermore the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of seven days, in the day that the LORD {Jehovah} binds up the wounds of His people, and heals the stroke of their wounds.</i></p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(27) Behold, the name of the LORD cometh from far, burning <i>with</i> his anger, and the burden <i>thereof</i> is heavy: his lips are full of indignation, and his tongue as a devouring fire:</p> <p>(28) And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and <i>there shall be</i> a bridle in the jaws of the people, causing <i>them</i> to err.</p> <p>(29) Ye shall have a song, as in the night <i>when</i> a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.</p> <p>(30) And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of <i>his</i> anger, and <i>with</i> the flame of a devouring fire, <i>with</i> scattering, and tempest, and hailstones.</p> <p>(31) For through the voice of the LORD shall the Assyrian be beaten down, <i>which</i> smote with a rod.</p> <p>(32) And <i>in</i> every place where the grounded staff shall pass, which the LORD shall lay upon him, <i>it</i> shall be with tabrets and harps: and in battles of shaking will he fight with it.</p> <p>(33) For Tophet <i>is</i> ordained of old; yea, for the king it is prepared; he hath made <i>it</i> deep <i>and</i> large: the pile thereof <i>is</i> fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.</p>	<p>(27) Indeed, the Name of the LORD {Jehovah} comes from afar, burning <i>with</i> His anger, and <i>its</i> vision is heavy: His lips are full of indignation, and His tongue as a devouring fire:</p> <p>(28) And His breath, as an overflowing stream, will reach to the middle of the neck, to sift the nations with the strainer of vanity: and <i>there will be</i> a bridle in the jaws of the people, causing <i>them</i> to err.</p> <p>(29) You will have a song, as in the night <i>when</i> a holy solemnity is kept; and gladness of heart, as when one goes with a flute to come into the mountain of the LORD {Jehovah}, to the mighty One of Israel.</p> <p>(30) And the LORD {Jehovah} will cause His glorious voice to be heard, and will show the strength of His arm, with the indignation of <i>His</i> anger, and <i>with</i> the flame of a devouring fire, <i>with</i> scattering, and tempest, and hailstones.</p> <p>(31) Because through the voice of the LORD {Jehovah} the Assyrian will be beaten down, <i>who</i> struck with a rod.</p> <p>(32) And <i>in</i> every place where the grounded staff will pass, which the LORD {Jehovah} will lay upon him, <i>it</i> will be with tambourines and harps: and in battles of tumult He will fight with it.</p> <p>(33) Because Tophet {place of burning; hell}^a was ordained from old; yes, it is prepared for the king; he has made <i>it</i> deep <i>and</i> large: its pile <i>is</i> fire and much wood; the breath of the LORD {Jehovah}, like a stream of molten sulfur, sets it afire.</p>
<p>30:33a - Tophet {place of burning} – pagans and later the Jews burned children as sacrifices to the pagan god Molech [II Ki. 16:1-3] the valley of Hinnom southeast of Jerusalem where garbage from the city was continually burned – also called Gehenna {γέεννα} in Mat. 5:22 as a reference to hell - Jer. 7:31; 19:6-14; II Ki. 23:10</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
Chapter 31 (1) Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because <i>they are</i> many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD! (2) Yet he also <i>is</i> wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. (3) Now the Egyptians <i>are</i> men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. (4) For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, <i>he</i> will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof. (5) As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver <i>it</i> ; <i>and</i> passing over he will preserve it. (6) Turn ye unto <i>him from</i> whom the children of Israel have deeply revolted. (7) For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you <i>for</i> a sin.	Chapter 31 (1) Woe to those who go down to Egypt for help; and trust in horses, and trust in chariots, because <i>they are</i> many; and in horsemen, because they are very strong; but they do not look to the Holy One of Israel, neither seek the LORD {Jehovah}! (2) Yet He also <i>is</i> wise, and will bring evil, and will not take back His words: but will arise against the house of the evildoers, and against the help of those who sin. (3) Now the Egyptians <i>are</i> men, and not God; and their horses flesh, and not spirit. When the LORD {Jehovah} stretches out His hand, both he who helps will fall, and he who is helped will fall down, and they all will fail together. (4) Because the LORD {Jehovah} has so spoken to me, Just as the lion and the young lion roaring over his prey, when a multitude of shepherds is called forth against him, <i>he</i> will not be afraid of their voice, nor abase himself because of their noise: so will the LORD {Jehovah} of hosts {armies; multitudes} come down to fight for mount Zion, and for its hill. (5) As birds flying, so will the LORD {Jehovah} of hosts {armies; multitudes} defend Jerusalem; also defending He will deliver <i>it</i> ; <i>and</i> passing over He will preserve it. (6) Turn to <i>Him from</i> whom the children of Israel have deeply revolted. (7) Because in that day every man will cast away his idols of silver, and his idols of gold, which your own hands have made for you <i>for</i> a sin.

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(8) Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.</p> <p>(9) And he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.</p> <p>Chapter 32</p> <p>(1) Behold, a king shall reign in righteousness, and princes shall rule in judgment.</p> <p>(2) And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.</p> <p>(3) And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.</p> <p>(4) The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.</p> <p>(5) The vile person shall be no more called liberal, nor the churl said <i>to be</i> bountiful.</p> <p>(6) For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.</p> <p>(7) The instruments also of the churl <i>are</i> evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.</p>	<p>(8) Then the Assyrian will fall with the sword, not of a mighty man; and the sword, not of a mean man, will devour him: but he will flee from the sword, and his young men will be discomfited {embarrassed; uneasy}.</p> <p>(9) And he will pass over to his stronghold because of fear, and his princes will be afraid of the ensign {banner; flag}, says the LORD {Jehovah}, Whose fire is in Zion, and His furnace in Jerusalem.</p> <p>Chapter 32</p> <p>(1) Indeed, a king will reign in righteousness, and princes will rule in judgment.</p> <p>(2) And a man will be as a hiding place from the wind, and a shelter from the storm; as rivers of water in a dry place, as the shadow of a great rock in a weary land.</p> <p>(3) And the eyes of those who see will not be dim, and the ears of those who hear will listen.</p> <p>(4) The heart also of the rash {foolish} will understand knowledge, and the tongue of the stutterers will be ready to speak plainly.</p> <p>(5) The fool will no more be called noble, nor the miser said <i>to be</i> bountiful.</p> <p>(6) Because the fool will speak foolishness, and his heart will commit sin, to practice hypocrisy, and to speak error against the LORD {Jehovah}, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.</p> <p>(7) The instruments also of the miser <i>are</i> evil: he devises wicked devices to destroy the poor with lying words, even when the needy speak what is right.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(8) But the liberal deviseth liberal things; and by liberal things shall he stand.</p> <p>(9) Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.</p> <p>(10) Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.</p> <p>(11) Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird <i>sackcloth</i> upon <i>your</i> loins.</p> <p>(12) They shall lament for the teats, for the pleasant fields, for the fruitful vine.</p> <p>(13) Upon the land of my people shall come up thorns <i>and</i> briers; yea, upon all the houses of joy <i>in</i> the joyous city:</p> <p>(14) Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;</p> <p>(15) Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.</p> <p>(16) Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.</p> <p>(17) And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.</p> <p>(18) And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;</p>	<p>(8) But the noble {man} devises {plans} noble things; and by noble things he will stand.</p> <p>(9) Rise up, you women who are at ease; hear My voice, you careless daughters; listen to My speech.</p> <p>(10) You will be troubled many days and years, you careless women: because the vintage will fail, the harvest will not come.</p> <p>(11) Tremble, you women who are at ease; be troubled, you careless ones: strip yourselves, and make yourselves bare, and put <i>sackcloth</i> upon <i>your</i> waist.</p> <p>(12) They will mourn for the breasts, for the pleasant fields, for the fruitful vine.</p> <p>(13) Upon the land of My people thorns <i>and</i> briers will come up; yes, upon all the houses of joy <i>in</i> the joyous city:</p> <p>(14) Because the palaces will be forsaken; the multitude of the city will be left; the forts and towers will be for dens {for wild animals} forever, a joy of wild donkeys, a pasture of flocks;</p> <p>(15) Until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field becomes counted for a forest.</p> <p>(16) Then judgment will live in the wilderness, and righteousness remain in the fruitful field.</p> <p>(17) And the work of righteousness will be peace; and the effect of righteousness quietness and assurance forever.</p> <p>(18) And My people will live in a peaceable house, and in sure houses, and in quiet resting places;</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(19) When it shall hail, coming down on the forest; and the city shall be low in a low place.</p> <p>(20) Blessed <i>are</i> ye that sow beside all waters, that send forth <i>thither</i> the feet of the ox and the ass.</p> <p>Chapter 33</p> <p>(1) Woe to thee that spoilest, and thou <i>wast</i> not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; <i>and</i> when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.</p> <p>(2) O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.</p> <p>(3) At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.</p> <p>(4) And your spoil shall be gathered <i>like</i> the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.</p> <p>(5) The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.</p> <p>(6) And wisdom and knowledge shall be the stability of thy times, <i>and</i> strength of salvation: the fear of the LORD is his treasure.</p> <p>(7) Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.</p> <p>(8) The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.</p>	<p>(19) <i>When it will hail, coming down on the forest; and the city will be low in a low place.</i></p> <p>(20) <i>Blessed are you who sow beside all waters, who send forth to there the feet of the ox and the donkey.</i></p> <p>Chapter 33</p> <p>(1) <i>Woe to you who spoils others, and you were not spoiled; and dealt treacherously, when they did not deal treacherously with you! when you will cease to spoil, you will be spoiled; and when you will make an end to deal treacherously, they will deal treacherously with you.</i></p> <p>(2) O LORD {Jehovah}, be gracious to us; we have waited for You: be their strength every morning, our salvation also in the time of trouble.</p> <p>(3) At the noise of the tumult the people fled; at Your rising up the nations were scattered.</p> <p>(4) And Your spoil will be gathered <i>like</i> the gathering of the caterpillar: He will run upon them as the running to and fro of locusts.</p> <p>(5) The LORD {Jehovah} is exalted; because He lives on high: He has filled Zion with judgment and righteousness.</p> <p>(6) <i>And wisdom and knowledge will be the stability of Your times, and strength of salvation: the fear of the LORD {Jehovah} is His treasure.</i></p> <p>(7) <i>Their valiant ones will cry outside: the ambassadors of peace will weep bitterly.</i></p> <p>(8) <i>The highways lie waste, the wayfaring man ceases: he has broken the covenant, he has despised the cities, he regards no man.</i></p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(9) The earth mourneth <i>and</i> languisheth: Lebanon is ashamed <i>and</i> hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off <i>their</i> fruits.</p> <p>(10) Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.</p> <p>(11) Ye shall conceive chaff, ye shall bring forth stubble: your breath, <i>as</i> fire, shall devour you.</p> <p>(12) And the people shall be <i>as</i> the burnings of lime: <i>as</i> thorns cut up shall they be burned in the fire.</p> <p>(13) Hear, ye <i>that are</i> far off, what I have done; and, ye <i>that are</i> near, acknowledge my might.</p> <p>(14) The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?</p> <p>(15) He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;</p> <p>(16) He shall dwell on high: his place of defence <i>shall be</i> the munitions of rocks: bread shall be given him; his waters <i>shall be</i> sure.</p> <p>(17) Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.</p> <p>(18) Thine heart shall meditate terror. Where <i>is</i> the scribe? where <i>is</i> the receiver? where is he that counted the towers?</p> <p>(19) Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, <i>that thou canst</i> not understand.</p>	<p>(9) The earth mourns <i>and</i> withers away: Lebanon is ashamed <i>and</i> cut down: Sharon is like a wilderness; and Bashan and Carmel shake off <i>their</i> fruits.</p> <p>(10) Now I will rise, says the LORD {Jehovah}; now I will be exalted; now I will lift up Myself.</p> <p>(11) You will conceive chaff, you will bring forth stubble: your breath, <i>as</i> fire, will devour you.</p> <p>(12) And the people will be <i>as</i> the burnings of lime: <i>as</i> thorns cut up they will be burned in the fire.</p> <p>(13) Listen, you <i>who are</i> far off, what I have done; and, <i>you who are</i> near, acknowledge My might.</p> <p>(14) The sinners in Zion are afraid; fearfulness has surprised the hypocrites. Who among us will live with the devouring fire? who among us will live with everlasting burnings?</p> <p>(15) He who walks righteously, and speaks uprightly; he who despises the gain of oppressions, who shakes his hands from holding of bribes, who stops his ears from hearing of blood, and shuts his eyes from seeing evil;</p> <p>(16) He will live on high: his place of defense <i>will be</i> the fortresses of rocks: bread will be given him; his waters <i>will be</i> sure.</p> <p>(17) Your eyes will see the King in His beauty: they will see the land that is very far off.</p> <p>(18) Your heart will meditate terror. Where <i>is</i> the scribe? where <i>is</i> the receiver? where is he who counted the towers?</p> <p>(19) You will not see a fierce people, a people of a deeper speech than you can perceive; of a stammering tongue, <i>that you cannot</i> understand.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(20) Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle <i>that</i> shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.</p> <p>(21) But there the glorious LORD <i>will be</i> unto us a place of broad rivers <i>and</i> streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.</p> <p>(22) For the LORD <i>is</i> our judge, the LORD <i>is</i> our lawgiver, the LORD <i>is</i> our king; he will save us.</p> <p>(23) Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.</p> <p>(24) And the inhabitant shall not say, I am sick: the people that dwell therein <i>shall be</i> forgiven <i>their</i> iniquity.</p> <p>Chapter 34</p> <p>(1) Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.</p> <p>(2) For the indignation of the LORD <i>is</i> upon all nations, and <i>his</i> fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.</p> <p>(3) Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.</p>	<p>(20) Look upon Zion, the city of our solemn assemblies: your eyes will see Jerusalem a quiet place to live in, a tabernacle <i>that</i> will not be taken down; not one of its stakes will ever be removed, neither will any of its cords be broken.</p> <p>(21) But there the glorious LORD {Jehovah} <i>will be</i> to us a place of broad rivers <i>and</i> streams; where no boat will go with oars, neither will gallant ships pass by.</p> <p>(22) Because the LORD {Jehovah} <i>is</i> our judge, the LORD {Jehovah} <i>is</i> our lawgiver, the LORD {Jehovah} <i>is</i> our King; He will save us.</p> <p>(23) Your ropes are loosed; they could not strengthen their mast, they could not spread the sail: then the prey of a great spoil is divided; the lame take the prey.</p> <p>(24) And those who live there will not say, I am sick: the people who live there <i>will be</i> forgiven <i>their</i> sin.</p> <p>Chapter 34</p> <p>(1) <i>Come near, you nations, to hear; and listen, you people: let the earth hear, and all that is in it; the world, and all things that come forth of it.</i></p> <p>(2) <i>Because the indignation of the LORD {Jehovah} is upon all nations, and His fury upon all their armies: He has completely destroyed them, He has delivered them to the slaughter.</i></p> <p>(3) <i>Their dead also will be cast out, and their stench will come up out of their dead bodies, and the mountains will be melted with their blood.</i></p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(4) And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling <i>fig</i> from the fig tree.</p> <p>(5) For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.</p> <p>(6) The sword of the LORD is filled with blood, it is made fat with fatness, <i>and</i> with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.</p> <p>(7) And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.</p> <p>(8) For <i>it is</i> the day of the LORD'S vengeance, <i>and</i> the year of recompences for the controversy of Zion.</p> <p>(9) And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.</p> <p>(10) It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.</p>	<p>(4) And all the host of heaven will be dissolved, and the heavens will be rolled together as a scroll: and all their host will fall down, as the leaf falls off from the vine, and as a falling <i>fig</i> from the fig tree.^a</p> <p>(5) Because My sword will be bathed in heaven: indeed, it will come down upon Edom, and upon the people of My curse, to judgment.</p> <p>(6) The sword of the LORD {Jehovah} is filled with blood, it is made fat with fatness, <i>and</i> with the blood of lambs and goats, with the fat of the kidneys of rams: because the LORD {Jehovah} has a sacrifice in Bozrah, and a great slaughter in the land of Edom.</p> <p>(7) And the unicorns^b will come down with them, and the bulls with the bulls; and their land will be soaked with blood, and their dust made fat with fatness.</p> <p>(8) Because <i>it is</i> the day of the LORD's {Jehovah's} vengeance, <i>and</i> the year of repayment for the trouble^c of Zion.</p> <p>(9) And its streams will be turned into pitch {tar}, and its dust into brimstone {sulfur},^d and its land will become burning pitch {tar}.</p> <p>(10) It will not be quenched night nor day; its smoke will go up forever: from generation to generation it will lie waste; no one will pass through it forever and ever.</p>
<p>34:4a - Ps. 102:26; Mat. 24:29; II Pet. 3:10</p> <p>34:7b - unicorns - rameem {רָאִיִּים} - Some kind of wild animal, but it is unclear what. See note on Is. 34:11 - ancient pictures show a horse-like animal with a horn on its head {which is now extinct} See unicorns in: Deut. 33:17; Num 23:22; Num 24:8; Job 39:9-10; Ps. 22:21; Ps. 29:6; Ps 92:10</p> <p>34:8c - controversy - strife against Zion</p> <p>34:9d - brimstone - sulfur</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(11) But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.</p> <p>(12) They shall call the nobles thereof to the kingdom, but none <i>shall be</i> there, and all her princes shall be nothing.</p> <p>(13) And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, <i>and</i> a court for owls.</p> <p>(14) The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.</p> <p>(15) There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.</p> <p>(16) Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.</p> <p>(17) And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.</p>	<p>(11) But the cormorant {pelican}* and the bittern {crane}† will possess it; the owl also and the raven will live in it: and he will stretch out upon it the line of confusion, and the stones of emptiness.</p> <p>(12) They will call its nobles to the kingdom, but no one <i>will be</i> there, and all her princes will be nothing.</p> <p>(13) And thorns will come up in her palaces, nettles and brambles in its fortresses: and it will be a home of dragons, <i>and</i> a court for owls.</p> <p>(14) The wild beasts of the desert will also meet with the wild beasts of the island, and the shaggy goat will cry to his fellow; the screech owl also will rest there, and find for herself a place of rest.</p> <p>(15) There the great owl will make her nest, and lay, and hatch, and gather under her shadow: there the vultures will also be gathered, everyone with her mate.</p> <p>(16) Seek out of the book of the LORD {Jehovah}, and read: not one of these will fail, no one will lack her mate: because My mouth has commanded it, and His Spirit has gathered them.</p> <p>(17) And He has cast the lot for them, and His hand has divided it to them by line: they will possess it forever, from generation to generation they will live there.</p>
<p>34:11e - cormorant {תקא} - some type of bird - some translations translate it as pelican, but the exact species of bird is unclear</p> <p>34:11f - bittern {תפפ} - wild long legged bird, porcupine? hedge-hog? we're not sure what this animal is</p> <p>A lot of our knowledge of various species of plants and animals has been lost through the years and many species have become extinct so when it comes to translation unfortunately much guess work comes into play.</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 35</p> <p>(1) The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.</p> <p>(2) It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, <i>and</i> the excellency of our God.</p> <p>(3) Strengthen ye the weak hands, and confirm the feeble knees.</p> <p>(4) Say to them <i>that are</i> of a fearful heart, Be strong, fear not: behold, your God will come <i>with</i> vengeance, <i>even</i> God <i>with</i> a recompence; he will come and save you.</p> <p>(5) Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.</p> <p>(6) Then shall the lame <i>man</i> leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.</p> <p>(7) And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, <i>shall be</i> grass with reeds and rushes.</p> <p>(8) And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it <i>shall be</i> for those: the wayfaring men, though fools, shall not err <i>therein</i>.</p> <p>(9) No lion shall be there, nor <i>any</i> ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk <i>there</i>:</p>	<p>Chapter 35</p> <p>(1) The wilderness and the solitary place will be glad for them; and the desert will rejoice, and blossom as the rose.</p> <p>(2) It will blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon will be given to it, the excellency of Carmel and Sharon, they will see the glory of the LORD {Jehovah}, <i>and</i> the excellency of our God.</p> <p>(3) Strengthen the weak hands, and confirm the feeble knees.</p> <p>(4) Say to those <i>who are</i> of a fearful heart, Be strong, do not be afraid: look, your God will come <i>with</i> vengeance, <i>even</i> God <i>with</i> a reward; He will come and save you.</p> <p>(5) Then the eyes of the blind will be opened, and the ears of the deaf will be unstopped.</p> <p>(6) Then the lame <i>man</i> will leap as a deer, and the tongue of the dumb sing: because in the wilderness waters will break out, and streams in the desert.</p> <p>(7) And the parched ground will become a pool, and the thirsty land springs of water: in the home of dragons, where each lay, grass <i>will be</i> with reeds and bulrushes.</p> <p>(8) And a highway will be there, and a road, and it will be called "The Highway Of Holiness"; the unclean will not pass over it; but it <i>will be</i> for those: the wayfaring men, though fools, will not stray <i>in it</i>.</p> <p>(9) No lion will be there, nor <i>any</i> ravenous beast will go upon it, it will not be found there; but the redeemed will walk <i>there</i>:</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(10) And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.</p> <p>Chapter 36</p> <p>(1) Now it came to pass in the fourteenth year of king Hezekiah, <i>that</i> Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.</p> <p>(2) And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.</p> <p>(3) Then came forth unto him Eliakim, Hilkiash's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.</p> <p>(4) And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence <i>is</i> this wherein thou trustest?</p> <p>(5) I say, <i>sayest thou</i>, (but <i>they are but</i> vain words) <i>I have</i> counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?</p> <p>(6) Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so <i>is</i> Pharaoh king of Egypt to all that trust in him.</p>	<p>(10) <i>And the ransomed of the LORD {Jehovah} will return, and come to Zion with songs and everlasting joy will be upon their heads: they will obtain joy and gladness, and sorrow and sighing will flee away.</i></p> <p>Chapter 36</p> <p>(1) Now it came to pass in the fourteenth year of king Hezekiah {3414 A.H./C- 628 B.C.},^{a*} <i>that</i> Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.</p> <p>(2) And the king of Assyria sent Rabshakeh from Lachish to Jerusalem to king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.</p> <p>(3) Then Eliakim, Hilkiash's son, came to him who was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.</p> <p>(4) And Rab-shakeh said to them, Say now to Hezekiah, This is what the great king, the king of Assyria, says: What confidence <i>is</i> this in which you trust?</p> <p>(5) I demand, <i>you tell me</i>, (but <i>they are but</i> vain words) <i>I have</i> counsel and strength for war: now on whom do you trust, that you rebel against me?</p> <p>(6) Look, you trust in the staff of this broken reed, on Egypt; upon which if a man leans, it will go into his hand, and pierce it: so <i>is</i> Pharaoh king of Egypt to all who trust in him.</p>
<p>36:1a - 14th year of Hezekiah; 8 years after fall of Northern Kingdom of Israel, 106 years before captivity of Judah – II Ki. 18:13; II Chr. 32:1f</p> <p>14th year of Hezekiah, king of Judah [*3414 A.H./C- 628 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(7) But if thou say to me, We trust in the LORD our God: <i>is it</i> not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?</p> <p>(8) Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.</p> <p>(9) How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?</p> <p>(10) And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.</p> <p>(11) Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand <i>it</i>: and speak not to us in the Jews' language, in the ears of the people that <i>are</i> on the wall.</p> <p>(12) But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? <i>hath he</i> not <i>sent me</i> to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?</p> <p>(13) Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.</p> <p>(14) Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.</p>	<p>(7) But if you say to me, We trust in the LORD {Jehovah} our God: <i>is it</i> not He, Whose high places and Whose altars Hezekiah has taken away, and said to Judah and to Jerusalem, You will worship before this altar?</p> <p>(8) Now therefore give pledges, I command you, to my master the king of Assyria, and I will give you two thousand horses, if you are able on your part to set riders upon them.</p> <p>(9) How then will you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen?</p> <p>(10) And have I now come up without the LORD {Jehovah} against this land to destroy it? the LORD {Jehovah} said to me, Go up against this land, and destroy it.^b</p> <p>(11) Then Eliakim and Shebna and Joah said to Rab-shakeh, We ask you to speak, to your servants in the Syrian language; because we understand <i>it</i>: and do not speak to us in the Jews' language, in the ears of the people who <i>are</i> on the wall.</p> <p>(12) But Rab-shakeh said, Has my master sent me to your master and to you to speak these words? <i>has he</i> not <i>sent me</i> to the men who sit upon the wall, that they may eat their own dung, and drink their own urine with you?</p> <p>(13) Then Rab-shakeh stood, and cried with a loud voice in the Jews' language, and said, Hear the words of the great king, the king of Assyria.</p> <p>(14) This is what the king says, Do not let Hezekiah deceive you: because he will not be able to deliver you.</p>
<p>36:10b - it is clear from Isaiah's reply to Hezekiah {Is. 37:6-7} that Rab-shakeh was lying. The Lord did not tell him anything.</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(15) Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.</p> <p>(16) Hearken not to Hezekiah: for thus saith the king of Assyria, Make <i>an agreement</i> with me <i>by</i> a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;</p> <p>(17) Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.</p> <p>(18) <i>Beware</i> lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?</p> <p>(19) Where <i>are</i> the gods of Hamath and Arphad? where <i>are</i> the gods of Sepharvaim? and have they delivered Samaria out of my hand?</p> <p>(20) Who <i>are they</i> among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?</p> <p>(21) But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.</p> <p>(22) Then came Eliakim, the son of Hilkiah, that <i>was</i> over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with <i>their</i> clothes rent, and told him the words of Rabshakeh.</p>	<p>(15) Neither let Hezekiah cause you to trust in the LORD {Jehovah}, saying, The LORD {Jehovah} will surely deliver us: this city will not be delivered into the hand of the king of Assyria.</p> <p>(16) Do not listen to Hezekiah: because this is what the king of Assyria says, Make <i>an agreement</i> with me <i>by</i> a present, and come out to me: and everyone eat of his vine, and everyone of his fig tree, and everyone drink the waters of his own cistern;</p> <p>(17) Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.</p> <p>(18) <i>Beware</i> lest Hezekiah persuade you, saying, The LORD {Jehovah} will deliver us. Have any of the gods of the nations delivered his land out of the hand of the king of Assyria?</p> <p>(19) Where <i>are</i> the gods of Hamath and Arphad? where <i>are</i> the gods of Sepharvaim? and have they delivered Samaria out of my hand?</p> <p>(20) Who <i>are they</i> among all the gods of these lands, that have delivered their land out of my hand, that the LORD {Jehovah} should deliver Jerusalem out of my hand?</p> <p>(21) But they held their peace, and did not answer him a word: because the king's commandment was, saying, Do not answer him.</p> <p>(22) Then Eliakim, the son of Hilkiah, who <i>was</i> over the household came, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with <i>their</i> clothes torn, and told him the words of Rabshakeh.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 37</p> <p>(1) And it came to pass, when king Hezekiah heard <i>it</i>, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.</p> <p>(2) And he sent Eliakim, who <i>was</i> over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.</p> <p>(3) And they said unto him, Thus saith Hezekiah, This day <i>is</i> a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and <i>there is</i> not strength to bring forth.</p> <p>(4) It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up <i>thy</i> prayer for the remnant that is left.</p> <p>(5) So the servants of king Hezekiah came to Isaiah.</p> <p>(6) And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.</p> <p>(7) Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.</p> <p>(8) So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.</p>	<p>Chapter 37</p> <p>(1) And it came to pass, when king Hezekiah heard <i>it</i>, that he tore his clothes, and covered himself with sackcloth, and went into the house {temple} of the LORD {Jehovah}.</p> <p>(2) And he sent Eliakim, who <i>was</i> over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, to Isaiah the prophet the son of Amoz.</p> <p>(3) And they said to him, This is what Hezekiah says, This day <i>is</i> a day of trouble, and of rebuke, and of blasphemy: because the children have come to the birth, and <i>there is</i> not strength to bring forth.</p> <p>(4) It may be the LORD {Jehovah} your God will hear the words of Rab-shakeh, whom the king of Assyria his master has sent to reproach the living God, and will reprove the words which the LORD {Jehovah} your God has heard: therefore lift up <i>your</i> prayer for the remnant that is left.</p> <p>(5) So the servants of king Hezekiah came to Isaiah.</p> <p>(6) And Isaiah said to them, This is what you shall say to your master, This is what the LORD {Jehovah} says, Do not be afraid of the words that you have heard, with which the servants of the king of Assyria have blasphemed Me.</p> <p>(7) Indeed, I will send a blast upon him, and he will hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.</p> <p>(8) So Rab-shakeh returned, and found the king of Assyria warring against Libnah: because he had heard that he had departed from Lachish.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(9) And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard <i>it</i>, he sent messengers to Hezekiah, saying,</p> <p>(10) Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.</p> <p>(11) Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?</p> <p>(12) Have the gods of the nations delivered them which my fathers have destroyed, <i>as</i> Gozan, and Haran, and Rezech, and the children of Eden which <i>were</i> in Telassar?</p> <p>(13) Where <i>is</i> the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?</p> <p>(14) And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.</p> <p>(15) And Hezekiah prayed unto the LORD, saying,</p> <p>(16) O LORD of hosts, God of Israel, that dwellest <i>between</i> the cherubims, thou <i>art</i> the God, <i>even</i> thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.</p> <p>(17) Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.</p>	<p>(9) And he heard a rumor concerning Tirhakah king of Ethiopia, He has come forth to make war against you. And when he heard <i>it</i>, he sent messengers to Hezekiah, saying,</p> <p>(10) This is what you shall say to Hezekiah king of Judah, saying, Do not let your God, in Whom you trust, deceive you, saying, Jerusalem will not be given into the hand of the king of Assyria.</p> <p>(11) Surely, you have heard what the kings of Assyria have done to all lands by destroying them completely; and will you be delivered?</p> <p>(12) Have the gods of the nations delivered them which my fathers have destroyed, <i>as</i> Gozan, and Haran, and Rezech, and the children of Eden which <i>were</i> in Telassar?</p> <p>(13) Where <i>is</i> the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?</p> <p>(14) And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up to the house {temple} of the LORD {Jehovah}, and spread it before the LORD {Jehovah}.</p> <p>(15) And Hezekiah prayed to the LORD {Jehovah}, saying,</p> <p>(16) O LORD {Jehovah} of hosts {armies; multitudes}, God of Israel, Who lives <i>between</i> the cherubims,^a You <i>are</i> the God, <i>even</i> You alone, of all the kingdoms of the earth: You have made heaven and earth.</p> <p>(17) Incline Your ear, O LORD {Jehovah}, and hear; open Your eyes, O LORD {Jehovah}, and see: and hear all the words of Sennacherib, who has sent to reproach the living God.</p>
37:16a – between the cherubims – Ex. 25:18-22; II Ki. 19:15; I Chron. 13:6	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(18) Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,</p> <p>(19) And have cast their gods into the fire: for they <i>were</i> no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.</p> <p>(20) Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou <i>art</i> the LORD, <i>even</i> thou only.</p> <p>(21) Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:</p> <p>(22) This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, <i>and</i> laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.</p> <p>(23) Whom hast thou reproached and blasphemed? and against whom hast thou exalted <i>thy</i> voice, and lifted up thine eyes on high? <i>even</i> against the Holy One of Israel.</p> <p>(24) By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, <i>and</i> the choice fir trees thereof: and I will enter into the height of his border, <i>and</i> the forest of his Carmel.</p> <p>(25) I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.</p>	<p>(18) Of a truth, LORD {Jehovah}, the kings of Assyria have laid waste all the nations, and their countries,</p> <p>(19) And have cast their gods into the fire: because they <i>were</i> no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.</p> <p>(20) Now therefore, O LORD {Jehovah} our God, save us from his hand, that all the kingdoms of the earth may know that You <i>are</i> the LORD {Jehovah}, <i>even</i> You alone.</p> <p>(21) Then Isaiah the son of Amoz sent to Hezekiah, saying, This is what the LORD {Jehovah} God of Israel says, Whereas you have prayed to Me against Sennacherib king of Assyria:</p> <p>(22) This is the word which the LORD {Jehovah} has spoken concerning him; The virgin, the daughter of Zion, has despised you, <i>and</i> laughed you to scorn; the daughter of Jerusalem has shaken her head at you.</p> <p>(23) Whom have you reproached and blasphemed? and against Whom have you exalted <i>your</i> voice, and lifted up your eyes on high? <i>even</i> against the Holy One of Israel.</p> <p>(24) By your servants you have reproached the Lord, and have said, By the multitude of my chariots I have come up to the height of the mountains, to the sides of Lebanon; and I will cut down its tall cedars, <i>and</i> its choice fir trees: and I will enter into the height of his border, <i>and</i> the forest of his Carmel.</p> <p>(25) I have dug <i>a well</i>, and drunk water; and with the sole of my feet I have dried up all the rivers of the besieged places.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(26) Hast thou not heard long ago, <i>how</i> I have done it; <i>and</i> of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities <i>into</i> ruinous heaps.</p> <p>(27) Therefore their inhabitants <i>were</i> of small power, they were dismayed and confounded: they were <i>as</i> the grass of the field, and <i>as</i> the green herb, <i>as</i> the grass on the housetops, and <i>as</i> corn blasted before it be grown up.</p> <p>(28) But I know thy abode, and thy going out, and thy coming in, and thy rage against me.</p> <p>(29) Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.</p> <p>(30) And this <i>shall be</i> a sign unto thee, Ye shall eat <i>this</i> year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.</p> <p>(31) And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:</p> <p>(32) For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.</p> <p>(33) Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.</p>	<p>(26) Have you not heard long ago, <i>how</i> I have done it; <i>and</i> of ancient times, that I have formed it? now I have brought it to pass, that you should lay waste defenced cities <i>into</i> ruinous heaps.</p> <p>(27) Therefore those who lived there <i>were</i> of little power, they were dismayed and confounded: they were <i>as</i> the grass of the field, and <i>as</i> the green herb, <i>as</i> the grass on the housetops, and <i>as</i> corn blasted before it be grown up.</p> <p>(28) But I know where you live, and your going out, and your coming in, and your rage against Me.</p> <p>(29) Because you rage against Me, and your tumult, has come up into My ears, therefore I will put My hook into your nose, and My bridle into your lips, and I will turn you back by the way by which you came.</p> <p>(30) And this <i>will be</i> a sign to you, You will eat <i>this</i> year such as grows of itself; and the second year that which springs of the same: and in the third year you <i>will</i> sow, and reap, and plant vineyards, and eat its fruit.</p> <p>(31) And the remnant that is escaped of the house of Judah will again take root downward, and bear fruit upward:</p> <p>(32) Because out of Jerusalem will go forth a remnant, and those who escape out of mount Zion: the zeal of the LORD {Jehovah} of hosts {armies} will do this.</p> <p>(33) Therefore this is what the LORD {Jehovah} says concerning the king of Assyria, He will not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(34) By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.</p> <p>(35) For I will defend this city to save it for mine own sake, and for my servant David's sake.</p> <p>(36) Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they <i>were</i> all dead corpses.</p> <p>(37) So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.</p> <p>(38) And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.</p> <p>Chapter 38</p> <p>(1) In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.</p> <p>(2) Then Hezekiah turned his face toward the wall, and prayed unto the LORD,</p> <p>(3) And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done <i>that which is</i> good in thy sight. And Hezekiah wept sore.</p> <p>(4) Then came the word of the LORD to Isaiah, saying,</p>	<p>(34) <i>By the way that he came, by the same he will return, and will not come into this city, says the LORD {Jehovah}.</i></p> <p>(35) <i>Because I will defend this city to save it for My own sake, and for My servant David's sake.</i></p> <p>(36) Then the angel of the LORD {Jehovah} went forth, and struck in the camp of the Assyrians a hundred and eighty-five thousand: and when they arose early in the morning, indeed, they <i>were</i> all dead bodies.</p> <p>(37) So Sennacherib king of Assyria departed, and went and returned, and lived at Nineveh.</p> <p>(38) And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons struck him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his place.</p> <p>Chapter 38</p> <p>(1) In those days Hezekiah was deathly sick. And Isaiah the prophet the son of Amoz came to him, and said to him, This is what the LORD {Jehovah} says, <i>Set your house in order: because you will die, and not live.</i></p> <p>(2) Then Hezekiah turned his face towards the wall, and prayed to the LORD {Jehovah},</p> <p>(3) And said, Remember now, O LORD {Jehovah}, I ask You, how I have walked before You in truth and with a perfect heart, and have done <i>that which is</i> good in Your sight. And Hezekiah wept greatly.</p> <p>(4) Then the word of the LORD {Jehovah} came to Isaiah, saying,</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(5) Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.</p> <p>(6) And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.</p> <p>(7) And this <i>shall be</i> a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;</p> <p>(8) Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.</p> <p>(9) The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:</p> <p>(10) I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.</p> <p>(11) I said, I shall not see the LORD, <i>even</i> the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.</p> <p>(12) Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day <i>even</i> to night wilt thou make an end of me.</p> <p>(13) I reckoned till morning, <i>that</i>, as a lion, so will he break all my bones: from day <i>even</i> to night wilt thou make an end of me.</p>	<p>(5) Go, and say to Hezekiah, This is what the LORD {Jehovah} says, the God of David your father, I have heard your prayer, I have seen your tears: indeed, I will add to your days fifteen years.</p> <p>(6) And I will deliver you and this city out of the hand of the king of Assyria: and I will defend this city.</p> <p>(7) And this <i>will be</i> a sign to you from the LORD {Jehovah}, that the LORD {Jehovah} will do this thing that He has spoken;</p> <p>(8) Look, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, the degrees it had gone down.^a</p> <p>(9) The writing of Hezekiah king of Judah, when he had been sick, and was recovered from his sickness:</p> <p>(10) I said concerning the cutting off of my days, I will go to the gates of the grave: I am deprived of the remainder of my years.</p> <p>(11) I said, I will not see the LORD {Jehovah}, <i>even</i> the LORD {Jehovah}, in the land of the living: I will not see man any more with those who live in the world.</p> <p>(12) My age has departed, and is removed from me as a shepherd's tent: I have cut off my life like a weaver: He will cut me off with constant sickness: from day <i>even</i> to night You will make an end of me.</p> <p>(13) I reckoned until morning, <i>that</i>, as a lion, so He will break all my bones: from day <i>even</i> to night You will make an end of me.</p>
<p>38:8a - ten degrees on the sun dial - i.e. the sun went backwards 10 degrees in the sky which added 40 minutes the length of the day - II Ki. 20:11 [360°/24 hr.=15°/hr.], 10/15 = 2/3 hour, so 10 degrees of arc on the sun dial would be 40 minutes.</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(14) Like a crane <i>or</i> a swallow, so did I chatter: I did mourn as a dove: mine eyes fail <i>with looking</i> upward: O LORD, I am oppressed; undertake for me.</p> <p>(15) What shall I say? he hath both spoken unto me, and himself hath done <i>it</i>: I shall go softly all my years in the bitterness of my soul.</p> <p>(16) O Lord, by these <i>things men</i> live, and in all these <i>things is</i> the life of my spirit: so wilt thou recover me, and make me to live.</p> <p>(17) Behold, for peace I had great bitterness: but thou hast in love to my soul <i>delivered it</i> from the pit of corruption: for thou hast cast all my sins behind thy back.</p> <p>(18) For the grave cannot praise thee, death can <i>not</i> celebrate thee: they that go down into the pit cannot hope for thy truth.</p> <p>(19) The living, the living, he shall praise thee, as I <i>do</i> this day: the father to the children shall make known thy truth.</p> <p>(20) The LORD <i>was ready</i> to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.</p> <p>(21) For Isaiah had said, Let them take a lump of figs, and lay <i>it</i> for a plaister upon the boil, and he shall recover.</p> <p>(22) Hezekiah also had said, What <i>is</i> the sign that I shall go up to the house of the LORD?</p>	<p>(14) Like a crane <i>or</i> a swallow, so I chattered: I mourned as a dove: my eyes fail <i>with looking</i> upward: O LORD {Jehovah}, I am oppressed; be my shelter.</p> <p>(15) What shall I say? He has both spoken to me, and He Himself has done <i>it</i>: I will go softly all my years in the bitterness of my soul.</p> <p>(16) O Lord, by these <i>things men</i> live, and in all these <i>things is</i> the life of my spirit: so You will recover me, and cause me to live.</p> <p>(17) For peace I had great bitterness: but You have in love for my soul <i>delivered it</i> from the pit of corruption: because You have cast all my sins behind Your back.</p> <p>(18) Because the grave cannot praise You, death <i>cannot</i> celebrate You: those who go down into the pit cannot hope for Your truth.</p> <p>(19) The living, yes, the living, he will praise You, as I <i>do</i> this day: the father to the children will make known Your truth.</p> <p>(20) The LORD {Jehovah} <i>was ready</i> to save me: therefore we will sing my songs to the stringed instruments all the days of our lives in the house {temple} of the LORD {Jehovah}.</p> <p>(21) Because Isaiah had said, Let them take a lump of figs, and lay <i>it</i> for a plaster upon the boil, and he will recover.</p> <p>(22) Hezekiah also had said, What <i>is</i> the sign that I will go up to the house {temple} of the LORD {Jehovah}?</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 39</p> <p>(1) At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.</p> <p>(2) And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.</p> <p>(3) Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, <i>even</i> from Babylon.</p> <p>(4) Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.</p> <p>(5) Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:</p> <p>(6) Behold, the days come, that all that <i>is</i> in thine house, and <i>that</i> which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.</p> <p>(7) And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.</p>	<p>Chapter 39</p> <p>(1) At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: because he had heard that he had been sick, and had recovered.^a</p> <p>(2) And Hezekiah was glad <i>because</i> of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his kingdom, that Hezekiah did not show them.</p> <p>(3) Then Isaiah the prophet came to king Hezekiah, and said to him, What did these men say? and from where did they come to you? And Hezekiah said, They have come from a far country to me, <i>even</i> from Babylon.</p> <p>(4) Then he said, What have they seen in your house? And Hezekiah answered, All that <i>is</i> in my house they have seen: there is nothing among my treasures that I have not shown them.</p> <p>(5) Then Isaiah said to Hezekiah, Hear the word of the LORD {Jehovah} of hosts {armies; multitudes}:</p> <p>(6) <i>Indeed, the days will come, that all that is in your house, and that which your fathers have laid up in store until this day, will be carried to Babylon: nothing will be left, says the LORD {Jehovah}.</i></p> <p>(7) <i>And of your sons that will be born of you, which you will father, they will take away; and they will be eunuchs in the palace of the king of Babylon.</i></p>
39:1a – II Ki. 20:12f	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(8) Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.</p> <p>Chapter 40 (1) Comfort ye, comfort ye my people, saith your God. (2) Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. (3) The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. (4) Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: (5) And the glory of the LORD shall be revealed, and all flesh shall see <i>it</i> together: for the mouth of the LORD hath spoken <i>it</i>. (6) The voice said, Cry. And he said, What shall I cry? All flesh <i>is</i> grass, and all the goodness thereof <i>is</i> as the flower of the field: (7) The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people <i>is</i> grass. (8) The grass withereth, the flower fadeth: but the word of our God shall stand for ever.</p>	<p>(8) Then Hezekiah said to Isaiah, The word of the LORD {Jehovah} is good which you have spoken. He also said this, because there will be peace and truth in my days.</p> <p>Chapter 40 (1) <i>Comfort yourselves, comfort yourselves My people, says your God.</i> (2) <i>Speak comfortably to Jerusalem, and cry to her, that her warfare is completed, that her sin is pardoned: because she has received of the LORD's {Jehovah's} hand double for all her sins.</i> (3) <i>The voice of him who cries in the wilderness, Prepare the way of the LORD {Jehovah}, make straight in the desert a highway for our God.^a</i> (4) <i>Every valley will be exalted, and every mountain and hill will be made low: and the crooked will be made straight, and the rough places plain:</i> (5) <i>And the glory of the LORD {Jehovah} will be revealed, and all flesh will see <i>it</i> together: because the mouth of the LORD {Jehovah} has spoken <i>it</i>.</i> (6) <i>The voice said, Cry. And he said, What shall I cry? All flesh <i>is</i> grass, and all its goodness <i>is</i> as the flower of the field:</i> (7) <i>The grass withers, the flower fades: because the Spirit of the LORD {Jehovah} blows upon it: surely the people <i>are</i> grass.</i> (8) <i>The grass withers, the flower fades: but the word of our God will stand forever.</i></p>
40:3a – Mat. 3:3; Mk. 1:3; Lk. 3:4; Jn. 1:23	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(9) O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift <i>it</i> up, be not afraid; say unto the cities of Judah, Behold your God!</p> <p>(10) Behold, the Lord GOD will come with strong <i>hand</i>, and his arm shall rule for him: behold, his reward <i>is</i> with him, and his work before him.</p> <p>(11) He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry <i>them</i> in his bosom, <i>and</i> shall gently lead those that are with young.</p> <p>(12) Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?</p> <p>(13) Who hath directed the Spirit of the LORD, or <i>being</i> his counsellor hath taught him?</p> <p>(14) With whom took he counsel, and <i>who</i> instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?</p> <p>(15) Behold, the nations <i>are</i> as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.</p> <p>(16) And Lebanon <i>is</i> not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.</p> <p>(17) All nations before him <i>are</i> as nothing; and they are counted to him less than nothing, and vanity.</p> <p>(18) To whom then will ye liken God? or what likeness will ye compare unto him?</p>	<p>(9) O Zion, that brings good news, get up into the high mountain; O Jerusalem, that brings good news lift up your voice with strength; lift <i>it</i> up, do not be afraid; say to the cities of Judah, Look, your God!</p> <p>(10) Indeed, the Lord GOD {Jehovah} will come with strong <i>hand</i>, and His arm will rule for Him: indeed, His reward <i>is</i> with Him, and His work before him.</p> <p>(11) He will feed His flock like a shepherd: He will gather the lambs with His arm, and carry <i>them</i> in His bosom, <i>and</i> will gently lead those who are with young.</p> <p>(12) Who has measured the waters in the hollow of His hand, and measured out heaven with the span, and weighed the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?</p> <p>(13) Who has directed the Spirit of the LORD, or <i>being</i> His counselor has taught Him?</p> <p>(14) With whom did He take counsel, and <i>who</i> instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding?</p> <p>(15) Indeed, the nations <i>are</i> as a drop in a bucket, and are counted as the small dust of the balance: indeed, He takes up the islands as a very little thing.</p> <p>(16) And Lebanon <i>is</i> not sufficient to burn, nor its beasts sufficient for a burnt offering.</p> <p>(17) All nations before Him <i>are</i> as nothing; and they are counted to Him less than nothing, and vanity.</p> <p>(18) To whom then will you compare God? or to what likeness will you compare to Him?</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(19) The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.</p> <p>(20) He that <i>is</i> so impoverished that he hath no oblation chooseth a tree <i>that</i> will not rot; he seeketh unto him a cunning workman to prepare a graven image, <i>that</i> shall not be moved.</p> <p>(21) Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?</p> <p>(22) <i>It</i> is he that sitteth upon the circle of the earth, and the inhabitants thereof <i>are</i> as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:</p> <p>(23) That bringeth the princes to nothing; he maketh the judges of the earth as vanity.</p> <p>(24) Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.</p> <p>(25) To whom then will ye liken me, or shall I be equal? saith the Holy One.</p> <p>(26) Lift up your eyes on high, and behold who hath created these <i>things</i>, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that <i>he</i> is strong in power; not one faileth.</p> <p>(27) Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?</p>	<p>(19) The workman melts a graven image, and the goldsmith over lays it over with gold, and casts silver chains.</p> <p>(20) He who <i>is</i> so impoverished that he has no offering chooses a tree <i>that</i> will not rot; he seeks for himself a cunning workman to prepare a graven image, <i>that</i> will not be moved.</p> <p>(21) Have you not known? Have you not heard? Has it not been told to you from the beginning? Have you not understood from the foundations of the earth?</p> <p>(22) <i>It</i> is He Who sits upon the circle {sphere}^b of the earth, and those who live in it <i>are</i> as grasshoppers; Who stretches out the heavens as a curtain, and spreads them out as a tent to live in:</p> <p>(23) Who brings the princes to nothing; He makes the judges of the earth as vanity.</p> <p>(24) Indeed, they will not be planted; yes, they will not be sown: yes, their stock will not take root in the earth: and He will also blow upon them, and they will wither, and the whirlwind will take them away as stubble.</p> <p>(25) To whom then will you compare Me, or will I be equal? says the Holy One.</p> <p>(26) Lift up your eyes on high, and see Who has created these <i>things</i>, Who brings out their host by number: He calls them all by names by the greatness of His might, because <i>He</i> is strong in power; not one fails.</p> <p>(27) Why do you say, O Jacob, and speak, O Israel, My way is hidden from the LORD {Jehovah}, and my judgment is passed over from my God?</p>
40:22b - circle - chug {חוג} - sphere - see Pro. 8:27; Job 22:14	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(28) Hast thou not known? hast thou not heard, <i>that</i> the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? <i>there</i> is no searching of his understanding.</p> <p>(29) He giveth power to the faint; and to <i>them that have</i> no might he increaseth strength.</p> <p>(30) Even the youths shall faint and be weary, and the young men shall utterly fall:</p> <p>(31) But they that wait upon the LORD shall renew <i>their</i> strength; they shall mount up with wings as eagles; they shall run, and not be weary; <i>and</i> they shall walk, and not faint.</p> <p>Chapter 41</p> <p>(1) Keep silence before me, O islands; and let the people renew <i>their</i> strength: let them come near; then let them speak: let us come near together to judgment.</p> <p>(2) Who raised up the righteous <i>man</i> from the east, called him to his foot, gave the nations before him, and made <i>him</i> rule over kings? he gave <i>them</i> as the dust to his sword, <i>and</i> as driven stubble to his bow.</p> <p>(3) He pursued them, <i>and</i> passed safely; <i>even</i> by the way <i>that</i> he had not gone with his feet.</p> <p>(4) Who hath wrought and done <i>it</i>, calling the generations from the beginning? I the LORD, the first, and with the last; I <i>am</i> he.</p>	<p>(28) <i>Have you not known? have you not heard, that</i> the everlasting God, the LORD {Jehovah}, the Creator of the ends of the earth, does not faint, neither is weary? <i>there is</i> no searching of His understanding.</p> <p>(29) He gives power to the faint; and to <i>those who have</i> no might He increases strength.</p> <p>(30) Even the youths will faint and be weary, and the young men will completely fall:</p> <p>(31) But those who wait upon the LORD {Jehovah} will renew <i>their</i> strength; they will mount up with wings as eagles; they will run, and not be weary; <i>and</i> they will walk, and not faint.</p> <p>Chapter 41</p> <p>(1) Keep silence before Me, O islands; and let the people renew <i>their</i> strength: let them come near; then let them speak: let us come near together to judgment.</p> <p>(2) Who raised up the righteous <i>man</i> from the east, called him to His foot, gave the nations before him, and made <i>him</i> rule over kings? He gave <i>them</i> as the dust to his sword, <i>and</i> as driven stubble to his bow.</p> <p>(3) He pursued them, <i>and</i> passed safely; <i>even</i> by the way <i>that</i> he had not gone with his feet.</p> <p>(4) Who has performed and done <i>it</i>, calling the generations from the beginning? I the LORD {Jehovah}, the first, and with the last; I <i>am</i> He.^a</p>
41:4a – first and last – Is. 44:6; Rev. 2:8; 22:13	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(5) The isles saw <i>it</i>, and feared; the ends of the earth were afraid, drew near, and came.</p> <p>(6) They helped every one his neighbour; and <i>every one</i> said to his brother, Be of good courage.</p> <p>(7) So the carpenter encouraged the goldsmith, <i>and</i> he that smootheth <i>with</i> the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, <i>that</i> it should not be moved.</p> <p>(8) But thou, Israel, <i>art</i> my servant, Jacob whom I have chosen, the seed of Abraham my friend.</p> <p>(9) <i>Thou</i> whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou <i>art</i> my servant; I have chosen thee, and not cast thee away.</p> <p>(10) Fear thou not; for I <i>am</i> with thee: be not dismayed; for I <i>am</i> thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.</p> <p>(11) Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.</p> <p>(12) Thou shalt seek them, and shalt not find them, <i>even</i> them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.</p> <p>(13) For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.</p> <p>(14) Fear not, thou worm Jacob, <i>and</i> ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.</p>	<p>(5) The islands saw <i>it</i>, and feared; the ends of the earth were afraid, drew near, and came.</p> <p>(6) Everyone helped his neighbor; and <i>everyone</i> said to his brother, Be of good courage.</p> <p>(7) So the carpenter encouraged the goldsmith, <i>and</i> he who smoothed <i>with</i> the hammer encouraged him who struck the anvil, saying, It is ready for the soldering: and he fastened it with nails, <i>that</i> it should not be moved.</p> <p>(8) But you, Israel, <i>are</i> My servant, Jacob whom I have chosen, the offspring of Abraham My friend.</p> <p>(9) <i>You</i> whom I have taken from the ends of the earth, and called you from the chief of men, and said to you, You <i>are</i> My servant; I have chosen you, and have not cast you away.</p> <p>(10) Do not be afraid; because I <i>am</i> with you: do not be dismayed; because I <i>am</i> your God: I will strengthen you; yes, I will help you; yes, I will uphold you with the right hand of My righteousness.</p> <p>(11) Indeed, all those who were incensed against you will be ashamed and confounded: they will be as nothing; and those who strive with you will perish.</p> <p>(12) You will seek them, and will not find them, <i>even</i> those who contended with you: those who war against you will be as nothing, and as a thing of nothing.</p> <p>(13) Because I the LORD {Jehovah} your God will hold your right hand, saying to you, Do not be afraid; I will help you.</p> <p>(14) Do not be afraid, you worm Jacob, <i>and</i> you men of Israel; I will help you, says the LORD {Jehovah}, and your Redeemer, the Holy One of Israel.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(15) Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat <i>them</i> small, and shalt make the hills as chaff.</p> <p>(16) Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, <i>and</i> shalt glory in the Holy One of Israel.</p> <p>(17) <i>When</i> the poor and needy seek water, and <i>there is</i> none, <i>and</i> their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.</p> <p>(18) I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.</p> <p>(19) I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, <i>and</i> the pine, and the box tree together:</p> <p>(20) That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.</p> <p>(21) Produce your cause, saith the LORD; bring forth your strong <i>reasons</i>, saith the King of Jacob.</p> <p>(22) Let them bring <i>them</i> forth, and shew us what shall happen: let them shew the former things, what they <i>be</i>, that we may consider them, and know the latter end of them; or declare us things for to come.</p> <p>(23) Shew the things that are to come hereafter, that we may know that ye <i>are</i> gods: yea, do good, or do evil, that we may be dismayed, and behold <i>it</i> together.</p>	<p>(15) Indeed, I will make you a new sharp threshing instrument having teeth: you will thresh the mountains, and beat <i>them</i> small, and will make the hills as chaff.</p> <p>(16) You will fan them, and the wind will carry them away, and the whirlwind will scatter them: and you will rejoice in the LORD {Jehovah}, <i>and</i> will rejoice in the Holy One of Israel.</p> <p>(17) <i>When</i> the poor and needy seek water, and <i>there is</i> none, <i>and</i> their tongue fails for thirst, I the LORD {Jehovah} will hear them, I the God of Israel will not forsake them.</p> <p>(18) I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.</p> <p>(19) I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, <i>and</i> the pine, and the box tree together:</p> <p>(20) That they may see, and know, and consider, and understand together, that the hand of the LORD {Jehovah} has done this, and the Holy One of Israel has created it.</p> <p>(21) Produce your cause, says the LORD {Jehovah}; bring forth your strong <i>reasons</i>, says the King of Jacob.</p> <p>(22) Let them bring <i>them</i> forth, and show us what will happen: let them show the former things, what they <i>are</i>, that we may consider them, and know the latter end of them; or declare to us things yet to come.</p> <p>(23) Show the things that are to come hereafter, that we may know that you <i>are</i> gods: yes, do good, or do evil, that we may be dismayed, and see <i>it</i> together.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(24) Behold, ye <i>are</i> of nothing, and your work of nought: an abomination <i>is he that</i> chooseth you.</p> <p>(25) I have raised up <i>one</i> from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as <i>upon</i> mortar, and as the potter treadeth clay.</p> <p>(26) Who hath declared from the beginning, that we may know? and beforetime, that we may say, <i>He is</i> righteous? yea, <i>there is</i> none that sheweth, yea, <i>there is</i> none that declareth, yea, <i>there is</i> none that heareth your words.</p> <p>(27) The first <i>shall say</i> to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.</p> <p>(28) For I beheld, and <i>there was</i> no man; even among them, and <i>there was</i> no counsellor, that, when I asked of them, could answer a word.</p> <p>(29) Behold, they <i>are</i> all vanity; their works <i>are</i> nothing: their molten images <i>are</i> wind and confusion.</p> <p>Chapter 42</p> <p>(1) Behold my servant, whom I uphold; mine elect, <i>in whom</i> my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.</p> <p>(2) He shall not cry, nor lift up, nor cause his voice to be heard in the street.</p> <p>(3) A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.</p> <p>(4) He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.</p>	<p>(24) <i>Indeed, you are of nothing, and your work of nothing: an abomination is he who</i> chooses you.</p> <p>(25) I have raised up <i>one</i> from the north, and he will come: from the rising of the sun he will call upon My Name: and he will come upon princes as <i>upon</i> mortar, and as the potter treads clay.</p> <p>(26) Who has declared from the beginning, that we may know? and formerly, that we may say, <i>He is</i> righteous? yes, <i>there is</i> no one who shows, yes, <i>there is</i> no one who declares, yes, <i>there is</i> no one who hears your words.</p> <p>(27) The first <i>will say</i> to Zion, Look, see them: and I will give to Jerusalem one who brings good news.</p> <p>(28) Because I looked, and <i>there was</i> no man; even among them, and <i>there was</i> no counselor, that, when I asked of them, could answer a word.</p> <p>(29) <i>Indeed, they are</i> all vanity; their works <i>are</i> nothing: their molten images <i>are</i> wind and confusion.</p> <p>Chapter 42</p> <p>(1) Look My Servant, Whom I uphold; My Elect, <i>in Whom</i> My soul delights; I have put My Spirit upon Him: He will bring forth judgment to the Gentiles {non-Jews; nations}.^a</p> <p>(2) He will not cry out, nor lift up His voice, nor cause His voice to be heard in the street.</p> <p>(3) A bruised reed He will not break, and the smoking flax He will not quench: He will bring forth judgment to truth.</p> <p>(4) He will not fail nor be discouraged, until He has set judgment in the earth: and the islands will wait for His law.</p>
42:1a – Gentiles – nations - non-Jews	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(5) Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:</p> <p>(6) I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;</p> <p>(7) To open the blind eyes, to bring out the prisoners from the prison, <i>and</i> them that sit in darkness out of the prison house.</p> <p>(8) I <i>am</i> the LORD: that <i>is</i> my name: and my glory will I not give to another, neither my praise to graven images.</p> <p>(9) Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.</p> <p>(10) Sing unto the LORD a new song, <i>and</i> his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.</p> <p>(11) Let the wilderness and the cities thereof lift up <i>their voice</i>, the villages <i>that</i> Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.</p> <p>(12) Let them give glory unto the LORD, and declare his praise in the islands.</p> <p>(13) The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.</p>	<p>(5) This is what God the LORD {Jehovah} says, He Who created the heavens, and stretched them out; He Who spread forth the earth, and that which comes out of it; He Who gives breath to the people upon it, and spirit to those who walk there:</p> <p>(6) I the LORD {Jehovah} have called You in righteousness, and will hold Your hand, and will keep You, and give You for a covenant of the people, for a light to the Gentiles {nations; non-Jews};</p> <p>(7) To open the blind eyes, to bring out the prisoners from the prison, <i>and</i> those who sit in darkness out of the prison house.</p> <p>(8) I <i>am</i> the LORD {Jehovah}: that <i>is</i> My Name: and My glory I will not give to another, neither My praise to graven images.</p> <p>(9) Indeed, the former things have come to pass, and new things I declare: before they spring forth I tell you of them.</p> <p>(10) Sing to the LORD {Jehovah} a new song, <i>and</i> His praise from the ends of the earth, you who go down to the sea, and all who are in it; the islands, and those who live in them.</p> <p>(11) Let the wilderness and its cities lift up <i>their voices</i>, the villages <i>that</i> Kedar^b lives in: let those who live in the rock sing, let them shout from the tops of the mountains.</p> <p>(12) Let them give glory to the LORD {Jehovah}, and declare His praise in the islands.</p> <p>(13) The LORD {Jehovah} will go forth as a mighty man, He will stir up jealousy like a man of war: He will cry, yes, roar; He will prevail against His enemies.</p>
<p>42:11b – Kedar – descendants of second of twelve sons of Ishmael [Abraham's first born son by Hagar; Sarah's servant - Gen. 25:13] – area around modern Saudi Arabia</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(14) I have long time holden my peace; I have been still, <i>and</i> refrained myself: <i>now</i> will I cry like a travailing woman; I will destroy and devour at once.</p> <p>(15) I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.</p> <p>(16) And I will bring the blind by a way <i>that</i> they knew not; I will lead them in paths <i>that</i> they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.</p> <p>(17) They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye <i>are</i> our gods.</p> <p>(18) Hear, ye deaf; and look, ye blind, that ye may see.</p> <p>(19) Who <i>is</i> blind, but my servant? or deaf, as my messenger <i>that</i> I sent? who <i>is</i> blind as <i>he that is</i> perfect, and blind as the LORD'S servant?</p> <p>(20) Seeing many things, but thou observest not; opening the ears, but he heareth not.</p> <p>(21) The LORD is well pleased for his righteousness' sake; he will magnify the law, and make <i>it</i> honourable.</p> <p>(22) But this <i>is</i> a people robbed and spoiled; <i>they are</i> all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.</p> <p>(23) Who among you will give ear to this? <i>who</i> will hearken and hear for the time to come?</p>	<p>(14) I have <i>for a</i> long time held My peace; I have been still, <i>and</i> refrained Myself: <i>now</i> I will cry like a woman giving birth; I will destroy and devour at once.</p> <p>(15) I will make mountains and hills waste, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.</p> <p>(16) And I will bring the blind by a road <i>that</i> they did not know; I will lead them in paths <i>that</i> they have not known: I will make darkness light before them, and crooked things straight. These things I will do to them, and not forsake them.</p> <p>(17) Those who trust in graven images will be turned back, they will be greatly ashamed, those who say to the molten images, You <i>are</i> our gods.</p> <p>(18) Hear, you deaf; and look, you blind, that you may see.</p> <p>(19) Who <i>is</i> blind, but My servant? or deaf, as My messenger <i>that</i> I sent? who <i>is</i> blind as <i>He Who is</i> perfect, and blind as the LORD's {Jehovah's} servant?</p> <p>(20) Seeing many things, but you do not observe; opening the ears, but he does not hear.</p> <p>(21) The LORD {Jehovah} is well pleased for His righteousness' sake; He will magnify the law, and make <i>it</i> honorable.</p> <p>(22) But this <i>is</i> a people robbed and spoiled; <i>they are</i> all of them snared in holes, and they are hid in prison houses: they are for a prey, and no one delivers; for a spoil, and no one says, Restore.</p> <p>(23) Who among you will listen to this? <i>who</i> will listen and hear for the time to come?</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(24) Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.</p> <p>(25) Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid <i>it</i> not to heart.</p> <p>Chapter 43</p> <p>(1) But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called <i>thee</i> by thy name; thou <i>art</i> mine.</p> <p>(2) When thou passest through the waters, I <i>will be</i> with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.</p> <p>(3) For I <i>am</i> the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt <i>for</i> thy ransom, Ethiopia and Seba for thee.</p> <p>(4) Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.</p> <p>(5) Fear not: for I <i>am</i> with thee: I will bring thy seed from the east, and gather thee from the west;</p> <p>(6) I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;</p>	<p>(24) Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD {Jehovah}, He against Whom we have sinned? because they would not walk in His ways, neither were they obedient to His law.</p> <p>(25) Therefore He has poured upon him the fury of His anger, and the strength of battle: and it has set him on fire all around, yet he did not know; and it burned him, yet he did not lay <i>it</i> to heart.</p> <p>Chapter 43</p> <p>(1) But now this is what the LORD {Jehovah} says Who created you, O Jacob, and He Who formed you, O Israel, Do not be afraid: because I have redeemed you, I have called <i>you</i> by your name; you <i>are</i> Mine.</p> <p>(2) When you pass through the waters, I <i>will be</i> with you; and through the rivers, they will not overflow you: when you walk through the fire, you will not be burned; neither will the flame kindle upon you.</p> <p>(3) Because I <i>am</i> the LORD {Jehovah} your God, the Holy One of Israel, your Savior: I gave Egypt <i>for</i> your ransom, Ethiopia and Seba for you.</p> <p>(4) Since you were precious in My sight, you have been honorable, and I have loved you: therefore I will give men for you, and people for your life.</p> <p>(5) Do not be afraid: because I <i>am</i> with you: I will bring your offspring from the east, and gather you from the west;</p> <p>(6) I will say to the north, Give them up; and to the south, Do not keep them back: bring My sons from afar, and My daughters from the ends of the earth;</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(7) <i>Even</i> every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.</p> <p>(8) Bring forth the blind people that have eyes, and the deaf that have ears.</p> <p>(9) Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, <i>It is</i> truth.</p> <p>(10) Ye <i>are</i> my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I <i>am</i> he: before me there was no God formed, neither shall there be after me.</p> <p>(11) I, <i>even</i> I, <i>am</i> the LORD; and beside me <i>there is</i> no saviour.</p> <p>(12) I have declared, and have saved, and I have shewed, when <i>there was</i> no strange <i>god</i> among you: therefore ye <i>are</i> my witnesses, saith the LORD, that I <i>am</i> God.</p> <p>(13) Yea, before the day <i>was</i> I <i>am</i> he; and <i>there is</i> none that can deliver out of my hand: I will work, and who shall let it?</p> <p>(14) Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.</p> <p>(15) I <i>am</i> the LORD, your Holy One, the creator of Israel, your King.</p> <p>(16) Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;</p>	<p>(7) <i>Even</i> everyone who is called by My Name: because I have created him for My glory, I have formed him; yes, I have made him.</p> <p>(8) Bring forth the blind people who have eyes, and the deaf who have ears.</p> <p>(9) Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, <i>It is</i> truth.</p> <p>(10) You <i>are</i> My witnesses, says the LORD {Jehovah}, and My servant whom I have chosen: that you may know and believe Me, and understand that I <i>am</i> He: before Me there was no God formed, neither will there be after Me.</p> <p>(11) I, <i>even</i> I, <i>am</i> the LORD {Jehovah}; and besides Me <i>there is</i> no Savior.</p> <p>(12) I have declared, and have saved, and I have shown, when <i>there was</i> no strange <i>god</i> among you: therefore you <i>are</i> My witnesses, says the LORD {Jehovah}, that I <i>am</i> God.</p> <p>(13) Yes, before the day <i>was</i> I <i>am</i> He; and <i>there is</i> no one who can deliver out of My hand: I will work, and who will prevent it?</p> <p>(14) This is what the LORD {Jehovah} says, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.</p> <p>(15) I <i>am</i> the LORD {Jehovah}, your Holy One, the Creator of Israel, your King.</p> <p>(16) This is what the LORD {Jehovah} says, Who makes a highway in the sea, and a path in the mighty waters;</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(17) Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.</p> <p>(18) Remember ye not the former things, neither consider the things of old.</p> <p>(19) Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, <i>and</i> rivers in the desert.</p> <p>(20) The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, <i>and</i> rivers in the desert, to give drink to my people, my chosen.</p> <p>(21) This people have I formed for myself; they shall shew forth my praise.</p> <p>(22) But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.</p> <p>(23) Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.</p> <p>(24) Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.</p> <p>(25) I, <i>even</i> I, <i>am</i> he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.</p> <p>(26) Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.</p> <p>(27) Thy first father hath sinned, and thy teachers have transgressed against me.</p> <p>(28) Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.</p>	<p>(17) Who brings forth the chariot and horse, the army and the power; they will lie down together, they will not rise: they are extinct, they are quenched as a wick.</p> <p>(18) Do you not remember the former things, neither consider the things of old.</p> <p>(19) Indeed, I will do a new thing; now it will spring forth; will you not know it? I will even make a way in the wilderness, <i>and</i> rivers in the desert.</p> <p>(20) The beast of the field will honor Me, the dragons and the owls: because I give waters in the wilderness, <i>and</i> rivers in the desert, to give drink to My people, My chosen.</p> <p>(21) This people I have formed for Myself; they will show forth My praise.</p> <p>(22) But you have not called upon Me, O Jacob; but you have been weary of Me, O Israel.</p> <p>(23) You have not brought Me the small cattle of your burnt offerings; neither have you honored Me with your sacrifices. I have not caused you to serve with an offering, nor wearied you with incense.</p> <p>(24) You have bought Me no sweet cane with money, neither have you filled Me with the fat of your sacrifices: but you have caused Me to serve with your sins, you have wearied Me with your sins.</p> <p>(25) I, <i>even</i> I, <i>am</i> He Who blots out your sins for My own sake, and will not remember your sins.</p> <p>(26) Remember Me: let us plead together: you declare it, that you may be justified.</p> <p>(27) Your first father has sinned, and your teachers have sinned against Me.</p> <p>(28) Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 44</p> <p>(1) Yet now hear, O Jacob my servant; and Israel, whom I have chosen:</p> <p>(2) Thus saith the LORD that made thee, and formed thee from the womb, <i>which</i> will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.</p> <p>(3) For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:</p> <p>(4) And they shall spring up <i>as</i> among the grass, as willows by the water courses.</p> <p>(5) One shall say, I <i>am</i> the LORD'S; and another shall call <i>himself</i> by the name of Jacob; and another shall subscribe <i>with</i> his hand unto the LORD, and surname <i>himself</i> by the name of Israel.</p> <p>(6) Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I <i>am</i> the first, and I <i>am</i> the last; and beside me <i>there</i> is no God.</p> <p>(7) And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.</p> <p>(8) Fear ye not, neither be afraid: have not I told thee from that time, and have declared <i>it</i>? ye <i>are</i> even my witnesses. Is there a God beside me? yea, <i>there</i> is no God; I know not <i>any</i>.</p>	<p>Chapter 44</p> <p>(1) Yet now hear, O Jacob My servant; and Israel, whom I have chosen:</p> <p>(2) This is what the LORD {Jehovah} says Who made you, and formed you from the womb, <i>Who</i> will help you; Do not be afraid, O Jacob, My servant; and you, Jesurun {righteous one [Israel]},^a whom I have chosen.</p> <p>(3) Because I will pour water upon him who is thirsty, and floods upon the dry ground: I will pour My Spirit upon your descendants, and My blessing upon you offspring:</p> <p>(4) And they will spring up <i>as</i> among the grass, as willows by the water courses.</p> <p>(5) One will say, I <i>am</i> the LORD's {Jehovah's}; and another will call <i>himself</i> by the name of Jacob; and another will subscribe <i>with</i> his hand to the LORD {Jehovah}, and surname <i>himself</i> by the name of Israel.</p> <p>(6) This is what the LORD {Jehovah} says the King of Israel, and his Redeemer the LORD {Jehovah} of hosts {armies; multitudes}; I <i>am</i> the first, and I <i>am</i> the last;^b and besides Me <i>there is</i> no God.</p> <p>(7) And who, as I, will call, and will declare it, and set it in order for Me, since I appointed the ancient people? and the things that are coming, and will come, let them show to them.</p> <p>(8) Do not fear, neither be afraid: have I not told you from that time, and have declared <i>it</i>? you <i>are</i> even My witnesses. Is there a God besides Me? indeed, <i>there is</i> no God; I do not know <i>any</i>.</p>
<p>44:2a - Jesurun {יִשְׁרֹון} – upright; righteous one - used of Israel - see Deut. 32:15; Deut. 33:5; Deut. 33:26</p> <p>44:6b - the first and the last – Is. 41: 4; Rev. 2:8; 22:13</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(9) They that make a graven image <i>are</i> all of them vanity; and their delectable things shall not profit; and they <i>are</i> their own witnesses; they see not, nor know; that they may be ashamed.</p> <p>(10) Who hath formed a god, or molten a graven image <i>that</i> is profitable for nothing?</p> <p>(11) Behold, all his fellows shall be ashamed: and the workmen, they <i>are</i> of men: let them all be gathered together, let them stand up; <i>yet</i> they shall fear, <i>and</i> they shall be ashamed together.</p> <p>(12) The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.</p> <p>(13) The carpenter stretcheth out <i>his</i> rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.</p> <p>(14) He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish <i>it</i>.</p> <p>(15) Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth <i>it</i>, and baketh bread; yea, he maketh a god, and worshippeth <i>it</i>; he maketh it a graven image, and falleth down thereto.</p> <p>(16) He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth <i>himself</i>, and saith, Aha, I am warm, I have seen the fire:</p>	<p>(9) <i>Those who make a graven image are all of them vanity; and the things in which they delight will not profit; and they are their own witnesses; they do not see, nor know; that they may be ashamed.</i></p> <p>(10) <i>Who has formed a god, or molten a graven image that is profitable for anything?</i></p> <p>(11) <i>Indeed, all his fellows will be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they will fear, and they will be ashamed together.</i></p> <p>(12) <i>The blacksmith with the tongs both works in the coals, and fashions it with hammers, and works it with the strength of his arms: yes, he is hungry, and his strength fails: he drinks no water, and is faint.</i></p> <p>(13) <i>The carpenter stretches out his rule; he marks it out with a line; he fits it with planes, and he marks it out with the compass, and makes it after the figure of a man, according to the beauty of a man; that it may remain in the house.</i></p> <p>(14) <i>He cuts down cedars, and takes the cypress and the oak, which he strengthens for himself among the trees of the forest: he plants an ash, and the rain nourishes it.</i></p> <p>(15) <i>Then it will be for a man to burn: because he will take of it, and warm himself; yes, he kindles it, and bakes bread; yes, he makes a god, and worships it; he makes it a graven image, and falls down to it.</i></p> <p>(16) <i>He burns part of it in the fire; with part of it he eats meat; he roasts roast, and is satisfied: yes, he warms himself, and says, Aha, I am warm, I have seen the fire:</i></p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(17) And the residue thereof he maketh a god, <i>even</i> his graven image: he falleth down unto it, and worshippeth <i>it</i>, and prayeth unto it, and saith, Deliver me; for thou <i>art</i> my god.</p> <p>(18) They have not known nor understood: for he hath shut their eyes, that they cannot see; <i>and</i> their hearts, that they cannot understand.</p> <p>(19) And none considereth in his heart, neither <i>is there</i> knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten <i>it</i>; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?</p> <p>(20) He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, <i>Is there</i> not a lie in my right hand?</p> <p>(21) Remember these, O Jacob and Israel; for thou <i>art</i> my servant: I have formed thee; thou <i>art</i> my servant: O Israel, thou shalt not be forgotten of me.</p> <p>(22) I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.</p> <p>(23) Sing, O ye heavens; for the LORD hath done <i>it</i>: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.</p>	<p>(17) <i>And of its remainder he makes a god, even his graven image: he falls down to it, and worships it, and prays to it, and says, Deliver me; because you are my god.</i></p> <p>(18) They have not known nor understood: because He has shut their eyes, that they cannot see; <i>and</i> their hearts, that they cannot understand.</p> <p>(19) <i>And no one considers in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yes, also I have baked bread upon its coals; I have roasted meat, and eaten it: and shall I make the remainder of it an abomination? shall I fall down to the stock of a tree?</i></p> <p>(20) He feeds on ashes: a deceived heart has turned him aside, that he cannot deliver his soul, nor say, <i>Is there</i> not a lie in my right hand?</p> <p>(21) Remember these, O Jacob and Israel; because you <i>are</i> My servant: I have formed you; you <i>are</i> My servant: O Israel, you will not be forgotten by Me.</p> <p>(22) I have blotted out, as a thick cloud, your sins, and, as a cloud, covered your sins: return to Me; because I have redeemed you.</p> <p>(23) Sing, O you heavens; because the LORD {Jehovah} has done <i>it</i>: shout, you lower parts of the earth: break forth into singing, you mountains, O forest, and every tree in it: because the LORD {Jehovah} has redeemed Jacob, and glorified Himself in Israel.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(24) Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I <i>am</i> the LORD that maketh all <i>things</i>; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;</p> <p>(25) That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise <i>men</i> backward, and maketh their knowledge foolish;</p> <p>(26) That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:</p> <p>(27) That saith to the deep, Be dry, and I will dry up thy rivers:</p> <p>(28) That saith of Cyrus, <i>He is my shepherd</i>, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.</p> <p>Chapter 45</p> <p>(1) Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;</p> <p>(2) I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:</p> <p>(3) And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call <i>thee</i> by thy name, <i>am</i> the God of Israel.</p>	<p>(24) This is what the LORD {Jehovah} your Redeemer and He Who formed you from the womb says, I <i>am</i> the LORD {Jehovah} Who makes all <i>things</i>; Who alone stretches forth the heavens; Who spreads abroad the earth by Myself;</p> <p>(25) Who frustrates the tokens of the liars, and makes diviners mad; Who turns wise <i>men</i> backward, and makes their knowledge foolish;</p> <p>(26) Who confirms the word of His servant, and performs the counsel of His messengers; Who says to Jerusalem, You will be lived in; and to the cities of Judah, You will be built, and I will raise up its decayed places:</p> <p>(27) Who says to the deep, Be dry, and I will dry up your rivers:</p> <p>(28) Who says of Cyrus, <i>He is My shepherd</i>, and will perform all My pleasure: even saying to Jerusalem, You will be built; and to the temple, your foundation will be laid.^c</p> <p>Chapter 45</p> <p>(1) This is what the LORD {Jehovah} says to His anointed, to Cyrus, whose right hand I have held, to subdue nations before him; and I will loose the waist of kings, to open before him the two leaved gates; and the gates will not be shut;</p> <p>(2) I will go before you, and make the crooked places straight: I will break in pieces the gates of brass, and cut in two the bars of iron:</p> <p>(3) And I will give you the treasures of darkness, and hidden riches of secret places, that you may know that I, the LORD {Jehovah}, Who call <i>you</i> by your name, <i>am</i> the God of Israel.</p>
44:28c – Ezra 1:1-4; Is. 45:1-13; Dan. 9:25	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(4) For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.</p> <p>(5) I <i>am</i> the LORD, and <i>there is</i> none else, <i>there is</i> no God beside me: I girded thee, though thou hast not known me:</p> <p>(6) That they may know from the rising of the sun, and from the west, that <i>there is</i> none beside me. I <i>am</i> the LORD, and <i>there is</i> none else.</p> <p>(7) I form the light, and create darkness: I make peace, and create evil: I the LORD do all these <i>things</i>.</p> <p>(8) Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.</p> <p>(9) Woe unto him that striveth with his Maker! <i>Let</i> the potsherd <i>strive</i> with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?</p> <p>(10) Woe unto him that saith unto <i>his</i> father, What begettest thou? or to the woman, What hast thou brought forth?</p> <p>(11) Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.</p> <p>(12) I have made the earth, and created man upon it: I, <i>even</i> my hands, have stretched out the heavens, and all their host have I commanded.</p>	<p>(4) For Jacob My servant's sake, and Israel My elect, I have even called you by your name: I have surnamed you, though you have not known Me.</p> <p>(5) I <i>am</i> the LORD {Jehovah}, and <i>there is</i> no one else, <i>there is</i> no God besides Me: I clothed you, though you have not known Me:</p> <p>(6) That they may know from the rising of the sun, and from the west, that <i>there is</i> no one besides Me. I <i>am</i> the LORD {Jehovah}, and <i>there is</i> no one else.</p> <p>(7) I form the light, and create darkness: I make peace, and create evil: I the LORD {Jehovah} do all these <i>things</i>.</p> <p>(8) Drop down, you heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD {Jehovah} have created it.</p> <p>(9) Woe to him who strives with his Maker! <i>Let</i> the pot <i>strive</i> with the pots of the earth. Shall the clay say to him who fashions it, What are you making? or your work, He has no hands?</p> <p>(10) Woe to him who says to <i>his</i> father, Who have you fathered? or to the woman {his mother}, Who have you brought forth?</p> <p>(11) This is what the LORD {Jehovah} says, the Holy One of Israel, and his Maker, Ask Me of things to come concerning My sons, and concerning the work of My hands command Me.</p> <p>(12) I have made the earth, and created man upon it: I, <i>even</i> My hands, have stretched out the heavens, and all their host I have commanded.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(13) I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.</p> <p>(14) Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, <i>saying</i>, Surely God <i>is</i> in thee; and <i>there is</i> none else, <i>there is</i> no God.</p> <p>(15) Verily thou <i>art</i> a God that hidest thyself, O God of Israel, the Saviour.</p> <p>(16) They shall be ashamed, and also confounded, all of them: they shall go to confusion together <i>that are</i> makers of idols.</p> <p>(17) <i>But</i> Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.</p> <p>(18) For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I <i>am</i> the LORD; and <i>there is</i> none else.</p> <p>(19) I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.</p> <p>(20) Assemble yourselves and come; draw near together, ye <i>that are</i> escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god <i>that</i> cannot save.</p>	<p>(13) I have raised him up in righteousness, and I will direct all his ways: he will build My city, and he will release My captives, not for price nor reward, says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(14) This is what the LORD {Jehovah} says, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, will come over to you, and they will be yours: they will come after you; in chains they will come over, and they will fall down to you, they will make requests to you, <i>saying</i>, Surely God <i>is</i> in you; and <i>there is</i> no one else, <i>there is</i> no God.</p> <p>(15) Truly you <i>are</i> a God Who hides Yourself, O God of Israel, the Savior.</p> <p>(16) They will be ashamed, and also confounded, all of them: those who make idols will go to confusion together.</p> <p>(17) <i>But</i> Israel will be saved in the LORD {Jehovah} with an everlasting salvation: you will not be ashamed nor confounded world without end.</p> <p>(18) Because this is what the LORD {Jehovah} says Who created the heavens; God Himself Who formed the earth and made it; He has established it, He did not create it in vain, He formed it to be lived in: I <i>am</i> the LORD {Jehovah}; and <i>there is</i> no one else.</p> <p>(19) I have not spoken in secret, in a dark place of the earth: I have not said to the offspring of Jacob, Seek Me in vain: I the LORD {Jehovah} speak righteousness, I declare things that are right.</p> <p>(20) Assemble yourselves and come; draw near together, you <i>who have</i> escaped from the nations: they have no knowledge who set up the wood of their graven image, and pray to a god <i>that</i> cannot save.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(21) Tell ye, and bring <i>them</i> near; yea, let them take counsel together: who hath declared this from ancient time? <i>who</i> hath told it from that time? <i>have</i> not I the LORD? and <i>there is</i> no God else beside me; a just God and a Saviour; <i>there is</i> none beside me.</p> <p>(22) Look unto me, and be ye saved, all the ends of the earth: for I <i>am</i> God, and <i>there is</i> none else.</p> <p>(23) I have sworn by myself, the word is gone out of my mouth <i>in</i> righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.</p> <p>(24) Surely, shall <i>one</i> say, in the LORD have I righteousness and strength: <i>even</i> to him shall <i>men</i> come; and all that are incensed against him shall be ashamed.</p> <p>(25) In the LORD shall all the seed of Israel be justified, and shall glory.</p> <p>Chapter 46</p> <p>(1) Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages <i>were</i> heavy laden; <i>they are</i> a burden to the weary <i>beast</i>.</p> <p>(2) They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.</p> <p>(3) Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne <i>by me</i> from the belly, which are carried from the womb:</p> <p>(4) And <i>even</i> to <i>your</i> old age I <i>am</i> he; and <i>even</i> to hoar hairs will I carry <i>you</i>: I have made, and I will bear; even I will carry, and will deliver <i>you</i>.</p> <p>(5) To whom will ye liken me, and make <i>me</i> equal, and compare me, that we may be like?</p>	<p>(21) <i>Call them</i>, and bring <i>them</i> near; yes, let them take counsel together: Who has declared this from ancient time? <i>Who</i> has told it from that time? <i>have</i> not I the LORD {Jehovah}? and <i>there is</i> no God else besides Me; a just God and a Savior; <i>there is</i> no one besides Me.</p> <p>(22) Look to Me, and be saved, all the ends of the earth: because I <i>am</i> God, and <i>there is</i> no one else.</p> <p>(23) I have sworn by Myself, the word has gone out of My mouth <i>in</i> righteousness, and will not return, That to Me every knee will bow, every tongue will confess.^a</p> <p>(24) Surely, <i>one</i> will say, in the LORD {Jehovah} I have righteousness and strength: <i>even</i> to Him will <i>men</i> come; and all who are incensed against Him will be ashamed.</p> <p>(25) In the LORD {Jehovah} all the descendants of Israel will be justified, and will glory.</p> <p>Chapter 46</p> <p>(1) Bel bows down, Nebo stoops, their idols were upon the beasts, and upon the cattle: your carriages <i>were</i> heavily loaded; <i>they are</i> a burden to the weary <i>beast</i>.</p> <p>(2) They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.</p> <p>(3) Listen to Me, O house of Jacob, and all the remnant of the house of Israel, who are carried <i>by Me</i> from the belly, who are carried from the womb:</p> <p>(4) And <i>even</i> to <i>your</i> old age I <i>am</i> He; and <i>even</i> to gray hairs I will carry <i>you</i>: I have made, and I will bear; even I will carry, and will deliver <i>you</i>.</p> <p>(5) To whom will you compare Me, and make Me equal, that we may be like?</p>
45:23a – Rom. 14:11; Philippians. 2:10	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(6) They lavish gold out of the bag, and weigh silver in the balance, <i>and</i> hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.</p> <p>(7) They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, <i>one</i> shall cry unto him, yet can he not answer, nor save him out of his trouble.</p> <p>(8) Remember this, and shew yourselves men: bring <i>it</i> again to mind, O ye transgressors.</p> <p>(9) Remember the former things of old: for I <i>am</i> God, and <i>there</i> is none else; <i>I am</i> God, and <i>there</i> is none like me,</p> <p>(10) Declaring the end from the beginning, and from ancient times <i>the things</i> that are not <i>yet</i> done, saying, My counsel shall stand, and I will do all my pleasure:</p> <p>(11) Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken <i>it</i>, I will also bring it to pass; I have purposed <i>it</i>, I will also do it.</p> <p>(12) Hearken unto me, ye stouthearted, that <i>are</i> far from righteousness:</p> <p>(13) I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.</p>	<p>(6) They lavish gold out of the bag, and weigh silver in the balance, <i>and</i> hire a goldsmith; and he makes it a god: they fall down, yes, they worship.</p> <p>(7) They carry him upon the shoulder, they carry him, and set him in his place, and he stands; from his place he will not move: yes, <i>one</i> will cry to him, yet he cannot answer, nor save him out of his trouble.</p> <p>(8) Remember this, and show yourselves men: bring <i>it</i> again to mind, O you sinners.</p> <p>(9) Remember the former things of old: because I <i>am</i> God, and <i>there</i> is no one else; <i>I am</i> God, and <i>there</i> is no one like Me,</p> <p>(10) Declaring the end from the beginning, and from ancient times <i>the things</i> that are not <i>yet</i> done, saying, My counsel will stand, and I will do all My pleasure:</p> <p>(11) Calling a ravenous bird from the east, the man who executes My counsel from a far country: yes, I have spoken <i>it</i>, I will also bring it to pass; I have purposed <i>it</i>, I will also do it.</p> <p>(12) Listen to Me, you stouthearted {stubborn}, who <i>are</i> far from righteousness:</p> <p>(13) I bring near My righteousness; it will not be far off, and My salvation will not delay: and I will place salvation in Zion for Israel My glory.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
Chapter 47 (1) Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: <i>there is</i> no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. (2) Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. (3) Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet <i>thee as a</i> man. (4) <i>As for</i> our redeemer, the LORD of hosts <i>is</i> his name, the Holy One of Israel. (5) Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms. (6) I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke. (7) And thou saidst, I shall be a lady for ever: <i>so</i> that thou didst not lay these <i>things</i> to thy heart, neither didst remember the latter end of it. (8) Therefore hear now this, <i>thou that art</i> given to pleasures, that dwellest carelessly, that sayest in thine heart, I <i>am</i> , and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:	Chapter 47 (1) Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: <i>there is</i> no throne, O daughter of the Chaldeans: because you will no more be called tender and delicate. (2) Take the millstones, and grind meal: uncover your locks, make bare the leg, uncover the thigh, pass over the rivers. (3) Your nakedness will be uncovered, yes, your shame will be seen: I will take vengeance, and I will not meet <i>you as a</i> man. (4) <i>As for</i> our Redeemer, the LORD {Jehovah} of hosts {armies; multitudes} <i>is</i> His Name, the Holy One of Israel. (5) Sit silent, and go into darkness, O daughter of the Chaldeans: because you will no more be called, The lady of kingdoms. (6) I was angry with My people, I have polluted My inheritance, and given them into your hand: you showed them no mercy; you have very heavily laid your yoke upon the elderly. (7) And you said, I will be a lady forever: <i>so</i> that you did not lay these <i>things</i> to your heart, neither did <i>you</i> remember its latter end. (8) Therefore hear now this, <i>you who are</i> given to pleasures, who live carelessly, who say in your heart, I <i>am</i> , and no one else besides me; I will not sit as a widow, neither will I know the loss of children:

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(9) But these two <i>things</i> shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, <i>and</i> for the great abundance of thine enchantments.</p> <p>(10) For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I <i>am</i>, and none else beside me.</p> <p>(11) Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, <i>which</i> thou shalt not know.</p> <p>(12) Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.</p> <p>(13) Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from <i>these things</i> that shall come upon thee.</p> <p>(14) Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: <i>there shall</i> not be a coal to warm at, <i>nor</i> fire to sit before it.</p> <p>(15) Thus shall they be unto thee with whom thou hast laboured, <i>even</i> thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.</p>	<p>(9) But these two <i>things</i> will come to you in a moment in one day, the loss of children, and widowhood: they will come upon you in their perfection because of the multitude of your sorceries, <i>and</i> because of the great abundance of your enchantments.</p> <p>(10) Because you have trusted in your wickedness: you have said, No one sees me. Your wisdom and your knowledge, have perverted you; and you have said in your heart, I <i>am</i>, and no one else besides me.</p> <p>(11) Therefore evil will come upon you; you will not know from where it rises: and mischief will fall upon you; you will not be able to put it off: and desolation will come upon you suddenly, <i>which</i> you will not know.</p> <p>(12) Stand now with your enchantments, and with the multitude of your sorceries, in which you have labored from your youth; if you are able to profit from them, if you may be able to prevail.</p> <p>(13) You are wearied in the multitude of your counsels. Let the astrologers, the stargazers, the monthly prognosticators, now stand up, and save you from <i>these things</i> that will come upon you.</p> <p>(14) Indeed, they will be as stubble; the fire will burn them; they will not deliver themselves from the power of the flame: <i>there will</i> not be a coal to warm at, <i>nor</i> fire to sit before it.</p> <p>(15) So they will be to you with whom you have labored, <i>even</i> your merchants, from your youth: everyone will wander to his quarter; no one will save you.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
Chapter 48 (1) Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, <i>but</i> not in truth, nor in righteousness. (2) For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts <i>is</i> his name. (3) I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did <i>them</i> suddenly, and they came to pass. (4) Because I knew that thou <i>art</i> obstinate, and thy neck is an iron sinew, and thy brow brass; (5) I have even from the beginning declared <i>it</i> to thee; before it came to pass I shewed <i>it</i> thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. (6) Thou hast heard, see all this; and will not ye declare <i>it</i> ? I have shewed thee new things from this time, even hidden things, and thou didst not know them. (7) They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. (8) Yea, thou heardest not; yea, thou knewest not; yea, from that time <i>that</i> thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.	Chapter 48 (1) Hear this, O house of Jacob, who are called by the name of Israel, and have come forth out of the waters of Judah, who swear by the Name of the LORD {Jehovah}, and make mention of the God of Israel, <i>but</i> not in truth, nor in righteousness. (2) Because they call themselves of the holy city, and put their confidence in the God of Israel; The LORD {Jehovah} of hosts {armies; multitudes} <i>is</i> His Name. (3) I have declared the former things from the beginning; and they went forth out of My mouth, and I revealed them; I did <i>them</i> suddenly, and they came to pass. (4) Because I knew that you <i>are</i> stubborn, and your neck <i>is</i> an iron tendon, and your brow brass; (5) I have even from the beginning declared <i>it</i> to you; before it came to pass I showed <i>it</i> to you: lest you should say, My idol has done them, and my graven image, and my molten image, have commanded them. (6) You have heard, see all this; and will you not declare <i>it</i> ? I have shown you new things from this time, even hidden things, and you did not know. (7) They are created now, and not from the beginning; even before the day when you did not hear them; lest you should say, I already knew them. (8) Indeed, you did not hear; yes, you did not know; yes, from that time <i>that</i> your ear was not opened: because I knew that you would deal very treacherously, and were called a sinner from the womb.

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(9) For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.</p> <p>(10) Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.</p> <p>(11) For mine own sake, <i>even</i> for mine own sake, will I do <i>it</i>: for how should <i>my name</i> be polluted? and I will not give my glory unto another.</p> <p>(12) Hearken unto me, O Jacob and Israel, my called; I <i>am</i> he; I <i>am</i> the first, I also <i>am</i> the last.</p> <p>(13) Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: <i>when</i> I call unto them, they stand up together.</p> <p>(14) All ye, assemble yourselves, and hear; which among them hath declared these <i>things</i>? The LORD hath loved him: he will do his pleasure on Babylon, and his arm <i>shall be on</i> the Chaldeans.</p> <p>(15) I, <i>even</i> I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.</p> <p>(16) Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there <i>am</i> I: and now the Lord GOD, and his Spirit, hath sent me.</p> <p>(17) Thus saith the LORD, thy Redeemer, the Holy One of Israel; I <i>am</i> the LORD thy God which teacheth thee to profit, which leadeth thee by the way <i>that</i> thou shouldest go.</p> <p>(18) O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:</p>	<p>(9) <i>For My Name's sake I will defer My anger, and for My praise I will refrain for you, that I not cut you off.</i></p> <p>(10) <i>Indeed, I have refined you, but not with silver; I have chosen you in the furnace of affliction.</i></p> <p>(11) <i>For My own sake, even for My own sake, I will do it: because how should My Name be polluted? and I will not give My glory to another.</i></p> <p>(12) <i>Listen to Me, O Jacob and Israel, My called; I am He; I am the first, I also am the last.^a</i></p> <p>(13) <i>My hand also has laid the foundation of the earth, and My right hand has spanned the heavens: when I call to them, they stand up together.</i></p> <p>(14) <i>All of you, assemble yourselves, and hear; who among them has declared these things? The LORD {Jehovah} has loved him: He will do His pleasure on Babylon, and His arm will be against the Chaldeans.</i></p> <p>(15) <i>I, even I, have spoken; yes, I have called him: I have brought him, and he will make his way prosperous.</i></p> <p>(16) <i>Come near to Me, hear this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD {Jehovah}, and His Spirit, has sent me.</i></p> <p>(17) <i>This is what the LORD {Jehovah} says, Your Redeemer, the Holy One of Israel; I am the Lord your God Who teaches you to profit, Who leads you by the way that you should go.</i></p> <p>(18) <i>O that you had listened to My commandments! then your peace would have been as a river, and your righteousness as the waves of the sea:</i></p>
48:12a – Is. 44:6; Rev. 2:8	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(19) Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.</p> <p>(20) Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it <i>even</i> to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.</p> <p>(21) And they thirsted not <i>when</i> he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.</p> <p>(22) <i>There is</i> no peace, saith the LORD, unto the wicked.</p> <p>Chapter 49</p> <p>(1) Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.</p> <p>(2) And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;</p> <p>(3) And said unto me, Thou <i>art</i> my servant, O Israel, in whom I will be glorified.</p> <p>(4) Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: <i>yet</i> surely my judgment <i>is</i> with the LORD, and my work with my God.</p> <p>(5) And now, saith the LORD that formed me from the womb <i>to be</i> his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.</p>	<p>(19) Your offspring also would have been as the sand, and the offspring of your body like its gravel; his name should not have been cut off nor destroyed from before Me.</p> <p>(20) Go forth of Babylon, flee from the Chaldeans, with a voice of singing declare, tell this, speak it <i>even</i> to the ends of the earth; say, The LORD {Jehovah} has redeemed His servant Jacob.</p> <p>(21) And they did not thirst <i>when</i> He led them through the deserts: He caused the waters to flow out of the rock for them:^b He divided the rock also, and the waters gushed out.</p> <p>(22) <i>There is</i> no peace, says the LORD {Jehovah}, for the wicked.</p> <p>Chapter 49</p> <p>(1) Listen to me, O islands; and listen, you people, from afar; The LORD {Jehovah} has called me from the womb; from the body of my mother He has made mention of my name.</p> <p>(2) And He has made my mouth like a sharp sword; in the shadow of His hand He has hid me, and made me a polished shaft; in His quiver He has hid me;</p> <p>(3) And said to me, <i>You are My servant, O Israel, in whom I will be glorified.</i></p> <p>(4) Then I said, I have labored in vain, I have spent my strength for nothing, and in vain: <i>yet</i> surely my judgment <i>is</i> with the LORD {Jehovah}, and my work with My God.</p> <p>(5) And now, the LORD {Jehovah} Who formed me from the womb <i>to be</i> His servant, to bring Jacob again to Him says, <i>Though Israel not be gathered, yet I will be glorious in the eyes of the LORD {Jehovah}, and my God will be my strength.</i></p>
48:21b – Ex, 17:6f; Num. 20:8f	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(6) And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.</p> <p>(7) Thus saith the LORD, the Redeemer of Israel, <i>and</i> his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, <i>and</i> the Holy One of Israel, and he shall choose thee.</p> <p>(8) Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;</p> <p>(9) That thou mayest say to the prisoners, Go forth; to them that <i>are</i> in darkness, Shew yourselves. They shall feed in the ways, and their pastures <i>shall be</i> in all high places.</p> <p>(10) They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.</p> <p>(11) And I will make all my mountains a way, and my highways shall be exalted.</p> <p>(12) Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.</p> <p>(13) Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.</p>	<p>(6) And He said, <i>It is a light thing that you should be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give you for a light to the Gentiles {non-Jews; nations}, that you may be My salvation to the ends of the earth.</i></p> <p>(7) This is what the LORD {Jehovah} says, the Redeemer of Israel, <i>and</i> His Holy One, to Him Whom man despises, to Him Whom the nation despise, to a servant of rulers, Kings will see and arise, princes also will worship, because of the LORD {Jehovah} Who is faithful, <i>and</i> the Holy One of Israel, and He will choose You.</p> <p>(8) This is what the LORD {Jehovah} says, In an acceptable time I have heard You, and in a day of salvation I have helped You: and I will preserve You, and give You for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;</p> <p>(9) That You may say to the prisoners, Go forth; to those who <i>are</i> in darkness, Show yourselves. They will feed in the ways, and their pastures <i>will be</i> in all high places.</p> <p>(10) They will not hunger nor thirst; neither will the heat nor sun strike them: because He Who has mercy on them will lead them, even by the springs of water He will guide them.</p> <p>(11) And I will make all My mountains a road, and My highways will be exalted.</p> <p>(12) Indeed, these will come from afar: and from the north and from the west; and from the land of Sinim.</p> <p>(13) Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: because the LORD {Jehovah} has comforted His people, and will have mercy upon His afflicted.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(14) But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.</p> <p>(15) Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.</p> <p>(16) Behold, I have graven thee upon the palms of <i>my</i> hands; thy walls <i>are</i> continually before me.</p> <p>(17) Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.</p> <p>(18) Lift up thine eyes round about, and behold: all these gather themselves together, <i>and</i> come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them <i>on thee</i>, as a bride <i>doeth</i>.</p> <p>(19) For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.</p> <p>(20) The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place <i>is</i> too strait for me: give place to me that I may dwell.</p> <p>(21) Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where <i>had</i> they <i>been</i>?</p>	<p>(14) But Zion said, The LORD {Jehovah} has forsaken me, and my Lord has forgotten me.</p> <p>(15) Can a woman forget her nursing child, that she should not have compassion on the son of her womb? yes, they may forget, yet I will not forget you.</p> <p>(16) See, I have engraved you upon the palms of <i>My</i> hands;^a your walls <i>are</i> continually before Me.</p> <p>(17) Your children will come quickly; your destroyers and those who made you waste will go forth from you.</p> <p>(18) Lift up your eyes all around, and look: all these gather themselves together, <i>and</i> come to you. As I live, says the LORD {Jehovah}, you will surely clothe yourselves with them all, as with an ornament, and bind them <i>on yourself</i>, as a bride <i>does</i>.</p> <p>(19) Because your waste and your desolate places, and the land of your destruction, will even now be too narrow because of those who live there, and those who swallowed you up will be far away.</p> <p>(20) The children which you will have, after you have lost the other, will say again in your ears, The place <i>is</i> too confining for me: give to me room that I may live.</p> <p>(21) Then you will say in your heart, Who has fathered these to me, since I have lost my children, and am desolate, a captive, and removing back and forth? and who has brought up these? Indeed, I was left alone; these, where <i>have</i> they <i>been</i>?</p>
49:16a – engraved you – not just your name, but your very being	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(22) Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in <i>their</i> arms, and thy daughters shall be carried upon <i>their</i> shoulders.</p> <p>(23) And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with <i>their</i> face toward the earth, and lick up the dust of thy feet; and thou shalt know that I <i>am</i> the LORD: for they shall not be ashamed that wait for me.</p> <p>(24) Shall the prey be taken from the mighty, or the lawful captive delivered?</p> <p>(25) But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.</p> <p>(26) And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD <i>am</i> thy Saviour and thy Redeemer, the mighty One of Jacob.</p> <p>Chapter 50</p> <p>(1) Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is <i>it</i> to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.</p>	<p>(22) This is what the Lord GOD {Jehovah} says, Indeed, I will lift up My hand to the Gentiles {nations; non-Jews}, and set up My standard {banner; flag} to the people: and they will bring your sons in <i>their</i> arms, and your daughters will be carried upon <i>their</i> shoulders.</p> <p>(23) And kings will be your nursing fathers, and their queens your nursing mothers: they will bow down to you with <i>their</i> face towards the earth, and lick up the dust of your feet; and you will know that I <i>am</i> the LORD {Jehovah}; because they will not be ashamed who wait for Me.</p> <p>(24) Shall the prey be taken from the mighty, or the lawful captive delivered?</p> <p>(25) But this is what the LORD {Jehovah} says, Even the captives of the mighty will be taken away, and the prey of the terrible will be delivered: because I will contend with him who contends with you, and I will save your children.</p> <p>(26) And I will feed those who oppress you with their own flesh; and they will be drunken with their own blood, as with sweet wine: and all flesh will know that I the LORD {Jehovah} <i>am</i> your Savior and your Redeemer, the mighty One of Jacob.</p> <p>Chapter 50</p> <p>(1) This is what the LORD {Jehovah} says, Where <i>is</i> the bill of your mother's divorcement, whom I have put away? or which of My creditors <i>is it</i> to whom I have sold you? Indeed, because of your sins you have sold yourselves, and because of your sins your mother is put away.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(2) Wherefore, when I came, <i>was there</i> no man? when I called, <i>was there</i> none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because <i>there is</i> no water, and dieth for thirst.</p> <p>(3) I clothe the heavens with blackness, and I make sackcloth their covering.</p> <p>(4) The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to <i>him that is</i> weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.</p> <p>(5) The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.</p> <p>(6) I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.</p> <p>(7) For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.</p> <p>(8) <i>He is</i> near that justifieth me; who will contend with me? let us stand together: who <i>is</i> mine adversary? let him come near to me.</p> <p>(9) Behold, the Lord GOD will help me; who <i>is</i> he <i>that</i> shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.</p>	<p>(2) Why then, when I came, <i>was there</i> no man? when I called, <i>there was</i> no one to answer? Is My hand shortened at all, that it cannot redeem? or have I no power to deliver? Indeed, at My rebuke I dry up the sea, I make the rivers a wilderness: their fish stinks, because <i>there is</i> no water, and dies for thirst.</p> <p>(3) I clothe the heavens with blackness, and I make sackcloth their covering.</p> <p>(4) The Lord GOD {Jehovah} has given Me the tongue of the educated, that I should know how to speak a word in season to <i>him who is</i> weary: He wakens morning by morning, He wakens My ear to hear as the educated.</p> <p>(5) The Lord GOD {Jehovah} has opened My ear, and I was not rebellious, neither turned away back.</p> <p>(6) I gave My back to the strikers, and My cheeks to those who plucked off the hair: I did not hide My face from shame and spitting.^a</p> <p>(7) Because the Lord GOD {Jehovah} will help Me; therefore I will not be confounded: therefore I have set My face like a flint, and I know that I will not be ashamed.</p> <p>(8) <i>He is</i> near Who justifies Me; who will contend with Me? let us stand together: who <i>is</i> My adversary? let him come near to Me.</p> <p>(9) Indeed, the Lord GOD {Jehovah} will help Me; who <i>is</i> he <i>who</i> will condemn Me? look, they all shall grow old as clothing; the moth will eat them up.</p>
50:6a – Mat. 26:67f, 27:30f; Mar. 14:65f, 15:19f	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(10) Who <i>is</i> among you that feareth the LORD, that obeyeth the voice of his servant, that walketh <i>in</i> darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.</p> <p>(11) Behold, all ye that kindle a fire, that compass <i>yourselves</i> about with sparks: walk in the light of your fire, and in the sparks <i>that</i> ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.</p> <p>Chapter 51</p> <p>(1) Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock <i>whence</i> ye are hewn, and to the hole of the pit <i>whence</i> ye are digged.</p> <p>(2) Look unto Abraham your father, and unto Sarah <i>that</i> bare you: for I called him alone, and blessed him, and increased him.</p> <p>(3) For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.</p> <p>(4) Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.</p> <p>(5) My righteousness <i>is</i> near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.</p>	<p>(10) Who among you fears the LORD {Jehovah}, who obeys the voice of His Servant, who walks <i>in</i> darkness, and has no light? let him trust in the Name of the LORD {Jehovah}, and lean upon his God.</p> <p>(11) Indeed, all you who kindle a fire, who surround <i>yourselves</i> with sparks: walk in the light of your fire, and in the sparks <i>that</i> you have kindled. This you will have of My hand; you will lie down in sorrow.</p> <p>Chapter 51</p> <p>(1) Listen to Me, you who follow after righteousness, you who seek the LORD {Jehovah}: look to the rock <i>from where</i> you are hewn {cut}, and to the quarry {hole of the pit} <i>from where</i> you are dug.</p> <p>(2) Look to Abraham your forefather, and to Sarah <i>who</i> bore you: because I called him alone, and blessed him, and increased him.</p> <p>(3) Because the LORD {Jehovah} will comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the LORD {Jehovah}; joy and gladness will be found in it, thanksgiving, and the voice of melody.</p> <p>(4) Listen to Me, My people; and give ear to Me, O My nation: because a law will proceed from Me, and I will cause My judgment to rest for a light of the people.</p> <p>(5) My righteousness <i>is</i> near; My salvation has gone forth, and My arms will judge the people; the islands will wait upon Me, and on My arm they will trust.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(6) Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.</p> <p>(7) Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.</p> <p>(8) For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.</p> <p>(9) Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. <i>Art</i> thou not it that hath cut Rahab, <i>and</i> wounded the dragon?</p> <p>(10) <i>Art</i> thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?</p> <p>(11) Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy <i>shall be</i> upon their head: they shall obtain gladness and joy; <i>and</i> sorrow and mourning shall flee away.</p> <p>(12) I, <i>even</i> I, <i>am</i> he that comforteth you: who <i>art</i> thou, that thou shouldest be afraid of a man <i>that</i> shall die, and of the son of man <i>which</i> shall be made as grass;</p>	<p>(6) Lift up your eyes to the heavens, and look upon the earth beneath: because the heavens will vanish away like smoke, and the earth will grow old like clothing,^a and those who live there will die in like manner: but My salvation will be forever, and My righteousness will not be abolished.</p> <p>(7) Listen to Me, you people who know righteousness and have My law in your hearts. Do not be afraid of men who oppose you nor be afraid of their criticism against you.</p> <p>(8) Because the moth will eat them up like clothing, and the worm will eat them like wool: but My righteousness will be forever, and My salvation from generation to generation.</p> <p>(9) Awake, awake, put on strength, O arm of the LORD {Jehovah}; awake, as in the ancient days, in the generations of old. <i>Are</i> You not the One Who has cut Rahab, <i>and</i> wounded the dragon?</p> <p>(10) <i>Are</i> You not the One Who has dried the sea, the waters of the great deep; Who has made the depths of the sea a highway for the ransomed to pass over?</p> <p>(11) Therefore the redeemed of the LORD {Jehovah} will return, and come with singing to Zion; and everlasting joy <i>will be</i> upon their head: they will obtain gladness and joy; <i>and</i> sorrow and mourning will flee away.</p> <p>(12) I, <i>even</i> I, <i>am</i> He Who comforts you: who <i>are</i> you, that you should be afraid of a man <i>who</i> will die, and of the son of man <i>who</i> will be made as grass;</p>
51:6a - Is. 34:4; II Pet. 3:10	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(13) And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where <i>is</i> the fury of the oppressor?</p> <p>(14) The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.</p> <p>(15) But I <i>am</i> the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name.</p> <p>(16) And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou <i>art</i> my people.</p> <p>(17) Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, <i>and</i> wrung <i>them</i> out.</p> <p>(18) <i>There is</i> none to guide her among all the sons <i>whom</i> she hath brought forth; neither <i>is there any</i> that taketh her by the hand of all the sons <i>that</i> she hath brought up.</p> <p>(19) These two <i>things</i> are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?</p> <p>(20) Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.</p> <p>(21) Therefore hear now this, thou afflicted, and drunken, but not with wine:</p>	<p>(13) <i>And forget the LORD {Jehovah} your Maker, Who has stretched forth the heavens, and laid the foundations of the earth; and have feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?</i></p> <p>(14) The captive exile hurries that he may be loosed, and that he should not die in the pit, nor that his bread should fail.</p> <p>(15) But I <i>am</i> the LORD {Jehovah} your God, Who divided the sea, whose waves roared: The LORD {Jehovah} of hosts {armies; multitudes} is His Name.</p> <p>(16) And I have put My words in your mouth, and I have covered you in the shadow of My hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, You <i>are</i> My people.</p> <p>(17) Awake, awake, stand up, O Jerusalem, who has drunk at the hand of the LORD {Jehovah} the cup of His fury; you have drunk the dregs of the cup of trembling, <i>and wrung them</i> out.</p> <p>(18) <i>There is</i> no one to guide her among all the sons <i>whom</i> she has brought forth; neither <i>is there any</i> who takes her by the hand of all the sons <i>that</i> she has brought up.</p> <p>(19) These two <i>things</i> have come to you; who will be sorry for you? desolation, and destruction, and the famine, and the sword: by whom will I comfort you?</p> <p>(20) Your sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD {Jehovah}, the rebuke of your God.</p> <p>(21) Therefore hear now this, you afflicted, and drunken, but not with wine:</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(22) Thus saith thy Lord the LORD, and thy God <i>that</i> pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, <i>even</i> the dregs of the cup of my fury; thou shalt no more drink it again:</p> <p>(23) But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.</p> <p>Chapter 52</p> <p>(1) Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.</p> <p>(2) Shake thyself from the dust; arise, <i>and</i> sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.</p> <p>(3) For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.</p> <p>(4) For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.</p> <p>(5) Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.</p> <p>(6) Therefore my people shall know my name: therefore <i>they shall know</i> in that day that I <i>am</i> he that doth speak: behold, <i>it is I</i>.</p>	<p>(22) <i>This is what your Lord the LORD {Jehovah} says, and your God Who pleads the cause of His people, Indeed, I have taken out of your hand the cup of trembling, even the dregs of the cup of My fury; you will drink it again no more:</i></p> <p>(23) <i>But I will put it into the hand of those who afflict you; who have said to your soul, Bow down, that we may go over: and you have laid your body as the ground, and as the street, to those who went over.</i></p> <p>Chapter 52</p> <p>(1) Awake, awake; put on your strength, O Zion; put on your beautiful clothing, O Jerusalem, the holy city: because from now on there will no more come into you the uncircumcised and the unclean.</p> <p>(2) Shake yourself from the dust; arise, <i>and</i> sit down, O Jerusalem: loose yourself from the bands of your neck, O captive daughter of Zion.</p> <p>(3) Because this is what the LORD {Jehovah} says, You have sold yourselves for nothing; and you will be redeemed without money.</p> <p>(4) Because this is what the Lord GOD {Jehovah} says, My people went down formerly into Egypt to live there; and the Assyrian oppressed them without cause.</p> <p>(5) Now therefore, what have I here, says the LORD {Jehovah}, that My people are taken away for nothing? those who rule over them cause them to howl, says the LORD {Jehovah}; and My Name is blasphemed continually every day.</p> <p>(6) Therefore My people will know My Name: therefore <i>they will know</i> in that day that I <i>am</i> He Who speaks: Indeed, <i>it is I</i>.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(7) How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!</p> <p>(8) Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.</p> <p>(9) Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.</p> <p>(10) The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.</p> <p>(11) Depart ye, depart ye, go ye out from thence, touch no unclean <i>thing</i>; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.</p> <p>(12) For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel <i>will be</i> your rereward.</p> <p>(13) Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.</p> <p>(14) As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:</p> <p>(15) So shall he sprinkle many nations; the kings shall shut their mouths at him: for <i>that</i> which had not been told them shall they see; and <i>that</i> which they had not heard shall they consider.</p>	<p>(7) How beautiful upon the mountains are the feet of him who brings good news, who publishes peace; who brings good news of good, who publishes salvation; who says to Zion, Your God reigns!^a</p> <p>(8) Your watchmen will lift up the voice; with the voice together they will sing: because they will see eye to eye, when the LORD {Jehovah} will bring again Zion.</p> <p>(9) Break forth into joy, sing together, you waste places of Jerusalem: because the LORD {Jehovah} has comforted His people, He has redeemed Jerusalem.</p> <p>(10) The LORD {Jehovah} has made bare His holy arm in the eyes of all the nations; and all the ends of the earth will see the salvation of our God.</p> <p>(11) Depart, depart, go out from there, touch no unclean <i>thing</i>; go out of the midst of her; be clean, who carry the vessels of the LORD {Jehovah}.</p> <p>(12) Because you will not go out quickly, nor go by flight: because the LORD {Jehovah} will go before you; and the God of Israel <i>will be</i> your rear guard.</p> <p>(13) Indeed, My Servant will deal prudently, He will be exalted and praised, and be very high.</p> <p>(14) As many were astonished at you; His appearance was marred more than any man, and His form more than the sons of men:</p> <p>(15) So shall He sprinkle many nations; the kings will shut their mouths at Him: because <i>that</i> which had not been told them they will see; and <i>that</i> which they had not heard they will consider.</p>
52:7a – Rom. 10:15	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
Chapter 53 (1) Who hath believed our report? and to whom is the arm of the LORD revealed? (2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, <i>there is</i> no beauty that we should desire him. (3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were <i>our</i> faces from him; he was despised, and we esteemed him not. (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (5) But he <i>was</i> wounded for our transgressions, <i>he was</i> bruised for our iniquities: the chastisement of our peace <i>was</i> upon him; and with his stripes we are healed. (6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. (7) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.	Chapter 53 (1) Who has believed our report? and to whom is the arm of the LORD {Jehovah} revealed? ^a (2) Because He will grow up before Him as a tender plant, and as a Root out of a dry ground: He has no form nor beauty; and when we shall see Him, <i>there is</i> no beauty that we should desire Him. (3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were <i>our</i> faces from Him; He was despised, and we did not esteem Him. (4) Surely He has borne our griefs, and carried our sorrows: yet we saw Him stricken, stricken by God, and afflicted. (5) But He <i>was</i> wounded for our sins; ^b He <i>was</i> bruised for our sins: the discipline of our peace <i>was</i> upon Him; and with His stripes we are healed. (6) All we like sheep have gone astray; we have turned everyone to his own way; and the LORD {Jehovah} has laid on Him the sin of us all. (7) He was oppressed, and He was afflicted, yet He did not open His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He did not open His mouth. ^c
53:1a – Encoded in this chapter is the phrase “Jesus is My Name.” Also encoded in this chapter are the names of all Jesus’ disciples with one notable exception: Judas’ name is replaced with the name Matthais. See Acts 1:26. Many other words and phrases related to Jesus’ ministry are also encoded in this chapter. See Equidistant Letter Sequences {Signature of God #2} at www.TheWordNotes.com . See also His Name Is Jesus by Yacov Rambsel, and Signature of God and The Mysterious Yeshua Codes by Grant Jeffrey. 53:5b - I Pet. 2:24 53:7c - Mat. 27:14	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(8) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.</p> <p>(9) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither <i>was any</i> deceit in his mouth.</p> <p>(10) Yet it pleased the LORD to bruise him; he hath put <i>him</i> to grief: when thou shalt make his soul an offering for sin, he shall see <i>his</i> seed, he shall prolong <i>his</i> days, and the pleasure of the LORD shall prosper in his hand.</p> <p>(11) He shall see of the travail of his soul, <i>and</i> shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.</p> <p>(12) Therefore will I divide him <i>a portion</i> with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.</p> <p>Chapter 54</p> <p>(1) Sing, O barren, thou <i>that</i> didst not bear; break forth into singing, and cry aloud, thou <i>that</i> didst not travail with child: for more <i>are</i> the children of the desolate than the children of the married wife, saith the LORD.</p> <p>(2) Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;</p>	<p>(8) He was taken from prison and from judgment: and who will declare His generation? Because He was cut off out of the land of the living: because of the sin of My people He was stricken.</p> <p>(9) And He made His grave with the wicked, and with the rich in His death;^d because He had done no violence, neither <i>was any</i> deceit in His mouth.</p> <p>(10) Yet it pleased the LORD {Jehovah} to bruise Him; He has put <i>Him</i> to grief: when You will make His soul an offering for sin, He will see <i>His</i> Offspring, He will prolong <i>His</i> days, and the pleasure of the LORD {Jehovah} will prosper in His hand.</p> <p>(11) He will see the turmoil of His soul, <i>and</i> will be satisfied: by His knowledge My righteous Servant will justify many; because He will bear their sins.</p> <p>(12) Therefore I will divide to Him <i>a portion</i> with the great, and He will divide the spoil with the strong; because He has poured out His soul to death: and He was counted with the transgressors {sinners; criminals};^e and He bore the sin of many, and made intercession for the sinners.</p> <p>Chapter 54</p> <p>(1) Sing, O barren, you <i>who</i> did not give birth; break forth into singing, and cry aloud, you <i>who</i> did not labor with child: because more <i>are</i> the children of the desolate than the children of the married wife, says the LORD {Jehovah}.</p> <p>(2) Enlarge the place of your tent, and let them stretch forth the curtains of your homes: do not spare, lengthen your cords, and strengthen your stakes;</p>
<p>53:9d - Mat. 27:60; Luke 23:50-53; John 19:38-39 53:12e - Mat. 26:56; Mk. 15:28</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(3) For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.</p> <p>(4) Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.</p> <p>(5) For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.</p> <p>(6) For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.</p> <p>(7) For a small moment have I forsaken thee; but with great mercies will I gather thee.</p> <p>(8) In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.</p> <p>(9) For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.</p> <p>(10) For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.</p>	<p>(3) Because you will break forth on the right hand and on the left; and your descendants will inherit the Gentiles {nations; non-Jews}, and cause the desolate cities to be lived in.</p> <p>(4) Do not be afraid; because you will not be ashamed: nor be confounded; because you will not be put to shame: because you will forget the shame of your youth, and will not remember the reproach of your widowhood any more.</p> <p>(5) Because your Maker is your husband; the LORD {Jehovah} of hosts {armies; multitudes} is His Name; and your Redeemer the Holy One of Israel; He will be called the God of the whole earth.</p> <p>(6) Because the LORD {Jehovah} has called you as a woman forsaken and grieved in spirit, and a wife of youth, when you were refused, says your God.</p> <p>(7) For a small moment I have forsaken you; but with great mercies I will gather you.</p> <p>(8) In a little anger I hid My face from you for a moment; but with everlasting kindness I will have mercy on you, says the LORD {Jehovah} your Redeemer.</p> <p>(9) Because this is as the waters of Noah to Me: because as I have sworn that the waters of Noah should no more cover the earth;^a so I have sworn that I would not be angry with you, nor rebuke you.</p> <p>(10) Because the mountains will depart, and the hills be removed; but My kindness will not depart from you, neither will the covenant of My peace be removed, says the LORD {Jehovah} Who has mercy on you.</p>
54:9a - Gen. 9:12-17	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(11) O thou afflicted, tossed with tempest, <i>and</i> not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.</p> <p>(12) And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.</p> <p>(13) And all thy children <i>shall be</i> taught of the LORD; and great <i>shall be</i> the peace of thy children.</p> <p>(14) In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.</p> <p>(15) Behold, they shall surely gather together, <i>but</i> not by me: whosoever shall gather together against thee shall fall for thy sake.</p> <p>(16) Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.</p> <p>(17) No weapon that is formed against thee shall prosper; and every tongue <i>that</i> shall rise against thee in judgment thou shalt condemn. This <i>is</i> the heritage of the servants of the LORD, and their righteousness <i>is</i> of me, saith the LORD.</p> <p>Chapter 55</p> <p>(1) Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.</p>	<p>(11) O you afflicted, tossed with tempest, <i>and</i> not comforted, indeed, I will lay your stones with fair colors, and lay your foundations with sapphires.^b</p> <p>(12) And I will make your windows of agates, and your gates of carbuncles, and all your borders of pleasant stones.</p> <p>(13) And all your children <i>will be</i> taught of the LORD {Jehovah}; and great <i>will be</i> the peace of your children.</p> <p>(14) In righteousness you will be established: you will be far from oppression; because you will not fear: and from terror; because it will not come near you.</p> <p>(15) Indeed, they will surely gather together, <i>but</i> not by Me: whoever will gather together against you will fall for your sake.</p> <p>(16) Indeed, I have created the smith who blows the coals in the fire, and who brings forth an instrument for his work; and I have created the waster to destroy.</p> <p>(17) No weapon that is formed against you will prosper; and every tongue <i>that</i> will rise against you in judgment you will condemn. This <i>is</i> the heritage of the servants of the LORD {Jehovah}, and their righteousness <i>is</i> of Me, says the LORD {Jehovah}.</p> <p>Chapter 55</p> <p>(1) Oh, come to the waters everyone who thirsts,^a and he who has no money; come, buy, and eat; yes, come, buy wine and milk without money and without price.</p>
<p>54:11b – Rev. 21:19 55:1a – John 4:14f, 6:35, 7:37</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(2) Wherefore do ye spend money for <i>that which</i> is not bread? and your labour for <i>that which</i> satisfieth not? hearken diligently unto me, and eat ye <i>that which</i> is good, and let your soul delight itself in fatness.</p> <p>(3) Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, <i>even</i> the sure mercies of David.</p> <p>(4) Behold, I have given him <i>for</i> a witness to the people, a leader and commander to the people.</p> <p>(5) Behold, thou shalt call a nation <i>that</i> thou knowest not, and nations <i>that</i> knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.</p> <p>(6) Seek ye the LORD while he may be found, call ye upon him while he is near:</p> <p>(7) Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.</p> <p>(8) For my thoughts <i>are</i> not your thoughts, neither <i>are</i> your ways my ways, saith the LORD.</p> <p>(9) For <i>as</i> the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.</p> <p>(10) For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:</p>	<p>(2) <i>Why</i> do you spend money for <i>that which</i> is not bread? and your labor for <i>that which</i> does not satisfy? Listen diligently to Me, and eat <i>that which</i> is good, and let your soul delight itself in fatness.</p> <p>(3) Incline your ear, and come to Me: hear, and your soul will live; and I will make an everlasting covenant with you, <i>even</i> the sure mercies of David.</p> <p>(4) Indeed, I have given him <i>for</i> a witness to the people, a leader and commander to the people.</p> <p>(5) Listen, you will call a nation <i>that</i> you do not know, and nations <i>that</i> did not know you will run to you because of the LORD {Jehovah} your God, and because of the Holy One of Israel; because He has glorified you.</p> <p>(6) Seek the LORD {Jehovah} while He may be found, call upon Him while He is near:</p> <p>(7) Let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return to the LORD {Jehovah}, and He will have mercy upon him; and to our God, because He will abundantly pardon.</p> <p>(8) Because My thoughts <i>are</i> not your thoughts, neither <i>are</i> your ways My ways, says the LORD {Jehovah}.</p> <p>(9) Because <i>as</i> the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.</p> <p>(10) Because as the rain and the snow come down from heaven, and do not return, but water the earth, and causes it to bring forth and bud, that it may give seed to the sower, and bread to the eater:</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(11) So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper <i>in the thing</i> whereto I sent it.</p> <p>(12) For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap <i>their</i> hands.</p> <p>(13) Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign <i>that</i> shall not be cut off.</p> <p>Chapter 56</p> <p>(1) Thus saith the LORD, Keep ye judgment, and do justice: for my salvation <i>is</i> near to come, and my righteousness to be revealed.</p> <p>(2) Blessed <i>is</i> the man <i>that</i> doeth this, and the son of man <i>that</i> layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.</p> <p>(3) Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I <i>am</i> a dry tree.</p> <p>(4) For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose <i>the things</i> that please me, and take hold of my covenant;</p>	<p>(11) So shall My word be that goes forth out of My mouth: it will not return to Me empty, but it will accomplish that which I please, and it will prosper <i>in the thing</i> for which I sent it.</p> <p>(12) Because you will go out with joy, and be led forth with peace: the mountains and the hills will break forth into singing before you, and all the trees of the field will clap <i>their</i> hands.</p> <p>(13) Instead of the thorn the fir tree will come up, and instead of the brier the myrtle tree will come up: and it will be to the LORD {Jehovah} for a Name, for an everlasting sign <i>that</i> will not be cut off.</p> <p>Chapter 56</p> <p>(1) This is what the LORD {Jehovah} says, Keep judgment, and do justice: because My salvation <i>is</i> quick to come, and My righteousness to be revealed.</p> <p>(2) Blessed <i>is</i> the man <i>who</i> does this, and the son of man <i>who</i> lays hold on it; who keeps the sabbath {Saturday} from polluting it, and keeps his hand from doing any evil.</p> <p>(3) Neither let the son of the stranger, who has joined himself to the LORD {Jehovah}, speak, saying, The LORD {Jehovah} has completely separated me from His people: neither let the eunuch say, I <i>am</i> a dry tree.</p> <p>(4) Because this is what the LORD {Jehovah} says to the eunuchs who keep My sabbaths {Saturdays}, and choose <i>the things</i> that please Me, and take hold of My covenant;</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(5) Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.</p> <p>(6) Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;</p> <p>(7) Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices <i>shall be</i> accepted upon mine altar; for mine house shall be called an house of prayer for all people.</p> <p>(8) The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather <i>others</i> to him, beside those that are gathered unto him.</p> <p>(9) All ye beasts of the field, come to devour, <i>yea</i>, all ye beasts in the forest. (10) His watchmen <i>are</i> blind: they are all ignorant, they <i>are</i> all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.</p> <p>(11) Yea, <i>they are</i> greedy dogs <i>which</i> can never have enough, and they <i>are</i> shepherds <i>that</i> cannot understand: they all look to their own way, every one for his gain, from his quarter.</p> <p>(12) Come ye, <i>say they</i>, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, <i>and</i> much more abundant.</p>	<p>(5) <i>Even to them I will give in My house {temple} and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that will not be cut off.</i></p> <p>(6) <i>Also the sons of the stranger, who join themselves to the LORD {Jehovah}, to serve Him, and to love the Name of the LORD {Jehovah}, to be His servants, everyone who keeps the sabbath {Saturday} from polluting it, and takes hold of My covenant;</i></p> <p>(7) <i>Even them I will bring to My holy mountain, and make them joyful in My house {temple} of prayer: their burnt offerings and their sacrifices will be accepted upon My altar; because My house {temple} will be called a house of prayer for all people.^a</i></p> <p>(8) <i>The Lord GOD {Jehovah} Who gathers the outcasts of Israel says, Yet I will gather others to him, beside those that are gathered to him.</i></p> <p>(9) <i>All you beasts of the field, come to devour, yes, all you beasts in the forest.</i></p> <p>(10) <i>His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.</i></p> <p>(11) <i>Yes, they are greedy dogs who can never have enough, and they are shepherds who cannot understand: they all look to their own way, everyone for his gain, from his quarter.</i></p> <p>(12) <i>Come, they say, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow will be as today, and much more abundant.</i></p>
56:7a - Mat. 21:13	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 57</p> <p>(1) The righteous perisheth, and no man layeth <i>it</i> to heart: and merciful men <i>are</i> taken away, none considering that the righteous is taken away from the evil <i>to come</i>.</p> <p>(2) He shall enter into peace: they shall rest in their beds, <i>each one</i> walking in his uprightness.</p> <p>(3) But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.</p> <p>(4) Against whom do ye sport yourselves? against whom make ye a wide mouth, <i>and</i> draw out the tongue? <i>are</i> ye not children of transgression, a seed of falsehood,</p> <p>(5) Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clefts of the rocks?</p> <p>(6) Among the smooth <i>stones</i> of the stream <i>is</i> thy portion; they, they <i>are</i> thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?</p> <p>(7) Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.</p> <p>(8) Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered <i>thyself to another</i> than me, and art gone up; thou hast enlarged thy bed, and made thee <i>a covenant</i> with them; thou lovedst their bed where thou sawest <i>it</i>.</p> <p>(9) And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase <i>thyself even</i> unto hell.</p>	<p>Chapter 57</p> <p>(1) The righteous perish, and no man lays <i>it</i> to heart: and merciful men <i>are</i> taken away, no one considering that the righteous are taken away from the evil <i>to come</i>.</p> <p>(2) He will enter into peace: they will rest in their beds, <i>each one</i> walking in his uprightness.</p> <p>(3) But draw near here, you sons of the sorceress, the offspring of the adulterer and the prostitute.</p> <p>(4) Against whom do you sport yourselves? against whom do you make proud boasts, <i>and</i> stick out the tongue? <i>are</i> you not children of sin, a seed of falsehood,</p> <p>(5) Inflaming yourselves with idols under every green tree, killing the children in the valleys under the clefts of the rocks?</p> <p>(6) Among the smooth <i>stones</i> of the stream <i>is</i> your portion; they, they <i>are</i> <i>your</i> lot: even to them you have poured a drink offering, you have offered a meat offering. Should I receive comfort in these?</p> <p>(7) Upon a lofty and high mountain you have set your bed: even there you went up to offer sacrifice.</p> <p>(8) Behind the doors also and the posts you have set up your remembrance: because you have uncovered <i>yourself to another</i> other than Me, and have gone up; you have enlarged your bed, and made for yourself <i>a covenant</i> with them; you loved their bed where you saw <i>it</i>.</p> <p>(9) And you went to the king with ointment, and increased your perfumes, and sent your messengers far off, and debased <i>yourself even</i> to hell.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(10) Thou art wearied in the greatness of thy way; <i>yet</i> saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.</p> <p>(11) And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid <i>it</i> to thy heart? have not I held my peace even of old, and thou fearest me not?</p> <p>(12) I will declare thy righteousness, and thy works; for they shall not profit thee.</p> <p>(13) When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take <i>them</i>: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;</p> <p>(14) And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.</p> <p>(15) For thus saith the high and lofty One that inhabiteth eternity, whose name <i>is</i> Holy; I dwell in the high and holy <i>place</i>, with him also <i>that is</i> of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.</p> <p>(16) For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls <i>which</i> I have made.</p> <p>(17) For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.</p> <p>(18) I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.</p>	<p>(10) You are wearied in the greatness of your way; <i>yet</i> you did not say, There is no hope: you have found the life of your hand; therefore you were not grieved.</p> <p>(11) And of whom have you been afraid or feared, that you have lied, and have not remembered Me, nor laid <i>it</i> to your heart? have I not held My peace even of old, and you did not fear Me?</p> <p>(12) I will declare your righteousness, and your works; because they will not profit you.</p> <p>(13) When you cry, let those you have gathered deliver you; but the wind will carry them all away; vanity will take <i>them</i>: but he who puts his trust in Me will possess the land, and will inherit My holy mountain;</p> <p>(14) And will say, Raise up, raise up, prepare the way, take up the stumbling block out of the way of My people.</p> <p>(15) Because this is what the high and lofty One Who lives in eternity says, whose Name <i>is</i> Holy; I live in the high and holy <i>place</i>, with him also <i>who is</i> of a broken and humble spirit, to revive the spirit of the humble, and to revive the hearts of those with broken spirits.</p> <p>(16) Because I will not contend forever, neither will I always be angry: because the spirit should fail before Me, and the souls <i>which</i> I have made.</p> <p>(17) Because of the sin of his {Israel's} covetousness I was angry, and struck him: I hid Myself, and was angry, and he kept on turning away in the way of his heart.</p> <p>(18) I have seen his ways, and will heal him: I will lead him also, and restore comforts to him and to his mourners.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(19) I create the fruit of the lips; Peace, peace to <i>him that is</i> far off, and to <i>him that is</i> near, saith the LORD; and I will heal him.</p> <p>(20) But the wicked <i>are</i> like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.</p> <p>(21) <i>There is</i> no peace, saith my God, to the wicked.</p> <p>Chapter 58</p> <p>(1) Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.</p> <p>(2) Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.</p> <p>(3) Wherefore have we fasted, <i>say they</i>, and thou seest not? <i>wherefore</i> have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.</p> <p>(4) Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as <i>ye do this</i> day, to make your voice to be heard on high.</p> <p>(5) Is it such a fast that I have chosen? a day for a man to afflict his soul? <i>is it</i> to bow down his head as a bulrush, and to spread sackcloth and ashes <i>under him</i>? wilt thou call this a fast, and an acceptable day to the LORD?</p>	<p>(19) I create the fruit of the lips; Peace, peace to <i>him who is</i> far off, and to <i>him who is</i> near, says the LORD {Jehovah}; and I will heal him.</p> <p>(20) But the wicked <i>are</i> like the troubled sea, when it cannot rest, whose waters cast up mire {mud} and dirt.</p> <p>(21) <i>There is</i> no peace, says my God, to the wicked.</p> <p>Chapter 58</p> <p>(1) Cry aloud, do not spare, lift up your voice like a trumpet, and show My people their sin, and the house of Jacob their sins.</p> <p>(2) Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and did not forsake the law of their God: they ask of Me the laws of justice; they take delight in approaching to God.</p> <p>(3) For this reason we have fasted, they say, and Do You not see? Therefore we have afflicted our souls, and You take no knowledge? Indeed, in the day of your fast you find pleasure, and exact all your labors.</p> <p>(4) Indeed, you fast for strife and debate, and to strike with the fist of wickedness: you will not fast as <i>you do</i> today, to cause your voice to be heard on high.</p> <p>(5) Is it such a fast that I have chosen? a day for a man to afflict his soul? <i>is it</i> to bow down his head as a bulrush, and to spread sackcloth and ashes <i>under him</i>? will you call this a fast, and an acceptable day to the LORD {Jehovah}?</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(6) <i>Is</i> not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?</p> <p>(7) <i>Is it</i> not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?</p> <p>(8) Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.</p> <p>(9) Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I <i>am</i>. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;</p> <p>(10) And <i>if</i> thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness <i>be</i> as the noonday:</p> <p>(11) And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.</p> <p>(12) And <i>they that shall be</i> of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.</p>	<p>(6) <i>Is not this the fast that I have chosen?</i> to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke?</p> <p>(7) <i>Is it</i> not to give your bread to the hungry, and that you bring the poor who are cast out to your house? when you see the naked, that you cover him; and that you not hide yourself from your own flesh?</p> <p>(8) Then your light will break forth as the morning, and your health will spring forth speedily: and your righteousness will go before you; the glory of the LORD {Jehovah} will be your rear guard.</p> <p>(9) Then you will call, and the LORD {Jehovah} will answer; you will cry, and He will say, Here I <i>am</i>. If you take away from your midst the yoke, the putting forth of the finger, and speaking vanity;</p> <p>(10) And <i>if</i> you draw out your soul to the hungry, and satisfy the afflicted soul; then your light will rise in obscurity, and your darkness <i>be</i> as the noonday:</p> <p>(11) And the LORD {Jehovah} will guide you continually, and satisfy your soul in drought, and make your bones fat: and you will be like a watered garden, and like a spring of water, whose waters do not fail.</p> <p>(12) And <i>those who will be</i> of you will build the old waste places: you will raise up the foundations of many generations; and you will be called, The repairer of the broken, The restorer of paths to live in.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(13) If thou turn away thy foot from the sabbath, <i>from</i> doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking <i>thine own</i> words:</p> <p>(14) Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken <i>it</i>.</p> <p>Chapter 59</p> <p>(1) Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:</p> <p>(2) But your iniquities have separated between you and your God, and your sins have hid <i>his</i> face from you, that he will not hear.</p> <p>(3) For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.</p> <p>(4) None calleth for justice, nor <i>any</i> pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.</p> <p>(5) They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.</p>	<p>(13) <i>If you turn away your foot from the sabbath {Saturday}, <i>from</i> doing your pleasure on My holy day; and call the sabbath {Saturday} a delight, the holy of the LORD {Jehovah}, honorable; and will honor Him, not doing your own ways, nor finding your own pleasure, nor speaking <i>your own</i> words:</i></p> <p>(14) <i>Then you will delight yourself in the LORD {Jehovah}; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: because the mouth of the LORD {Jehovah} has spoken <i>it</i>.</i></p> <p>Chapter 59</p> <p>(1) Indeed, the LORD's {Jehovah's} hand is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear:</p> <p>(2) But your sins have separated between you and your God, and your sins have hidden <i>His</i> face from you, that He will not hear.</p> <p>(3) Because your hands are defiled with blood, and your fingers with sin; your lips have spoken lies, your tongue has muttered perverseness.</p> <p>(4) No one calls for justice, nor does <i>anyone</i> plead for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth sin.</p> <p>(5) They hatch viper's eggs, and weave the spider's web: he who eats of their eggs dies, and that which is crushed breaks out into a viper.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(6) Their webs shall not become garments, neither shall they cover themselves with their works: their works <i>are</i> works of iniquity, and the act of violence <i>is</i> in their hands.</p> <p>(7) Their feet run to evil, and they make haste to shed innocent blood: their thoughts <i>are</i> thoughts of iniquity; wasting and destruction <i>are</i> in their paths.</p> <p>(8) The way of peace they know not; and <i>there is</i> no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.</p> <p>(9) Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, <i>but</i> we walk in darkness.</p> <p>(10) We grope for the wall like the blind, and we grope as if <i>we had</i> no eyes: we stumble at noonday as in the night; <i>we are</i> in desolate places as dead <i>men</i>.</p> <p>(11) We roar all like bears, and mourn sore like doves: we look for judgment, but <i>there is</i> none; for salvation, <i>but</i> it is far off from us.</p> <p>(12) For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions <i>are</i> with us; and <i>as for</i> our iniquities, we know them;</p> <p>(13) In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.</p>	<p>(6) Their webs will not become clothes, neither will they cover themselves with their works: their works <i>are</i> works of sin, and the act of violence <i>is</i> in their hands.</p> <p>(7) Their feet run to evil, and they are quick to shed innocent blood: their thoughts <i>are</i> thoughts of sin; wasting and destruction <i>are</i> in their paths.</p> <p>(8) The way of peace they do not know; and <i>there is</i> no judgment in their deeds: they have made for themselves crooked paths: whoever goes there will not know peace.</p> <p>(9) Therefore judgment is far from us, neither does justice overtake us: we wait for light, but see obscurity; for brightness, <i>but</i> we walk in darkness.</p> <p>(10) We grope for the wall like the blind, and we grope as if <i>we had</i> no eyes: we stumble at noonday as in the night; <i>we are</i> in desolate places as dead <i>men</i>.</p> <p>(11) We all roar like bears, and mourn greatly like doves: we look for judgment, but <i>there is</i> none; for salvation, <i>but</i> it is far off from us.</p> <p>(12) Because our sins are multiplied before You, and our sins testify against us: because our sins <i>are</i> with us; and <i>as for</i> our sins, we know them;</p> <p>(13) In sinning and lying against the LORD {Jehovah}, and departing away from our God, speaking oppression and revolt, conceiving and speaking from the heart words of falsehood.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(14) And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.</p> <p>(15) Yea, truth faileth; and he <i>that</i> departeth from evil maketh himself a prey: and the LORD saw <i>it</i>, and it displeased him that <i>there was</i> no judgment.</p> <p>(16) And he saw that <i>there was</i> no man, and wondered that <i>there was</i> no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.</p> <p>(17) For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance <i>for</i> clothing, and was clad with zeal as a cloke.</p> <p>(18) According to <i>their</i> deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.</p> <p>(19) So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.</p> <p>(20) And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.</p> <p>(21) As for me, this is my covenant with them, saith the LORD; My spirit that <i>is</i> upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.</p>	<p>(14) And judgment is turned away backward, and justice stands afar off: because truth has fallen in the street, and equity {fairness} cannot enter.</p> <p>(15) Yes, truth fails; and he <i>who</i> departs from evil makes himself a prey: and the LORD {Jehovah} saw <i>it</i>, and it displeased Him that <i>there was</i> no judgment.</p> <p>(16) And He saw that <i>there was</i> no man, and wondered that <i>there was</i> no intercessor: therefore His arm brought salvation to him; and His righteousness sustained him.</p> <p>(17) Because He put on righteousness as a breastplate, and a helmet of salvation upon His head;^a and He put on the clothes of vengeance <i>for</i> clothing, and was clad with zeal as a cloak.</p> <p>(18) According to <i>their</i> deeds, accordingly He will repay, fury to His adversaries, pay back to His enemies; to the islands He will repay their deeds.</p> <p>(19) So they will fear the Name of the LORD {Jehovah} from the west, and His glory from the rising of the sun. When the enemy will come in like a flood, the Spirit of the LORD {Jehovah} will lift up a Standard {banner; flag} against him.</p> <p>(20) <i>And the Redeemer will come to Zion, and to those who turn from sin in Jacob, says the LORD {Jehovah}.</i></p> <p>(21) <i>As for Me, this is My covenant with them, says the LORD {Jehovah}; My Spirit that is upon you, and My words which I have put in your mouth, will not depart out of your mouth, nor out of the mouth of your offspring, nor out of the mouth of your offspring's offspring, says the LORD {Jehovah}, from this time forth and forever.</i></p>
59:17a – Eph. 6:14; I Thes. 5:8	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
Chapter 60 (1) Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. (2) For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. (3) And the Gentiles shall come to thy light, and kings to the brightness of thy rising. (4) Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at <i>thy</i> side. (5) Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. (6) The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. (7) All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. (8) Who <i>are</i> these <i>that</i> fly as a cloud, and as the doves to their windows?	Chapter 60 (1) Arise, shine; because your light has come, and the glory of the LORD {Jehovah} has risen upon you. (2) Because, indeed, the darkness will cover the earth, and gross darkness the people: but the LORD {Jehovah} will arise upon you, and His glory will be seen upon you. (3) And the Gentiles {nations; non-Jews} will come to your light, and kings to the brightness of your rising. (4) Lift up your eyes all around, and see: they gather themselves all together, they come to you: your sons will come from far, and your daughters will be nursed at <i>your</i> side. (5) Then you will see, and flow together, and your heart will fear, and be enlarged; because the abundance of the sea will be converted to you, the forces of the Gentiles {nations; non-Jews} will come to you. (6) The multitude of camels will cover you, the young camels of Midian and Ephah; all these from Sheba will come: they will bring gold and incense; and they will show forth the praises of the LORD {Jehovah}. ^a (7) All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you: they will come up with acceptance on My altar, and I will glorify the house {temple} of My glory. (8) Who <i>are</i> these <i>who</i> fly as a cloud, and as the doves to their windows?
60:6a – Mat. 2:11	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(9) Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.</p> <p>(10) And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.</p> <p>(11) Therefore thy gates shall be open continually; they shall not be shut day nor night; that <i>men</i> may bring unto thee the forces of the Gentiles, and <i>that</i> their kings <i>may be</i> brought.</p> <p>(12) For the nation and kingdom that will not serve thee shall perish; yea, <i>those</i> nations shall be utterly wasted.</p> <p>(13) The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.</p> <p>(14) The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.</p> <p>(15) Whereas thou hast been forsaken and hated, so that no man went through <i>thee</i>, I will make thee an eternal excellency, a joy of many generations.</p> <p>(16) Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD <i>am</i> thy Saviour and thy Redeemer, the mighty One of Jacob.</p>	<p>(9) Surely the islands will wait for Me, and the ships of Tarshish first, to bring your sons from far, their silver and their gold with them, to the Name of the LORD {Jehovah} your God, and to the Holy One of Israel, because He has glorified you.</p> <p>(10) And the sons of strangers will build up your walls, and their kings will minister to you: because in My anger I struck you, but in My favor I have had mercy on you.</p> <p>(11) Therefore your gates will be open continually; they will not be shut day nor night; that <i>men</i> may bring to you the forces of the Gentiles {nations; non-Jews}, and <i>that</i> their kings <i>may be</i> brought.^b</p> <p>(12) Because the nation and kingdom that will not serve you will perish; yes, <i>those</i> nations will be completely wasted.</p> <p>(13) The glory of Lebanon will come to you, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.</p> <p>(14) The sons also of those who afflicted you will come bowing to you; and all those who despised you will bow themselves down at the soles of your feet; and they will call you, The city of the LORD {Jehovah}, The Zion of the Holy One of Israel.</p> <p>(15) Whereas you have been forsaken and hated, so that no man went through <i>you</i>, I will make you an eternal excellency, a joy of many generations.</p> <p>(16) You will also receive the milk of the Gentiles {nations; non-Jews}, and will nurse the breast of kings: and you will know that I the LORD {Jehovah} <i>am</i> your Savior and your Redeemer, the mighty One of Jacob.</p>
60:11b - Rev. 21:25	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(17) For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.</p> <p>(18) Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.</p> <p>(19) The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.</p> <p>(20) Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.</p> <p>(21) Thy people also <i>shall be</i> all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.</p> <p>(22) A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.</p> <p>Chapter 61</p> <p>(1) The Spirit of the Lord GOD <i>is</i> upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to <i>them that are</i> bound;</p> <p>(2) To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;</p>	<p>(17) For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make your officers peace, and your rulers righteousness.</p> <p>(18) Violence will no more be heard in your land, wasting nor destruction within your borders; but you will call your walls Salvation, and your gates Praise.</p> <p>(19) The sun will no more be your light by day; neither for brightness will the moon give light to you: but the LORD {Jehovah} will be to you an everlasting light, and your God your glory.^c</p> <p>(20) Your sun will no more go down; neither will your moon withdraw itself: because the LORD {Jehovah} will be your everlasting light, and the days of your mourning will be ended.</p> <p>(21) Your people also <i>will be</i> all righteous: they will inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified.</p> <p>(22) A little one will become a thousand, and a small one a strong nation: I the LORD {Jehovah} will bring it quickly in his time.</p> <p>Chapter 61</p> <p>(1) The Spirit of the Lord GOD {Jehovah} <i>is</i> upon Me; because the LORD {Jehovah} has anointed Me to preach good news to the humble; He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to <i>those who are</i> bound;</p> <p>(2) To proclaim the acceptable year of the LORD {Jehovah},^a and the day of vengeance of our God; to comfort all who mourn;</p>
60:19c - Rev. 21:23 61:1-2a - Luke 4:18-19	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(3) To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.</p> <p>(4) And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.</p> <p>(5) And strangers shall stand and feed your flocks, and the sons of the alien <i>shall be</i> your plowmen and your vinedressers.</p> <p>(6) But ye shall be named the Priests of the LORD: <i>men</i> shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.</p> <p>(7) For your shame <i>ye shall have</i> double; and <i>for</i> confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.</p> <p>(8) For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.</p> <p>(9) And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they <i>are</i> the seed <i>which</i> the LORD hath blessed.</p>	<p>(3) To appoint to those who mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the clothing of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD {Jehovah}, that He might be glorified.</p> <p>(4) And they will build the old wastes, they will raise up the former desolations, and they will repair the waste cities, the desolations of many generations.</p> <p>(5) And strangers will stand and feed your flocks, and the sons of the alien <i>will be</i> your plowmen and your vinedressers.</p> <p>(6) But you will be named the Priests of the LORD {Jehovah}: <i>men</i> will call you the Ministers of our God: you will eat the riches of the Gentiles {nations; non-Jews}, and in their glory you will boast yourselves.</p> <p>(7) For your shame <i>you will have</i> double; and <i>for</i> confusion they will rejoice in their portion: therefore in their land they will possess the double: everlasting joy will be to them.</p> <p>(8) Because I the LORD {Jehovah} love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.</p> <p>(9) And their descendants will be known among the Gentiles {nations; non-Jews}, and their offspring among the people: all who see them will acknowledge them, that they <i>are</i> the offspring <i>whom</i> the LORD {Jehovah} has blessed.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(10) I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh <i>himself</i> with ornaments, and as a bride adorneth <i>herself</i> with her jewels.</p> <p>(11) For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.</p> <p>Chapter 62</p> <p>(1) For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp <i>that</i> burneth.</p> <p>(2) And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.</p> <p>(3) Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.</p> <p>(4) Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.</p>	<p>(10) I will greatly rejoice in the LORD {Jehovah}, my soul will be joyful in my God; because He has clothed me with the clothes of salvation, He has covered me with the robe of righteousness, as a bridegroom decks <i>himself</i> with ornaments, and as a bride adorns <i>herself</i> with her jewels.</p> <p>(11) Because as the earth brings forth her bud, and as the garden causes the things that are sown in it to spring forth; so the Lord GOD {Jehovah} will cause righteousness and praise to spring forth before all the nations.</p> <p>Chapter 62</p> <p>(1) For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until its righteousness goes forth as brightness, and its salvation as a lamp <i>that</i> burns.</p> <p>(2) And the Gentiles {nations; non-Jews} will see your righteousness, and all kings your glory: and you will be called by a new name, which the mouth of the LORD {Jehovah} will name.^a</p> <p>(3) You will also be a crown of glory in the hand of the LORD {Jehovah}, and a royal diadem {kingly crown} in the hand of your God.</p> <p>(4) You will no more be called Forsaken; neither will your land any more be called Desolate: but you will be called Hephzibah {My Delight is in her},^b and your land Beulah {married};^c because the LORD {Jehovah} delights in you, and your land will be married.</p>
<p>62:2a – Rev. 2:17</p> <p>62:4b - Hephzibah {הֶפְצִיבָּהּ} - My Delight is in her</p> <p>62:4c - Beulah {בְּעֻלָּה} – married – See Appendix H: Does Isaiah 7:14 Refer To a Virgin? – Yes !!!</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(5) For <i>as</i> a young man marrieth a virgin, so shall thy sons marry thee: and <i>as</i> the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.</p> <p>(6) I have set watchmen upon thy walls, O Jerusalem, <i>which</i> shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,</p> <p>(7) And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.</p> <p>(8) The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn <i>to be</i> meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:</p> <p>(9) But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.</p> <p>(10) Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.</p> <p>(11) Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward <i>is</i> with him, and his work before him.</p> <p>(12) And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.</p>	<p>(5) Because <i>as</i> a young man marries a virgin, so will your sons marry you: and <i>as</i> the bridegroom rejoices over the bride, so your God will rejoice over you.</p> <p>(6) I have set watchmen upon your walls, O Jerusalem, <i>which</i> will never hold their peace day nor night: you who make mention of the LORD {Jehovah}, do not keep silence,</p> <p>(7) And give Him no rest, until He establishes, and until He makes Jerusalem a praise in the earth.</p> <p>(8) The LORD {Jehovah} has sworn by His right hand, and by the arm of His strength, Surely I will no more give your corn <i>to be</i> food for your enemies; and the sons of the stranger will not drink your wine, for that which you have labored:</p> <p>(9) But those who have gathered it will eat it, and praise the LORD {Jehovah}; and those who have brought it together will drink it in the courts of My holiness.</p> <p>(10) Go through, go through the gates; prepare the way of the people; raise up, raise up the highway; gather out the stones; lift up a standard {banner; flag} for the people.</p> <p>(11) Indeed, the LORD {Jehovah} has proclaimed to the end of the world, Say to the daughter of Zion, Indeed, your salvation comes; Indeed, His reward <i>is</i> with Him, and His work before Him.</p> <p>(12) And they will call them, The holy people, The redeemed of the LORD {Jehovah}: and you will be called, Sought out, A city not forsaken.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
Chapter 63 (1) Who <i>is</i> this that cometh from Edom, with dyed garments from Bozrah? this <i>that is</i> glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. (2) Wherefore <i>art thou</i> red in thine apparel, and thy garments like him that treadeth in the winefat? (3) I have trodden the winepress alone; and of the people <i>there was</i> none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. (4) For the day of vengeance <i>is</i> in mine heart, and the year of my redeemed is come. (5) And I looked, and <i>there was</i> none to help; and I wondered that <i>there was</i> none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. (6) And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. (7) I will mention the lovingkindnesses of the LORD, <i>and</i> the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. (8) For he said, Surely they <i>are</i> my people, children <i>that</i> will not lie: so he was their Saviour.	Chapter 63 (1) Who <i>is</i> this who comes from Edom, with dyed clothes from Bozrah? this <i>One is</i> glorious in His clothing, traveling in the greatness of His strength? I Who speak in righteousness {am} mighty to save. (2) Why <i>are You</i> red in Your clothes, and Your clothes like one who treads in the wine vat? (3) I have trodden the winepress alone; and of the people <i>there was</i> no one with Me: because I will tread them in My anger, and trample them in My fury; and their blood will be sprinkled upon My clothes, and I will stain all My clothes. (4) Because the day of vengeance <i>is</i> in My heart, and the year of My redeemed has come. (5) And I looked, and <i>there was</i> no one to help; and I wondered that <i>there was</i> no one to uphold: therefore My own arm brought salvation to Me; and My fury, it upheld Me. (6) And I will tread down the people in My anger, and make them drunk in My fury, and I will bring down their strength to the earth. (7) I will mention the loving kindnesses of the LORD {Jehovah}, <i>and</i> the praises of the LORD {Jehovah}, according to all that the LORD {Jehovah} has bestowed on us, and the great goodness towards the house of Israel, which He has bestowed on them according to His mercies, and according to the multitude of His loving kindnesses. (8) Because He said, Surely they <i>are My</i> people, children <i>who will not lie</i> : so He was their Savior.

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(9) In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.</p> <p>(10) But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, <i>and</i> he fought against them.</p> <p>(11) Then he remembered the days of old, Moses, <i>and</i> his people, <i>saying</i>, Where <i>is</i> he that brought them up out of the sea with the shepherd of his flock? where <i>is</i> he that put his holy Spirit within him?</p> <p>(12) That led <i>them</i> by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?</p> <p>(13) That led them through the deep, as an horse in the wilderness, <i>that</i> they should not stumble?</p> <p>(14) As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.</p> <p>(15) Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where <i>is</i> thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?</p> <p>(16) Doubtless thou <i>art</i> our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, <i>art</i> our father, our redeemer; thy name <i>is</i> from everlasting.</p>	<p>(9) In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bore them, and carried them all the days of old.</p> <p>(10) But they rebelled, and provoked His Holy Spirit: therefore He was turned to be their enemy, <i>and</i> He fought against them.</p> <p>(11) Then he remembered the days of old, Moses, <i>and</i> His people, <i>saying</i>, Where <i>is</i> He Who brought them up out of the sea with the shepherd of His flock? where <i>is</i> He Who put His Holy Spirit within him?</p> <p>(12) Who led <i>them</i> by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name?</p> <p>(13) Who led them through the deep, as a horse in the wilderness, <i>that</i> they should not stumble?</p> <p>(14) As a beast goes down into the valley, the Spirit of the LORD {Jehovah} caused him to rest: so did You lead Your people, to make Yourself a glorious Name.</p> <p>(15) Look down from heaven, and see from the house of Your holiness and of Your glory: where <i>is</i> Your zeal and Your strength, the sounding of Your compassions and of Your mercies towards me? are they restrained?</p> <p>(16) Doubtless You <i>are</i> our father, though Abraham is ignorant of us, and Israel does not acknowledge us: You, O LORD {Jehovah}, <i>are</i> our father, our Redeemer; Your Name <i>is</i> from everlasting.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(17) O LORD, why hast thou made us to err from thy ways, <i>and</i> hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.</p> <p>(18) The people of thy holiness have possessed <i>it</i> but a little while: our adversaries have trodden down thy sanctuary.</p> <p>(19) We are <i>thine</i>: thou never barest rule over them; they were not called by thy name.</p> <p>Chapter 64</p> <p>(1) Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,</p> <p>(2) As <i>when</i> the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, <i>that</i> the nations may tremble at thy presence!</p> <p>(3) When thou didst terrible things <i>which</i> we looked not for, thou camest down, the mountains flowed down at thy presence.</p> <p>(4) For since the beginning of the world <i>men</i> have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, <i>what</i> he hath prepared for him that waiteth for him.</p> <p>(5) Thou meetest him that rejoiceth and worketh righteousness, <i>those that</i> remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.</p> <p>(6) But we are all as an unclean <i>thing</i>, and all our righteousnesses <i>are</i> as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.</p>	<p>(17) O LORD {Jehovah}, why have You caused us to wander from Your ways, <i>and</i> hardened our hearts against fear {reverence} of You? Return for Your servants' sake, the tribes of Your inheritance.</p> <p>(18) The people of Your holiness have possessed <i>it</i> but a little while: our adversaries have trodden down Your sanctuary.</p> <p>(19) We are <i>Yours</i>: You never did bear rule over them; they were not called by Your Name.</p> <p>Chapter 64</p> <p>(1) Oh that You would split the heavens, that You would come down, that the mountains might flow down at Your presence,</p> <p>(2) As <i>when</i> the melting fire burns, the fire causes the waters to boil, to make Your Name known to Your adversaries, <i>that</i> the nations may tremble at Your presence!</p> <p>(3) When You did terrible things <i>which</i> we did not look for, You came down, the mountains flowed down at Your presence.</p> <p>(4) Because since the beginning of the world <i>men</i> have not heard, nor perceived by the ear, neither has the eye seen, O God, besides You, <i>what</i> He has prepared for those who wait for Him.^a</p> <p>(5) You meet him who rejoices and works righteousness, <i>those who</i> remember You in Your ways: indeed, You are angry; because we have sinned: in those is continuance, and we shall be saved.</p> <p>(6) But we are all as an unclean <i>thing</i>, and all our righteousnesses <i>are</i> as filthy rags;^b and we all do fade as a leaf; and our sins, like the wind, have taken us away.</p>
<p>64:4a - I Cor. 2:9</p> <p>64:6b – filthy rags {עֲרִימֹת} – literally “polluted menstrual cloths” - Rom. 7:24</p>	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(7) And <i>there is</i> none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.</p> <p>(8) But now, O LORD, thou <i>art</i> our father; we <i>are</i> the clay, and thou our potter; and we all <i>are</i> the work of thy hand.</p> <p>(9) Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we <i>are</i> all thy people.</p> <p>(10) Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.</p> <p>(11) Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.</p> <p>(12) Wilt thou refrain thyself for these <i>things</i>, O LORD? wilt thou hold thy peace, and afflict us very sore?</p> <p>Chapter 65</p> <p>(1) I am sought of <i>them that</i> asked not <i>for me</i>; I am found of <i>them that</i> sought me not: I said, Behold me, behold me, unto a nation <i>that</i> was not called by my name.</p> <p>(2) I have spread out my hands all the day unto a rebellious people, which walketh in a way <i>that was</i> not good, after their own thoughts;</p> <p>(3) A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;</p> <p>(4) Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable <i>things is in</i> their vessels;</p>	<p>(7) And <i>there is</i> no one who calls upon Your Name, who stirs up himself to take hold of You: because You have hidden Your face from us, and have consumed us, because of our sins.</p> <p>(8) But now, O LORD {Jehovah}, You <i>are</i> our father; we <i>are</i> the clay, and You our potter; and we all <i>are</i> the work of Your hand.</p> <p>(9) Do not be greatly angry, O LORD {Jehovah}, neither remember sin forever: indeed, see, we ask You, we <i>are</i> all Your people.</p> <p>(10) Your holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.</p> <p>(11) Our holy and our beautiful house, where our fathers praised You, is burned up with fire: and all our pleasant things are laid waste.</p> <p>(12) Will You refrain Yourself for these <i>things</i>, O LORD {Jehovah}? will You hold Your peace, and greatly afflict us?</p> <p>Chapter 65</p> <p>(1) I am sought by <i>those who</i> did not ask <i>for Me</i>; I am found by <i>those who</i> did not seek Me: I said, Look at Me, see Me, to a nation <i>that was</i> not called by My Name.^a</p> <p>(2) I have spread out My hands all the day to a rebellious people, who walks in a way <i>that was</i> not good, after their own thoughts;</p> <p>(3) A people that provokes Me to anger continually to My face; who sacrifices in gardens, and burns incense upon altars of brick;</p> <p>(4) Who remain among the graves, and lodge in the monuments, who eat swine's flesh, and broth of abominable <i>things is in</i> their vessels;</p>
65:1a - Rom. 10:20	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(5) Which say, Stand by thyself, come not near to me; for I am holier than thou. These <i>are</i> a smoke in my nose, a fire that burneth all the day.</p> <p>(6) Behold, <i>it is</i> written before me: I will not keep silence, but will recompense, even recompense into their bosom,</p> <p>(7) Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.</p> <p>(8) Thus saith the LORD, As the new wine is found in the cluster, and <i>one</i> saith, Destroy it not; for a blessing <i>is</i> in it: so will I do for my servants' sakes, that I may not destroy them all.</p> <p>(9) And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.</p> <p>(10) And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.</p> <p>(11) But ye <i>are</i> they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.</p> <p>(12) Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose <i>that</i> wherein I delighted not.</p>	<p>(5) <i>Who</i> say, Stand by yourself, do not come near to me; because I am holier than You. These <i>are</i> a smoke in My nose, a fire that burns all the day.</p> <p>(6) Indeed, <i>it is</i> written before Me: I will not keep silence, but will repay, even repay into their bosom,</p> <p>(7) Your sins, and the sins of your fathers together, says the LORD {Jehovah}, who have burned incense upon the mountains, and blasphemed Me upon the hills: therefore I will measure their former work into their bosom.</p> <p>(8) This is what the LORD {Jehovah} says, As the new wine is found in the cluster, and <i>one</i> says, Do not destroy it; because a blessing <i>is</i> in it: so I will do for My servants' sakes, that I may not destroy them all.</p> <p>(9) And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains: and My elect will inherit it, and My servants will live there.</p> <p>(10) And Sharon will be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for My people who have sought Me.</p> <p>(11) But you <i>are</i> those who forsake the LORD {Jehovah}, who forget My holy mountain, who prepare a table for Fortune,^b and that furnish the drink offering to Fate.^c</p> <p>(12) Therefore I will number you to the sword, and you will all bow down to the slaughter: because when I called, you did not answer; when I spoke, you did not hear; but did evil before My eyes, and chose <i>that</i> in which I did not delight.</p>
<p>65:11b - that troop - to Gad {גָּד} - Fortune - a Babylonian deity</p> <p>65:11c - that number - to Menee {מֵנֵי} - Fate - an idol</p>	

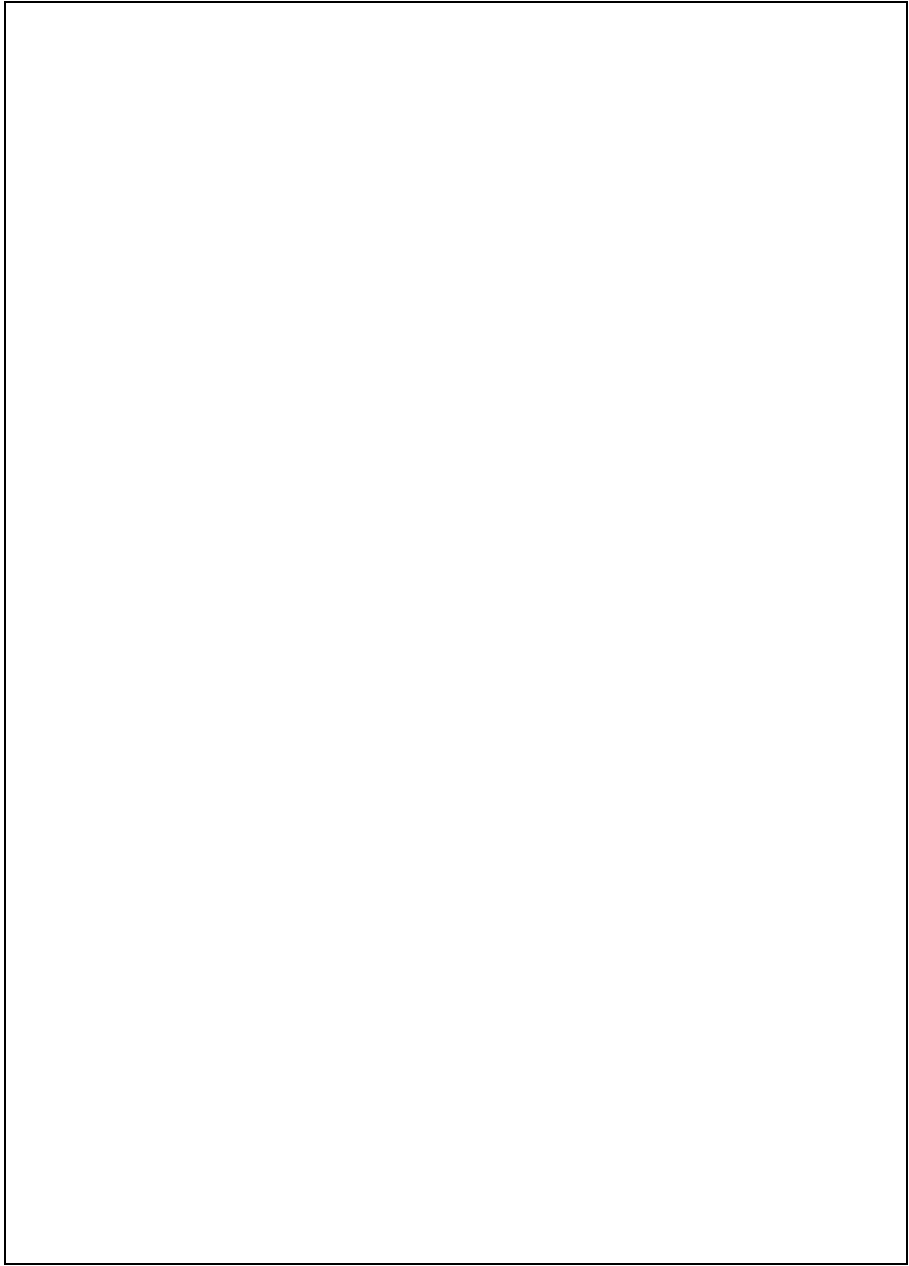
{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(13) Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:</p> <p>(14) Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.</p> <p>(15) And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:</p> <p>(16) That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.</p> <p>(17) For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.</p> <p>(18) But be ye glad and rejoice for ever <i>in that</i> which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.</p> <p>(19) And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.</p> <p>(20) There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner <i>being</i> an hundred years old shall be accursed.</p> <p>(21) And they shall build houses, and inhabit <i>them</i>; and they shall plant vineyards, and eat the fruit of them.</p>	<p>(13) Therefore this is what the Lord GOD {Jehovah} says, Indeed, My servants will eat, but you will be hungry: Indeed, My servants will drink, but you will be thirsty: Indeed, My servants will rejoice, but you will be ashamed:</p> <p>(14) Indeed, My servants will sing for joy of heart, but you will cry for sorrow of heart, and will howl for distress of spirit.</p> <p>(15) And you will leave your name for a curse to My chosen: because the Lord GOD {Jehovah} will kill you, and call His servants by another name:</p> <p>(16) That he who blesses himself in the earth will bless himself in the God of truth; and he who swears in the earth will swear by the God of truth; because the former troubles are forgotten, and because they are hidden from My eyes.</p> <p>(17) Because, indeed, I create a new heavens and a new earth:^d and the former will not be remembered, nor come into mind.</p> <p>(18) But be glad and rejoice forever <i>in that</i> which I create: because, indeed, I create Jerusalem a rejoicing, and her people a joy.</p> <p>(19) And I will rejoice in Jerusalem, and rejoice in My people: and the voice of weeping will no more be heard in her, nor the voice of crying.</p> <p>(20) There will be no more in there an infant of days, nor an old man who has not filled his days: because the child will die a hundred years old; but the sinner <i>being</i> a hundred years old will be accursed.</p> <p>(21) And they will build houses, and live in <i>them</i>; and they will plant vineyards, and eat their fruit.</p>
65:17d - II Pet. 3:13; Rev. 21:1	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(22) They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree <i>are</i> the days of my people, and mine elect shall long enjoy the work of their hands.</p> <p>(23) They shall not labour in vain, nor bring forth for trouble; for they <i>are</i> the seed of the blessed of the LORD, and their offspring with them.</p> <p>(24) And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.</p> <p>(25) The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust <i>shall be</i> the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.</p> <p>Chapter 66</p> <p>(1) Thus saith the LORD, The heaven <i>is</i> my throne, and the earth <i>is</i> my footstool: where <i>is</i> the house that ye build unto me? and where <i>is</i> the place of my rest?</p> <p>(2) For all those <i>things</i> hath mine hand made, and all those <i>things</i> have been, saith the LORD: but to this <i>man</i> will I look, <i>even to him that is</i> poor and of a contrite spirit, and trembleth at my word.</p> <p>(3) He that killeth an ox <i>is as if</i> he slew a man; he that sacrificeth a lamb, <i>as if</i> he cut off a dog's neck; he that offereth an oblation, <i>as if he offered</i> swine's blood; he that burneth incense, <i>as if</i> he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.</p>	<p>(22) They will not build, and another live in; they will not plant, and another eat: because as the days of a tree <i>are</i> the days of My people, and My elect will long enjoy the work of their hands.</p> <p>(23) They will not labor in vain, nor bring forth for trouble; because they <i>are</i> the offspring of the blessed of the LORD {Jehovah}, and their offspring with them.</p> <p>(24) And it will come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.</p> <p>(25) The wolf and the lamb will feed together, and the lion will eat straw like the bull: and dust <i>will be</i> the serpent's food. They will not hurt nor destroy in all My holy mountain, says the LORD {Jehovah}.^e</p> <p>Chapter 66</p> <p>(1) This is what the LORD {Jehovah} says, The heaven <i>is</i> My throne, and the earth <i>is</i> My footstool: where <i>is</i> the house {temple} that you build for Me? and where <i>is</i> the place of My rest?</p> <p>(2) Because all those <i>things</i> My hand has made, and all those <i>things</i> have been, says the LORD {Jehovah}: but to this <i>man</i> I will look, <i>even to him who is</i> poor and of a broken spirit, and trembles at My word.</p> <p>(3) He who kills an ox <i>is as if</i> he murdered a man; he who sacrifices a lamb, <i>as if</i> he cut off a dog's neck; he who offers an offering, <i>as if he offered</i> swine's blood; he who burns incense, <i>as if</i> he blessed an idol. Yes, they have chosen their own ways, and their soul delights in their abominations.</p>
65:25e – Is. 11:7	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(4) I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose <i>that</i> in which I delighted not.</p> <p>(5) Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.</p> <p>(6) A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.</p> <p>(7) Before she travailed, she brought forth; before her pain came, she was delivered of a man child.</p> <p>(8) Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? <i>or</i> shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.</p> <p>(9) Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut <i>the womb</i>? saith thy God.</p> <p>(10) Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:</p> <p>(11) That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.</p>	<p>(4) I also will choose their delusions, and will bring their fears upon them; because when I called, no one answered; when I spoke, they did not hear: but they did evil before My eyes, and chose <i>that</i> in which I did not delight in.</p> <p>(5) Hear the word of the LORD {Jehovah}, you who tremble at His word; Your brothers who hated you, who cast you out for My Name's sake, said, Let the LORD {Jehovah} be glorified: but He will appear to your joy, and they will be ashamed.</p> <p>(6) A voice of noise from the city, a voice from the temple, a voice of the LORD {Jehovah} Who renders payback to His enemies.</p> <p>(7) Before she went into labor, she brought forth; before her pain came, she was delivered of a man Child.^a</p> <p>(8) Who has heard such a thing? who has seen such things? Will the earth be made to bring forth in one day? <i>or</i> will a nation be born at once? because as soon as Zion went into labor, she brought forth her children.</p> <p>(9) Shall I bring to the birth, and not cause to bring forth? says the LORD {Jehovah}: shall I cause to bring forth, and shut <i>the womb</i>? says your God.</p> <p>(10) Rejoice with Jerusalem, and be glad with her, all you who love her: rejoice for joy with her, all you who mourn for her:</p> <p>(11) That you may nurse, and be satisfied with the breasts of her consolations; that you may draw milk out, and be delighted with the abundance of her glory.</p>
66:7a - Rev. 12:5	

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(12) For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon <i>her</i> sides, and be dandled upon <i>her</i> knees.</p> <p>(13) As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.</p> <p>(14) And when ye see <i>this</i>, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and <i>his</i> indignation toward his enemies.</p> <p>(15) For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.</p> <p>(16) For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.</p> <p>(17) They that sanctify themselves, and purify themselves in the gardens behind one <i>tree</i> in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.</p> <p>(18) For I <i>know</i> their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.</p>	<p>(12) Because <i>this</i> is what the LORD {Jehovah} says, Indeed, I will extend peace to her like a river, and the glory of the Gentiles {nations; non-Jews} like a flowing stream: then you will nurse, you will be carried upon <i>her</i> sides, and be bounced upon <i>her</i> knees.</p> <p>(13) As one whom his mother comforts, so I will comfort you; and you will be comforted in Jerusalem.</p> <p>(14) And when you see <i>this</i>, your heart will rejoice, and your bones will flourish like an herb: and the hand of the LORD {Jehovah} will be known toward His servants, and <i>His</i> indignation toward His enemies.</p> <p>(15) Because, indeed, the LORD {Jehovah} will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire.</p> <p>(16) Because by fire and by His sword the LORD {Jehovah} will plead with all flesh: and those killed of the LORD {Jehovah} will be many.</p> <p>(17) Those who sanctify themselves, and purify themselves in the gardens behind one <i>tree</i> in the midst, eating swine's flesh, and the abomination, and the mouse, will be consumed together, says the LORD {Jehovah}.</p> <p>(18) Because I <i>know</i> their works and their thoughts: it will come, that I will gather all nations and tongues; and they will come, and see My glory.</p>

{23} Isaiah	
King James 1769 Version	King James Paraphrase
<p>(19) And I will set a sign among them, and I will send those that escape of them unto the nations, <i>to</i> Tarshish, Pul, and Lud, that draw the bow, <i>to</i> Tubal, and Javan, <i>to</i> the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.</p> <p>(20) And they shall bring all your brethren <i>for</i> an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.</p> <p>(21) And I will also take of them for priests <i>and</i> for Levites, saith the LORD.</p> <p>(22) For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.</p> <p>(23) And it shall come to pass, <i>that</i> from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.</p> <p>(24) And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.</p>	<p>(19) <i>And I will set a sign among them, and I will send those who escape of them to the nations, <i>to</i> Tarshish, Pul, and Lud, who draw the bow, <i>to</i> Tubal, and Javan, <i>to</i> the islands afar off, who have not heard My fame, neither have seen My glory; and they will declare My glory among the Gentiles {nations; non-Jews}.</i></p> <p>(20) <i>And they will bring all your brothers <i>for</i> an offering to the LORD {Jehovah} out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, says the LORD {Jehovah}, as the children of Israel bring an offering in a clean vessel into the house {temple} of the LORD {Jehovah}.</i></p> <p>(21) <i>And I will also take of them for priests <i>and</i> for Levites, says the LORD {Jehovah}.</i></p> <p>(22) <i>Because as the new heavens and the new earth, which I will make, will remain before Me, says the LORD {Jehovah}, so will your offspring and your name remain.</i></p> <p>(23) <i>And it will come to pass, <i>that</i> from one new moon to another, and from one sabbath {Saturday} to another, all flesh will come to worship before Me, says the LORD {Jehovah}.</i></p> <p>(24) <i>And they will go forth, and look upon the dead bodies of the men who have sinned against Me: because their worm will not die, neither will their fire be quenched; and they will be despised by all flesh.</i></p>



{24} Jeremiah	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) The words of Jeremiah the son of Hilkiah, of the priests that <i>were</i> in Anathoth in the land of Benjamin: (2) To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. (3) It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. (4) Then the word of the LORD came unto me, saying, (5) Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, <i>and</i> I ordained thee a prophet unto the nations. (6) Then said I, Ah, Lord GOD! behold, I cannot speak: for I <i>am</i> a child. (7) But the LORD said unto me, Say not, I <i>am</i> a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. (8) Be not afraid of their faces: for I <i>am</i> with thee to deliver thee, saith the LORD.	Chapter 1 (1) The words of Jeremiah {Jehovah will rise} ^a the son of Hilkiah, of the priests who <i>were</i> in Anathoth in the land of Benjamin: (2) To whom the word of the LORD {Jehovah} came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign {3499 A.H./C-543 B.C.}. ^{b*} (3) It came also in the days of Jehoiakim the son of Josiah king of Judah, to the end of the eleventh year of Zedekiah the son of Josiah king of Judah {3539 A.H./C-503 B.C.}, to the carrying away of Jerusalem captive in the fifth month {Ab [July/Aug.]}{5/19/3539 A.H.}. ^c (4) Then the word of the LORD {Jehovah} came to me, saying, (5) <i>Before I formed you in the womb I knew you; and before you came forth out of the womb I sanctified you, and I ordained you a prophet to the nations.</i> (6) Then I said, Ah, Lord GOD {Jehovah}! Surely, I cannot speak: because I <i>am</i> only a child. (7) But the LORD {Jehovah} said to me, <i>Do not say, I am only a child: because you shall go to all to whom I shall send you, and whatever I command you that you shall speak.</i> (8) <i>Do not be afraid of their faces: because I am with you to deliver you,</i> says the LORD {Jehovah}.
1:1a - Jeremiah {יֵרֵמְיָהוּ} - JAH will rise {JAH is short for Jehovah} 1:2b - thirteenth year of Josiah – 5 years before the Great Revival - 21 years before first captivity under Nebuchadnezzar - 40 years before the temple is destroyed due to Zedekiah's rebellion. - 93 years after the fall of the Northern Kingdom of Israel to Assyria. 1:3c – eleventh year of Zedekiah – Zedekiah's rebellion results in destruction of the temple - II Ki. 25:1-4; II Chr. 36:11-19; Jer. 39:2; Ezek. 4:5 [Thirteenth year of Josiah's reign] [*3499 A.H./C- 543 B.C.] - see Appendix G: World Time Line of Biblical History	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(9) Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.</p> <p>(10) See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.</p> <p>(11) Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.</p> <p>(12) Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.</p> <p>(13) And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north.</p> <p>(14) Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.</p> <p>(15) For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.</p> <p>(16) And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.</p> <p>(17) Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.</p>	<p>(9) Then the LORD {Jehovah} put forth His hand, and touched my mouth. And the LORD {Jehovah} said to me, See, I have put My words in your mouth.</p> <p>(10) Indeed, I have this day set you over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.</p> <p>(11) Furthermore the word of the LORD {Jehovah} came to me, saying, Jeremiah, what do you see? And I said, I see a rod of an almond tree.^d</p> <p>(12) Then the LORD {Jehovah} said to me, You have seen well: because I will quickly bring My word to perform it.</p> <p>(13) And the word of the LORD {Jehovah} came to me the second time, saying, What do you see? And I said, I see a boiling pot; and its face is towards the north.</p> <p>(14) Then the LORD {Jehovah} said to me, Out of the north an evil shall break forth upon all those who live in the land.</p> <p>(15) Because, indeed, I will call all the families of the kingdoms of the north, says the LORD {Jehovah}; and they will come, and each one will set his throne at the entrance of the gates of Jerusalem, and against all its walls all around, and against all the cities of Judah.</p> <p>(16) And I will speak My judgments against them concerning all their wickedness, who have forsaken Me, and have burned incense to other gods, and worshiped the works of their own hands.</p> <p>(17) Therefore put your belt on, and arise, and speak to them all that I command you: do not be dismayed at their faces, lest I confound you before them.</p>
1:11d - rod of an almond tree – almond tree is earliest to bloom! - Num. 17:8; Ezek. 7:10	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(18) For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.</p> <p>(19) And they shall fight against thee; but they shall not prevail against thee; for I <i>am</i> with thee, saith the LORD, to deliver thee.</p> <p>Chapter 2</p> <p>(1) Moreover the word of the LORD came to me, saying,</p> <p>(2) Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land <i>that was</i> not sown.</p> <p>(3) Israel <i>was</i> holiness unto the LORD, <i>and</i> the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.</p> <p>(4) Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:</p> <p>(5) Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?</p> <p>(6) Neither said they, Where <i>is</i> the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?</p>	<p>(18) Because, indeed, I have made you this day a defended city, and an iron pillar, and brass walls against the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land.</p> <p>(19) And they will fight against you; but they will not prevail against you; because I <i>am</i> with you, says the LORD {Jehovah}, to deliver you.</p> <p>Chapter 2</p> <p>(1) Furthermore the word of the LORD {Jehovah} came to me, saying,</p> <p>(2) Go and cry in the ears of Jerusalem, saying, This is what the LORD {Jehovah} says; I remember you, the kindness of your youth, the love of your marriages, when you went after Me in the wilderness, in a land <i>that was</i> not sown.</p> <p>(3) Israel <i>was</i> holiness to the LORD {Jehovah}, <i>and</i> the first-fruits of His increase: all who devour him will offend {Him}; evil will come upon them, says the LORD {Jehovah}.</p> <p>(4) Hear the word of the LORD {Jehovah}, O house of Jacob, and all the families of the house of Israel:</p> <p>(5) This is what the LORD {Jehovah} says, What sin has your fathers found in Me, that they have gone far from Me, and have walked after vanity, and have become vain?</p> <p>(6) Neither have they asked, Where <i>is</i> the LORD {Jehovah} Who brought us up out of the land of Egypt, Who led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man lived?</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(7) And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.</p> <p>(8) The priests said not, Where <i>is</i> the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after <i>things that</i> do not profit.</p> <p>(9) Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.</p> <p>(10) For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.</p> <p>(11) Hath a nation changed <i>their</i> gods, which <i>are</i> yet no gods? but my people have changed their glory for <i>that which</i> doth not profit.</p> <p>(12) Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.</p> <p>(13) For my people have committed two evils; they have forsaken me the fountain of living waters, <i>and</i> hewed them out cisterns, broken cisterns, that can hold no water.</p> <p>(14) <i>Is</i> Israel a servant? <i>is</i> he a homeborn <i>slave</i>? why is he spoiled?</p> <p>(15) The young lions roared upon him, <i>and</i> yelled, and they made his land waste: his cities are burned without inhabitant.</p> <p>(16) Also the children of Noph and Tahapanes have broken the crown of thy head.</p>	<p>(7) And I brought you into a plentiful country, to eat its fruit and its goodness; but when you entered, you defiled My land, and made My heritage an abomination.</p> <p>(8) The priests did not ask, Where <i>is</i> the LORD {Jehovah}? and those who handle the law do not know Me: the pastors also sinned against Me, and the prophets prophesied by Baal, and walked after <i>things that</i> do not profit.</p> <p>(9) Therefore I will yet plead with you, says the LORD {Jehovah}, and with your children's children I will plead.</p> <p>(10) Pass over the isles of Chittim, and see; and send to Kedar, and consider diligently, and see if there is such a thing.</p> <p>(11) Has a nation changed <i>their</i> gods, which <i>are</i> not really gods? but My people have changed their glory for <i>that which</i> does not profit.</p> <p>(12) Be astonished, O heavens, at this, and be horribly afraid, be very desolate, says the LORD {Jehovah}.</p> <p>(13) Because My people have committed two evils; they have forsaken Me the fountain of living waters, <i>and</i> dug for themselves cisterns, broken cisterns, that cannot hold water.</p> <p>(14) <i>Is</i> Israel a servant? <i>is</i> he a home born <i>slave</i>? why is he spoiled?</p> <p>(15) The young lions roared upon him, <i>and</i> yelled, and they made his land waste: his cities are burned without anyone living in them.</p> <p>(16) Also the children of Noph and Tahapanes have broken the crown of your head.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(17) Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?</p> <p>(18) And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?</p> <p>(19) Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that <i>it</i> is an evil <i>thing</i> and bitter, that thou hast forsaken the LORD thy God, and that my fear <i>is</i> not in thee, saith the Lord GOD of hosts.</p> <p>(20) For of old time I have broken thy yoke, <i>and</i> burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.</p> <p>(21) Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?</p> <p>(22) For though thou wash thee with nitre, and take thee much soap, <i>yet</i> thine iniquity is marked before me, saith the Lord GOD.</p> <p>(23) How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: <i>thou art</i> a swift dromedary traversing her ways;</p> <p>(24) A wild ass used to the wilderness, <i>that</i> snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.</p> <p>(25) Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.</p>	<p>(17) <i>Have</i> you not brought this upon yourself, because you have forsaken the LORD {Jehovah} your God, when He led you by the way?</p> <p>(18) And now what have you to do in the way of Egypt, to drink the waters of Sihor? or what have you to do in the way of Assyria, to drink the waters of the river?</p> <p>(19) Your own wickedness will correct you, and your back sliding will reprove you: know therefore and see that <i>it is</i> an evil and bitter <i>thing</i>, that you have forsaken the LORD {Jehovah} your God, and that My fear {reverence} <i>is</i> not in you, says the Lord GOD {Jehovah} of hosts {armies; multitudes}.</p> <p>(20) Because in old times I have broken your yoke, <i>and</i> burst your bands; and you said, I will not sin; when upon every high hill and under every green tree you wander, playing the prostitute.</p> <p>(21) Yet I had planted you a noble vine, wholly a right seed: how then have you turned into the degenerate plant of a strange vine to Me?</p> <p>(22) Because though you wash yourself with lye, and take for yourself much soap, <i>yet</i> your sin is marked before me, says the Lord GOD {Jehovah}.</p> <p>(23) How can you say, I am not polluted, I have not gone after Baalim? see your path in the valley, know what you have done: <i>you are</i> a swift camel crossing her ways;</p> <p>(24) A wild donkey used to the wilderness, <i>that</i> snuffs up the wind at her pleasure; in her time who can turn her away? all those who seek her will not weary themselves; in her month they will find her.</p> <p>(25) Keep your foot from being without shoes, and your throat from thirst: but you said, There is no hope: no; because I have loved strangers, and I will go after them.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(26) As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,</p> <p>(27) Saying to a stock, Thou <i>art</i> my father; and to a stone, Thou hast brought me forth: for they have turned <i>their</i> back unto me, and not <i>their</i> face: but in the time of their trouble they will say, Arise, and save us.</p> <p>(28) But where <i>are</i> thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for <i>according to</i> the number of thy cities are thy gods, O Judah.</p> <p>(29) Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.</p> <p>(30) In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.</p> <p>(31) O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?</p> <p>(32) Can a maid forget her ornaments, <i>or</i> a bride her attire? yet my people have forgotten me days without number.</p> <p>(33) Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.</p> <p>(34) Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.</p> <p>(35) Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.</p>	<p>(26) <i>As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,</i></p> <p>(27) <i>Saying to a stump, You are my father; and to a stone, You have brought me forth: because they have turned their back to Me, and not their face: but in the time of their trouble they will say, Arise, and save us.</i></p> <p>(28) <i>But where are your gods that you have made for yourselves? let them arise, if they can save you in the time of your trouble: because according to the number of your cities are your gods, O Judah.</i></p> <p>(29) <i>Why will you plead with Me? you all have sinned against Me, says the LORD {Jehovah}.</i></p> <p>(30) <i>In vain I have stricken your children; they received no correction: your own sword has devoured your prophets, like a destroying lion.</i></p> <p>(31) <i>O generation, consider the word of the LORD {Jehovah}. Have I been a wilderness to Israel? a land of darkness? why do My people say, We are lords; we will not come again to You?</i></p> <p>(32) <i>Can a maid forget her ornaments, or a bride her attire? yet My people have forgotten Me days without number.</i></p> <p>(33) <i>Why do you trim your path to seek love? therefore you have also taught the wicked ones your ways.</i></p> <p>(34) <i>In your skirts is also found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.</i></p> <p>(35) <i>Yet you say, Because I am innocent, surely His anger will turn from me. Indeed, I will plead with you, because you say, I have not sinned.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(36) Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.</p> <p>(37) Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.</p> <p>Chapter 3</p> <p>(1) They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.</p> <p>(2) Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.</p> <p>(3) Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.</p> <p>(4) Wilt thou not from this time cry unto me, My father, thou <i>art</i> the guide of my youth?</p> <p>(5) Will he reserve <i>his anger</i> for ever? will he keep <i>it</i> to the end? Behold, thou hast spoken and done evil things as thou couldest.</p> <p>(6) The LORD said also unto me in the days of Josiah the king, Hast thou seen <i>that</i> which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.</p> <p>(7) And I said after she had done all these <i>things</i>, Turn thou unto me. But she returned not. And her treacherous sister Judah saw <i>it</i>.</p>	<p>(36) Why do you go about so much to change your way? you also will be ashamed of Egypt, as you were ashamed of Assyria.</p> <p>(37) Yes, you will go forth from him, with your hands upon your head: because the LORD {Jehovah} has rejected your confidences, and you will not prosper in them.</p> <p>Chapter 3</p> <p>(1) They say, If a man puts away his wife, and she goes from him, and becomes another man's, can he return to her again? will not that land be greatly polluted?^a but you have played the prostitute with many lovers; yet return again to Me, says the LORD {Jehovah}.</p> <p>(2) Lift up your eyes to the high places, and see where you have not been lain with. In the roadways you have sat <i>waiting</i> for them, as the Arabian in the wilderness; and you have polluted the land with your prostitution and with your wickedness.</p> <p>(3) Therefore the showers have been withheld, and there has been no latter rain; and you have a prostitute's forehead, you refuse to be ashamed.</p> <p>(4) Will you not from this time cry to Me, My father, You <i>are</i> the guide of my youth?</p> <p>(5) Will He reserve <i>His anger</i> forever? Will He keep <i>it</i> to the end? Indeed, you have spoken and done evil things as you could.</p> <p>(6) The LORD {Jehovah} also said to me in the days of Josiah the king, Have you seen <i>that</i> which back sliding Israel has done? she has gone up upon every high mountain and under every green tree, and there has played the prostitute.</p> <p>(7) And after she had done all these <i>things</i> I said, Turn yourself to Me. But she did not return. And her treacherous sister Judah saw <i>it</i>.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(8) And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.</p> <p>(9) And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.</p> <p>(10) And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.</p> <p>(11) And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.</p> <p>(12) Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; <i>and</i> I will not cause mine anger to fall upon you: for I <i>am</i> merciful, saith the LORD, <i>and</i> I will not keep <i>anger</i> for ever.</p> <p>(13) Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.</p> <p>(14) Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:</p> <p>(15) And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.</p>	<p>(8) <i>And</i> I saw, when for all the causes by which backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah did not fear, but went and played the prostitute also.</p> <p>(9) And it came to pass through the lightness of her prostitution, that she defiled the land, and committed adultery with stones and with stumps.</p> <p>(10) And yet for all this her treacherous sister Judah has not turned to Me with her whole heart, but only pretends, says the LORD {Jehovah}.</p> <p>(11) And the LORD {Jehovah} said to me, The backsliding Israel has justified herself more than treacherous Judah.</p> <p>(12) Go and proclaim these words towards the north, and say, Return, you backsliding Israel, says the LORD {Jehovah}; <i>and</i> I will not cause My anger to fall upon you: Because I <i>am</i> merciful, says the LORD {Jehovah}, <i>and</i> I will not keep <i>anger</i> forever.</p> <p>(13) Only acknowledge your sin, that you have sinned against the LORD {Jehovah} your God, and have scattered your ways to the strangers under every green tree, and you have not obeyed My voice, says the LORD {Jehovah}.</p> <p>(14) Turn, O backsliding children, says the LORD {Jehovah}; because I am married to you: and I will take you one of a city, and two of a family, and I will bring you to Zion:</p> <p>(15) And I will give you pastors according to My heart, who will feed you with knowledge and understanding.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(16) And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit <i>it</i>; neither shall <i>that</i> be done any more.</p> <p>(17) At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.</p> <p>(18) In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.</p> <p>(19) But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.</p> <p>(20) Surely <i>as</i> a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.</p> <p>(21) A voice was heard upon the high places, weeping <i>and</i> supplications of the children of Israel: for they have perverted their way, <i>and</i> they have forgotten the LORD their God.</p> <p>(22) Return, ye backsliding children, <i>and</i> I will heal your backslidings. Behold, we come unto thee; for thou <i>art</i> the LORD our God.</p> <p>(23) Truly in vain <i>is salvation hoped for</i> from the hills, <i>and from</i> the multitude of mountains: truly in the LORD our God <i>is</i> the salvation of Israel.</p>	<p>(16) And it will come to pass, when you are multiplied and increased in the land, in those days, says the LORD {Jehovah}, they will no more say, The ark of the covenant of the LORD {Jehovah}: neither will it come to mind: neither will they remember it; neither will they visit <i>it</i>; neither will <i>that</i> be done anymore.</p> <p>(17) At that time they will call Jerusalem the throne of the LORD {Jehovah}; and all the nations will be gathered to it, to the Name of the LORD {Jehovah}, to Jerusalem: neither will they walk any more after the imagination of their evil heart.</p> <p>(18) In those days the house of Judah will walk with the house of Israel, and they will come together out of the land of the north to the land that I have given for an inheritance to your forefathers.</p> <p>(19) But I said, How will I put you among the children, and give you a pleasant land, a goodly heritage of the hosts {armies; multitudes} of nations? and I said, You will call Me, My Father; and will not turn away from Me.</p> <p>(20) Surely <i>as</i> a wife treacherously departs from her husband, so have you dealt treacherously with Me, O house of Israel, says the LORD {Jehovah}.</p> <p>(21) A voice was heard upon the high places, weeping <i>and</i> requests of the children of Israel: because they have perverted their way, <i>and</i> they have forgotten the LORD {Jehovah} their God.</p> <p>(22) Return, you backsliding children, <i>and</i> I will heal your backsliding. Indeed, we come to You; because You <i>are</i> the LORD {Jehovah} our God.</p> <p>(23) Truly in vain <i>salvation is hoped for</i> from the hills, <i>and from</i> the multitude of mountains: truly in the LORD {Jehovah} our God <i>is</i> the salvation of Israel.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(24) For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.</p> <p>(25) We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.</p> <p>Chapter 4</p> <p>(1) If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.</p> <p>(2) And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.</p> <p>(3) For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.</p> <p>(4) Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.</p> <p>(5) Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.</p> <p>(6) Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.</p>	<p>(24) Because shame has devoured the labor of our fathers from our youth; their flocks and their herds, their sons and their daughters.</p> <p>(25) We lie down in our shame, and our confusion covers us: because we have sinned against the LORD {Jehovah} our God, we and our fathers, from our youth even to this day, and have not obeyed the voice of the LORD {Jehovah} our God.</p> <p>Chapter 4</p> <p>(1) If you will return, O Israel, says the LORD {Jehovah}, return to Me: and if you will put away your abominations out of My sight, then you will not be moved.</p> <p>(2) And you will swear, The LORD {Jehovah} lives, in truth, in judgment, and in righteousness; and the nations will bless themselves in Him, and in Him they will rejoice.</p> <p>(3) Because this is what the LORD {Jehovah} says to the men of Judah and Jerusalem, Break up your plowed ground, and do not sow among thorns.</p> <p>(4) Circumcise yourselves to the LORD {Jehovah}, and take away the foreskins of your heart, you men of Judah and who live in Jerusalem: lest My fury comes forth like fire, and burn that no one can quench it, because of the evil of your deeds.</p> <p>(5) Declare in Judah, and publish it in Jerusalem; and say, Blow the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defended cities.</p> <p>(6) Set up the standard {banner; flag} towards Zion: retreat, do not stay: because I will bring evil from the north, and a great destruction.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(7) The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; <i>and</i> thy cities shall be laid waste, without an inhabitant.</p> <p>(8) For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.</p> <p>(9) And it shall come to pass at that day, saith the LORD, <i>that</i> the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.</p> <p>(10) Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.</p> <p>(11) At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,</p> <p>(12) <i>Even</i> a full wind from those <i>places</i> shall come unto me: now also will I give sentence against them.</p> <p>(13) Behold, he shall come up as clouds, and his chariots <i>shall be</i> as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.</p> <p>(14) O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?</p> <p>(15) For a voice declareth from Dan, and publisheth affliction from mount Ephraim.</p>	<p>(7) The lion has come up from his thicket, and the destroyer of the Gentiles {nations; non-Jews} is on his way; he has gone forth from his place to make your land desolate; <i>and</i> your cities shall be laid waste, without anyone living in them.</p> <p>(8) Because of this clothe yourself with sackcloth, lament {cry loudly} and howl: because the fierce anger of the LORD {Jehovah} has not turned back from us.</p> <p>(9) And it will come to pass at that day, says the LORD {Jehovah}, <i>that</i> the heart of the king will perish, and the heart of the princes; and the priests will be astonished, and the prophets will wonder.</p> <p>(10) Then I said, Ah, Lord GOD {Jehovah}! surely You have greatly deceived this people and Jerusalem, saying, <i>You will have peace</i>; because the sword reaches to the soul.</p> <p>(11) At that time it will be said to this people and to Jerusalem, A dry wind of the high places in the wilderness towards the daughter of My people, not to fan, nor to cleanse,</p> <p>(12) <i>Even</i> a full wind from those <i>places</i> will come to Me: now I also will give sentence against them.</p> <p>(13) Indeed, he will come up as clouds, and his chariots <i>will be</i> as a whirlwind: his horses are swifter than eagles. Woe to us! Because we are spoiled.</p> <p>(14) O Jerusalem, wash your heart from wickedness, that you may be saved. How long will your vain thoughts live within you?</p> <p>(15) Because a voice declares from Dan, and publishes affliction from mount Ephraim.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(16) Make ye mention to the nations; behold, publish against Jerusalem, <i>that</i> watchers come from a far country, and give out their voice against the cities of Judah.</p> <p>(17) As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.</p> <p>(18) Thy way and thy doings have procured these <i>things</i> unto thee; this <i>is</i> thy wickedness, because it is bitter, because it reacheth unto thine heart.</p> <p>(19) My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.</p> <p>(20) Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, <i>and</i> my curtains in a moment.</p> <p>(21) How long shall I see the standard, <i>and</i> hear the sound of the trumpet?</p> <p>(22) For my people <i>is</i> foolish, they have not known me; they <i>are</i> sottish children, and they have none understanding: they <i>are</i> wise to do evil, but to do good they have no knowledge.</p> <p>(23) I beheld the earth, and, lo, <i>it was</i> without form, and void; and the heavens, and they <i>had</i> no light.</p> <p>(24) I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.</p> <p>(25) I beheld, and, lo, <i>there was</i> no man, and all the birds of the heavens were fled.</p> <p>(26) I beheld, and, lo, the fruitful place <i>was</i> a wilderness, and all the cities thereof were broken down at the presence of the LORD, <i>and</i> by his fierce anger.</p>	<p>(16) <i>Make mention to the nations; Indeed, publish it against Jerusalem, that</i> watchers come from a far country, and give out their voice against the cities of Judah.</p> <p>(17) <i>As keepers of a field, they are against her all around; because she has been rebellious against Me, says the LORD {Jehovah}.</i></p> <p>(18) <i>Your way and your deeds have brought these things to you; this is your wickedness, because it is bitter, because it reaches to your heart.</i></p> <p>(19) <i>My stomach, my stomach! I am pained at my very heart; my heart makes a noise in me; I cannot hold my peace, because you have heard, O my soul, the sound of the trumpet, the alarm of war.</i></p> <p>(20) <i>Destruction upon destruction is cried; because the whole land is spoiled: suddenly My tents are spoiled, and My curtains in a moment.</i></p> <p>(21) <i>How long will I see the standard {flag; banner}, and hear the sound of the trumpet?</i></p> <p>(22) <i>Because My people are foolish, they have not known Me; they are foolish children, and they have no understanding: they are wise to do evil, but to do good they have no knowledge.</i></p> <p>(23) <i>I saw the earth, and, indeed, it was without form, and empty; and the heavens, and they had no light.</i></p> <p>(24) <i>I saw the mountains, and, indeed, they trembled, and all the hills moved lightly.</i></p> <p>(25) <i>I saw, and, indeed, there was no man, and all the birds of the heavens had fled.</i></p> <p>(26) <i>I saw, and, indeed, the fruitful place was a wilderness, and all its cities were broken down at the presence of the LORD {Jehovah}, and by His fierce anger.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(27) For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.</p> <p>(28) For this shall the earth mourn, and the heavens above be black: because I have spoken <i>it</i>, I have purposed <i>it</i>, and will not repent, neither will I turn back from it.</p> <p>(29) The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city <i>shall be</i> forsaken, and not a man dwell therein.</p> <p>(29) The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city <i>shall be</i> forsaken, and not a man dwell therein.</p> <p>(30) And <i>when</i> thou <i>art</i> spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; <i>thy</i> lovers will despise thee, they will seek thy life.</p> <p>(31) For I have heard a voice as of a woman in travail, <i>and</i> the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, <i>that</i> bewaileth herself, <i>that</i> spreadeth her hands, <i>saying</i>, Woe is me now! for my soul is wearied because of murderers.</p> <p>Chapter 5</p> <p>(1) Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be <i>any</i> that executeth judgment, that seeketh the truth; and I will pardon it.</p> <p>(2) And though they say, The LORD liveth; surely they swear falsely.</p>	<p>(27) Because this is what the LORD {Jehovah} has said, The whole land will be desolate; yet I will not make a full end.</p> <p>(28) Because of this the earth will mourn, and the heavens above {will} be black: because I have spoken <i>it</i>, I have purposed <i>it</i>, and will not repent, neither will I turn back from it.</p> <p>(29) The whole city will flee because of the noise of the horsemen and archers; they will go into thickets, and climb up upon the rocks: every city <i>will be</i> forsaken, and not a man {will} live in it.</p> <p>(30) And <i>when</i> you <i>are</i> spoiled, what will you do? Though you clothe yourself with crimson, though you deck yourself with ornaments of gold, though you tear your face with painting, in vain you will make yourself beautiful; <i>your</i> lovers will despise you, they will seek your life.</p> <p>(31) Because I have heard a voice as of a woman in child birth, <i>and</i> the anguish as of her who brings forth her first child, the voice of the daughter of Zion, <i>who</i> wails, <i>who</i> spreads her hands, <i>saying</i>, Woe is me now! because my soul is wearied because of murderers.</p> <p>Chapter 5</p> <p>(1) Run back and forth through the streets of Jerusalem, and see now, and know, and seek in its broad places, if you can find a man, if there are <i>any</i> who executes judgment, who seeks the truth; and I will pardon it.</p> <p>(2) And though they say, The LORD {Jehovah} lives; surely they swear falsely.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(3) O LORD, <i>are</i> not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, <i>but</i> they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.</p> <p>(4) Therefore I said, Surely these <i>are</i> poor; they are foolish: for they know not the way of the LORD, <i>nor</i> the judgment of their God.</p> <p>(5) I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, <i>and</i> the judgment of their God: but these have altogether broken the yoke, <i>and</i> burst the bonds.</p> <p>(6) Wherefore a lion out of the forest shall slay them, <i>and</i> a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, <i>and</i> their backslidings are increased.</p> <p>(7) How shall I pardon thee for this? thy children have forsaken me, and sworn by <i>them that are</i> no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.</p> <p>(8) They were <i>as</i> fed horses in the morning: every one neighed after his neighbour's wife.</p> <p>(9) Shall I not visit for these <i>things?</i> saith the LORD: and shall not my soul be avenged on such a nation as this?</p> <p>(10) Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they <i>are</i> not the LORD'S.</p>	<p>(3) O LORD {Jehovah}, <i>are</i> not Your eyes upon the truth? You have stricken them, but they have not grieved; You have consumed them, <i>but</i> they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.</p> <p>(4) Therefore I said, Surely these <i>are</i> poor; they are foolish: because they do not know the way of the LORD {Jehovah}, <i>nor</i> the judgment of their God.</p> <p>(5) I will go to the great men, and will speak to them; because they have known the way of the LORD {Jehovah}, <i>and</i> the judgment of their God: but these have altogether broken the yoke, <i>and</i> burst the bonds.</p> <p>(6) Therefore a lion out of the forest will kill them, <i>and</i> a wolf of the evenings will spoil them, a leopard will watch over their cities: everyone who goes out from there will be torn in pieces: because their sins are many, <i>and</i> their backsliding has increased.</p> <p>(7) How shall I pardon you for this? Your children have forsaken Me, and sworn by <i>themselves that are</i> no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the houses of prostitutes.</p> <p>(8) They were <i>as</i> horses fed in the morning: every one neighed after his neighbor's wife.</p> <p>(9) Shall I not visit you for these <i>things?</i> says the LORD {Jehovah}: and shall not My soul be avenged on such a nation as this?</p> <p>(10) Go up upon her walls, and destroy; but do not make a full end: take away her battlements; because they <i>are</i> not the LORD's {Jehovah's}.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(11) For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.</p> <p>(12) They have belied the LORD, and said, <i>It is not he</i>; neither shall evil come upon us; neither shall we see sword nor famine:</p> <p>(13) And the prophets shall become wind, and the word <i>is not</i> in them: thus shall it be done unto them.</p> <p>(14) Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.</p> <p>(15) Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it <i>is</i> an ancient nation, a nation whose language thou knowest not, neither understandest what they say.</p> <p>(16) Their quiver <i>is</i> as an open sepulchre, they <i>are</i> all mighty men.</p> <p>(17) And they shall eat up thine harvest, and thy bread, <i>which</i> thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.</p> <p>(18) Nevertheless in those days, saith the LORD, I will not make a full end with you.</p> <p>(19) And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these <i>things</i> unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land <i>that is</i> not yours.</p>	<p>(11) <i>Because the house of Israel and the house of Judah have dealt very treacherously against Me</i>, says the LORD {Jehovah}.</p> <p>(12) <i>They have denied the LORD {Jehovah}</i>, and said, <i>It is not He</i>; neither will evil come upon us; neither will we see sword nor famine:</p> <p>(13) <i>And the prophets will become wind, and the word is not in them</i>: so it will it be done to them.</p> <p>(14) Therefore this is what the LORD {Jehovah} God of hosts {armies} says, <i>Because you speak this word, indeed, I will cause My words in your mouth to be fire, and this people wood, and it will devour them.</i></p> <p>(15) <i>Indeed, I will bring a nation upon you from afar, O house of Israel, says the LORD {Jehovah}: it is a mighty nation, it is an ancient nation, a nation whose language you do not know, nor understand what they say.</i></p> <p>(16) Their quiver {arrow container} <i>is</i> as an open tomb, they <i>are</i> all mighty men.</p> <p>(17) <i>And they will eat up your harvest, and your bread, which your sons and your daughters should eat: they will eat up your flocks and your herds: they will eat up your vines and your fig trees: they will impoverish your fenced cities, in which you trusted, with the sword.</i></p> <p>(18) Nevertheless in those days, says the LORD {Jehovah}, <i>I will not make a full end with you.</i></p> <p>(19) <i>And it will come to pass, when you will say, Why does the LORD {Jehovah} our God do all these things to us? then you will answer them, Just as you have forsaken Me, and served strange gods in your land, so you will serve strangers in a land that is not yours.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(20) Declare this in the house of Jacob, and publish it in Judah, saying,</p> <p>(21) Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:</p> <p>(22) Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand <i>for</i> the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?</p> <p>(23) But this people hath a revolting and a rebellious heart; they are revolted and gone.</p> <p>(24) Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.</p> <p>(25) Your iniquities have turned away these <i>things</i>, and your sins have withholden good <i>things</i> from you.</p> <p>(26) For among my people are found wicked <i>men</i>: they lay wait, as he that setteth snares; they set a trap, they catch men.</p> <p>(27) As a cage is full of birds, so <i>are</i> their houses full of deceit: therefore they are become great, and waxen rich.</p> <p>(28) They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.</p> <p>(29) Shall I not visit for these <i>things</i>? saith the LORD: shall not my soul be avenged on such a nation as this?</p>	<p>(20) Declare this in the house of Jacob, and publish it in Judah, saying,</p> <p>(21) Hear now this, O foolish people, without understanding; who have eyes, and do not see; who have ears, and do not hear:</p> <p>(22) Do you not fear Me? says the LORD {Jehovah}: will you not tremble at My Presence, which has placed the sand <i>for</i> the boundary of the sea by a perpetual decree, that it cannot pass it: and though its waves toss themselves, yet they cannot prevail; though they roar, yet they cannot pass over it?</p> <p>(23) But this people has a revolting and a rebellious heart; they have revolted and gone.</p> <p>(24) Neither do they say in their heart, Let us now fear {revere} the LORD {Jehovah} our God, Who gives rain, both the former and the latter, in its season: He reserves to us the appointed weeks of the harvest.</p> <p>(25) Your sins have turned away these <i>things</i>, and your sins have withheld good <i>things</i> from you.</p> <p>(26) Because among My people are found wicked <i>men</i>: they lay in wait, as he who sets snares; they set a trap, they catch men.</p> <p>(27) As a cage is full of birds, so <i>are</i> their houses full of deceit: therefore they have become great, and grown rich.</p> <p>(28) They have grown fat, they shine: yes, they overpass the deeds of the wicked: they do not judge the cause, the cause of the fatherless, yet they prosper; and the right of the needy they do not judge.</p> <p>(29) Shall I not visit for these <i>things</i>? says the LORD {Jehovah}: shall not My soul be avenged on such a nation as this?</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(30) A wonderful and horrible thing is committed in the land;</p> <p>(31) The prophets prophesy falsely, and the priests bear rule by their means; and my people love <i>to have it</i> so: and what will ye do in the end thereof?</p> <p>Chapter 6</p> <p>(1) O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction.</p> <p>(2) I have likened the daughter of Zion to a comely and delicate <i>woman</i>.</p> <p>(3) The shepherds with their flocks shall come unto her; they shall pitch <i>their</i> tents against her round about; they shall feed every one in his place.</p> <p>(4) Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.</p> <p>(5) Arise, and let us go by night, and let us destroy her palaces.</p> <p>(6) For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: <i>this is</i> the city to be visited; she is wholly oppression in the midst of her.</p> <p>(7) As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually <i>is</i> grief and wounds.</p> <p>(8) Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.</p>	<p>(30) A wonderful and horrible thing is committed in the land;</p> <p>(31) The prophets prophesy falsely, and the priests bear rule by their means; and My people love <i>to have it</i> so: and what will you do in its end?</p> <p>Chapter 6</p> <p>(1) O you children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: because evil appears out of the north, and great destruction.</p> <p>(2) I have compared the daughter of Zion to a beautiful and delicate <i>woman</i>.</p> <p>(3) The shepherds with their flocks will come to her; they will pitch <i>their</i> tents against her all around; everyone will feed in his place.</p> <p>(4) Prepare yourselves to war against her; arise, and let us go up at noon. Woe to us! because the day goes away, because the shadows of the evening are stretched out.</p> <p>(5) Arise, and let us go by night, and let us destroy her palaces.</p> <p>(6) Because this is what the LORD {Jehovah} of hosts {armies; multitudes} has said, Cut down trees, and cast a mount against Jerusalem: <i>this is</i> the city to be visited; she <i>is</i> totally oppression in her midst.</p> <p>(7) As a fountain casts out her waters, so she casts out her wickedness: violence and spoil is heard in her; grief and wounds are before Me continually.</p> <p>(8) Be instructed, O Jerusalem, lest My soul departs from you; lest I make you desolate, a land not lived in.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(9) Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.</p> <p>(10) To whom shall I speak, and give warning, that they may hear? behold, their ear <i>is</i> uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.</p> <p>(11) Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with <i>him that is</i> full of days.</p> <p>(12) And their houses shall be turned unto others, <i>with their</i> fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.</p> <p>(13) For from the least of them even unto the greatest of them every one <i>is</i> given to covetousness; and from the prophet even unto the priest every one dealeth falsely.</p> <p>(14) They have healed also the hurt <i>of the daughter</i> of my people slightly, saying, Peace, peace; when <i>there is</i> no peace.</p> <p>(15) Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time <i>that</i> I visit them they shall be cast down, saith the LORD.</p> <p>(16) Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where <i>is</i> the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk <i>therein</i>.</p>	<p>(9) <i>This is what the LORD {Jehovah} of hosts {armies; multitudes} says, They will thoroughly glean the remnant of Israel as a vine: turn back your hand as a grape gatherer into the baskets.</i></p> <p>(10) To whom shall I speak, and give warning, that they may hear? Surely, their ear <i>is</i> uncircumcised, and they cannot listen: Surely, the word of the LORD {Jehovah} is to them a reproach; they have no delight in it.</p> <p>(11) Therefore I am full of the fury of the LORD {Jehovah}; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: because even the husband with the wife will be taken, the aged with <i>him who is</i> full of days.</p> <p>(12) And their houses will be turned to others, <i>with their</i> fields and wives together: because I will stretch out My hand upon those who live in the land, says the LORD {Jehovah}.</p> <p>(13) Because from the least of them even to the greatest of them everyone <i>is</i> given to covetousness; and from the prophet even to the priest every one deals falsely.</p> <p>(14) They have also comforted the hurt <i>of the daughter</i> of My people, saying, Peace, peace; when <i>there is</i> no peace.</p> <p>(15) Were they ashamed when they had committed abomination? No, they were not at all ashamed, neither could they blush: therefore they will fall among those who fall: at the time <i>that</i> I visit them they will be cast down, says the LORD {Jehovah}.</p> <p>(16) <i>This is what the LORD {Jehovah} says, Stand in the roads, and see, and ask for the old paths, where is the good way, and walk in them, and you will find rest for your souls. But they said, We will not walk in them.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(17) Also I set watchmen over you, <i>saying</i>, Hearken to the sound of the trumpet. But they said, We will not hearken.</p> <p>(18) Therefore hear, ye nations, and know, O congregation, what is among them.</p> <p>(19) Hear, O earth: behold, I will bring evil upon this people, <i>even</i> the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.</p> <p>(20) To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings <i>are</i> not acceptable, nor your sacrifices sweet unto me.</p> <p>(21) Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.</p> <p>(22) Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.</p> <p>(23) They shall lay hold on bow and spear; they <i>are</i> cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.</p> <p>(24) We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, <i>and</i> pain, as of a woman in travail.</p> <p>(25) Go not forth into the field, nor walk by the way; for the sword of the enemy <i>and</i> fear <i>is</i> on every side.</p> <p>(26) O daughter of my people, gird <i>thee</i> with sackcloth, and wallow thyself in ashes: make thee mourning, <i>as for</i> an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.</p>	<p>(17) Also I set watchmen over you, <i>saying</i>, Listen to the sound of the trumpet. But they said, We will not listen.</p> <p>(18) Therefore hear, you nations, and know, O congregation, what <i>is</i> among them.</p> <p>(19) Hear, O earth: Indeed, I will bring evil upon this people, <i>even</i> the fruit of their thoughts, because they have not listened to My words, nor to My law, but rejected it.</p> <p>(20) To what purpose does incense from Sheba and the sweet cane from a far country come to Me? Your burnt offerings <i>are</i> not acceptable, nor your sacrifices sweet to Me.</p> <p>(21) Therefore this is what the LORD {Jehovah} says, Indeed, I will lay stumbling blocks before this people, and the fathers and the sons together will fall upon them; the neighbor and his friend will perish.</p> <p>(22) This is what the LORD {Jehovah} says, Indeed, a people comes from the north country, and a great nation will be raised from the sides of the earth.</p> <p>(23) They will lay hold on bow and spear; they <i>are</i> cruel, and have no mercy; their voice roars like the sea; and they ride upon horses, set in array as men for war against you, O daughter of Zion.</p> <p>(24) We have heard of its fame: our hands grow feeble: anguish has taken hold of us, <i>and</i> pain, as of a woman in child birth.</p> <p>(25) Do not go forth into the field, nor walk by the road; because the sword of the enemy <i>and</i> fear <i>is</i> on every side.</p> <p>(26) O daughter of my people, clothe <i>yourself</i> with sackcloth, and wallow in ashes: cause yourself to mourn, <i>as for</i> an only son, most bitter cries: because the spoiler will suddenly come upon us.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(27) I have set thee <i>for</i> a tower <i>and</i> a fortress among my people, that thou mayest know and try their way.</p> <p>(28) They <i>are</i> all grievous revolvers, walking with slanders: <i>they are</i> brass and iron; they <i>are</i> all corrupters.</p> <p>(29) The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.</p> <p>(30) Reprobate silver shall <i>men</i> call them, because the LORD hath rejected them.</p> <p>Chapter 7</p> <p>(1) The word that came to Jeremiah from the LORD, saying,</p> <p>(2) Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all <i>ye of</i> Judah, that enter in at these gates to worship the LORD.</p> <p>(3) Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.</p> <p>(4) Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, <i>are</i> these.</p> <p>(5) For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;</p> <p>(6) <i>If</i> ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:</p> <p>(7) Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.</p>	<p>(27) I have set you <i>for</i> a tower <i>and</i> a fortress among My people, that you may know and test their ways.</p> <p>(28) They <i>are</i> all grievous rebels, walking with slanders: <i>they are</i> brass and iron; they all cause corruption.</p> <p>(29) The bellows are burned, the lead is consumed by the fire; the founder melts in vain: because the wicked are not plucked away.</p> <p>(30) <i>Men</i> will call them rejected silver, because the LORD {Jehovah} has rejected them.</p> <p>Chapter 7</p> <p>(1) The word that came to Jeremiah from the LORD {Jehovah}, saying,</p> <p>(2) Stand in the gate of the LORD's {Jehovah's} house {temple}, and proclaim there this word, and say, Hear the word of the LORD {Jehovah}, all <i>you of</i> Judah, who enter in at these gates to worship the LORD {Jehovah}.</p> <p>(3) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says, Amend your ways and your deeds, and I will cause you to live in this place.</p> <p>(4) Do not trust in lying words, saying, The temple of the LORD {Jehovah}, The temple of the LORD {Jehovah}, This is the temple of the LORD {Jehovah}.</p> <p>(5) But if you thoroughly amend your ways and your deeds; if you thoroughly execute judgment between a man and his neighbor;</p> <p>(6) <i>If</i> you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, nor walk after other gods to your own harm:</p> <p>(7) Then I will cause you to live in this place, in the land that I gave to your forefathers, forever and ever.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(8) Behold, ye trust in lying words, that cannot profit.</p> <p>(9) Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;</p> <p>(10) And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?</p> <p>(11) Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen <i>it</i>, saith the LORD.</p> <p>(12) But go ye now unto my place which <i>was</i> in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.</p> <p>(13) And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;</p> <p>(14) Therefore will I do unto <i>this</i> house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.</p> <p>(15) And I will cast you out of my sight, as I have cast out all your brethren, <i>even</i> the whole seed of Ephraim.</p> <p>(16) Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.</p> <p>(17) Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?</p> <p>(18) The children gather wood, and the fathers kindle the fire, and the women knead <i>their</i> dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.</p>	<p>(8) Indeed, you trust in lying words, that cannot profit.</p> <p>(9) Will you steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods whom you do not know;</p> <p>(10) And come and stand before Me in this house {temple}, which is called by My Name, and say, We are delivered to do all these abominations?</p> <p>(11) Has this house {temple}, which is called by My Name, become a den of robbers in your eyes? Indeed, even I have seen <i>it</i>, says the LORD {Jehovah}.</p> <p>(12) But go now to My place which <i>was</i> in Shiloh, where I set My Name at the first,^a and see what I did to it because of the wickedness of My people Israel.</p> <p>(13) And now, because you have done all these works, says the LORD {Jehovah}, and I spoke to you, rising up early and speaking, but you did not hear; and I called you, but you did not answer;</p> <p>(14) Therefore I will do to <i>this</i> house {temple}, which is called by My Name, in which you trust, and to the place which I gave to you and to your forefathers, as I have done to Shiloh.</p> <p>(15) And I will cast you out of My sight, as I have cast out all your brothers, <i>even</i> the all the descendants of Ephraim.</p> <p>(16) Therefore do not pray for this people, neither lift up a cry nor prayer for them, neither make intercession to Me: because I will not hear you.</p> <p>(17) Do you not see what they do in the cities of Judah and in the streets of Jerusalem?</p> <p>(18) The children gather wood, and the fathers kindle the fire, and the women knead <i>their</i> dough, to make cakes to the queen of heaven, and to pour out drink offerings to other gods, that they may provoke Me to anger.</p>
7:12a – where I set My Name at the first – Josh. 18:1; Jg. 21:19; I Ki. 14:2; Is. 52:7; Jn. 4:20	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(19) Do they provoke me to anger? saith the LORD: <i>do they</i> not <i>provoke</i> themselves to the confusion of their own faces?</p> <p>(20) Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.</p> <p>(21) Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.</p> <p>(22) For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:</p> <p>(23) But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.</p> <p>(24) But they hearkened not, nor inclined their ear, but walked in the counsels <i>and</i> in the imagination of their evil heart, and went backward, and not forward.</p> <p>(25) Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending <i>them</i>:</p> <p>(26) Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.</p>	<p>(19) Do they provoke Me to anger? says the LORD {Jehovah}: <i>do they</i> not <i>provoke</i> themselves to the confusion of their own faces?</p> <p>(20) Therefore this is what the Lord GOD {Jehovah} says; Indeed, My anger and My fury will be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it will burn, and will not be quenched.</p> <p>(21) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Put your burnt offerings to your sacrifices, and eat meat.</p> <p>(22) Because I did not speak to your forefathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:</p> <p>(23) But this thing I commanded them, saying, Obey My voice, and I will be your God, and you will be My people: and walk in all the ways that I have commanded you, that it may be well with you.</p> <p>(24) But they did not listen, nor inclined their ear, but walked in the counsels <i>and</i> in the imaginations of their evil hearts, and went backward, and not forward.</p> <p>(25) Since the day that your forefathers came forth out of the land of Egypt to this day I have even sent to you all My servants the prophets, daily rising up early and sending <i>them</i>:</p> <p>(26) Yet they did not listen to Me, nor inclined their ear, but hardened their neck: they did worse than their forefathers.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(27) Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.</p> <p>(28) But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.</p> <p>(29) Cut off thine hair, <i>O Jerusalem</i>, and cast <i>it</i> away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.</p> <p>(30) For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.</p> <p>(31) And they have built the high places of Tophet, which <i>is</i> in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded <i>them</i> not, neither came it into my heart.</p> <p>(32) Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.</p> <p>(33) And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray <i>them</i> away.</p> <p>(34) Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.</p>	<p>(27) Therefore you shall speak all these words to them; but they will not listen to you: you shall also call to them; but they will not answer you.</p> <p>(28) But you shall say to them, This <i>is</i> a nation that does not obey the voice of the LORD {Jehovah} their God, nor receives correction: truth has perished, and is cut off from their mouths.</p> <p>(29) Cut off your hair, <i>O Jerusalem</i>, and cast <i>it</i> away, and take up a loud cry on high places; because the LORD {Jehovah} has rejected and forsaken the generation of His wrath {anger; judgment}.</p> <p>(30) Because the children of Judah have done evil in My sight, says the LORD {Jehovah}: they have set their abominations in the house {temple} which is called by My Name, to pollute it.</p> <p>(31) And they have built the high places of Tophet {place of burning},^b which <i>is</i> in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I did not command <i>them</i>, neither did it come into My heart.</p> <p>(32) Therefore, the days are coming, says the LORD {Jehovah}, that it will no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: because they will bury in Tophet, until there is no place left.</p> <p>(33) And the dead bodies of this people will be food for the birds of the heaven, and for the beasts of the earth; and no one will drive <i>them</i> away.</p> <p>(34) Then I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: because the land will be desolate.</p>
<p>7:31b - Tophet {place of burning} at Jerusalem – pagans and later the Jews burned children as sacrifices to the pagan god Molech [II Ki. 16:1-3]. Part of the valley of Hinnom where in Jesus' time garbage from the city was burned. It came to be a reference to hell because of the continual burning. – See note on II Ki. 23:10; Is. 30:33; Jer. 19:6, 13</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 8</p> <p>(1) At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:</p> <p>(2) And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.</p> <p>(3) And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.</p> <p>(4) Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?</p> <p>(5) Why <i>then</i> is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.</p> <p>(6) I hearkened and heard, <i>but</i> they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.</p> <p>(7) Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.</p> <p>(8) How do ye say, We <i>are</i> wise, and the law of the LORD <i>is</i> with us? Lo, certainly in vain made he <i>it</i>; the pen of the scribes <i>is</i> in vain.</p>	<p>Chapter 8</p> <p>(1) At that time, says the LORD {Jehovah}, they will bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of those who live in Jerusalem, out of their graves:</p> <p>(2) And they will spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshiped: they will not be gathered, nor be buried; they will be for manure upon the face of the earth.</p> <p>(3) And death will be chosen rather than life by all the remnant of those who remain of this evil family, which remains in all the places where I have driven them, says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(4) Furthermore you shall say to them, This is what the LORD {Jehovah} says; Will they fall, and not arise? will He turn away, and not return?</p> <p>(5) Why <i>then</i> has this people of Jerusalem back-slid by a perpetual backsliding? they hold fast deceit, they refuse to return.</p> <p>(6) I listened and heard, <i>but</i> they did not speak aright: no man repented of his wickedness, saying, What have I done? everyone turned to his course, as the horse rushes into the battle.</p> <p>(7) Yes, the stork in the heaven knows her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people do not know the judgment of the LORD {Jehovah}.</p> <p>(8) How do you say, We <i>are</i> wise, and the law of the LORD {Jehovah} <i>is</i> with us? Look, certainly in vain he made <i>it</i>; the pen of the scribes <i>is</i> in vain.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(9) The wise <i>men</i> are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom <i>is</i> in them?</p> <p>(10) Therefore will I give their wives unto others, <i>and</i> their fields to them that shall inherit <i>them</i>: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.</p> <p>(11) For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when <i>there is</i> no peace.</p> <p>(12) Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.</p> <p>(13) I will surely consume them, saith the LORD: <i>there shall be</i> no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and <i>the things that</i> I have given them shall pass away from them.</p> <p>(14) Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.</p> <p>(15) We looked for peace, but no good <i>came</i>; <i>and</i> for a time of health, and behold trouble!</p> <p>(16) The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.</p>	<p>(9) The wise <i>men</i> are ashamed, they are dismayed and taken: indeed, they have rejected the word of the LORD {Jehovah}; and what wisdom <i>is</i> in them?</p> <p>(10) Therefore I will give their wives to others, <i>and</i> their fields to those who will inherit <i>them</i>: because everyone from the least even to the greatest is given to covetousness, from the prophet even to the priest everyone deals falsely.</p> <p>(11) Because they have comforted the hurt of the daughter of My people, saying, Peace, peace; when <i>there is</i> no peace.</p> <p>(12) Were they ashamed when they had committed abomination? No, they were not at all ashamed, neither could they blush: therefore they will fall among those who fall: in the time of their visitation they will be cast down, says the LORD {Jehovah}.</p> <p>(13) I will surely consume them, says the LORD {Jehovah}: <i>there will be</i> no grapes on the vine, nor figs on the fig tree, and the leaf will fade; and <i>the things that</i> I have given them will pass away from them.</p> <p>(14) Why do we sit still? assemble yourselves, and let us enter into the defensed cities, and let us be silent there: because the LORD {Jehovah} our God has put us to silence, and given us bitter water to drink, because we have sinned against the LORD {Jehovah}.</p> <p>(15) We looked for peace, but no good <i>came</i>; <i>and</i> for a time of health, and indeed -- trouble!</p> <p>(16) The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; because they have come, and have devoured the land, and all that is in it; the city, and those who live in it.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(17) For, behold, I will send serpents, cockatrices, among you, which <i>will not be charmed</i>, and they shall bite you, saith the LORD.</p> <p>(18) <i>When</i> I would comfort myself against sorrow, my heart <i>is</i> faint in me.</p> <p>(19) Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: <i>Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?</i></p> <p>(20) The harvest is past, the summer is ended, and we are not saved.</p> <p>(21) For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.</p> <p>(22) <i>Is there</i> no balm in Gilead; <i>is there</i> no physician there? why then is not the health of the daughter of my people recovered?</p> <p>Chapter 9</p> <p>(1) Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!</p> <p>(2) Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they <i>be</i> all adulterers, an assembly of treacherous men.</p> <p>(3) And they bend their tongues <i>like</i> their bow <i>for</i> lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.</p> <p>(4) Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.</p>	<p>(17) <i>Because, indeed, I will send snakes, vipers, among you, which will not be charmed, and they will bite you, says the LORD {Jehovah}.</i></p> <p>(18) <i>When</i> I would comfort myself against sorrow, my heart <i>is</i> faint in me.</p> <p>(19) Look the voice of the cry of the daughter of my people because of those who live in a far country: <i>Is not the LORD {Jehovah} in Zion? is not her king in her? Why have they provoked Me to anger with their graven images, and with strange vanities?</i></p> <p>(20) The harvest is past, the summer is ended, and we are not saved.</p> <p>(21) Because the hurt of the daughter of my people I am hurt; I am black; astonishment has taken hold on me.</p> <p>(22) <i>Is there</i> no balm in Gilead; <i>is there</i> no physician there? why then has the health of the daughter of my people not recovered?</p> <p>Chapter 9</p> <p>(1) <i>Oh that My head were waters, and My eyes a fountain of tears, that I might weep day and night for the dead of the daughter of My people!</i></p> <p>(2) <i>Oh that I had in the wilderness a house of wayfaring men; that I might leave My people, and go from them! Because they are all adulterers, an assembly of treacherous men.</i></p> <p>(3) <i>And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; because they proceed from evil to evil, and they do not know Me, says the LORD {Jehovah}.</i></p> <p>(4) <i>Everyone take heed of his neighbor, and do not trust in any brother: because every brother will completely deceive, and every neighbor will walk with slanders.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(5) And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, <i>and</i> weary themselves to commit iniquity.</p> <p>(6) Thine habitation <i>is</i> in the midst of deceit; through deceit they refuse to know me, saith the LORD.</p> <p>(7) Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?</p> <p>(8) Their tongue <i>is as</i> an arrow shot out; it speaketh deceit: <i>one</i> speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.</p> <p>(9) Shall I not visit them for these <i>things</i>? saith the LORD: shall not my soul be avenged on such a nation as this?</p> <p>(10) For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through <i>them</i>; neither can <i>men</i> hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.</p> <p>(11) And I will make Jerusalem heaps, <i>and</i> a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.</p> <p>(12) Who <i>is</i> the wise man, that may understand this? and <i>who is he</i> to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth <i>and</i> is burned up like a wilderness, that none passeth through?</p>	<p>(5) <i>And everyone will deceive his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit sin.</i></p> <p>(6) <i>Your house is in the midst of deceit; through deceit they refuse to know Me, says the LORD {Jehovah}.</i></p> <p>(7) <i>Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes} says, Indeed, I will melt them, and try them; because what shall I do for the daughter of My people?</i></p> <p>(8) <i>Their tongue is as an arrow shot out; it speaks deceit: one speaks peaceably to his neighbor with his mouth, but in his heart he lies in wait.</i></p> <p>(9) <i>Shall I not visit them for these things? says the LORD {Jehovah}: shall not My soul be avenged on such a nation as this?</i></p> <p>(10) <i>For the mountains I will take up a weeping and loud cry, and for the houses of the wilderness a mournful cry, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the birds of the heavens and the beasts have fled; they are gone.</i></p> <p>(11) <i>And I will make Jerusalem piles of rubble, and a den of dragons; and I will make the cities of Judah desolate, without anyone to live there.</i></p> <p>(12) <i>Who is the wise man, who may understand this? and who is he to whom the mouth of the LORD {Jehovah} has spoken, that he may declare it, why does the land perish and is burned up like a wilderness, that none passes through?</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(13) And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;</p> <p>(14) But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:</p> <p>(15) Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, <i>even</i> this people, with wormwood, and give them water of gall to drink.</p> <p>(16) I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.</p> <p>(17) Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning <i>women</i>, that they may come:</p> <p>(18) And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.</p> <p>(19) For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast <i>us</i> out.</p> <p>(20) Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.</p> <p>(21) For death is come up into our windows, <i>and</i> is entered into our palaces, to cut off the children from without, <i>and</i> the young men from the streets.</p>	<p>(13) And the LORD {Jehovah} says, Because they have forsaken My law which I set before them, and have not obeyed My voice, neither walked in it;</p> <p>(14) But have walked after the imaginations of their own heart, and after Baalim, which their forefathers taught them:</p> <p>(15) Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will feed them, <i>even</i> this people, with wormwood, and give them bitter water to drink.</p> <p>(16) I will scatter them also among the heathen {ungodly nations}, whom neither they nor their forefathers have known: and I will send a sword after them, until I have consumed them.</p> <p>(17) This is what the LORD {Jehovah} of hosts {armies; multitudes} says, Consider, and call for the mourning women, that they may come; and send for cunning <i>women</i>, that they may come:</p> <p>(18) And let them come quickly, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.</p> <p>(19) Because a voice of wailing is heard out of Zion, How we are spoiled! We are greatly confounded, because we have forsaken the land, because our homes have cast <i>us</i> out.</p> <p>(20) Yet hear the word of the LORD {Jehovah}, O you women, and let your ear receive the word of His mouth, and teach your daughters loud crying, and everyone her neighbor mournful cries.</p> <p>(21) Because death has come up into our windows, <i>and</i> has entered into our palaces, to cut off the children from outside, <i>and</i> the young men from the streets.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(22) Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather <i>them</i>.</p> <p>(23) Thus saith the LORD, Let not the wise <i>man</i> glory in his wisdom, neither let the mighty <i>man</i> glory in his might, let not the rich <i>man</i> glory in his riches:</p> <p>(24) But let him that glorieth glory in this, that he understandeth and knoweth me, that I <i>am</i> the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these <i>things</i> I delight, saith the LORD.</p> <p>(25) Behold, the days come, saith the LORD, that I will punish all <i>them which</i> are circumcised with the uncircumcised;</p> <p>(26) Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all <i>that are</i> in the utmost corners, that dwell in the wilderness: for all <i>these</i> nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.</p> <p>Chapter 10</p> <p>(1) Hear ye the word which the LORD speaketh unto you, O house of Israel:</p> <p>(2) Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.</p> <p>(3) For the customs of the people <i>are</i> vain: for <i>one</i> cutteth a tree out of the forest, the work of the hands of the workman, with the axe.</p>	<p>(22) <i>Speak, This is what the LORD {Jehovah} says, Even the dead bodies of men will fall as manure upon the open field, and as the handful after the harvest man, and no one will gather them.</i></p> <p>(23) <i>This is what the LORD {Jehovah} says, Do not let the wise man glory in his wisdom, neither let the mighty man take pride in his strength, do not let the rich man take pride in his riches:</i></p> <p>(24) <i>But let him who rejoices rejoice in this, that he understands and knows Me, that I am the LORD {Jehovah} Who exercises loving kindness, judgment, and righteousness, in the earth: because in these things I delight, says the LORD {Jehovah}.</i></p> <p>(25) <i>Indeed, the days are coming, says the LORD {Jehovah}, that I will punish all those who are circumcised with the uncircumcised;</i></p> <p>(26) <i>Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all who are in the furthestmost corners, who live in the wilderness: because all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.</i></p> <p>Chapter 10</p> <p>(1) Hear the word which the LORD {Jehovah} speaks to you, O house of Israel:</p> <p>(2) <i>This is what the LORD {Jehovah} says, Do not learn the way of the heathen {ungodly}, and do not be dismayed at the signs of heaven; because the heathen {ungodly nations} are dismayed at them.</i></p> <p>(3) <i>Because the customs of the people are vain: because one cuts a tree out of the forest, the work of the hands of the workman, with the ax.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(4) They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.</p> <p>(5) They <i>are</i> upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also <i>is it</i> in them to do good.</p> <p>(6) Forasmuch as <i>there is</i> none like unto thee, O LORD; thou <i>art</i> great, and thy name <i>is</i> great in might.</p> <p>(7) Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise <i>men</i> of the nations, and in all their kingdoms, <i>there is</i> none like unto thee.</p> <p>(8) But they are altogether brutish and foolish: the stock <i>is</i> a doctrine of vanities.</p> <p>(9) Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple <i>is</i> their clothing: they <i>are</i> all the work of cunning <i>men</i>.</p> <p>(10) But the LORD <i>is</i> the true God, he <i>is</i> the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.</p> <p>(11) Thus shall ye say unto them, The gods that have not made the heavens and the earth, <i>even</i> they shall perish from the earth, and from under these heavens.</p> <p>(12) He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.</p>	<p>(4) They <i>cover</i> it with silver and with gold; they fasten it with nails and with hammers, that it not move.</p> <p>(5) They <i>are</i> upright as the palm tree, but do not speak: they must be carried, because they cannot move. Do not be afraid of them; because they cannot do evil, neither also <i>is it</i> in them to do good.</p> <p>(6) Because <i>there is</i> no one like You, O LORD {Jehovah}; You <i>are</i> great, and Your Name <i>is</i> great in might.</p> <p>(7) Who would not fear You, O King of nations? Because to You it belongs: because as among all the wise <i>men</i> of the nations, and in all their kingdoms, <i>there is</i> no one like You.</p> <p>(8) But they are altogether crude and foolish: the stump <i>is</i> a doctrine of vanities.</p> <p>(9) Silver spread onto plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple <i>is</i> their clothing: they <i>are</i> all the work of skillful <i>men</i>.</p> <p>(10) But the LORD {Jehovah} <i>is</i> the true God, He <i>is</i> the living God, and an everlasting King: at His wrath {anger; judgment} the earth will tremble, and the nations will not be able to live with His indignation.</p> <p>(11) This is what you shall say to them, The gods which have not made the heavens and the earth, <i>even</i> they will perish from the earth, and from under these heavens.</p> <p>(12) He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens by His discretion.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(13) When he uttereth his voice, <i>there is</i> a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.</p> <p>(14) Every man is brutish in <i>his</i> knowledge: every founder is confounded by the graven image: for his molten image <i>is</i> falsehood, and <i>there is</i> no breath in them.</p> <p>(15) They <i>are</i> vanity, <i>and</i> the work of errors: in the time of their visitation they shall perish.</p> <p>(16) The portion of Jacob <i>is</i> not like them: for he <i>is</i> the former of all <i>things</i>; and Israel <i>is</i> the rod of his inheritance: The LORD of hosts <i>is</i> his name.</p> <p>(17) Gather up thy wares out of the land, O inhabitant of the fortress.</p> <p>(18) For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find <i>it so</i>.</p> <p>(19) Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it.</p> <p>(20) My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they <i>are</i> not: <i>there is</i> none to stretch forth my tent any more, and to set up my curtains.</p> <p>(21) For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.</p>	<p>(13) <i>When He speaks His voice, there is</i> a multitude of waters in the heavens, and He causes the vapors to ascend from the ends of the earth; He makes lightnings with rain, and brings forth the wind out of His treasures.</p> <p>(14) Every man is beastly in <i>his</i> knowledge: every founder is confounded by the graven image: because his molten image <i>is</i> falsehood, and <i>there is</i> no breath in them.</p> <p>(15) They <i>are</i> vanity, <i>and</i> the work of errors: in the time of their visitation they will perish.</p> <p>(16) The portion of Jacob <i>is</i> not like them: because He <i>is</i> the Maker of all <i>things</i>; and Israel <i>is</i> the rod of His inheritance: The LORD {Jehovah} of hosts {armies; multitudes} <i>is</i> His Name.</p> <p>(17) Gather up your wares out of the land, O you who live in the fortress.</p> <p>(18) Because this is what the LORD {Jehovah} says, Surely, I will sling out those who live in the land at this once, and will distress them, that they may find <i>it so</i>.</p> <p>(19) Woe is me because of my pain! my wound is grievous: but I said, Truly this is a grief, and I must bear it.</p> <p>(20) My tabernacle is spoiled, and all my cords are broken: my children have gone forth from me, and they <i>are</i> no more: <i>there is</i> no one to stretch forth my tent any more, and to set up my curtains.</p> <p>(21) Because the pastors have become brutish {ungodly}, and have not sought the LORD {Jehovah}: therefore they will not prosper, and all their flocks will be scattered.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(22) Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, <i>and</i> a den of dragons.</p> <p>(23) O LORD, I know that the way of man <i>is</i> not in himself: <i>it is</i> not in man that walketh to direct his steps.</p> <p>(24) O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.</p> <p>(25) Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.</p> <p>Chapter 11</p> <p>(1) The word that came to Jeremiah from the LORD, saying,</p> <p>(2) Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;</p> <p>(3) And say thou unto them, Thus saith the LORD God of Israel; Cursed <i>be</i> the man that obeyeth not the words of this covenant,</p> <p>(4) Which I commanded your fathers in the day <i>that</i> I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:</p> <p>(5) That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as <i>it is</i> this day. Then answered I, and said, So be it, O LORD.</p>	<p>(22) Indeed, the noise of the bruit {ungodly} has come, and a great commotion out of the north country, to make the cities of Judah desolate, <i>and</i> a den of dragons.</p> <p>(23) O LORD {Jehovah}, I know that the way of man <i>is</i> not in himself: <i>it is</i> not in man who walks to direct his own steps.</p> <p>(24) O LORD {Jehovah}, correct me, but with judgment; not in Your anger, lest You bring me to nothing.</p> <p>(25) Pour out Your fury upon the heathen {ungodly nations} who do not know You, and upon the families who do not call on Your Name: because they have eaten up Jacob, and devoured him, and consumed him, and have made his house desolate.</p> <p>Chapter 11</p> <p>(1) The word that came to Jeremiah from the LORD {Jehovah}, saying,</p> <p>(2) <i>Hear the words of this covenant, and speak to the men of Judah, and to those who live in Jerusalem;</i></p> <p>(3) <i>And say to them, This is what the LORD {Jehovah} God of Israel says; Cursed is the man who does not obey the words of this covenant,</i></p> <p>(4) <i>Which I commanded your forefathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey My voice, and do them, according to all which I command you: so you will be My people, and I will be your God:</i></p> <p>(5) <i>That I may perform the oath which I have sworn to your forefathers, to give them a land flowing with milk and honey, as it is this day.</i> Then I answered, and said, So be it, O LORD {Jehovah}.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(6) Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.</p> <p>(7) For I earnestly protested unto your fathers in the day <i>that</i> I brought them up out of the land of Egypt, <i>even</i> unto this day, rising early and protesting, saying, Obey my voice.</p> <p>(8) Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded <i>them</i> to do; but they did <i>them</i> not.</p> <p>(9) And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.</p> <p>(10) They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.</p> <p>(11) Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.</p> <p>(12) Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.</p> <p>(13) For <i>according to</i> the number of thy cities were thy gods, O Judah; and <i>according to</i> the number of the streets of Jerusalem have ye set up altars to <i>that</i> shameful thing, <i>even</i> altars to burn incense unto Baal.</p>	<p>(6) Then the LORD {Jehovah} said to me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear the words of this covenant, and do them.</p> <p>(7) Because I earnestly protested to your forefathers in the day <i>that</i> I brought them up out of the land of Egypt, <i>even</i> to this day, rising early and protesting, saying, Obey My voice.</p> <p>(8) Yet they did not obey, nor inclined their ear, but everyone walked in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded <i>them</i> to do; but they did not do <i>them</i>.</p> <p>(9) And the LORD {Jehovah} said to me, A conspiracy is found among the men of Judah, and among those who live in Jerusalem.</p> <p>(10) They have returned to the sins of their forefathers, who refused to hear My words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken My covenant which I made with their forefathers.</p> <p>(11) Therefore this is what the LORD {Jehovah} says, Indeed, I will bring evil upon them, which they will not be able to escape; and though they will cry to Me, I will not listen to them.</p> <p>(12) Then the cities of Judah and those who live in Jerusalem will go, and cry to the gods to whom they offer incense: but they will not save them at all in the time of their trouble.</p> <p>(13) Because <i>according to</i> the number of your cities were your gods, O Judah; and <i>according to</i> the number of the streets of Jerusalem you have set up altars to <i>that</i> shameful thing, <i>even</i> altars to burn incense to Baal.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(14) Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear <i>them</i> in the time that they cry unto me for their trouble.</p> <p>(15) What hath my beloved to do in mine house, <i>seeing</i> she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.</p> <p>(16) The LORD called thy name, A green olive tree, fair, <i>and</i> of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.</p> <p>(17) For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.</p> <p>(18) And the LORD hath given me knowledge <i>of it</i>, and I know <i>it</i>: then thou shewedst me their doings.</p> <p>(19) But I <i>was</i> like a lamb <i>or</i> an ox <i>that</i> is brought to the slaughter; and I knew not that they had devised devices against me, <i>saying</i>, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.</p> <p>(20) But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.</p> <p>(21) Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand:</p>	<p>(14) <i>Therefore do not pray for this people, neither lift up a cry or prayer for them: because I will not hear <i>them</i> in the time that they cry to Me for their trouble.</i></p> <p>(15) <i>What has My beloved to do in My house {temple}, <i>since</i> she has committed lewdness with many, and the holy meat has passed from you? when you do evil, then you rejoice.</i></p> <p>(16) The LORD {Jehovah} called your name, A green olive tree, fair, <i>and</i> of good fruit: with the noise of a great tumult He has kindled fire upon it, and its branches are broken.</p> <p>(17) <i>Because the LORD {Jehovah} of hosts {armies; multitudes}, Who planted you, has pronounced evil against you, because of the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke Me to anger in offering incense to Baal.</i></p> <p>(18) And the LORD {Jehovah} has given me knowledge <i>of it</i>, and I know <i>it</i>: then You showed me their deeds.</p> <p>(19) But I <i>was</i> like a lamb <i>or</i> an ox <i>that</i> is brought to the slaughter; and I did not know that they had devised devices against me, <i>saying</i>, Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may no more be remembered.</p> <p>(20) But, O LORD {Jehovah} of hosts {armies; multitudes}, Who judges righteously, Who tries the thoughts and the heart, let me see Your vengeance on them: because to You I have revealed my cause.</p> <p>(21) <i>Therefore this is what the LORD {Jehovah} says concerning the men of Anathoth, who seek your life, saying, Do not prophecy in the Name of the LORD {Jehovah}, that you not die by our hand:</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(22) Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:</p> <p>(23) And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, <i>even</i> the year of their visitation.</p> <p>Chapter 12</p> <p>(1) Righteous <i>art</i> thou, O LORD, when I plead with thee: yet let me talk with thee of <i>thy</i> judgments: Wherefore doth the way of the wicked prosper? <i>wherefore</i> are all they happy that deal very treacherously?</p> <p>(2) Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou <i>art</i> near in their mouth, and far from their reins.</p> <p>(3) But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.</p> <p>(4) How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.</p> <p>(5) If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and <i>if</i> in the land of peace, <i>wherein</i> thou trustedst, <i>they wearied thee</i>, then how wilt thou do in the swelling of Jordan?</p>	<p>(22) <i>Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes} says, Indeed, I will punish them: the young men will die by the sword; their sons and their daughters will die by famine:</i></p> <p>(23) <i>And there will be no remnant of them: because I will bring evil upon the men of Anathoth, even the year of their visitation.</i></p> <p>Chapter 12</p> <p>(1) <i>You are righteous, O LORD {Jehovah}, when I plead with You: yet let me talk with You of Your judgments: Why does the way of the wicked prosper? Why are they all happy who deal very treacherously?</i></p> <p>(2) <i>You have planted them, yes, they have taken root: they grow, yes, they bring forth fruit: You are near in their mouths, but far from their hearts.</i></p> <p>(3) <i>But You, O LORD {Jehovah}, know me: You have seen me, and tried my heart towards You: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.</i></p> <p>(4) <i>How long will the land mourn, and the herbs of every field wither, because of the wickedness of those who live in it? the beasts are consumed, and the birds; because they said, He will not see our last end.</i></p> <p>(5) <i>If you have run with the footmen, and they have wearied you, then how can you contend with horses? and if in the land of peace, in which you trust, they wearied you, then how will you do in the swelling of Jordan?</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(6) For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.</p> <p>(7) I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.</p> <p>(8) Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.</p> <p>(9) Mine heritage is unto me as a speckled bird, the birds round about <i>are</i> against her; come ye, assemble all the beasts of the field, come to devour.</p> <p>(10) Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.</p> <p>(11) They have made it desolate, <i>and being</i> desolate it mourneth unto me; the whole land is made desolate, because no man layeth <i>it</i> to heart.</p> <p>(12) The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the <i>one</i> end of the land even to the <i>other</i> end of the land: no flesh shall have peace.</p> <p>(13) They have sown wheat, but shall reap thorns: they have put themselves to pain, <i>but</i> shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.</p> <p>(14) Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.</p>	<p>(6) <i>Because</i> even your brothers, and the house of your father, even they have dealt treacherously with you; yes, they have called a multitude after you: do not believe them, though they speak fair words to you.</p> <p>(7) I have forsaken My house {temple}, I have left My heritage; I have given the dearly beloved of My soul into the hand of her enemies.</p> <p>(8) My heritage is to Me as a lion in the forest; it cries out against Me: therefore I have hated it.</p> <p>(9) My heritage <i>is</i> to me as a speckled bird, the birds all around <i>are</i> against her; Come, assemble all the beasts of the field, come to devour.</p> <p>(10) Many pastors have destroyed My vineyard, they have trodden My portion under foot, they have made My pleasant portion a desolate wilderness.</p> <p>(11) They have made it desolate, <i>and being</i> desolate it mourns to Me; the whole land is made desolate, because no man lays <i>it</i> to heart.</p> <p>(12) The spoilers have come upon all high places through the wilderness: because the sword of the LORD {Jehovah} will devour from the <i>one</i> end of the land even to the <i>other</i> end of the land: no flesh will have peace.</p> <p>(13) They have sown wheat, but will reap thorns: they have put themselves to pain, <i>but</i> {it} will not profit: and they will be ashamed of your revenues because of the fierce anger of the LORD {Jehovah}.</p> <p>(14) This is what the LORD {Jehovah} says against all My evil neighbors, who touch the inheritance which I have caused My people Israel to inherit; Indeed, I will pluck them out of their land, and pluck out the house of Judah from among them.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(15) And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.</p> <p>(16) And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.</p> <p>(17) But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.</p> <p>Chapter 13</p> <p>(1) Thus saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.</p> <p>(2) So I got a girdle according to the word of the LORD, and put <i>it</i> on my loins.</p> <p>(3) And the word of the LORD came unto me the second time, saying,</p> <p>(4) Take the girdle that thou hast got, which <i>is</i> upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.</p> <p>(5) So I went, and hid it by Euphrates, as the LORD commanded me.</p> <p>(6) And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.</p> <p>(7) Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.</p> <p>(8) Then the word of the LORD came unto me, saying,</p>	<p>(15) And it will come to pass, after I have plucked them out that I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.</p> <p>(16) And it will come to pass, if they will diligently learn the ways of My people, to swear by My Name, The LORD {Jehovah} lives; as they taught My people to swear by Baal; then they will be built in the midst of My people.</p> <p>(17) But if they will not obey, I will completely pluck up and destroy that nation, says the LORD {Jehovah}.</p> <p>Chapter 13</p> <p>(1) This is what the LORD {Jehovah} said to me, Go and get for yourself a linen belt, and put it upon your waist, and do not put it in water.</p> <p>(2) So I got a belt according to the word of the LORD {Jehovah}, and put <i>it</i> on my waist.</p> <p>(3) And the word of the LORD {Jehovah} came to me the second time, saying,</p> <p>(4) Take the belt that you have obtained, which <i>is</i> upon your waist, and arise, go to Euphrates, and hide it there in a hole of the rock.</p> <p>(5) So I went, and hid it by Euphrates, as the LORD {Jehovah} commanded me.</p> <p>(6) And it came to pass after many days, that the LORD {Jehovah} said to me, Arise, go to Euphrates, and take the belt from there, which I commanded you to hide there.</p> <p>(7) Then I went to Euphrates, and dug, and took the belt from the place where I had hidden it: and, indeed, the belt was marred, it was profitable for nothing.</p> <p>(8) Then the word of the LORD {Jehovah} came to me, saying,</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(9) Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.</p> <p>(10) This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.</p> <p>(11) For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.</p> <p>(12) Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?</p> <p>(13) Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.</p> <p>(14) And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.</p> <p>(15) Hear ye, and give ear; be not proud: for the LORD hath spoken.</p> <p>(16) Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, <i>and</i> make <i>it</i> gross darkness.</p>	<p>(9) This is what the LORD {Jehovah} says, After this manner I will mar the pride of Judah, and the great pride of Jerusalem.</p> <p>(10) This evil people, who refuse to hear My words, who walk in the imagination of their hearts, and walk after other gods, to serve them, and to worship them, will be even as this belt, which is good for nothing.</p> <p>(11) Because as the belt clings to the waist of a man, so have I caused to cling to Me the whole house of Israel and the whole house of Judah, says the LORD {Jehovah}; that they might be to Me for a people, and for a Name, and for a praise, and for a glory: but they would not listen.</p> <p>(12) Therefore you shall speak to them this word; This is what the LORD {Jehovah} God of Israel says, Every bottle will be filled with wine: and they will say to you, Do we not certainly know that every bottle will be filled with wine?</p> <p>(13) Then you shall say to them, This is what the LORD {Jehovah} says, Indeed, I will fill all those who live in this land, even the kings who sit upon David's throne, and the priests, and the prophets, and all those who live in Jerusalem, with drunkenness.</p> <p>(14) And I will dash them against one another, even the fathers and the sons together, says the LORD {Jehovah}: I will not pity, nor spare, nor have mercy, but destroy them.</p> <p>(15) Hear, and listen; do not be proud: because the LORD {Jehovah} has spoken.</p> <p>(16) Give glory to the LORD {Jehovah} your God, before He causes darkness, and before your feet stumble upon the dark mountains, and, while you look for light, He turns it into the shadow of death, <i>and</i> makes <i>it</i> gross darkness.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(17) But if ye will not hear it, my soul shall weep in secret places for <i>your</i> pride; and mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive.</p> <p>(18) Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, <i>even</i> the crown of your glory.</p> <p>(19) The cities of the south shall be shut up, and none shall open <i>them</i>: Judah shall be carried away captive all of it, it shall be wholly carried away captive.</p> <p>(20) Lift up your eyes, and behold them that come from the north: where is the flock <i>that</i> was given thee, thy beautiful flock?</p> <p>(21) What wilt thou say when he shall punish thee? for thou hast taught them <i>to be</i> captains, <i>and</i> as chief over thee: shall not sorrows take thee, as a woman in travail?</p> <p>(22) And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, <i>and</i> thy heels made bare.</p> <p>(23) Can the Ethiopian change his skin, or the leopard his spots? <i>then</i> may ye also do good, that are accustomed to do evil.</p> <p>(24) Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.</p> <p>(25) This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.</p> <p>(26) Therefore will I discover thy skirts upon thy face, that thy shame may appear.</p>	<p>(17) But if you will not listen, my soul will weep in secret places for <i>your</i> pride; and my eye will weep greatly, and run down with tears, because the LORD's {Jehovah's} flock is carried away captive.</p> <p>(18) <i>Say to the king and to the queen, Humble yourselves, sit down: because your kingdoms will come down, even the crown of your glory.</i></p> <p>(19) <i>The cities of the south will be shut up, and no one will open them: Judah will be carried away captive all of it, it will be wholly carried away captive.</i></p> <p>(20) <i>Lift up your eyes, and see those who come from the north: where is the flock that was given you, your beautiful flock?</i></p> <p>(21) <i>What will you say when He shall punish you? Because you have taught them to be captains, and as chief over you: shall not sorrows overtake you, as a woman in child birth?</i></p> <p>(22) <i>And if you say in your heart? Why have these things come upon me? Because of the greatness of your sins your skirts are discovered, and your heels made bare.</i></p> <p>(23) <i>Can the Ethiopian change his skin, or the leopard his spots? then may you also do good, who are accustomed to do evil.</i></p> <p>(24) <i>Therefore I will scatter them as the stubble that passes away by the wind of the wilderness.</i></p> <p>(25) <i>This is your lot, the portion of your measures from Me, says the LORD {Jehovah}; because you have forgotten Me, and trusted in falsehood.</i></p> <p>(26) <i>Therefore I will pull your skirts over your face, that your shame may appear.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(27) I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when <i>shall it</i> once <i>be</i>?</p> <p>Chapter 14</p> <p>(1) The word of the LORD that came to Jeremiah concerning the dearth.</p> <p>(2) Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.</p> <p>(3) And their nobles have sent their little ones to the waters: they came to the pits, <i>and</i> found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.</p> <p>(4) Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.</p> <p>(5) Yea, the hind also calved in the field, and forsook <i>it</i>, because there was no grass.</p> <p>(6) And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because <i>there</i> was no grass.</p> <p>(7) O LORD, though our iniquities testify against us, do thou <i>it</i> for thy name's sake: for our backslidings are many; we have sinned against thee.</p> <p>(8) O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man <i>that</i> turneth aside to tarry for a night?</p> <p>(9) Why shouldest thou be as a man astonished, as a mighty man <i>that</i> cannot save? yet thou, O LORD, <i>art</i> in the midst of us, and we are called by thy name; leave us not.</p>	<p>(27) <i>I have seen your adulteries, and your neighing,^a the lewdness of your prostitution, and your abominations on the hills in the fields. Woe to you, O Jerusalem! Will you not be made clean? when will it once be?</i></p> <p>Chapter 14</p> <p>(1) The word of the LORD {Jehovah} that came to Jeremiah concerning the drought.</p> <p>(2) Judah mourns, and its gates languish; they are black to the ground; and the cry of Jerusalem has gone up.</p> <p>(3) And their nobles have sent their little ones to the waters: they came to the pits, <i>and</i> found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.</p> <p>(4) Because the ground is parched, because there was no rain in the earth, the plowmen were ashamed, they covered their heads.</p> <p>(5) Yes, the deer also gave birth in the field, and forsook <i>it</i>, because there was no grass.</p> <p>(6) And the wild donkeys stood in the high places, they snuffed up the wind like dragons; their eyes failed, because <i>there</i> was no grass.</p> <p>(7) O LORD {Jehovah}, though our sins testify against us, do <i>it</i> for Your Name's sake: because our back sliding is great; we have sinned against You.</p> <p>(8) O the hope of Israel, its Savior in time of trouble, why should You be as a stranger in the land, and as a wayfaring man <i>who</i> turns aside to tarry for a night?</p> <p>(9) Why should You be as a man astonished, as a mighty man <i>who</i> cannot save? yet You, O LORD {Jehovah}, <i>are</i> in the midst of us, and we are called by Your Name; do not leave us.</p>
13:27a – see Jer. 5:8	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(10) Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.</p> <p>(11) Then said the LORD unto me, Pray not for this people for <i>their</i> good.</p> <p>(12) When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.</p> <p>(13) Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.</p> <p>(14) Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.</p> <p>(15) Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.</p> <p>(16) And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.</p>	<p>(10) This is what the LORD {Jehovah} says to this people, This is how they have loved to wander, they have not restrained their feet, therefore the LORD {Jehovah} does not accept them; He will now remember their iniquity, and visit their sins.</p> <p>(11) Then the LORD {Jehovah} said to me, Do not pray for this people for <i>their</i> good.</p> <p>(12) When they fast, I will not hear their cry; and when they offer burnt offering and a sacrifice, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.</p> <p>(13) Then I said, Ah, Lord GOD {Jehovah}! Indeed, the prophets say to them, You will not see the sword, neither will you have famine; but I will give you assurance of peace in this place.</p> <p>(14) Then the LORD {Jehovah} said to me, The prophets prophesy lies in My Name: I did not send them, neither have I commanded them, neither spoke to them: they prophesy to you a false vision and divination, and a thing of nothing and the deceit of their heart.</p> <p>(15) Therefore this is what the LORD {Jehovah} says concerning the prophets who prophesy in My Name, and I did not send them, yet they say, Sword and famine will not be in this land; By sword and famine those prophets will be consumed.</p> <p>(16) And the people to whom they prophesy will be cast out in the streets of Jerusalem because of the famine and the sword; and they will have no one to bury them, them, their wives, nor their sons, nor their daughters: because I will pour their wickedness upon them.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(17) Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.</p> <p>(18) If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.</p> <p>(19) Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and <i>there is</i> no healing for us? we looked for peace, and <i>there is</i> no good; and for the time of healing, and behold trouble!</p> <p>(20) We acknowledge, O LORD, our wickedness, <i>and</i> the iniquity of our fathers: for we have sinned against thee.</p> <p>(21) Do not abhor <i>us</i>, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.</p> <p>(22) Are there <i>any</i> among the vanities of the Gentiles that can cause rain? or can the heavens give showers? <i>art</i> not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these <i>things</i>.</p> <p>Chapter 15</p> <p>(1) Then said the LORD unto me, Though Moses and Samuel stood before me, <i>yet</i> my mind <i>could</i> not <i>be</i> toward this people: cast <i>them</i> out of my sight, and let them go forth.</p>	<p>(17) Therefore you shall say this word to them; Let my eyes run down with tears night and day, and let them not cease: because the virgin daughter of My people is broken with a great breach, with a very grievous blow.</p> <p>(18) If I go forth into the field, there I see those killed with the sword! and if I enter into the city, then there are those who are sick with famine! yes, both the prophet and the priest go about into a land that they do not know.</p> <p>(19) Have You completely rejected Judah? has Your soul hated Zion? Why have You stricken us, and <i>there is</i> no healing for us? we looked for peace, and <i>there is</i> no good; and for the time of healing, and indeed only trouble!</p> <p>(20) We acknowledge, O LORD {Jehovah}, our wickedness, <i>and</i> the sin of our forefathers: because we have sinned against You.</p> <p>(21) Do not detest <i>us</i>, for Your Name's sake, do not disgrace the throne of Your glory: remember, do not break Your covenant with us.</p> <p>(22) Are there <i>any</i> among the vanities of the Gentiles {nations; non-Jews} that can cause rain? or can the heavens give showers? <i>are</i> You not He, O LORD {Jehovah} our God? therefore we will wait upon You: because You have made all these <i>things</i>.</p> <p>Chapter 15</p> <p>(1) Then the LORD {Jehovah} said to me, Though Moses and Samuel stood before Me, <i>yet</i> My mind <i>could</i> not <i>be</i> towards this people: cast <i>them</i> out of My sight, and let them go forth.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(2) And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as <i>are</i> for death, to death; and such as <i>are</i> for the sword, to the sword; and such as <i>are</i> for the famine, to the famine; and such as <i>are</i> for the captivity, to the captivity.</p> <p>(3) And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.</p> <p>(4) And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for <i>that</i> which he did in Jerusalem.</p> <p>(5) For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?</p> <p>(6) Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.</p> <p>(7) And I will fan them with a fan in the gates of the land; I will bereave <i>them</i> of children, I will destroy my people, <i>since</i> they return not from their ways.</p> <p>(8) Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused <i>him</i> to fall upon it suddenly, and terrors upon the city.</p>	<p>(2) And it will come to pass, if they say to you, Where will we go forth? then you will tell them, This is what the LORD {Jehovah} says; Those who <i>are</i> {appointed} for death, to death; and those who <i>are</i> {appointed} for the sword, to the sword; and those <i>who are</i> {appointed} for the famine, to the famine; and those <i>who are</i> {appointed} for the captivity, to the captivity.</p> <p>(3) And I will appoint over them four kinds, says the LORD {Jehovah}: the sword to kill, and the dogs to tear, and the birds of the heaven, and the beasts of the earth, to devour and destroy.</p> <p>(4) And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, because <i>that</i> which he did in Jerusalem.</p> <p>(5) Because who will have pity upon you, O Jerusalem? or who will mourn for you? or who will go aside to ask how are you doing?</p> <p>(6) You have forsaken Me, says the LORD {Jehovah}, you have gone backwards: therefore I will stretch out My hand against you, and destroy you; I am weary with repenting.</p> <p>(7) And I will fan them with a fan in the gates of the land; I will bereave <i>them</i> of children, I will destroy My people, <i>since</i> they do not return from their ways.</p> <p>(8) Their widows have increased to Me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused <i>him</i> to fall upon it suddenly, and terrors upon the city.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(9) She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while <i>it was</i> yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.</p> <p>(10) Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; <i>yet</i> every one of them doth curse me.</p> <p>(11) The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee <i>well</i> in the time of evil and in the time of affliction.</p> <p>(12) Shall iron break the northern iron and the steel?</p> <p>(13) Thy substance and thy treasures will I give to the spoil without price, and <i>that</i> for all thy sins, even in all thy borders.</p> <p>(14) And I will make <i>thee</i> to pass with thine enemies into a land <i>which</i> thou knowest not: for a fire is kindled in mine anger, <i>which</i> shall burn upon you.</p> <p>(15) O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.</p> <p>(16) Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.</p>	<p>(9) <i>She who has borne seven languishes: she has given up the spirit; her sun has gone down while <i>it was</i> yet day: she has been ashamed and confounded: and the remainder of them I will deliver to the sword before their enemies, says the LORD {Jehovah}.</i></p> <p>(10) Woe is me, my mother, that you have borne me a man of strife and a man of contention to the whole earth! I have neither lent on interest, nor men have lent to me on interest; <i>yet</i> every one of them curses me.</p> <p>(11) The LORD {Jehovah} said, <i>Truly it shall be well with your remnant; truly I will cause the enemy to treat you <i>well</i> in the time of evil and in the time of affliction.</i></p> <p>(12) <i>Will iron break the northern iron and the steel?</i></p> <p>(13) <i>Your substance and your treasures I will give to the spoil without price, and <i>that</i> for all your sins, even in all your borders.</i></p> <p>(14) <i>And I will cause <i>you</i> to pass with your enemies into a land <i>which</i> you do not know: because a fire is kindled in My anger, <i>which</i> will burn upon you.</i></p> <p>(15) O LORD {Jehovah}, You know: remember me, and visit me, and avenge me of my persecutors; do not take me away in Your patience: know that for Your sake I have suffered rebuke.</p> <p>(16) Your words were found, and I ate them; and Your word was to me the joy and rejoicing of my heart: because I am called by Your Name, O LORD {Jehovah} God of hosts {armies; multitudes}.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(17) I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.</p> <p>(18) Why is my pain perpetual, and my wound incurable, <i>which</i> refuseth to be healed? wilt thou be altogether unto me as a liar, <i>and as waters that</i> fail?</p> <p>(19) Therefore thus saith the LORD, If thou return, then will I bring thee again, <i>and</i> thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.</p> <p>(20) And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I <i>am</i> with thee to save thee and to deliver thee, saith the LORD.</p> <p>(21) And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.</p> <p>Chapter 16</p> <p>(1) The word of the LORD came also unto me, saying,</p> <p>(2) Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.</p> <p>(3) For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;</p>	<p>(17) I have not sat in the assembly of the mockers, nor rejoiced; I sat alone because of Your hand: because You have filled me with indignation.</p> <p>(18) Why is my pain perpetual, and my wound incurable, <i>which</i> refuses to be healed? will You be altogether to me as a liar, <i>and as waters that</i> fail?</p> <p>(19) Therefore this is what the LORD {Jehovah} says, <i>If you return, then I will bring you again, and you will stand before Me: and if you take forth the precious from the vile, you will be as My mouth: let them return to you; but you will not return to them.</i></p> <p>(20) And I will make you to this people a fenced brass wall: and they will fight against you, but they will not prevail against you: because I <i>am</i> with you to save you and to deliver you, says the LORD {Jehovah}.</p> <p>(21) And I will deliver you out of the hand of the wicked, and I will redeem you out of the hand of the terrible.</p> <p>Chapter 16</p> <p>(1) The word of the LORD {Jehovah} came also to me, saying,</p> <p>(2) <i>You shall not take for yourself a wife, neither shall you have sons or daughters in this place.</i></p> <p>(3) <i>Because this is what the LORD {Jehovah} says concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that give birth to them, and concerning their fathers who have fathered them in this land;</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(4) They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; <i>but</i> they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.</p> <p>(5) For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, <i>even</i> lovingkindness and mercies.</p> <p>(6) Both the great and the small shall die in this land: they shall not be buried, neither shall <i>men</i> lament for them, nor cut themselves, nor make themselves bald for them:</p> <p>(7) Neither shall <i>men</i> tear <i>themselves</i> for them in mourning, to comfort them for the dead; neither shall <i>men</i> give them the cup of consolation to drink for their father or for their mother.</p> <p>(8) Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.</p> <p>(9) For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.</p> <p>(10) And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what <i>is</i> our iniquity? or what <i>is</i> our sin that we have committed against the LORD our God?</p>	<p>(4) They will die of grievous deaths; they will not be mourned; neither will they be buried; <i>but</i> they will be as manure upon the face of the earth: and they will be consumed by the sword, and by famine; and their dead bodies will be meat for the birds of heaven, and for the beasts of the earth.</p> <p>(5) Because this is what the LORD {Jehovah} says, Do not enter into the house of mourning, neither go to mourn nor cry for them: because I have taken away My peace from this people, says the LORD {Jehovah}, <i>even</i> loving kindness and mercies.</p> <p>(6) Both the great and the small will die in this land: they will not be buried, neither will <i>men</i> mourn for them, nor cut themselves, nor make themselves bald for them:</p> <p>(7) Neither will <i>men</i> tear <i>themselves</i> for them in mourning, to comfort them for the dead; neither will <i>men</i> give them the cup of consolation to drink for their father or for their mother.</p> <p>(8) You also will not go into the house of feasting, to sit with them to eat and to drink.</p> <p>(9) Because this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will cause to cease out of this place in your sight, and in your days, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.</p> <p>(10) And it will come to pass, when you shall show this people all these words, and they will say to you, Why has the LORD {Jehovah} pronounced all this great evil against us? or what <i>is</i> our sin? or what <i>is</i> our sin that we have committed against the LORD {Jehovah} our God?</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(11) Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;</p> <p>(12) And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:</p> <p>(13) Therefore will I cast you out of this land into a land that ye know not, <i>neither</i> ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.</p> <p>(14) Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;</p> <p>(15) But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.</p> <p>(16) Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.</p> <p>(17) For mine eyes <i>are</i> upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.</p> <p>(18) And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.</p>	<p>(11) Then you shall say to them, Because your fathers have forsaken Me, says the LORD {Jehovah}, and have walked after other gods, and have served them, and have worshiped them, and have forsaken Me, and have not kept My law;</p> <p>(12) And you have done worse than your fathers; because, indeed, everyone of you walks after the imagination of his evil heart, that they may not listen to Me:</p> <p>(13) Therefore I will cast you out of this land into a land that you do not know, <i>neither</i> you nor your forefathers; and there you will serve other gods day and night; where I will not show you favor.</p> <p>(14) Therefore, the days are coming, says the LORD {Jehovah}, that it will no more be said, The LORD {Jehovah} lives, Who brought up the children of Israel out of the land of Egypt;</p> <p>(15) But, The LORD {Jehovah} lives, Who brought up the children of Israel from the land of the north, and from all the lands where He had driven them: and I will bring them again into their land which I gave to their forefathers.</p> <p>(16) Indeed, I will send for many fishers, says the LORD {Jehovah}, and they will fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.</p> <p>(17) Because My eyes <i>are</i> upon all their ways: they are not hidden from My face, neither is their sin hidden from My eyes.</p> <p>(18) And first I will repay their iniquity and their sin double; because they have defiled My land, they have filled My inheritance with the dead bodies of their detestable and abominable things.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(19) O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and <i>things</i> wherein <i>there is</i> no profit.</p> <p>(20) Shall a man make gods unto himself, and they <i>are</i> no gods?</p> <p>(21) Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD.</p> <p>Chapter 17</p> <p>(1) The sin of Judah is written with a pen of iron, <i>and</i> with the point of a diamond: <i>it is</i> graven upon the table of their heart, and upon the horns of your altars;</p> <p>(2) Whilst their children remember their altars and their groves by the green trees upon the high hills.</p> <p>(3) O my mountain in the field, I will give thy substance <i>and</i> all thy treasures to the spoil, <i>and</i> thy high places for sin, throughout all thy borders.</p> <p>(4) And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, <i>which</i> shall burn for ever.</p> <p>(5) Thus saith the LORD; Cursed <i>be</i> the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.</p> <p>(6) For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, <i>in</i> a salt land and not inhabited.</p>	<p>(19) O LORD {Jehovah}, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles {nations; non-Jews} will come to You from the ends of the earth, and will say, Surely our fathers have inherited lies, vanity, and <i>things</i> in which <i>there is</i> no profit.</p> <p>(20) <i>Shall a man make gods to himself, and they are no gods?</i></p> <p>(21) <i>Therefore, I will this once cause them to know, I will cause them to know My hand and My might; and they will know that My Name is The LORD {Jehovah}.</i></p> <p>Chapter 17</p> <p>(1) <i>The sin of Judah is written with a pen of iron, and with the point of a diamond: it is engraved upon the tablet of their heart, and upon the horns of your altars;</i></p> <p>(2) <i>While their children remember their altars and their groves by the green trees upon the high hills.</i></p> <p>(3) <i>O My mountain in the field, I will give your substance and all your treasures to the spoil, and your high places for sin, throughout all your borders.</i></p> <p>(4) <i>And you, even you yourself, will discontinue from your heritage that I gave you; and I will cause you to serve your enemies in the land which you do not know: because you have kindled a fire in My anger, which will burn forever.</i></p> <p>(5) <i>This is what the LORD {Jehovah} says; Cursed is the man who trusts in man, and makes flesh his strength, and whose heart departs from the LORD {Jehovah}.</i></p> <p>(6) <i>Because he will be like the juniper {without bark} in the desert, and will not see when good comes; but will live in the parched places in the wilderness, in a salt and uninhabited land {a land where no one lives}.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(7) Blessed <i>is</i> the man that trusteth in the LORD, and whose hope the LORD is.</p> <p>(8) For he shall be as a tree planted by the waters, and <i>that</i> spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.</p> <p>(9) The heart <i>is</i> deceitful above all <i>things</i>, and desperately wicked: who can know it?</p> <p>(10) I the LORD search the heart, <i>I</i> try the reins, even to give every man according to his ways, <i>and</i> according to the fruit of his doings.</p> <p>(11) As the partridge sitteth <i>on eggs</i>, and hatcheth <i>them</i> not; <i>so</i> he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.</p> <p>(12) A glorious high throne from the beginning <i>is</i> the place of our sanctuary.</p> <p>(13) O LORD, the hope of Israel, all that forsake thee shall be ashamed, <i>and</i> they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.</p> <p>(14) Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou <i>art</i> my praise.</p> <p>(15) Behold, they say unto me, Where <i>is</i> the word of the LORD? let it come now.</p> <p>(16) As for me, I have not hastened from <i>being</i> a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was <i>right</i> before thee.</p> <p>(17) Be not a terror unto me: thou <i>art</i> my hope in the day of evil.</p>	<p>(7) Blessed <i>is</i> the man who trusts in the LORD {Jehovah}, and whose hope is the LORD {Jehovah}.</p> <p>(8) Because he will be as a tree planted by the waters, and <i>which</i> spreads out her roots by the river, and will not see when heat comes, but her leaf will be green; and will not be lacking in the year of drought, neither will cease from yielding fruit.</p> <p>(9) The heart <i>is</i> deceitful above all <i>things</i>, and desperately wicked: who can know it?</p> <p>(10) I the LORD {Jehovah} search the heart, <i>I</i> try the thoughts, even to give every man according to his ways, <i>and</i> according to the fruit of his deeds.</p> <p>(11) As the partridge sits <i>on eggs</i>, and does not hatch <i>them</i>; <i>so</i> he who dishonestly obtains riches, will leave them in the midst of his days, and at his end will be a fool.</p> <p>(12) A glorious high throne from the beginning <i>is</i> the place of our sanctuary.</p> <p>(13) O LORD {Jehovah}, the hope of Israel, all who forsake You will be ashamed, <i>and</i> those who depart from me will be written in the earth,^a because they have forsaken the LORD {Jehovah}, the fountain of living waters.</p> <p>(14) Heal me, O LORD {Jehovah}, and I will be healed; save me, and I will be saved: because You <i>are</i> my praise.</p> <p>(15) Indeed, they say to me, Where <i>is</i> the word of the LORD {Jehovah}? let it now come.</p> <p>(16) As for me, I have not quickly left from <i>being</i> a pastor to follow You: neither have I desired the woeful day; You know: that which came out of my lips was <i>right</i> before You.</p> <p>(17) Do not be a terror to me: You <i>are</i> my hope in the day of evil.</p>
17:13a – John 8:6	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(18) Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.</p> <p>(19) Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;</p> <p>(20) And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:</p> <p>(21) Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring <i>it</i> in by the gates of Jerusalem;</p> <p>(22) Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.</p> <p>(23) But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.</p> <p>(24) And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;</p> <p>(25) Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.</p>	<p>(18) Let them be confounded who persecute me, but do not let me be confounded: let them be dismayed, but do not let me be dismayed: bring upon them the day of evil, and destroy them with double destruction.</p> <p>(19) This is what the LORD {Jehovah} said to me; Go and stand in the gate of the children of the people, where the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem;</p> <p>(20) And say to them, Hear the word of the LORD {Jehovah}, you kings of Judah, and all Judah, and all those who live in Jerusalem, who enter in by these gates:</p> <p>(21) This is what the LORD {Jehovah} says; Take heed to yourselves, and carry no burden on the sabbath day {Saturday} nor bring <i>it</i> in by the gates of Jerusalem;</p> <p>(22) Neither carry forth a burden out of your houses on the sabbath day {Saturday}, neither do any work, but hallow the sabbath day {Saturday}, as I commanded your forefathers.</p> <p>(23) But they did not obey, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.</p> <p>(24) And it will come to pass, if you diligently listen to me, says the LORD {Jehovah}, to bring in no burden through the gates of this city on the sabbath day {Saturday}, but hallow the sabbath day {Saturday}, to do no work in it;</p> <p>(25) Then there will enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and those who live in Jerusalem: and this city will remain forever.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(26) And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.</p> <p>(27) But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.</p> <p>Chapter 18</p> <p>(1) The word which came to Jeremiah from the LORD, saying,</p> <p>(2) Arise, and go down to the potter's house, and there I will cause thee to hear my words.</p> <p>(3) Then I went down to the potter's house, and, behold, he wrought a work on the wheels.</p> <p>(4) And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make <i>it</i>.</p> <p>(5) Then the word of the LORD came to me, saying,</p> <p>(6) O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay <i>is</i> in the potter's hand, so <i>are</i> ye in mine hand, O house of Israel.</p> <p>(7) <i>At what</i> instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy <i>it</i>;</p>	<p>(26) <i>And they will come from the cities of Judah, and from the places around Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, to the house {temple} of the LORD {Jehovah}.</i></p> <p>(27) <i>But if you will not listen to Me to hallow the sabbath day {Saturday}, and not to carry a burden, even entering in at the gates of Jerusalem on the sabbath day {Saturday}; then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem, and it will not be quenched.</i></p> <p>Chapter 18</p> <p>(1) The word which came to Jeremiah from the LORD {Jehovah}, saying,</p> <p>(2) <i>Arise, and go down to the potter's house, and there I will cause you to hear My words.</i></p> <p>(3) Then I went down to the potter's house, and watched as he worked a work on the wheels.</p> <p>(4) And the vessel that he made of clay was marred in the hand of the potter: so he made it again into another vessel, as <i>it</i> seemed good to the potter to make.</p> <p>(5) Then the word of the LORD {Jehovah} came to me, saying,</p> <p>(6) <i>O house of Israel, cannot I do with you as this potter? says the LORD {Jehovah}. Surely, as the clay is in the potter's hand, so are you in My hand, O house of Israel.</i></p> <p>(7) <i>At what</i> instant I will speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy <i>it</i>;</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(8) If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.</p> <p>(9) And <i>at what</i> instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant <i>it</i>;</p> <p>(10) If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.</p> <p>(11) Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.</p> <p>(12) And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.</p> <p>(13) Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.</p> <p>(14) Will <i>a man</i> leave the snow of Lebanon <i>which cometh</i> from the rock of the field? <i>or</i> shall the cold flowing waters that come from another place be forsaken?</p> <p>(15) Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways <i>from</i> the ancient paths, to walk in paths, <i>in</i> a way not cast up;</p> <p>(16) To make their land desolate, <i>and</i> a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.</p>	<p>(8) <i>If that nation, against whom I have pronounced, turns from their evil, I will repent of the evil that I thought to do to them.</i></p> <p>(9) <i>And at what instant I will speak concerning a nation, and concerning a kingdom, to build and to plant it;</i></p> <p>(10) <i>If it does evil in My sight, that it does not obey My voice, then I will repent of the good, with which I said I would benefit them.</i></p> <p>(11) <i>Now therefore go to, speak to the men of Judah, and to those who live in Jerusalem, saying, This is what the LORD {Jehovah} says; Indeed, I frame evil against you, and devise a plan against you: return now everyone from his evil way, and make your ways and your deeds good.</i></p> <p>(12) <i>And they said, There is no hope: but we will walk after our own plans, and we will all do the imagination of our own evil hearts.</i></p> <p>(13) <i>Therefore this is what the LORD {Jehovah} says; Ask now among the heathen {ungodly nations}, who has heard such things: the virgin of Israel has done a very horrible thing.</i></p> <p>(14) <i>Will a man leave the snow of Lebanon which comes from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?</i></p> <p>(15) <i>Because My people have forgotten Me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not built up;</i></p> <p>(16) <i>To make their land desolate, and a perpetual hissing; everyone who passes by will be astonished, and shake his head.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(17) I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.</p> <p>(18) Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.</p> <p>(19) Give heed to me, O LORD, and hearken to the voice of them that contend with me.</p> <p>(20) Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, <i>and</i> to turn away thy wrath from them.</p> <p>(21) Therefore deliver up their children to the famine, and pour out their <i>blood</i> by the force of the sword; and let their wives be bereaved of their children, and <i>be</i> widows; and let their men be put to death; <i>let</i> their young men <i>be</i> slain by the sword in battle.</p> <p>(22) Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.</p> <p>(23) Yet, LORD, thou knowest all their counsel against me to slay <i>me</i>: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal <i>thus</i> with them in the time of thine anger.</p>	<p>(17) I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, the day of their calamity.</p> <p>(18) Then they said, Come, and let us devise plans against Jeremiah; because the law will not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us strike him with the tongue, and let us not give heed to any of his words.</p> <p>(19) Give heed to me, O LORD {Jehovah}, and listen to their voices who contend with me.</p> <p>(20) Shall evil be repaid for good? because they have dug a pit for my soul. Remember that I stood before You to speak good for them, <i>and</i> to turn away Your anger from them.</p> <p>(21) Therefore deliver up their children to the famine, and pour out their <i>blood</i> by the force of the sword; and let their wives be bereaved of their children, and <i>be</i> widows; and let their men be put to death; <i>let</i> their young men <i>be</i> killed by the sword in battle.</p> <p>(22) Let a cry be heard from their houses, when You will bring a troop suddenly upon them: because they have dug a pit to take me, and hidden snares for my feet.</p> <p>(23) Yet, LORD {Jehovah}, You know all their counsel against me to kill <i>me</i>: do not forgive their sin, neither blot out their sin from Your sight, but let them be overthrown before You; deal <i>in this manner</i> with them in the time of Your anger.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
Chapter 19 (1) Thus saith the LORD, Go and get a potter's earthen bottle, and <i>take</i> of the ancients of the people, and of the ancients of the priests; (2) And go forth unto the valley of the son of Hinnom, which <i>is</i> by the entry of the east gate, and proclaim there the words that I shall tell thee, (3) And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. (4) Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; (5) They have built also the high places of Baal, to burn their sons with fire <i>for</i> burnt offerings unto Baal, which I commanded not, nor spake <i>it</i> , neither came <i>it</i> into my mind: (6) Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. (7) And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.	Chapter 19 (1) This is what the LORD {Jehovah} says, <i>Go and get a potter's earthen bottle, and take of the elders of the people, and of the elders of the priests;</i> (2) <i>And go forth to the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell you,</i> (3) <i>And say, Hear the word of the LORD {Jehovah}, O kings of Judah, and those who live in Jerusalem; This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will bring evil upon this place, the likes of which whoever hears, his ears will tingle.</i> (4) <i>Because they have forsaken Me, and have estranged this place, and have burned incense in it to other gods, whom neither they nor their forefathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;</i> (5) <i>They have also built the high places of Baal, to burn their sons with fire for burnt offerings to Baal, which I did not command, nor spoke it, neither did it enter into My mind:</i> (6) <i>Therefore, the days are coming, says the LORD {Jehovah}, that this place will no more be called Tophet {place of burning},^a nor The valley of the son of Hinnom, but The valley of slaughter.</i> (7) <i>And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of those who seek their lives: and their dead bodies I will give to be meat for the birds of the heaven, and for the beasts of the earth.</i>
19:6,13a – Tophet {place of burning} at Jerusalem – pagans and later the Jews burned children as sacrifices to the pagan god Molech [II Ki. 16:1-3]. Part of the valley of Hinnom where in Jesus' time garbage from the city was burned. It came to be a reference to hell because of the continual burning. – See note on II Ki. 23:10; Is. 30:33; Jer. 7:31	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(8) And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.</p> <p>(9) And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.</p> <p>(10) Then shalt thou break the bottle in the sight of the men that go with thee,</p> <p>(11) And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as <i>one</i> breaketh a potter's vessel, that cannot be made whole again: and they shall bury <i>them</i> in Tophet, till <i>there be</i> no place to bury.</p> <p>(12) Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and <i>even</i> make this city as Tophet:</p> <p>(13) And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.</p> <p>(14) Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD'S house; and said to all the people,</p> <p>(15) Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.</p>	<p>(8) <i>And I will make this city desolate, and a hissing; everyone who passes by will be astonished and hiss because of all its plagues.</i></p> <p>(9) <i>And I will cause them to eat the flesh of their sons and the flesh of their daughters, and everyone of them will eat the flesh of his friend in the siege and distress, with which their enemies, and those who seek their lives, will distress them.</i></p> <p>(10) <i>Then you will break the bottle in the sight of the men who go with you,</i></p> <p>(11) <i>And will say to them, This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Even so I will break this people and this city, as <i>one</i> breaks a potter's vessel, that cannot be made whole again: and they will bury <i>them</i> in Tophet, until <i>there is</i> no place to bury.</i></p> <p>(12) <i>This I will do to this place, says the LORD {Jehovah}, and to those who live in it, and <i>even</i> make this city as Tophet:</i></p> <p>(13) <i>And the houses of Jerusalem, and the houses of the kings of Judah, will be defiled as the place of Tophet {place of burning},^a because of all the houses upon whose roofs they have burned incense to all the host of heaven, and have poured out drink offerings to other gods.</i></p> <p>(14) <i>Then Jeremiah came from Tophet, where the LORD {Jehovah} had sent him to prophesy; and he stood in the court of the LORD's {Jehovah's} house {temple}; and said to all the people,</i></p> <p>(15) <i>This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear My words.</i></p>
<p>19:6,13a – Tophet {place of burning} at Jerusalem – pagans and later the Jews burned children as sacrifices to the pagan god Molech [II Ki. 16:1-3]. Part of the valley of Hinnom where in Jesus' time garbage from the city was burned. It came to be a reference to hell because of the continual burning. – See note on II Ki. 23:10; Is. 30:33; Jer. 7:31</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 20</p> <p>(1) Now Pashur the son of Immer the priest, who <i>was</i> also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.</p> <p>(2) Then Pashur smote Jeremiah the prophet, and put him in the stocks that <i>were</i> in the high gate of Benjamin, which <i>was</i> by the house of the LORD.</p> <p>(3) And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magorissabib.</p> <p>(4) For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold <i>it</i>: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.</p> <p>(5) Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.</p> <p>(6) And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.</p> <p>(7) O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.</p>	<p>Chapter 20</p> <p>(1) Now Pashur the son of Immer the priest, who <i>was</i> also chief governor in the house {temple} of the LORD {Jehovah}, heard that Jeremiah prophesied these things.</p> <p>(2) Then Pashur struck Jeremiah the prophet, and put him in the stocks that <i>were</i> in the high gate of Benjamin, which <i>was</i> by the house {temple} of the LORD {Jehovah}.</p> <p>(3) And it came to pass in the morning, that Pashur brought Jeremiah forth out of the stocks. Then Jeremiah said to him, The LORD {Jehovah} has not called your name Pashur {liberation},^a but Magorissabib {terror all around}.^b</p> <p>(4) Because this is what the LORD {Jehovah} says, Indeed, I will make you a terror to yourself, and to all your friends: and they will fall by the sword of their enemies, and your eyes will see <i>it</i>: and I will give all Judah into the hand of the king of Babylon, and he will carry them captive into Babylon, and will kill them with the sword.</p> <p>(5) Furthermore I will deliver all the strength of this city, and all its labors, and all its precious things, and all the treasures of the kings of Judah I will give into the hand of their enemies, who will spoil them, and take them, and carry them to Babylon.</p> <p>(6) And you, Pashur, and all who live in your house will go into captivity: and you will come to Babylon, and there you will die, and will be buried there, you, and all your friends, to whom you have prophesied lies.</p> <p>(7) O LORD {Jehovah}, You have deceived me, and I was deceived: You are stronger than I, and have prevailed: I am in derision daily, everyone mocks me.</p>
<p>20:3a - Pashur {פֶּשֶׁזוּר} - liberation</p> <p>20:3b - Magorissabib {מַגּוֹרִיסָבִּיב} - terror all around</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(8) For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.</p> <p>(9) Then I said, I will not make mention of him, nor speak any more in his name. But <i>his word</i> was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not <i>stay</i>.</p> <p>(10) For I heard the defaming of many, fear on every side. Report, <i>say they</i>, and we will report it. All my familiars watched for my halting, <i>saying</i>, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.</p> <p>(11) But the LORD <i>is</i> with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: <i>their</i> everlasting confusion shall never be forgotten.</p> <p>(12) But, O LORD of hosts, that triest the righteous, <i>and</i> seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.</p> <p>(13) Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.</p> <p>(14) Cursed <i>be</i> the day wherein I was born: let not the day wherein my mother bare me be blessed.</p> <p>(15) Cursed <i>be</i> the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.</p> <p>(16) And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;</p>	<p>(8) Because since I spoke, I cried out, I cried violence and spoil; because the word of the LORD {Jehovah} was made a reproach to me, and a derision, daily.</p> <p>(9) Then I said, I will not make mention of Him, nor speak any more in His Name. But <i>His word</i> was in my heart as a burning fire shut up in my bones, and I was weary with resisting, and I could not <i>stay</i>.</p> <p>(10) Because I heard the slander of many, fear on every side. Report, <i>they say</i>, and we will report it. All my friends watched for my fall, <i>saying</i>, Perhaps he will be enticed, and we will prevail against him, and we will take our revenge on him.</p> <p>(11) But the LORD {Jehovah} <i>is</i> with me as a mighty terrible one: therefore my persecutors will stumble, and they will not prevail: they will be greatly ashamed; because they will not prosper: <i>their</i> everlasting confusion will never be forgotten.</p> <p>(12) But, O LORD {Jehovah} of hosts {armies; multitudes}, Who tries the righteous, <i>and</i> sees the thoughts and the heart, let me see Your vengeance on them: because to You I have opened my cause.</p> <p>(13) Sing to the LORD {Jehovah}, praise the LORD {Jehovah}: because He has delivered the soul of the poor from the hand of evildoers.</p> <p>(14) Cursed <i>is</i> the day in which I was born: do not let the day in which my mother bore me be blessed.</p> <p>(15) Cursed <i>is</i> the man who brought news to my father, saying, A boy is born to you; making him very glad.</p> <p>(16) And let that man be as the cities which the LORD {Jehovah} overthrew, and did not repent: and let him hear the cry in the morning, and the shouting at noontide;</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(17) Because he slew me not from the womb; or that my mother might have been my grave, and her womb <i>to be</i> always great <i>with me</i>.</p> <p>(18) Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?</p> <p>Chapter 21</p> <p>(1) The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,</p> <p>(2) Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.</p> <p>(3) Then said Jeremiah unto them, Thus shall ye say to Zedekiah:</p> <p>(4) Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that <i>are</i> in your hands, wherewith ye fight against the king of Babylon, and <i>against</i> the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.</p> <p>(5) And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.</p> <p>(6) And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.</p>	<p>(17) Because He did not kill me from the womb; or that my mother might have been my grave, and her womb <i>to be</i> always great <i>with me</i>.</p> <p>(18) Why did I come forth out of the womb to see labor and sorrow, that my days should be consumed with shame?</p> <p>Chapter 21</p> <p>(1) The word which came to Jeremiah from the LORD {Jehovah}, when king Zedekiah sent to him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,</p> <p>(2) I ask you, inquire of the LORD {Jehovah} for us; because Nebuchadrezzar king of Babylon makes war against us; whether the LORD {Jehovah} will deal with us according to all His wondrous works, that He may go up from us.</p> <p>(3) Then Jeremiah said to them, This is what you shall say to Zedekiah:</p> <p>(4) <i>This is what the LORD {Jehovah} God of Israel says; Indeed, I will turn back the weapons of war that <i>are</i> in your hands, with which you fight against the king of Babylon, and <i>against</i> the Chaldeans, who besiege you outside the walls, and I will assemble them into the midst of this city.</i></p> <p>(5) <i>And I Myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath {anger; judgment}.</i></p> <p>(6) <i>And I will strike those who live in this city, both man and beast: they will die of a great pestilence.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(7) And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.</p> <p>(8) And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.</p> <p>(9) He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.</p> <p>(10) For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.</p> <p>(11) And touching the house of the king of Judah, <i>say</i>, Hear ye the word of the LORD;</p> <p>(12) O house of David, thus saith the LORD; Execute judgment in the morning, and deliver <i>him that is</i> spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench <i>it</i>, because of the evil of your doings.</p> <p>(13) Behold, I <i>am</i> against thee, O inhabitant of the valley, <i>and</i> rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?</p>	<p>(7) And afterward, says the LORD {Jehovah}, I will deliver Zedekiah king of Judah, and his servants, and the people, and those who are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those who seek their life: and he will strike them with the edge of the sword; he will not spare them, neither have pity, nor have mercy.</p> <p>(8) And to this people you shall say, This is what the LORD {Jehovah} says; Look, I set before you the way of life, and the way of death.</p> <p>(9) He who stays in this city will die by the sword, and by the famine, and by the pestilence: but he who goes out, and falls to the Chaldeans who besiege you, he will live, and his life will be to him for his reward.</p> <p>(10) Because I have set My face against this city for evil, and not for good, says the LORD {Jehovah}: it will be given into the hand of the king of Babylon, and he will burn it with fire.</p> <p>(11) And concerning the house of the king of Judah, <i>say</i>, Hear the word of the LORD {Jehovah};</p> <p>(12) O house of David, this is what the LORD {Jehovah} says; Execute judgment in the morning, and deliver <i>him who is</i> spoiled out of the hand of the oppressor, lest My fury go out like fire, and burn that no one can quench <i>it</i>, because of the evil of your deeds.</p> <p>(13) Indeed, I <i>am</i> against you, you who live in the valley, <i>and</i> rock of the plain, says the LORD {Jehovah}; who say, Who will come down against us? or who will enter into our houses?</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(14) But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.</p> <p>Chapter 22 (1) Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word, (2) And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: (3) Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. (4) For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. (5) But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation. (6) For thus saith the LORD unto the king's house of Judah; Thou <i>art</i> Gilead unto me, <i>and</i> the head of Lebanon: <i>yet</i> surely I will make thee a wilderness, <i>and</i> cities <i>which</i> are not inhabited. (7) And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast <i>them</i> into the fire.</p>	<p>(14) But I will punish you according to the fruit of your deeds, says the LORD {Jehovah}: and I will kindle a fire in its forest, and it will devour all things all around it.</p> <p>Chapter 22 (1) This is what the LORD {Jehovah} says; Go down to the house of the king of Judah, and speak there this word, (2) And say, Hear the word of the LORD {Jehovah}, O king of Judah, who sits upon the throne of David, you, and your servants, and your people who enter in by these gates: (3) This is what the LORD {Jehovah} says; Execute judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. (4) Because if you do this thing indeed, then there will enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. (5) But if you will not hear these words, I swear by Myself, says the LORD {Jehovah}, that this house will become a desolation. (6) Because this is what the LORD {Jehovah} says to the king's house of Judah; You <i>are</i> Gilead to Me, <i>and</i> the head of Lebanon: <i>yet</i> surely I will make you a wilderness, <i>and</i> cities <i>which</i> are not lived in. (7) And I will prepare destroyers against you, everyone with his weapons: and they will cut down your choice cedars, and cast <i>them</i> into the fire.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(8) And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?</p> <p>(9) Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.</p> <p>(10) Weep ye not for the dead, neither bemoan him: <i>but</i> weep sore for him that goeth away: for he shall return no more, nor see his native country.</p> <p>(11) For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:</p> <p>(12) But he shall die in the place whither they have led him captive, and shall see this land no more.</p> <p>(13) Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; <i>that</i> useth his neighbour's service without wages, and giveth him not for his work;</p> <p>(14) That saith, I will build me a wide house and large chambers, and cutteth him out windows; and <i>it is</i> cieled with cedar, and painted with vermilion.</p> <p>(15) Shalt thou reign, because thou closest <i>thyself</i> in cedar? did not thy father eat and drink, and do judgment and justice, <i>and</i> then <i>it was</i> well with him?</p> <p>(16) He judged the cause of the poor and needy; then <i>it was</i> well <i>with him</i>: <i>was</i> not this to know me? saith the LORD.</p> <p>(17) But thine eyes and thine heart <i>are</i> not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do <i>it</i>.</p>	<p>(8) And many nations will pass by this city, and everyone will say to his neighbor, Why has the LORD {Jehovah} done this to this great city?</p> <p>(9) Then they will answer, Because they have forsaken the covenant of the LORD {Jehovah} their God, and worshiped other gods, and served them.</p> <p>(10) Do not weep for the dead, neither mourn him: <i>but</i> weep greatly for him who goes away: because he will never return, nor see his native country.</p> <p>(11) Because this is what the LORD {Jehovah} says concerning Shallum the son of Josiah king of Judah, who reigned instead of Josiah his father, who went forth out of this place; He will not return there any more:</p> <p>(12) But he will die in the place where they have led him captive, and will see this land no more.</p> <p>(13) Woe to him who builds his house by unrighteousness, and his chambers by wrong; <i>who</i> uses his neighbor's service without wages, and does not pay him for his work;</p> <p>(14) Who says, I will build for myself a wide house and large chambers, and cuts out for himself windows; and <i>its ceiling is</i> of cedar, and painted with red.</p> <p>(15) Shall you reign, because you enclose <i>yourself</i> in cedar? did not your father eat and drink, and do judgment and justice, <i>and</i> then <i>it was</i> well with him?</p> <p>(16) He judged the cause of the poor and needy; then <i>it was</i> well <i>with him</i>: <i>was</i> not this to know Me? says the LORD {Jehovah}.</p> <p>(17) But your eyes and your heart <i>are</i> for your covetousness, and to shed innocent blood, and for oppression, and to do violence.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(18) Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, <i>saying</i>, Ah my brother! or, Ah sister! they shall not lament for him, <i>saying</i>, Ah lord! or, Ah his glory!</p> <p>(19) He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.</p> <p>(20) Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.</p> <p>(21) I spake unto thee in thy prosperity; <i>but</i> thou saidst, I will not hear. This <i>hath been</i> thy manner from thy youth, that thou obeyedst not my voice.</p> <p>(22) The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.</p> <p>(23) O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!</p> <p>(24) <i>As I live</i>, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;</p> <p>(25) And I will give thee into the hand of them that seek thy life, and into the hand <i>of them</i> whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.</p> <p>(26) And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.</p> <p>(27) But to the land whereunto they desire to return, thither shall they not return.</p>	<p>(18) Therefore this is what the LORD {Jehovah} says concerning Jehoiakim the son of Josiah king of Judah; They will not mourn for him, <i>saying</i>, Ah my brother! or, Ah sister! they will not mourn for him, <i>saying</i>, Ah lord! or, Ah his glory!</p> <p>(19) He will be buried with the burial of a donkey, drawn and cast forth beyond the gates of Jerusalem.</p> <p>(20) Go up to Lebanon, and cry; and lift up your voice in Bashan, and cry from the passages: because all your lovers are destroyed.</p> <p>(21) I spoke to you in your prosperity; <i>but</i> you said, I will not hear. This <i>has been</i> your manner from your youth, that you did not obey My voice.</p> <p>(22) The wind will eat up all your pastors, and your lovers will go into captivity: surely then you will be ashamed and confounded because of all your wickedness.</p> <p>(23) O you who live in Lebanon, who makes your nest in the cedars, how gracious you will be when pain comes upon you, the pain as of a woman in child birth!</p> <p>(24) <i>As I live</i>, says the LORD {Jehovah}, though Coniah the son of Jehoiakim king of Judah were the signet ring upon My right hand, yet I would pluck you from there;</p> <p>(25) And I will give you into the hand of those who seek your life, and into the hand <i>of those</i> whose face you fear, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.</p> <p>(26) And I will cast you out, and your mother who gave birth to you, into another country, where you were not born; and there you will die.</p> <p>(27) But to the land where they desire to return, there they will not return.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(28) <i>Is</i> this man Coniah a despised broken idol? <i>is he</i> a vessel wherein <i>is</i> no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?</p> <p>(29) O earth, earth, earth, hear the word of the LORD.</p> <p>(30) Thus saith the LORD, Write ye this man childless, a man <i>that</i> shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.</p> <p>Chapter 23</p> <p>(1) Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.</p> <p>(2) Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.</p> <p>(3) And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.</p> <p>(4) And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.</p> <p>(5) Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.</p> <p>(6) In his days Judah shall be saved, and Israel shall dwell safely: and this <i>is</i> his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.</p>	<p>(28) <i>Is</i> this man Coniah a despised broken idol? <i>is he</i> a vessel in which there <i>is</i> no pleasure? <i>why</i> are they cast out, he and his offspring, and are cast into a land which they do not know?</p> <p>(29) O earth, earth, earth, hear the word of the LORD {Jehovah}.</p> <p>(30) This is what the LORD {Jehovah} says, Write this man childless, a man <i>who</i> will not prosper in his days: because no man of his descendants will prosper, sitting upon the throne of David, and ruling any more in Judah.</p> <p>Chapter 23</p> <p>(1) Woe to the pastors who destroy and scatter the sheep of My pasture! says the LORD {Jehovah}.</p> <p>(2) Therefore this is what the LORD {Jehovah} God of Israel says against the pastors who feed My people; You have scattered My flock, and driven them away, and have not visited them: Indeed, I will visit upon you the evil of your deeds, says the LORD {Jehovah}.</p> <p>(3) And I will gather the remnant of My flock out of all countries where I have driven them, and will bring them again to their folds; and they will be fruitful and increase.</p> <p>(4) And I will set up shepherds over them who will feed them: and they will be afraid no more, nor be dismayed, neither will they be in want, says the LORD {Jehovah}.</p> <p>(5) Look, the days are coming, says the LORD {Jehovah}, that I will raise up to David a righteous Branch, and a King will reign and prosper, and will execute judgment and justice in the earth.</p> <p>(6) In His days Judah will be saved, and Israel will live safely: and this <i>is</i> His Name by which He will be called, THE LORD {Jehovah} OUR RIGHTEOUSNESS.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(7) Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;</p> <p>(8) But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.</p> <p>(9) Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.</p> <p>(10) For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.</p> <p>(11) For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.</p> <p>(12) Wherefore their way shall be unto them as slippery <i>ways</i> in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, <i>even</i> the year of their visitation, saith the LORD.</p> <p>(13) And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.</p> <p>(14) I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.</p>	<p>(7) Therefore, indeed, the days are coming, says the LORD, that they will no more say, The LORD {Jehovah} lives, Who brought up the children of Israel out of the land of Egypt;</p> <p>(8) But, The LORD {Jehovah} lives, Who brought up and Who led the descendants of the house of Israel out of the north country, and from all countries where I had driven them; and they will live in their own land.</p> <p>(9) My heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine has overcome, because of the LORD {Jehovah}, and because of the words of His holiness.</p> <p>(10) Because the land is full of adulterers; because of swearing the land mourns; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.</p> <p>(11) Because both prophet and priest are profane; yes, in My house {temple} I have found their wickedness, says the LORD {Jehovah}.</p> <p>(12) Therefore their way will be to them as slippery <i>ways</i> in the darkness: they will be driven on, and fall there: because I will bring evil upon them, <i>even</i> the year of their visitation, says the LORD {Jehovah}.</p> <p>(13) And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused My people Israel to err.</p> <p>(14) I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that no one turns from his wickedness: they are all of them to Me as Sodom, and those who live in Gomorrah.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(15) Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.</p> <p>(16) Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, <i>and</i> not out of the mouth of the LORD.</p> <p>(17) They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.</p> <p>(18) For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard <i>it</i>?</p> <p>(19) Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.</p> <p>(20) The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.</p> <p>(21) I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.</p> <p>(22) But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.</p> <p>(23) <i>Am</i> I a God at hand, saith the LORD, and not a God afar off?</p>	<p>(15) Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes} says concerning the prophets; Indeed, I will feed them with wormwood, and cause them to drink the water of bitterness: because from the prophets of Jerusalem profaneness has gone forth into all the land.</p> <p>(16) This is what the LORD {Jehovah} of hosts {armies; multitudes} says, Do not listen to the words of the prophets who prophesy to you: they make you vain: they speak a vision of their own heart, <i>and</i> not out of the mouth of the LORD {Jehovah}.</p> <p>(17) They still say to those who despise Me, The LORD {Jehovah} has said, You will have peace; and they say to everyone who walks after the imagination of his own heart, No evil will come upon you.</p> <p>(18) Because who has stood in the counsel of the LORD {Jehovah}, and has perceived and heard His word? who has marked His word, and heard <i>it</i>?</p> <p>(19) Indeed, a whirlwind of the LORD {Jehovah} has gone forth in fury, even a grievous whirlwind: it will fall grievously upon the head of the wicked.</p> <p>(20) The anger of the LORD {Jehovah} will not return, until He has executed, and until He has performed the thoughts of His heart: in the latter days you will consider it perfectly.</p> <p>(21) I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.</p> <p>(22) But if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their deeds.</p> <p>(23) <i>Am</i> I a God at hand, says the LORD {Jehovah}, and not a God afar off?</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(24) Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.</p> <p>(25) I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.</p> <p>(26) How long shall <i>this</i> be in the heart of the prophets that prophesy lies? yea, <i>they</i> are prophets of the deceit of their own heart;</p> <p>(27) Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.</p> <p>(28) The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What <i>is</i> the chaff to the wheat? saith the LORD.</p> <p>(29) <i>Is</i> not my word like as a fire? saith the LORD; and like a hammer <i>that</i> breaketh the rock in pieces?</p> <p>(30) Therefore, behold, I <i>am</i> against the prophets, saith the LORD, that steal my words every one from his neighbour.</p> <p>(31) Behold, I <i>am</i> against the prophets, saith the LORD, that use their tongues, and say, He saith.</p> <p>(32) Behold, I <i>am</i> against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.</p> <p>(33) And when this people, or the prophet, or a priest, shall ask thee, saying, What <i>is</i> the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.</p>	<p>(24) Can any hide himself in secret places that I will not see him? says the LORD {Jehovah}. Do I not fill heaven and earth? says the LORD {Jehovah}.</p> <p>(25) I have heard what the prophets said, who prophesy lies in My Name, saying, I have dreamed, I have dreamed.</p> <p>(26) How long will <i>this</i> be in the heart of the prophets who prophesy lies? yes, <i>they</i> are prophets of the deceit of their own heart;</p> <p>(27) Who think to cause My people to forget My Name by their dreams which they tell every man to his neighbor, as their forefathers have forgotten My Name for Baal.</p> <p>(28) The prophet who has a dream, let him tell a dream; and he who has My word, let him speak My word faithfully. What <i>is</i> the chaff to the wheat? says the LORD {Jehovah}.</p> <p>(29) <i>Is</i> not My word like a fire? says the LORD {Jehovah}; and like a hammer <i>that</i> breaks the rock in pieces?</p> <p>(30) Therefore, indeed, I <i>am</i> against the prophets, says the LORD {Jehovah}, who all steal My words from his neighbor.</p> <p>(31) Indeed, I <i>am</i> against the prophets, says the LORD {Jehovah}, who use their tongues, and say, He says.</p> <p>(32) Indeed, I <i>am</i> against those who prophesy false dreams, says the LORD {Jehovah}, and tell them, and cause My people to err by their lies, and by their lightness; yet I did not send them, nor command them: therefore they will not profit this people at all, says the LORD {Jehovah}.</p> <p>(33) And when this people, or the prophet, or a priest, shall ask you, saying, What <i>is</i> the word of the LORD {Jehovah}? you shall then say to them, What word? I will even forsake you, says the LORD {Jehovah}.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(34) And <i>as for</i> the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.</p> <p>(35) Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?</p> <p>(36) And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.</p> <p>(37) Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?</p> <p>(38) But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;</p> <p>(39) Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, <i>and cast you</i> out of my presence:</p> <p>(40) And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.</p>	<p>(34) And <i>as for</i> the prophet, and the priest, and the people, who will say, The word of the LORD {Jehovah}, I will even punish that man and his house.</p> <p>(35) So you shall say everyone to his neighbor, and everyone to his brother, What has the LORD {Jehovah} answered? and, What has the LORD {Jehovah} spoken?</p> <p>(36) And the word of the LORD {Jehovah} you shall not mention any more: because every man's word will be his word; because you have perverted the words of the living God, of the LORD {Jehovah} of hosts {armies; multitudes} our God.</p> <p>(37) So you shall say to the prophet, What has the LORD {Jehovah} answered you? and, What has the LORD {Jehovah} spoken?</p> <p>(38) But since you say, The word of the LORD {Jehovah}; therefore this is what the LORD {Jehovah} says; Because you say this word, The word of the LORD {Jehovah}, and I have sent to you, saying, You shall not say, The word of the LORD {Jehovah};</p> <p>(39) Therefore, indeed, I, even I, will completely forget you, and I will forsake you, and the city that I gave you and your forefathers, <i>and cast you</i> out of My presence:</p> <p>(40) And I will bring an everlasting reproach upon you, and a perpetual shame, which will not be forgotten.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 24</p> <p>(1) The LORD shewed me, and, behold, two baskets of figs <i>were</i> set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.</p> <p>(2) One basket <i>had</i> very good figs, <i>even</i> like the figs <i>that are</i> first ripe: and the other basket <i>had</i> very naughty figs, which could not be eaten, they were so bad.</p> <p>(3) Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.</p> <p>(4) Again the word of the LORD came unto me, saying,</p> <p>(5) Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans <i>for their</i> good.</p> <p>(6) For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull <i>them</i> down; and I will plant them, and not pluck <i>them</i> up.</p> <p>(7) And I will give them an heart to know me, that I <i>am</i> the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.</p> <p>(8) And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:</p>	<p>Chapter 24</p> <p>(1) The LORD {Jehovah} showed me, and, I saw two baskets of figs <i>were</i> set before the temple of the LORD {Jehovah}, after Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.</p> <p>(2) One basket <i>had</i> very good figs, <i>even</i> like the figs <i>that are</i> first ripe: and the other basket <i>had</i> very bad figs, which could not be eaten, they were so bad.</p> <p>(3) Then the LORD {Jehovah} said to me, What do you see, Jeremiah? And I said, Figs; the good figs, very good; and the bad, very bad, that cannot be eaten, they are so bad.</p> <p>(4) Again the word of the LORD {Jehovah} came to me, saying,</p> <p>(5) This is what the LORD {Jehovah}, the God of Israel says; Like these good figs, so I will acknowledge those who are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for <i>their</i> good.</p> <p>(6) Because I will set My eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull <i>them</i> down; and I will plant them, and not pluck <i>them</i> up.</p> <p>(7) And I will give them a heart to know Me, that I <i>am</i> the LORD {Jehovah}; and they will be My people, and I will be their God: because they will return to Me with <i>their</i> whole heart.</p> <p>(8) And as the bad figs, which cannot be eaten, they are so bad; surely this is what the LORD {Jehovah} says, So I will give Zedekiah the king of Judah, and his princes, and the remnant of Jerusalem, who remain in this land, and those who live in the land of Egypt:</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(9) And I will deliver them to be removed into all the kingdoms of the earth for <i>their</i> hurt, <i>to be</i> a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.</p> <p>(10) And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.</p> <p>Chapter 25</p> <p>(1) The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that <i>was</i> the first year of Nebuchadrezzar king of Babylon;</p> <p>(2) The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,</p> <p>(3) From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.</p> <p>(4) And the LORD hath sent unto you all his servants the prophets, rising early and sending <i>them</i>; but ye have not hearkened, nor inclined your ear to hear.</p>	<p>(9) <i>And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places where I will drive them.</i></p> <p>(10) <i>And I will send the sword, the famine, and the pestilence, among them, until they are consumed from off the land that I gave to them and to their forefathers.</i></p> <p>Chapter 25</p> <p>(1) The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim {3522 A.H./C-520 B.C.}^{a*} the son of Josiah king of Judah, that <i>was</i> the first year of Nebuchadrezzar king of Babylon;</p> <p>(2) That which Jeremiah the prophet spoke to all the people of Judah, and to all those who lived in Jerusalem, saying,</p> <p>(3) From the thirteenth year of Josiah {3499 A.H./C- 543 B.C.}^{b**} the son of Amon king of Judah, even to this day, that is the twenty-third year {3522 A.H./C-520 B.C.}^{***}, the word of the LORD {Jehovah} has come to me, and I have spoken to you, rising early and speaking; but you have not listened.</p> <p>(4) And the LORD {Jehovah} has sent to you all His servants the prophets, rising early and sending <i>them</i>; but you have not listened, nor inclined your ear to hear.</p>
<p>25:1a - 4th year of Jehoiakim - 2nd year after first group of captives exiled to Babylon [3522 A.H./C-520 B.C.] - see Appendix G: World Time Line of Biblical History - first year of Nebuchadrezzar king of Babylon – because when he took the first group of exiles, he was not a king, but a general</p> <p>25:3b - 13th year of Josiah [3499 A.H./C- 543 B.C.] - 4th year of Jehoiakim - 2nd year after first group of captives exiled to Babylon</p> <p>* 4th year of Jehoiakim - 2nd year after first group of captives exiled to Babylon [* 3522 A.H./C-520 B.C.] - see Appendix G: World Time Line of Biblical History ** 13th year of Josiah [** 3499 A.H./C- 543 B.C.] *** 4th year of Jehoiakim - 2nd year after first group of captives exiled to Babylon [*** 3522 A.H./C-520 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(6) And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.</p> <p>(7) Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.</p> <p>(8) Therefore thus saith the LORD of hosts; Because ye have not heard my words,</p> <p>(9) Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.</p> <p>(10) Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.</p> <p>(11) And this whole land shall be a desolation, <i>and</i> an astonishment; and these nations shall serve the king of Babylon seventy years.</p> <p>(12) And it shall come to pass, when seventy years are accomplished, <i>that</i> I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.</p>	<p>(5) They said, Turn again now everyone from his evil way, and from the evil of your deeds, and live in the land that the LORD {Jehovah} has given to you and to your forefathers forever and ever:</p> <p>(6) And do not go after other gods to serve them, and to worship them, and do not provoke Me to anger with the works of your hands; and I will do you no hurt.</p> <p>(7) Yet you have not listened to Me, says the LORD {Jehovah}; that you might provoke Me to anger with the works of your hands to your own hurt.</p> <p>(8) Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes} says; Because you have not heard My words,</p> <p>(9) Indeed, I will send and take all the families of the north, says the LORD {Jehovah}, and Nebuchadrezzar the king of Babylon, My servant, and will bring them against this land, and against those who live in it, and against all these nations all around, and will completely destroy them, and make them an astonishment, and a hissing, and perpetual desolation.</p> <p>(10) Furthermore I will take from them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.</p> <p>(11) And this whole land will be a desolation, <i>and</i> an astonishment; and these nations will serve the king of Babylon seventy years,^c</p> <p>(12) And it shall come to pass, when seventy years are accomplished, <i>that</i> I will punish the king of Babylon, and that nation, says the LORD {Jehovah}, for their sin, and the land of the Chaldeans, and will make it perpetual desolation.</p>
<p>25:11c – Judah will be in captivity for 70 years - Dan. 9:2 - see Appendix G: World Time Line of Biblical History</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(13) And I will bring upon that land all my words which I have pronounced against it, <i>even</i> all that is written in this book, which Jeremiah hath prophesied against all the nations.</p> <p>(14) For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.</p> <p>(15) For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.</p> <p>(16) And they shall drink, and be moved, and be mad, because of the sword that I will send among them.</p> <p>(17) Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me:</p> <p>(18) <i>To wit</i>, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as <i>it is</i> this day;</p> <p>(19) Pharaoh king of Egypt, and his servants, and his princes, and all his people;</p> <p>(20) And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,</p> <p>(21) Edom, and Moab, and the children of Ammon,</p> <p>(22) And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which <i>are</i> beyond the sea,</p> <p>(23) Dedan, and Tema, and Buz, and all <i>that are</i> in the utmost corners,</p>	<p>(13) <i>And I will bring upon that land all My words which I have pronounced against it, even all that is written in this book, which Jeremiah has prophesied against all the nations.</i></p> <p>(14) <i>Because many nations and great kings will serve themselves of them also: and I will repay them according to their deeds, and according to the works of their own hands.</i></p> <p>(15) <i>Because this is what the LORD {Jehovah} God of Israel says to me; Take the wine cup of this fury at My hand, and cause all the nations, to whom I send you, to drink it.</i></p> <p>(16) <i>And they will drink, and be moved, and be mad, because of the sword that I will send among them.</i></p> <p>(17) Then I took the cup at the LORD's {Jehovah's} hand, and caused all the nations to drink, to whom the LORD {Jehovah} had sent me:</p> <p>(18) <i>Including</i>, Jerusalem, and the cities of Judah, and its kings, and its princes, to make them a desolation, an astonishment, a hissing, and a curse; as <i>it is</i> this day;</p> <p>(19) Pharaoh king of Egypt, and his servants, and his princes, and all his people;</p> <p>(20) And all the mingled people,^d and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,</p> <p>(21) Edom, and Moab, and the children of Ammon,</p> <p>(22) And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which <i>are</i> beyond the sea,</p> <p>(23) Dedan, and Tema, and Buz, and all <i>that are</i> in the utmost corners,</p>
25:20d – mingled people – people who had intermarried with unbelievers of other nations	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(24) And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,</p> <p>(25) And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,</p> <p>(26) And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which <i>are</i> upon the face of the earth: and the king of Sheshach shall drink after them.</p> <p>(27) Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.</p> <p>(28) And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.</p> <p>(29) For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.</p> <p>(30) Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread <i>the grapes</i>, against all the inhabitants of the earth.</p> <p>(31) A noise shall come <i>even</i> to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them <i>that are</i> wicked to the sword, saith the LORD.</p>	<p>(24) And all the kings of Arabia, and all the kings of the mingled people who live in the desert,</p> <p>(25) And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,</p> <p>(26) And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which <i>are</i> upon the face of the earth: and the king of Sheshach will drink after them.</p> <p>(27) Therefore you shall say to them, This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Drink, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.</p> <p>(28) And it will be, if they refuse to take the cup at your hand to drink, then you shall say to them, This is what the LORD {Jehovah} of hosts {armies; multitudes} says; You will certainly drink.</p> <p>(29) Because, indeed, I begin to bring evil on the city which is called by My Name, and should you be completely unpunished? You will not be unpunished: because I will call for a sword upon all those who live on the earth, says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(30) Therefore prophesy against them all these words, and say to them, The LORD {Jehovah} shall roar from on high, and speak His voice from His holy habitation {where He lives}; He will mightily roar upon His habitation; He will give a shout, as those who tread <i>the grapes</i>, against all those who live on the earth.</p> <p>(31) A noise will come <i>even</i> to the ends of the earth; because the LORD {Jehovah} has a controversy with the nations, He will plead with all flesh; He will give those who <i>are</i> wicked to the sword, says the LORD {Jehovah}.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(32) Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.</p> <p>(33) And the slain of the LORD shall be at that day from <i>one</i> end of the earth even unto the <i>other</i> end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.</p> <p>(34) Howl, ye shepherds, and cry; and wallow yourselves <i>in the ashes</i>, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.</p> <p>(35) And the shepherds shall have no way to flee, nor the principal of the flock to escape.</p> <p>(36) A voice of the cry of the shepherds, and an howling of the principal of the flock, <i>shall be heard</i>: for the LORD hath spoiled their pasture.</p> <p>(37) And the peaceable habitations are cut down because of the fierce anger of the LORD.</p> <p>(38) He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.</p> <p>Chapter 26 (1) In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,</p>	<p>(32) <i>This is what the LORD {Jehovah} of hosts {armies; multitudes} says, Indeed, evil will go forth from nation to nation, and a great whirlwind will be raised up from the coasts of the earth.</i></p> <p>(33) And those killed of the LORD {Jehovah} shall be at that day from <i>one</i> end of the earth even to the <i>other</i> end of the earth: they will not be mourned, neither gathered, nor buried; they will be as manure upon the ground.</p> <p>(34) Howl, you shepherds, and cry; and wallow yourselves <i>in the ashes</i>, you leaders of the flock: because the days of your slaughter and of your dispersions are accomplished; and you will fall like a pleasant vessel.</p> <p>(35) And the shepherds will have no way to flee, nor the leaders of the flock to escape.</p> <p>(36) A voice of the cry of the shepherds, and a howling of the leaders of the flock, <i>will be heard</i>: because the LORD {Jehovah} has spoiled their pasture.</p> <p>(37) And the peaceable houses are cut down because of the fierce anger of the LORD {Jehovah}.</p> <p>(38) He has forsaken His tabernacle {temple}, as the lion: because their land is desolate because of the fierceness of the oppressor, and because of His fierce anger.</p> <p>Chapter 26 (1) In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD {Jehovah}, saying,</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(2) Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word:</p> <p>(3) If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.</p> <p>(4) And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,</p> <p>(5) To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending <i>them</i>, but ye have not hearkened;</p> <p>(6) Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.</p> <p>(7) So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.</p> <p>(8) Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded <i>him</i> to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.</p> <p>(9) Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.</p>	<p>(2) This is what the LORD {Jehovah} says; Stand in the court of the LORD's {Jehovah's} house {temple}, and speak to all the cities of Judah, who come to worship in the LORD's {Jehovah's} house {temple}, all the words that I command you to speak to them; do not diminish a word:</p> <p>(3) If perhaps they will listen, and turn every man from his evil way, that I may repent Myself of the evil, which I purpose to do to them because of the evil of their deeds.</p> <p>(4) And you shall say to them, This is what the LORD {Jehovah} says; If you will not listen to Me, to walk in My law, which I have set before you,</p> <p>(5) To listen to the words of My servants the prophets, whom I sent to you, both rising up early, and sending <i>them</i>, but you have not listened;</p> <p>(6) Then I will make this house {temple} like Shiloh, and will make this city a curse to all the nations of the earth.</p> <p>(7) So the priests and the prophets and all the people heard Jeremiah speaking these words in the house {temple} of the LORD {Jehovah}.</p> <p>(8) Now it came to pass, when Jeremiah had made an end of speaking all that the LORD {Jehovah} had commanded <i>him</i> to speak to all the people, that the priests and the prophets and all the people took him, saying, You shall surely die.</p> <p>(9) Why have you prophesied in the Name of the LORD {Jehovah}, saying, This house {temple} will be like Shiloh, and this city will be desolate without anyone living in it? And all the people were gathered against Jeremiah in the house {temple} of the LORD {Jehovah}.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(10) When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD'S <i>house</i>.</p> <p>(11) Then spake the priests and the prophets unto the princes and to all the people, saying, This man <i>is</i> worthy to die; for he hath prophesied against this city, as ye have heard with your ears.</p> <p>(12) Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.</p> <p>(13) Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.</p> <p>(14) As for me, behold, I <i>am</i> in your hand: do with me as seemeth good and meet unto you.</p> <p>(15) But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.</p> <p>(16) Then said the princes and all the people unto the priests and to the prophets; This man <i>is</i> not worthy to die: for he hath spoken to us in the name of the LORD our God.</p> <p>(17) Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,</p>	<p>(10) When the princes of Judah heard these things, then they came up from the king's house to the house {temple} of the LORD {Jehovah}, and sat down in the entry of the new gate of the LORD's {Jehovah's} <i>house {temple}</i>.</p> <p>(11) Then the priests and the prophets spoke to the princes and to all the people, saying, This man <i>is</i> worthy to die; because he has prophesied against this city, as you have heard with your ears.</p> <p>(12) Then Jeremiah spoke to all the princes and to all the people, saying, The LORD {Jehovah} sent me to prophesy against this house {temple} and against this city all the words that you have heard.</p> <p>(13) Therefore now amend your ways and your deeds, and obey the voice of the LORD {Jehovah} your God; and the LORD {Jehovah} will repent of the evil that He has pronounced against you.</p> <p>(14) As for me, I <i>am</i> in your hand: do with me as seems good and appropriate to you.</p> <p>(15) But know for certain, that if you put me to death, you will surely bring innocent blood upon yourselves, and upon this city, and upon those who live in it: because truly the LORD {Jehovah} has sent me to you to speak all these words in your ears.</p> <p>(16) Then the princes and all the people said to the priests and to the prophets; This man <i>is</i> not worthy to die: because he has spoken to us in the Name of the LORD {Jehovah} our God.</p> <p>(17) Then certain of the elders of the land rose up, and spoke to all the assembly of the people, saying,</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(18) Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed <i>like</i> a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.</p> <p>(19) Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.</p> <p>(20) And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah:</p> <p>(21) And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;</p> <p>(22) And Jehoiakim the king sent men into Egypt, <i>namely</i>, Elnathan the son of Achbor, and <i>certain</i> men with him into Egypt.</p> <p>(23) And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.</p> <p>(24) Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.</p>	<p>(18) Micah the Morasthite^a prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, This is what the LORD {Jehovah} of hosts {armies; multitudes} says; <i>Zion will be plowed like a field, and Jerusalem will become heaps of rubble, and the mountain of the house {temple} as the high places of a forest.</i></p> <p>(19) Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD {Jehovah}, and beg the LORD {Jehovah}, and the LORD {Jehovah} repented of the evil which He had pronounced against them? So might we procure great evil against our souls.</p> <p>(20) And there was also a man who prophesied in the Name of the LORD {Jehovah}, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah:</p> <p>(21) And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;</p> <p>(22) And Jehoiakim the king sent men into Egypt, <i>namely</i>, Elnathan the son of Achbor, and <i>certain</i> men with him into Egypt.</p> <p>(23) And they brought forth Urijah out of Egypt, and brought him to Jehoiakim the king; who killed him with the sword, and cast his dead body into the graves of the common people.</p> <p>(24) Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.</p>
26:18a – Micah 1:1	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 27</p> <p>(1) In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,</p> <p>(2) Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,</p> <p>(3) And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;</p> <p>(4) And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;</p> <p>(5) I have made the earth, the man and the beast that <i>are</i> upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.</p> <p>(6) And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.</p> <p>(7) And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.</p> <p>(8) And it shall come to pass, <i>that</i> the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.</p>	<p>Chapter 27</p> <p>(1) In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word to Jeremiah from the LORD {Jehovah}, saying,</p> <p>(2) This is what the LORD {Jehovah} said to me; Make for yourself bonds and yokes, and put them upon your neck,</p> <p>(3) And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah;</p> <p>(4) And command them to say to their masters, This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Say this to your masters;</p> <p>(5) I have made the earth, the man and the beast that <i>are</i> upon the ground, by My great power and by My outstretched arm, and have given it to whom it seemed appropriate to Me.</p> <p>(6) And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field I have given him also to serve him.</p> <p>(7) And all nations will serve him, and his son, and his son's son,^a until the very time of his land comes to an end: and then many nations and great kings will serve themselves of him.</p> <p>(8) And it will come to pass, <i>that</i> the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation I will punish, says the LORD {Jehovah}, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.</p>
27:7a – Dan. 5:1	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(9) Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanter, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:</p> <p>(10) For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.</p> <p>(11) But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.</p> <p>(12) I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.</p> <p>(13) Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?</p> <p>(14) Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.</p> <p>(15) For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.</p> <p>(16) Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD'S house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.</p>	<p>(9) Therefore do not listen to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanter, nor to your sorcerers, who speak to you, saying, You will not serve the king of Babylon:</p> <p>(10) Because they prophesy a lie to you, to remove you far from your land; and that I should drive you out, and you should perish.</p> <p>(11) But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those I will let remain still in their own land, says the LORD {Jehovah}; and they will till it, and live in it.</p> <p>(12) I spoke also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.</p> <p>(13) Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as the LORD {Jehovah} has spoken against the nation that will not serve the king of Babylon?</p> <p>(14) Therefore do not listen to the words of the prophets who speak to you, saying, You will not serve the king of Babylon: because they prophesy a lie to you.</p> <p>(15) Because I have not sent them, says the LORD {Jehovah}, yet they prophesy a lie in My Name; that I might drive you out, and that you might perish, you, and the prophets who prophesy to you.</p> <p>(16) Also I spoke to the priests and to all this people, saying, This is what the LORD {Jehovah} says; Do not listen to the words of your prophets who prophesy to you, saying, Surely, the vessels of the LORD's {Jehovah's} house {temple} will now shortly be brought again from Babylon: because they prophesy a lie to you.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(17) Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?</p> <p>(18) But if they <i>be</i> prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and <i>in</i> the house of the king of Judah, and at Jerusalem, go not to Babylon.</p> <p>(19) For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,</p> <p>(20) Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;</p> <p>(21) Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain <i>in</i> the house of the LORD, and <i>in</i> the house of the king of Judah and of Jerusalem;</p> <p>(22) They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.</p>	<p>(17) <i>Do not listen to them; serve the king of Babylon, and live: why should this city be laid waste?</i></p> <p>(18) <i>But if they are prophets, and if the word of the LORD {Jehovah} is with them, let them now make intercession to the LORD {Jehovah} of hosts {armies; multitudes}, that the vessels which are left in the house {temple} of the LORD {Jehovah}, and in the house of the king of Judah, and at Jerusalem, not go to Babylon.</i></p> <p>(19) <i>Because this is what the LORD {Jehovah} of hosts {armies; multitudes} says concerning the pillars, and concerning the sea {great bowl; priests' bath tub},^b and concerning the bases, and concerning the remainder of the vessels that remain in this city,</i></p> <p>(20) <i>Which Nebuchadnezzar king of Babylon did not take, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;</i></p> <p>(21) <i>Yes, this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says, concerning the vessels that remain in the house {temple} of the LORD {Jehovah}, and in the house of the king of Judah and of Jerusalem;</i></p> <p>(22) <i>They will be carried to Babylon, and there they will be until the day that I visit them, says the LORD; then I will bring them up, and restore them to this place.</i></p>
27:19b – sea – great bowl – bath tub for priests - I Ki. 7:23	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 28</p> <p>(1) And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, <i>and</i> in the fifth month, <i>that</i> Hananiah the son of Azur the prophet, which <i>was</i> of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,</p> <p>(2) Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.</p> <p>(3) Within two full years will I bring again into this place all the vessels of the LORD'S house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:</p> <p>(4) And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.</p> <p>(5) Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,</p> <p>(6) Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD'S house, and all that is carried away captive, from Babylon into this place.</p> <p>(7) Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;</p>	<p>Chapter 28</p> <p>(1) And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year {3532 A.H./C-510 B.C.},^{a*} <i>and</i> in the fifth month {Ab [July/August]}, <i>that</i> Hananiah the son of Azur the prophet, which <i>was</i> of Gibeon, spoke to me in the house {temple} of the LORD {Jehovah}, in the presence of the priests and of all the people, saying,</p> <p>(2) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says, saying, I have broken the yoke of the king of Babylon.</p> <p>(3) Within two full years I will bring again into this place all the vessels of the LORD's {Jehovah's} house {temple}, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:</p> <p>(4) And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, who went into Babylon, says the LORD {Jehovah}: because I will break the yoke of the king of Babylon.</p> <p>(5) Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests, and in the presence of all the people who stood in the house {temple} of the LORD {Jehovah},</p> <p>(6) Even the prophet Jeremiah said, Amen {Let it be}: the LORD {Jehovah} do so: the LORD {Jehovah} perform your words which you have prophesied, to bring again the vessels of the LORD's {Jehovah's} house {temple}, and all that is carried away captive, from Babylon into this place.</p> <p>(7) Nevertheless hear now this word that I speak in your ears, and in the ears of all the people;</p>
<p>28:1a - fourth year of Zedekiah - 12 years after first captives taken to Babylon</p> <p>4th year of Zedekiah; 7 years before destruction of the temple [*3532 A.H./C- 510 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(8) The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.</p> <p>(9) The prophet which prophesieth of peace, when the word of the prophet shall come to pass, <i>then</i> shall the prophet be known, that the LORD hath truly sent him.</p> <p>(10) Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.</p> <p>(11) And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.</p> <p>(12) Then the word of the LORD came unto Jeremiah <i>the prophet</i>, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,</p> <p>(13) Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.</p> <p>(14) For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him; and I have given him the beasts of the field also.</p> <p>(15) Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.</p>	<p>(8) The prophets that have been before me and before you of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.</p> <p>(9) The prophet who prophesies of peace, when the word of the prophet comes to pass, <i>then</i> the prophet will be known, that the LORD {Jehovah} has truly sent him.</p> <p>(10) Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and broke it.</p> <p>(11) And Hananiah spoke in the presence of all the people, saying, This is what the LORD {Jehovah} says; Even so I will break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.</p> <p>(12) Then the word of the LORD {Jehovah} came to Jeremiah <i>the prophet</i>, after Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,</p> <p>(13) Go and tell Hananiah, saying, This is what the LORD {Jehovah} says; You have broken the yokes of wood; but you shall make for them yokes of iron.</p> <p>(14) Because this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they will serve him; and I have given him the beasts of the field also.</p> <p>(15) Then the prophet Jeremiah said to Hananiah the prophet, Hear now, Hananiah; The LORD {Jehovah} has not sent you; but you cause this people to trust in a lie.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(16) Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.</p> <p>(17) So Hananiah the prophet died the same year in the seventh month.</p> <p>Chapter 29</p> <p>(1) Now these <i>are</i> the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;</p> <p>(2) (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)</p> <p>(3) By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkihah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,</p> <p>(4) Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;</p> <p>(5) Build ye houses, and dwell <i>in them</i>; and plant gardens, and eat the fruit of them;</p> <p>(6) Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.</p>	<p>(16) Therefore this is what the LORD {Jehovah} says; Indeed, I will cast you from off the face of the earth: this year you will die, because you have taught rebellion against the LORD {Jehovah}.</p> <p>(17) So Hananiah the prophet died the same year in the seventh month {Tishri [Sept.-Oct.]}.^b</p> <p>Chapter 29</p> <p>(1) Now these <i>are</i> the words of the letter that Jeremiah the prophet sent from Jerusalem to the remainder of the elders who were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;</p> <p>(2) (After Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were taken from Jerusalem;)</p> <p>(3) By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkihah, (whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon) saying,</p> <p>(4) This is what the LORD {Jehovah} of hosts, the God of Israel says, to all who are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon;</p> <p>(5) Build houses, and live <i>in them</i>; and plant gardens, and eat their fruit;</p> <p>(6) Take for yourselves wives, and father sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that you may be increased there, and not diminished.</p>
<p>28:17b - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(7) And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.</p> <p>(8) For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that <i>be</i> in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.</p> <p>(9) For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.</p> <p>(10) For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.</p> <p>(11) For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.</p> <p>(12) Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.</p> <p>(13) And ye shall seek me, and find <i>me</i>, when ye shall search for me with all your heart.</p> <p>(14) And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.</p> <p>(15) Because ye have said, The LORD hath raised us up prophets in Babylon;</p>	<p>(7) <i>And seek the peace of the city where I have caused you to be carried away captives, and pray to the LORD {Jehovah} for it: because in its peace you will have peace.</i></p> <p>(8) <i>Because this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Do not let your prophets and your diviners, who <i>are</i> in your midst, deceive you, neither listen to your dreams which you cause to be dreamed.</i></p> <p>(9) <i>Because they prophesy falsely to you in My Name: I have not sent them, says the LORD {Jehovah}.</i></p> <p>(10) <i>Because this is what the LORD {Jehovah} says, That after seventy years^a are accomplished at Babylon I will visit you, and perform My good word towards you, in causing you to return to this place.</i></p> <p>(11) <i>Because I know the thoughts that I think towards you, says the LORD {Jehovah}, thoughts of peace, and not of evil, to give you a future and a hope.</i></p> <p>(12) <i>Then you will call upon Me, and you will go and pray to Me, and I will listen to you.</i></p> <p>(13) <i>And you will seek Me, and find <i>Me</i>, when you will search for Me with all your heart.</i></p> <p>(14) <i>And I will be found by you, says the LORD {Jehovah}: and I will turn away your captivity, and I will gather you from all the nations, and from all the places where I have driven you, says the LORD {Jehovah}; and I will bring you again into the place where I caused you to be carried away captive.</i></p> <p>(15) <i>Because you have said, The LORD {Jehovah} has raised up for us prophets in Babylon;</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(16) <i>Know</i> that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, <i>and</i> of your brethren that are not gone forth with you into captivity;</p> <p>(17) Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.</p> <p>(18) And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:</p> <p>(19) Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending <i>them</i>; but ye would not hear, saith the LORD.</p> <p>(20) Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:</p> <p>(21) Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;</p> <p>(22) And of them shall be taken up a curse by all the captivity of Judah which <i>are</i> in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;</p>	<p>(16) <i>Know</i> that this is what the LORD {Jehovah} says of the king who sits upon the throne of David, and of all the people who live in this city, <i>and</i> of your brothers who have not gone forth with you into captivity;</p> <p>(17) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Indeed, I will send upon them the sword, the famine, and the pestilence, and will make them like bad figs, that cannot be eaten, they are so bad.</p> <p>(18) And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations where I have driven them:</p> <p>(19) Because they have not listened to My words, says the LORD {Jehovah}, which I sent to them by My servants the prophets, rising up early and sending <i>them</i>; but you would not hear, says the LORD {Jehovah}.</p> <p>(20) Hear therefore the word of the LORD {Jehovah}, all you of the captivity, whom I have sent from Jerusalem to Babylon:</p> <p>(21) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, who prophesy a lie to you in My Name; Indeed, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he will kill them before your eyes;</p> <p>(22) And they will be taken up as a curse by all those of captivity of Judah who <i>are</i> in Babylon, saying, The LORD {Jehovah} make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(23) Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and <i>am</i> a witness, saith the LORD.</p> <p>(24) <i>Thus</i> shalt thou also speak to Shemaiah the Nehelamite, saying,</p> <p>(25) Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that <i>are</i> at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,</p> <p>(26) The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man <i>that is</i> mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.</p> <p>(27) Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?</p> <p>(28) For therefore he sent unto us <i>in</i> Babylon, saying, This <i>captivity is</i> long: build ye houses, and dwell <i>in them</i>; and plant gardens, and eat the fruit of them.</p> <p>(29) And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.</p> <p>(30) Then came the word of the LORD unto Jeremiah, saying,</p> <p>(31) Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:</p>	<p>(23) Because they have committed treachery in Israel, and have committed adultery with their neighbors' wives, and have spoken lying words in My Name, which I have not commanded them; even I know, and <i>am</i> a witness, says the LORD {Jehovah}.</p> <p>(24) So you shall also speak to Shemaiah the Nehelamite, saying,</p> <p>(25) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says, saying, Because you have sent letters in your name to all the people who <i>are</i> at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,</p> <p>(26) The LORD {Jehovah} has made you priest in the place of Jehoiada the priest, that you should be officers in the house {temple} of the LORD {Jehovah}, because every man <i>that is</i> mad, and makes himself a prophet, that you should put him in prison, and in the stocks.</p> <p>(27) Now therefore why have you not reproved Jeremiah of Anathoth, who makes himself a prophet to you?</p> <p>(28) Therefore because he sent to us <i>in</i> Babylon, saying, This <i>captivity is</i> long: build houses, and live <i>in them</i>; and plant gardens, and eat their fruit.</p> <p>(29) And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.</p> <p>(30) Then the word of the LORD {Jehovah} came to Jeremiah, saying,</p> <p>(31) Send to all those of the captivity, saying, This is what the LORD {Jehovah} says concerning Shemaiah the Nehelamite; Because that Shemaiah has prophesied to you, and I did not send him, and he caused you to trust in a lie:</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(32) Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.</p> <p>Chapter 30</p> <p>(1) The word that came to Jeremiah from the LORD, saying,</p> <p>(2) Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.</p> <p>(3) For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.</p> <p>(4) And these <i>are</i> the words that the LORD spake concerning Israel and concerning Judah.</p> <p>(5) For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.</p> <p>(6) Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?</p> <p>(7) Alas! for that day <i>is</i> great, so that none <i>is</i> like it: it <i>is</i> even the time of Jacob's trouble; but he shall be saved out of it.</p> <p>(8) For it shall come to pass in that day, saith the LORD of hosts, <i>that</i> I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:</p>	<p>(32) Therefore this is what the LORD {Jehovah} says; Indeed, I will punish Shemaiah the Nehelamite, and his descendants: he will not have a man to live among this people; neither will he see the good that I will do for My people, says the LORD {Jehovah}; because he has taught rebellion against the LORD {Jehovah}.</p> <p>Chapter 30</p> <p>(1) The word that came to Jeremiah from the LORD {Jehovah}, saying,</p> <p>(2) This is what the LORD {Jehovah} God of Israel says, saying, Write all the words that I have spoken to you in a book.</p> <p>(3) Because, the days are coming, says the LORD {Jehovah}, that I will bring again the captivity of My people Israel and Judah, says the LORD {Jehovah}; and I will cause them to return to the land that I gave to their forefathers, and they will possess it.</p> <p>(4) And these <i>are</i> the words that the LORD {Jehovah} spoke concerning Israel and concerning Judah.</p> <p>(5) Because this is what the LORD {Jehovah} says; We have heard a voice of trembling, of fear, and not of peace.</p> <p>(6) Ask now, and see whether a man has labor pains of child birth? why do I see every man with his hands on his waist, as a woman in child birth, and all faces have turned pale?</p> <p>(7) Alas! because that day <i>is</i> great, so that none <i>is</i> like it: it <i>is</i> even the time of Jacob's trouble;^a but he will be saved out of it.</p> <p>(8) Because it will come to pass in that day, says the LORD {Jehovah} of hosts {armies; multitudes}, <i>that</i> I will break his yoke from off your neck, and will burst your bonds, and strangers will no more serve themselves of him:</p>
<p>30:7a – time of Jacob's Trouble – also known as the Great Tribulation – last seven years prior to the Lord's Return at Armageddon.</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(9) But they shall serve the LORD their God, and David their king, whom I will raise up unto them.</p> <p>(10) Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make <i>him</i> afraid.</p> <p>(11) For I <i>am</i> with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.</p> <p>(12) For thus saith the LORD, Thy bruise is incurable, <i>and</i> thy wound is grievous.</p> <p>(13) <i>There is</i> none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.</p> <p>(14) All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; <i>because</i> thy sins were increased.</p> <p>(15) Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: <i>because</i> thy sins were increased, I have done these things unto thee.</p> <p>(16) Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.</p>	<p>(9) But they will serve the LORD {Jehovah} their God, and David their king, whom I will raise up to them.</p> <p>(10) Therefore do not fear, O My servant Jacob, says the LORD {Jehovah}; neither be dismayed, O Israel: because, indeed, I will save you from afar, and your descendants from the land of their captivity; and Jacob will return, and will be in rest, and be quiet, and no one will make <i>him</i> afraid.</p> <p>(11) Because I <i>am</i> with you, says the LORD {Jehovah}, to save you: though I make a full end of all nations where I have scattered you, yet I will not make a full end of you: but I will correct you in measure, and will not leave you altogether unpunished.</p> <p>(12) Because this is what the LORD {Jehovah} says, Your bruise is incurable, <i>and</i> your wound is grievous.</p> <p>(13) <i>There is</i> no one to plead your cause, that you may be bandaged up: you have no healing medicines.</p> <p>(14) All your lovers have forgotten you; they do not seek you; because I have wounded you with the wound of an enemy, with the punishment of a cruel one, because of the multitude of your sins; <i>because</i> your sins were increased.</p> <p>(15) Why do you cry because of your affliction? your sorrow is incurable because of the multitude of your sins: <i>because</i> your sins were increased, I have done these things to you.</p> <p>(16) Therefore all those who devour you will be devoured; and all your adversaries, every one of them, will go into captivity; and those who spoil you will be a spoil, and all those who prey upon you I will give for a prey.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(17) For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, <i>saying</i>, This is Zion, whom no man seeketh after.</p> <p>(18) Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.</p> <p>(19) And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.</p> <p>(20) Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.</p> <p>(21) And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.</p> <p>(22) And ye shall be my people, and I will be your God.</p> <p>(23) Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.</p> <p>(24) The fierce anger of the LORD shall not return, until he have done <i>it</i>, and until he have performed the intents of his heart: in the latter days ye shall consider it.</p>	<p>(17) Because I will restore health to you, and I will heal you of your wounds, says the LORD {Jehovah}; because they called you an Outcast, <i>saying</i>, This is Zion, whom no man seeks after.</p> <p>(18) This is what the LORD {Jehovah} says; Indeed, I will bring again the captivity of Jacob's tents, and have mercy on his houses; and the city will be built upon her own heap, and the palace will remain after its manner.</p> <p>(19) And out of them will proceed thanksgiving and the voice of those who make merry: and I will multiply them, and they will not be few; I will also glorify them, and they will not be small.</p> <p>(20) Their children also will be as before, and their congregation will be established before Me, and I will punish all who oppress them.</p> <p>(21) And their nobles will be of their own, and their governor will proceed from their midst; and I will cause him to draw near, and he will approach to Me: because who is this who engaged his heart to approach to Me? says the LORD {Jehovah}.</p> <p>(22) And you will be My people, and I will be your God.</p> <p>(23) See, the whirlwind of the LORD {Jehovah} goes forth with fury, a continuing whirlwind: it will fall with pain upon the head of the wicked.</p> <p>(24) The fierce anger of the LORD {Jehovah} will not return, until He has done <i>it</i>, and until He has performed the intents of His heart: in the latter days you will consider it.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
Chapter 31 (1) At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. (2) Thus saith the LORD, The people <i>which were</i> left of the sword found grace in the wilderness; <i>even</i> Israel, when I went to cause him to rest. (3) The LORD hath appeared of old unto me, <i>saying</i> , Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. (4) Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. (5) Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat <i>them</i> as common things. (6) For there shall be a day, <i>that</i> the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. (7) For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. (8) Behold, I will bring them from the north country, and gather them from the coasts of the earth, <i>and</i> with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. (9) They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.	Chapter 31 (1) At the same time, says the LORD {Jehovah}, I will be the God of all the families of Israel, and they will be My people. (2) This is what the LORD {Jehovah} says, The people <i>who were</i> left of the sword found grace in the wilderness; <i>even</i> Israel, when I went to cause him to rest. (3) The LORD {Jehovah} has appeared of old to me, <i>saying</i> , Yes, I have loved you with an everlasting love: therefore with loving kindness I have drawn you. (4) Again I will build you, and you will be built, O virgin of Israel: you will again be adorned with your tambourines, and will go forth in the dances of those who make merry. (5) You will yet plant vines upon the mountains of Samaria: the planters will plant, and will eat <i>them</i> as common things. (6) Because there will be a day, <i>that</i> the watchmen upon the mount Ephraim will cry, Arise, and let us go up to Zion to the LORD {Jehovah} our God. (7) Because this is what the LORD {Jehovah} says; Sing with gladness for Jacob, and shout among the chief of the nations: publish it, give praise, and say, O LORD {Jehovah}, save Your people, the remnant of Israel. (8) Indeed, I will bring them from the north country, and gather them from the coasts of the earth, <i>and</i> with them the blind and the lame, the woman with child and her who labors in child birth together: a great company will return there. (9) They shall come with weeping, and with requests I will lead them: I will cause them to walk by the rivers of waters in a straight way, in which they will not stumble: because I am a Father to Israel, and Ephraim is My firstborn.

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(10) Hear the word of the LORD, O ye nations, and declare <i>it</i> in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd <i>doth</i> his flock.</p> <p>(11) For the LORD hath redeemed Jacob, and ransomed him from the hand of <i>him that was</i> stronger than he.</p> <p>(12) Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.</p> <p>(13) Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.</p> <p>(14) And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.</p> <p>(15) Thus saith the LORD; A voice was heard in Ramah, lamentation, <i>and</i> bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they <i>were</i> not.</p> <p>(16) Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.</p> <p>(17) And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.</p>	<p>(10) Hear the word of the LORD {Jehovah}, O nations, and declare <i>it</i> in the islands afar off, and say, He Who scattered Israel will gather him, and keep him, as a shepherd <i>keeps</i> his flock.</p> <p>(11) Because the LORD {Jehovah} has redeemed Jacob, and ransomed him from the hand of <i>him who was</i> stronger than he.</p> <p>(12) Therefore they will come and sing in the height of Zion, and will flow together to the goodness of the LORD {Jehovah}, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul will be as a watered garden; and they will not sorrow any more at all.</p> <p>(13) Then the virgin will rejoice in the dance, both young men and old together: because I will turn their mourning into joy, and will comfort them, and cause them to rejoice from their sorrow.</p> <p>(14) And I will satisfy the soul of the priests with fatness, and My people will be satisfied with My goodness, says the LORD {Jehovah}.</p> <p>(15) This is what the LORD {Jehovah} says; A voice was heard in Ramah, loud crying, <i>and</i> bitter weeping; Rachel weeping for her children refused to be comforted, because they <i>were</i> no more.^a</p> <p>(16) This is what the LORD {Jehovah} says; Refrain your voice from weeping, and your eyes from tears: because your work will be rewarded, says the LORD {Jehovah}; and they will come again from the land of the enemy.</p> <p>(17) And there is hope in your end, says the LORD {Jehovah}, that your children will come again to their own border.</p>
31:15a – Mat. 2:18	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(18) I have surely heard Ephraim bemoaning himself <i>thus</i>; Thou hast chastised me, and I was chastised, as a bullock unaccustomed <i>to the yoke</i>: turn thou me, and I shall be turned; for thou <i>art</i> the LORD my God.</p> <p>(19) Surely after that I was turned, I repented; and after that I was instructed, I smote upon <i>my</i> thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.</p> <p>(20) <i>Is</i> Ephraim my dear son? <i>is he</i> a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.</p> <p>(21) Set thee up waymarks, make thee high heaps: set thine heart toward the highway, <i>even</i> the way <i>which</i> thou wentest: turn again, O virgin of Israel, turn again to these thy cities.</p> <p>(22) How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.</p> <p>(23) Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, <i>and</i> mountain of holiness.</p> <p>(24) And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they <i>that</i> go forth with flocks.</p> <p>(25) For I have satiated the weary soul, and I have replenished every sorrowful soul.</p> <p>(26) Upon this I awaked, and beheld; and my sleep was sweet unto me.</p>	<p>(18) I have surely heard Ephraim himself crying <i>this</i>; You have punished me, and I was punished, as a bull unaccustomed <i>to the yoke</i>: turn me, and I will be turned; because you <i>are</i> the LORD {Jehovah} my God.</p> <p>(19) Surely after I was turned, I repented; and after that I was instructed, I struck upon <i>my</i> thigh: I was ashamed, yes, even confounded, because I bore the reproach of my youth.</p> <p>(20) <i>Is</i> Ephraim My dear son? <i>is he</i> a pleasant child? because since I spoke against him, I do earnestly remember him still: therefore My inward parts are troubled for him; I will surely have mercy upon him, says the LORD {Jehovah}.</p> <p>(21) Set up for yourself landmarks, make for yourself high heaps: set your heart towards the highway, <i>even</i> the way <i>which</i> you went: turn again, O virgin of Israel, turn again to these your cities.</p> <p>(22) How long will you wander about, O backsliding daughter? because the LORD {Jehovah} has created a new thing in the earth, A woman will protect a man.</p> <p>(23) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; As yet they will use this speech in the land of Judah and in its cities, when I will bring again their captivity; The LORD {Jehovah} bless you, O house of justice, <i>and</i> mountain of holiness.</p> <p>(24) And there will live in Judah itself, and in all its cities together, gardeners, and those who go forth with flocks.</p> <p>(25) Because I have satisfied the weary soul, and I have replenished every sorrowful soul.</p> <p>(26) Upon this I awoke, and saw; and my sleep was sweet to me.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(27) Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.</p> <p>(28) And it shall come to pass, <i>that</i> like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.</p> <p>(29) In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.</p> <p>(30) But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.</p> <p>(31) Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:</p> <p>(32) Not according to the covenant that I made with their fathers in the day <i>that</i> I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:</p> <p>(33) But this <i>shall be</i> the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.</p> <p>(34) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.</p>	<p>(27) Indeed, the days are coming, says the LORD {Jehovah}, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.</p> <p>(28) And it will come to pass, <i>that</i> just as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so I will watch over them, to build, and to plant, says the LORD {Jehovah}.</p> <p>(29) In those days they will say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.</p> <p>(30) But everyone will die for his own sin: every man who eats the sour grape, his teeth will be set on edge.</p> <p>(31) Indeed, the days are coming, says the LORD {Jehovah}, that I will make a new covenant with the house of Israel, and with the house of Judah:</p> <p>(32) Not according to the covenant that I made with their forefathers in the day <i>that</i> I took them by the hand to bring them out of the land of Egypt; My covenant which they broke, although I was a husband to them, says the LORD {Jehovah}:</p> <p>(33) But this <i>will be</i> the covenant that I will make with the house of Israel; After those days, says the LORD {Jehovah}, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they will be My people.</p> <p>(34) And they will no more teach every man his neighbor, and every man his brother, saying, Know the LORD {Jehovah}: because they will all know Me, from the least of them to the greatest of them, says the LORD {Jehovah}: because I will forgive their sin, and I will remember their sin no more.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(35) Thus saith the LORD, which giveth the sun for a light by day, <i>and</i> the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts <i>is</i> his name:</p> <p>(36) If those ordinances depart from before me, saith the LORD, <i>then</i> the seed of Israel also shall cease from being a nation before me for ever.</p> <p>(37) Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.</p> <p>(38) Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.</p> <p>(39) And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.</p> <p>(40) And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, <i>shall be</i> holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.</p> <p>Chapter 32 (1) The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which <i>was</i> the eighteenth year of Nebuchadrezzar.</p>	<p>(35) <i>This is what the LORD {Jehovah} says, Who gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, Who divides the sea when its waves roar; The LORD {Jehovah} of hosts {armies; multitudes} is His Name:</i></p> <p>(36) <i>If those laws depart from before Me, says the LORD {Jehovah}, then the descendants of Israel also will cease from being a nation before Me forever.</i></p> <p>(37) <i>This is what the LORD {Jehovah} says; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the descendants of Israel because of all that they have done, says the LORD {Jehovah}.</i></p> <p>(38) <i>Indeed, the days are coming, says the LORD {Jehovah}, that the city will be built to the LORD {Jehovah} from the tower of Hananeel to the gate of the corner.</i></p> <p>(39) <i>And the measuring line will yet go forth opposite it upon the hill Gareb, and will circle to Goath.</i></p> <p>(40) <i>And the whole valley of the dead bodies, and of the ashes, and all the fields to the brook of Kidron, to the corner of the horse gate towards the east, will be holy to the LORD {Jehovah}; it will not be plucked up, nor thrown down anymore forever.</i></p> <p>Chapter 32 (1) The word that came to Jeremiah from the LORD {Jehovah} in the tenth year of Zedekiah king of Judah {3539 A.H./C- 503 B.C.},^{a*} which <i>was</i> the eighteenth year of Nebuchadrezzar.</p>
<p>32:1a - 10th year of Zedekiah - the year of Zedekiah's rebellion and the destruction of the Temple [3539 A.H./C- 503 B.C.] - see Appendix G: World Time Line of Biblical History – eighteenth year of Nebuchadrezzar – see note on Jer. 25:1a</p> <p>10th year of Zedekiah - the year of Zedekiah's rebellion and the destruction of the temple [3539 A.H./C- 503 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(2) For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which <i>was</i> in the king of Judah's house.</p> <p>(3) For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;</p> <p>(4) And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;</p> <p>(5) And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.</p> <p>(6) And Jeremiah said, The word of the LORD came unto me, saying,</p> <p>(7) Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that <i>is</i> in Anathoth: for the right of redemption <i>is</i> thine to buy <i>it</i>.</p> <p>(8) So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that <i>is</i> in Anathoth, which <i>is</i> in the country of Benjamin: for the right of inheritance <i>is</i> thine, and the redemption <i>is</i> thine; buy <i>it</i> for thyself. Then I knew that this <i>was</i> the word of the LORD.</p>	<p>(2) Because then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which <i>was</i> in the king of Judah's house.</p> <p>(3) Because Zedekiah king of Judah had shut him up, saying, Why do you prophesy, and say, This is what the LORD {Jehovah} says, <i>Indeed, I will give this city into the hand of the king of Babylon, and he will take it;</i></p> <p>(4) <i>And Zedekiah king of Judah will not escape out of the hand of the Chaldeans, but will surely be delivered into the hand of the king of Babylon, and will speak with him mouth to mouth, and his eyes will see his eyes;</i></p> <p>(5) <i>And he will lead Zedekiah to Babylon, and there he will remain until I visit him, says the LORD {Jehovah}: though you fight with the Chaldeans, you will not prosper.</i></p> <p>(6) And Jeremiah said, The word of the LORD {Jehovah} came to me, saying,</p> <p>(7) <i>Indeed, Hanameel the son of Shallum your uncle will come to you, saying, Buy for yourself my field that is in Anathoth: because the right of redemption is yours to buy it.</i></p> <p>(8) So Hanameel my uncle's son came to me in the court of the prison according to the word of the LORD {Jehovah}, and said to me, I ask you to buy my field that <i>is</i> in Anathoth, which <i>is</i> in the country of Benjamin: because the right of inheritance <i>is</i> yours, and the redemption <i>is</i> yours; buy <i>it</i> for yourself. Then I knew that this <i>was</i> the word of the LORD {Jehovah}.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(9) And I bought the field of Hanameel my uncle's son, that <i>was</i> in Anathoth, and weighed him the money, <i>even</i> seventeen shekels of silver.</p> <p>(10) And I subscribed the evidence, and sealed <i>it</i>, and took witnesses, and weighed <i>him</i> the money in the balances.</p> <p>(11) So I took the evidence of the purchase, <i>both</i> that which was sealed <i>according</i> to the law and custom, and that which was open:</p> <p>(12) And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's <i>son</i>, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.</p> <p>(13) And I charged Baruch before them, saying,</p> <p>(14) Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.</p> <p>(15) For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.</p> <p>(16) Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,</p>	<p>(9) And I bought the field of Hanameel my uncle's son, that <i>was</i> in Anathoth, and weighed him the money, <i>even</i> seventeen shekels of silver {about 6.8 ounces; 193.8 grams}.^b</p> <p>(10) And I subscribed the evidence, and sealed <i>it</i>, and took witnesses, and weighed <i>him</i> the money in the balances.</p> <p>(11) So I took the evidence of the purchase, <i>both</i> that which was sealed <i>according</i> to the law and custom, and that which was open:</p> <p>(12) And I gave the evidence of the purchase to Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel my uncle's <i>son</i>, and in the presence of the witnesses who signed the book of the purchase, before all the Jews who sat in the court of the prison.</p> <p>(13) And I charged Baruch before them, saying,</p> <p>(14) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; <i>Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.</i></p> <p>(15) <i>Because this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Houses and fields and vineyards will be possessed again in this land.</i></p> <p>(16) Now when I had delivered the evidence of the purchase to Baruch the son of Neriah, I prayed to the LORD {Jehovah}, saying,</p>
<p>32:9b - seventeen shekels - about 6.8 ounces; 193.8 grams - 1 shekel = 0.4 oz; 11.4 g - see Appendix J: Bible Weights and Measures</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(17) Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, <i>and</i> there is nothing too hard for thee:</p> <p>(18) Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, <i>is</i> his name,</p> <p>(19) Great in counsel, and mighty in work: for thine eyes <i>are</i> open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:</p> <p>(20) Which hast set signs and wonders in the land of Egypt, <i>even</i> unto this day, and in Israel, and among <i>other</i> men; and hast made thee a name, as at this day;</p> <p>(21) And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;</p> <p>(22) And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;</p> <p>(23) And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:</p> <p>(24) Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest <i>it</i>.</p>	<p>(17) Ah Lord GOD {Jehovah}! Indeed, You have made the heaven and the earth by Your great power and stretched out arm, <i>and</i> there is nothing too hard for You:</p> <p>(18) You show loving kindness to thousands, and repay the sin of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD {Jehovah} of hosts {armies; multitudes}, <i>is</i> His Name,</p> <p>(19) Great in counsel, and mighty in work: because Your eyes <i>are</i> open upon all the ways of the sons of men: to give everyone according to his deeds, and according to the fruit of his deeds:</p> <p>(20) Who has set signs and wonders in the land of Egypt, <i>even</i> to this day, and in Israel, and among <i>other</i> men; and have made for Yourself a Name, as at this day;</p> <p>(21) And has brought forth Your people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;</p> <p>(22) And have given them this land, which You swore to their forefathers to give them, a land flowing with milk and honey;</p> <p>(23) And they came in, and possessed it; but they did not obey Your voice, neither walked in Your law; they have done nothing of all that You commanded them to do: therefore You have caused all this evil to come upon them:</p> <p>(24) See the mounts, they have come to the city to take it; and the city is given into the hand of the Chaldeans, who fight against it, because of the sword, and of the famine, and of the pestilence: and what You have spoken has come to pass; and, indeed, You see <i>it</i>.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(25) And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.</p> <p>(26) Then came the word of the LORD unto Jeremiah, saying,</p> <p>(27) Behold, I <i>am</i> the LORD, the God of all flesh: is there any thing too hard for me?</p> <p>(28) Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:</p> <p>(29) And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.</p> <p>(30) For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.</p> <p>(31) For this city hath been to me <i>as</i> a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,</p> <p>(32) Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.</p> <p>(33) And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching <i>them</i>, yet they have not hearkened to receive instruction.</p>	<p>(25) And You have said to me, O Lord GOD {Jehovah}, <i>Buy for yourself the field for money, and take witnesses; because the city is given into the hand of the Chaldeans.</i></p> <p>(26) Then the word of the LORD {Jehovah} came to Jeremiah, saying,</p> <p>(27) <i>Indeed, I <i>am</i> the LORD {Jehovah}, the God of all flesh: is there anything too hard for Me?</i></p> <p>(28) Therefore this is what the LORD {Jehovah} says; <i>Indeed, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he will take it:</i></p> <p>(29) <i>And the Chaldeans, who fight against this city, will come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense to Baal, and poured out drink offerings to other gods, to provoke Me to anger.</i></p> <p>(30) <i>Because the children of Israel and the children of Judah have only done evil before Me from their youth: because the children of Israel have only provoked Me to anger with the work of their hands, says the LORD {Jehovah}.</i></p> <p>(31) <i>Because this city has been to Me as a provocation of My anger and of My fury from the day that they built it even to this day; that I should remove it from before My face,</i></p> <p>(32) <i>Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke Me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and those who live in Jerusalem.</i></p> <p>(33) <i>And they have turned to Me the back, and not the face: though I taught them, rising up early and teaching <i>them</i>, yet they have not listened to receive instruction.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(34) But they set their abominations in the house, which is called by my name, to defile it.</p> <p>(35) And they built the high places of Baal, which <i>are</i> in the valley of the son of Hinnom, to cause their sons and their daughters to pass through <i>the fire</i> unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.</p> <p>(36) And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;</p> <p>(37) Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:</p> <p>(38) And they shall be my people, and I will be their God:</p> <p>(39) And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:</p> <p>(40) And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.</p> <p>(41) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.</p> <p>(42) For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.</p>	<p>(34) But they set their abominations in the house {temple}, which is called by My Name, to defile it.</p> <p>(35) And they built the high places of Baal, which <i>are</i> in the valley of the son of Hinnom,^b to cause their sons and their daughters to pass through <i>the fire</i> to Molech; which I did not command them, neither did it come into My mind, that they should do this abomination, to cause Judah to sin.</p> <p>(36) And now therefore this is what the LORD {Jehovah}, the God of Israel says, concerning this city, of which you say, It will be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;</p> <p>(37) Indeed, I will gather them out of all countries, where I have driven them in My anger, and in My fury, and in great wrath {anger; judgment}; and I will bring them again to this place, and I will cause them to live safely:</p> <p>(38) And they will be My people, and I will be their God:</p> <p>(39) And I will give them one heart, and one way, that they may fear {revere} Me forever, for their own good, and of their children after them:</p> <p>(40) And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear {reverence} in their hearts, that they will not depart from Me.</p> <p>(41) Yes, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul.</p> <p>(42) Because this is what the LORD {Jehovah} says; Just as I have brought all this great evil upon this people, so I will bring upon them all the good that I have promised them.</p>
32:35b – valley of the son of Hinnom – see Is. 30:33; Jer. 7:31	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(43) And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.</p> <p>(44) Men shall buy fields for money, and subscribe evidences, and seal <i>them</i>, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.</p> <p>Chapter 33</p> <p>(1) Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,</p> <p>(2) Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD <i>is</i> his name;</p> <p>(3) Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.</p> <p>(4) For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;</p> <p>(5) They come to fight with the Chaldeans, but <i>it is</i> to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.</p> <p>(6) Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.</p>	<p>(43) <i>And fields will be bought in this land, of which you say, It is desolate without man or beast; it is given into the hand of the Chaldeans.</i></p> <p>(44) <i>Men will buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places around Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: because I will cause their captivity to return, says the LORD {Jehovah}.</i></p> <p>Chapter 33</p> <p>(1) Furthermore the word of the LORD {Jehovah} came to Jeremiah the second time, while he was still shut up in the court of the prison, saying,</p> <p>(2) <i>This is what the LORD {Jehovah} its Maker says, the LORD {Jehovah} Who formed it, to establish it; the LORD {Jehovah} is His Name;</i></p> <p>(3) <i>Call to Me, and I will answer you, and show you great and mighty things, which you do not know.</i></p> <p>(4) <i>Because this is what the LORD {Jehovah}, the God of Israel says, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;</i></p> <p>(5) <i>They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have killed in My anger and in My fury, and for all whose wickedness I have hidden My face from this city.</i></p> <p>(6) <i>Indeed, I will bring it health and cure, and I will cure them, and will reveal to them the abundance of peace and truth.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(7) And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.</p> <p>(8) And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.</p> <p>(9) And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.</p> <p>(10) Thus saith the LORD; Again there shall be heard in this place, which ye say <i>shall be</i> desolate without man and without beast, <i>even</i> in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,</p> <p>(11) The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD <i>is</i> good; for his mercy <i>endureth</i> for ever: <i>and</i> of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.</p> <p>(12) Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing <i>their</i> flocks to lie down.</p>	<p>(7) And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.</p> <p>(8) And I will cleanse them from all their sin, by which they have sinned against Me; and I will pardon all their sins, by which they have sinned, and by which they have transgressed against Me.</p> <p>(9) And it will be to Me a name of joy, a praise and an honor before all the nations of the earth, which will hear all the good that I do to them: and they will fear and tremble because of all the goodness and because of all the prosperity that I give to it.</p> <p>(10) This is what the LORD {Jehovah} says; Again there will be heard in this place, which you say <i>will be</i> desolate without man and without beast, <i>even</i> in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without anyone living in it, and without beast,</p> <p>(11) The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of those who will say, Praise the LORD {Jehovah} of hosts {armies; multitudes}: because the LORD {Jehovah} <i>is</i> good; because His mercy <i>endures</i> forever: <i>and</i> of those who shall bring the sacrifice of praise into the house {temple} of the LORD {Jehovah}. Because I will cause to return the captivity of the land, as at the first, says the LORD {Jehovah}.</p> <p>(12) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Again in this place, which is desolate without man and without beast, and in all its cities, will be homes of shepherds causing <i>their</i> flocks to lie down.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(13) In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth <i>them</i>, saith the LORD.</p> <p>(14) Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.</p> <p>(15) In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.</p> <p>(16) In those days shall Judah be saved, and Jerusalem shall dwell safely: and this <i>is the name</i> wherewith she shall be called, The LORD our righteousness.</p> <p>(17) For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;</p> <p>(18) Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.</p> <p>(19) And the word of the LORD came unto Jeremiah, saying,</p> <p>(20) Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;</p> <p>(21) <i>Then</i> may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.</p> <p>(22) As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.</p>	<p>(13) In the cities of the mountains, in the cities of the valley, and in the cities of the south, and in the land of Benjamin, and in the places around Jerusalem, and in the cities of Judah, the flocks will pass again under the hands of him who counts <i>them</i>, says the LORD {Jehovah}.</p> <p>(14) Indeed, the days are coming, says the LORD {Jehovah}, that I will perform that good thing which I have promised to the house of Israel and to the house of Judah.</p> <p>(15) In those days, and at that time, I will cause the Branch of Righteousness to grow up to David; and He will execute judgment and righteousness in the land.</p> <p>(16) In those days Judah will be saved, and Jerusalem will live safely: and this <i>is the name</i> by which she will be called, The LORD {Jehovah} our righteousness.</p> <p>(17) Because this is what the LORD {Jehovah} says; David will never lack a man to sit upon the throne of the house of Israel;</p> <p>(18) Neither will the priests the Levites lack a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.</p> <p>(19) And the word of the LORD {Jehovah} came to Jeremiah, saying,</p> <p>(20) This is what the LORD {Jehovah} says; If you can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season;</p> <p>(21) <i>Then</i> may My covenant also be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers.</p> <p>(22) As the host of heaven cannot be numbered, neither the sand of the sea be measured: so I will multiply the descendants of David My servant, and the Levites who minister to Me.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(23) Moreover the word of the LORD came to Jeremiah, saying,</p> <p>(24) Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.</p> <p>(25) Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;</p> <p>(26) Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.</p> <p>Chapter 34</p> <p>(1) The word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,</p> <p>(2) Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:</p>	<p>(23) Furthermore the word of the LORD {Jehovah} came to Jeremiah, saying,</p> <p>(24) <i>Do you not consider what this people has spoken, saying, The two families which the LORD {Jehovah} has chosen, He has even cast them off? So they have despised My people, that they should be no more a nation before them.</i></p> <p>(25) <i>This is what the LORD {Jehovah} says; If My covenant is not with day and night, and if I have not appointed the ordinances of heaven and earth;</i></p> <p>(26) <i>Then I will cast away the descendants of Jacob, and David My servant, so that I will not take any of his descendants to be rulers over the descendants of Abraham, Isaac, and Jacob: because I will cause their captivity to return, and have mercy on them.</i></p> <p>Chapter 34</p> <p>(1) The word which came to Jeremiah from the LORD {Jehovah}, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all its cities, saying,</p> <p>(2) <i>This is what the LORD {Jehovah}, the God of Israel says; Go and speak to Zedekiah king of Judah, and tell him, This is what the LORD {Jehovah} says; Indeed, I will give this city into the hand of the king of Babylon, and he will burn it with fire:</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(3) And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.</p> <p>(4) Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:</p> <p>(5) <i>But</i> thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn <i>odours</i> for thee; and they will lament thee, <i>saying</i>, Ah lord! for I have pronounced the word, saith the LORD.</p> <p>(6) Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,</p> <p>(7) When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.</p> <p>(8) <i>This is</i> the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which <i>were</i> at Jerusalem, to proclaim liberty unto them;</p> <p>(9) That every man should let his manservant, and every man his maidservant, <i>being</i> an Hebrew or an Hebrewess, go free; that none should serve himself of them, <i>to wit</i>, of a Jew his brother.</p> <p>(10) Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let <i>them</i> go.</p>	<p>(3) <i>And you will not escape out of his hand, but will surely be taken, and delivered into his hand; and your eyes will see the eyes of the king of Babylon, and he will speak with you mouth to mouth, and you will go to Babylon.</i></p> <p>(4) <i>Yet hear the word of the LORD {Jehovah}, O Zedekiah king of Judah; This is what the LORD {Jehovah} says of you, You will not die by the sword:</i></p> <p>(5) <i>But you will die in peace: and with the burnings of your fathers, the former kings who were before you, so they will burn aromas for you; and they will mourn for you, saying, Ah lord! because I have pronounced the word, says the LORD {Jehovah}.</i></p> <p>(6) Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem,</p> <p>(7) When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: because these defended cities remained of the cities of Judah.</p> <p>(8) <i>This is</i> the word that came to Jeremiah from the LORD {Jehovah}, after the king Zedekiah had made a covenant with all the people who <i>were</i> at Jerusalem, to proclaim liberty to them;</p> <p>(9) That every man should let his manservant, and every man his maidservant, <i>who is</i> a Hebrew or a Hebrewess, go free; that none should serve himself of them, of his brother a Jew.</p> <p>(10) Now when all the princes, and all the people, who had entered into the covenant, heard that everyone should let his manservant, and everyone his maidservant, go free, that no one should serve themselves of them anymore, then they obeyed, and let <i>them</i> go.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(11) But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.</p> <p>(12) Therefore the word of the LORD came to Jeremiah from the LORD, saying,</p> <p>(13) Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,</p> <p>(14) At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.</p> <p>(15) And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:</p> <p>(16) But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.</p> <p>(17) Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.</p>	<p>(11) But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.</p> <p>(12) Therefore the word of the LORD {Jehovah} came to Jeremiah from the LORD, saying,</p> <p>(13) This is what the LORD {Jehovah}, the God of Israel says; I made a covenant with your forefathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,</p> <p>(14) At the end of seven years every man of you are to let his brother a Hebrew go, who has been sold to you; and when he has served you six years, you shall let him go free from you:^a but your fathers did not listen to Me, neither inclined their ear.</p> <p>(15) And you were now turned, and had done right in My sight, in proclaiming liberty to his neighbor; and you had made a covenant before Me in the house {temple} which is called by My Name:</p> <p>(16) But you turned and polluted My Name, and caused every man his servant, and every man his handmaid, whom you had set at liberty at their pleasure, to return, and brought them into subjection, to be to you for servants and for handmaids.</p> <p>(17) Therefore this is what the LORD {Jehovah} says; You have not listened to Me, in proclaiming liberty, everyone to his brother, and every man to his neighbor: Indeed, I proclaim a liberty for you, says the LORD {Jehovah}, to the sword, to the pestilence, and to the famine; and I will cause you to be removed into all the kingdoms of the earth.</p>
34:14a – Ex. 21:2	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(18) And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,</p> <p>(19) The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;</p> <p>(20) I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.</p> <p>(21) And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.</p> <p>(22) Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.</p> <p>Chapter 35</p> <p>(1) The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,</p> <p>(2) Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.</p> <p>(3) Then I took Jaazaniah the son of Jeremiah, the son of Habaziniyah, and his brethren, and all his sons, and the whole house of the Rechabites;</p>	<p>(18) And I will give the men who have sinned against My covenant, who have not performed the words of the covenant which they had made before Me, when they cut the calf in two, and passed between its parts,</p> <p>(19) The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, who passed between the parts of the calf;</p> <p>(20) I will even give them into the hand of their enemies, and into the hand of those who seek their life: and their dead bodies will be for meat to the birds of the heaven, and to the beasts of the earth.</p> <p>(21) And Zedekiah king of Judah and his princes I will give into the hand of their enemies, and into the hand of those who seek their life, and into the hand of the king of Babylon's army, which have gone up from you.</p> <p>(22) Indeed, I will command, says the LORD {Jehovah}, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without anyone living in it.</p> <p>Chapter 35</p> <p>(1) The word which came to Jeremiah from the LORD {Jehovah} in the days of Jehoiakim the son of Josiah king of Judah, saying,</p> <p>(2) Go to the house of the Rechabites, and speak to them, and bring them into the house {temple} of the LORD {Jehovah}, into one of the chambers, and give them wine to drink.</p> <p>(3) Then I took Jaazaniah the son of Jeremiah, the son of Habaziniyah, and his brothers, and all his sons, and the whole house of the Rechabites;</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(4) And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which <i>was</i> by the chamber of the princes, which <i>was</i> above the chamber of Maaseiah the son of Shallum, the keeper of the door:</p> <p>(5) And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.</p> <p>(6) But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, <i>neither</i> ye, nor your sons for ever:</p> <p>(7) Neither shall ye build house, nor sow seed, nor plant vineyard, nor have <i>any</i>: but all your days ye shall dwell in tents; that ye may live many days in the land where ye <i>be</i> strangers.</p> <p>(8) Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;</p> <p>(9) Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:</p> <p>(10) But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.</p> <p>(11) But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.</p> <p>(12) Then came the word of the LORD unto Jeremiah, saying,</p>	<p>(4) And I brought them into the house {temple} of the LORD {Jehovah}, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which <i>was</i> by the chamber of the princes, which <i>was</i> above the chamber of Maaseiah the son of Shallum, the keeper of the door:</p> <p>(5) And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said to them, Drink wine.</p> <p>(6) But they said, We will drink no wine: because Jonadab the son of Rechab our father commanded us, saying, You shall drink no wine, <i>neither you</i>, nor your sons forever:</p> <p>(7) Neither shall you build house, nor sow seed, nor plant vineyard, nor have <i>any</i>: but all your days you shall live in tents; that you may live many days in the land where you <i>are</i> strangers.</p> <p>(8) So we have obeyed the voice of Jonadab the son of Rechab our father in all that he has charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;</p> <p>(9) Nor to build houses for us to live in: neither do we have vineyard, nor field, nor seed:</p> <p>(10) But we have lived in tents, and have obeyed, and done according to all that Jonadab our father commanded us.</p> <p>(11) But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem because of fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we live at Jerusalem.</p> <p>(12) Then the word of the LORD {Jehovah} came to Jeremiah, saying,</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(13) Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.</p> <p>(14) The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.</p> <p>(15) I have sent also unto you all my servants the prophets, rising up early and sending <i>them</i>, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.</p> <p>(16) Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:</p> <p>(17) Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.</p> <p>(18) And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:</p>	<p>(13) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Go and tell the men of Judah and those who live in Jerusalem, Will you not receive instruction to listen to My words? says the LORD {Jehovah}.</p> <p>(14) The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; because to this day they drink none, but obey their father's commandment: nevertheless I have spoken to you, rising early and speaking; but you have not listened to Me.</p> <p>(15) I have sent also to you all My servants the prophets, rising up early and sending <i>them</i>, saying, Return now every man from his evil way, and amend your deeds, and do not go after other gods to serve them, and you will live in the land which I have given to you and to your forefathers: but you have not inclined your ear, nor listened to Me.</p> <p>(16) Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people has not listened to Me:</p> <p>(17) Therefore this is what the LORD {Jehovah} God of hosts {armies; multitudes}, the God of Israel says; Indeed, I will bring upon Judah and upon all those who live in Jerusalem all the evil that I have pronounced against them: because I have spoken to them, but they have not heard; and I have called to them, but they have not answered.</p> <p>(18) And Jeremiah said to the house of the Rechabites, This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Because you have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he has commanded you:</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(19) Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.</p> <p>Chapter 36</p> <p>(1) And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, <i>that</i> this word came unto Jeremiah from the LORD, saying,</p> <p>(2) Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.</p> <p>(3) It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.</p> <p>(4) Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.</p> <p>(5) And Jeremiah commanded Baruch, saying, I <i>am</i> shut up; I cannot go into the house of the LORD:</p> <p>(6) Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD'S house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.</p>	<p>(19) Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Jonadab the son of Rechab will not lack a man to stand before Me forever.</p> <p>Chapter 36</p> <p>(1) And it came to pass in the fourth year of Jehoiakim {3522 A.H./C-520 B.C.}^{a*} the son of Josiah king of Judah, <i>that</i> this word came to Jeremiah from the LORD {Jehovah}, saying,</p> <p>(2) Take to yourself a scroll, and write in it all the words that I have spoken to you against Israel, and against Judah, and against all the nations, from the day I spoke to you, from the days of Josiah, even to this day.</p> <p>(3) It may be that the house of Judah will hear all the evil which I purpose to do to them; that every man may return from his evil way; that I may forgive their evil deeds and their sin.</p> <p>(4) Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD {Jehovah}, which he had spoken to him, upon a scroll.</p> <p>(5) And Jeremiah commanded Baruch, saying, I <i>am</i> shut up; I cannot go into the house {temple} of the LORD {Jehovah}:</p> <p>(6) Therefore you go, and read in the scroll, which you have written from my mouth, the words of the LORD {Jehovah} in the ears of the people in the LORD's {Jehovah's} house {temple} upon the fasting day: and you shall also read them in the ears of all Judah that come out of their cities.</p>
<p>36:1a - 4th year of Jehoiakim - 2nd year after first group of captives exiled to Babylon [3522 A.H./C-520 B.C.] - see Appendix G: World Time Line of Biblical History</p> <p>4th year of Jehoiakim - 2nd year after first group of captives exiled to Babylon [* 3522 A.H./C-520 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(7) It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people.</p> <p>(8) And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD'S house.</p> <p>(9) And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, <i>that</i> they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.</p> <p>(10) Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD'S house, in the ears of all the people.</p> <p>(11) When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,</p> <p>(12) Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, <i>even</i> Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.</p> <p>(13) Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.</p>	<p>(7) It may be they will present their request before the LORD {Jehovah}, and everyone will return from his evil way: because great <i>is</i> the anger and the fury that the LORD {Jehovah} has pronounced against this people.</p> <p>(8) And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the scroll the words of the LORD {Jehovah} in the LORD's {Jehovah's} house {temple}.</p> <p>(9) And it came to pass in the fifth year of Jehoiakim {3523 A.H./C-519 B.C.}* the son of Josiah king of Judah, in the ninth month {Kislev [Nov./Dec.]},^b <i>that</i> they proclaimed a fast before the LORD {Jehovah} to all the people in Jerusalem, and to all the people who came from the cities of Judah to Jerusalem.</p> <p>(10) Then Baruch read in the scroll the words of Jeremiah in the house {temple} of the LORD {Jehovah}, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's {Jehovah's} house {temple}, in the ears of all the people.</p> <p>(11) When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the scroll all the words of the LORD {Jehovah},</p> <p>(12) That he went down into the king's house, into the scribe's chamber: and, indeed, all the princes sat there, <i>even</i> Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.</p> <p>(13) Then Michaiah declared to them all the words that he had heard, when Baruch read the book in the ears of the people.</p>
<p>36:9b - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>5th year of Jehoiakim - 3rd year after first group of captives exiled to Babylon [* 3523 A.H./C-519 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(14) Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cush, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.</p> <p>(15) And they said unto him, Sit down now, and read it in our ears. So Baruch read <i>it</i> in their ears.</p> <p>(16) Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.</p> <p>(17) And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?</p> <p>(18) Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote <i>them</i> with ink in the book.</p> <p>(19) Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.</p> <p>(20) And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.</p> <p>(21) So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.</p> <p>(22) Now the king sat in the winterhouse in the ninth month: and <i>there was a fire</i> on the hearth burning before him.</p> <p>(23) And it came to pass, <i>that</i> when Jehudi had read three or four leaves, he cut it with the penknife, and cast <i>it</i> into the fire that <i>was</i> on the hearth, until all the roll was consumed in the fire that <i>was</i> on the hearth.</p>	<p>(14) Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cush, to Baruch, saying, Take in your hand the scroll in which you have read in the ears of the people, and come. So Baruch the son of Neriah took the scroll in his hand, and came to them.</p> <p>(15) And they said to him, Sit down now, and read it in our ears. So Baruch read <i>it</i> in their ears.</p> <p>(16) Now it came to pass, when they had heard all the words, they were afraid both one and other, and said to Baruch, We will surely tell the king of all these words.</p> <p>(17) And they asked Baruch, saying, Tell us now, How did you write all these words at his mouth?</p> <p>(18) Then Baruch answered them, He spoke all these words to me with his mouth, and I wrote <i>them</i> with ink in the scroll.</p> <p>(19) Then the princes said to Baruch, Go, hide yourself, you and Jeremiah; and let no man know where you are.</p> <p>(20) And they went in to the king into the court, but they laid up the scroll in the chamber of Elishama the scribe, and told all the words in the ears of the king.</p> <p>(21) So the king sent Jehudi to fetch the scroll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes who stood beside the king.</p> <p>(22) Now the king sat in the winter house in the ninth month {Kislev [Nov.-Dec.]}:^c and <i>there was a fire</i> on the hearth burning before him.</p> <p>(23) And it came to pass, <i>that</i> when Jehudi had read three or four leaves, he cut it with the penknife, and cast <i>it</i> into the fire that <i>was</i> on the hearth, until all the scroll was consumed in the fire that <i>was</i> on the hearth.</p>
<p>36:22c - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(24) Yet they were not afraid, nor rent their garments, <i>neither</i> the king, nor any of his servants that heard all these words.</p> <p>(25) Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.</p> <p>(26) But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.</p> <p>(27) Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,</p> <p>(28) Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.</p> <p>(29) And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?</p> <p>(30) Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.</p> <p>(31) And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.</p>	<p>(24) Yet they were not afraid, nor tore their clothing, <i>neither</i> the king, nor any of his servants who heard all these words.</p> <p>(25) Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the scroll: but he would not listen to them.</p> <p>(26) But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD {Jehovah} hid them.</p> <p>(27) Then the word of the LORD {Jehovah} came to Jeremiah, after the king had burned the scroll, and the words which Baruch wrote at the mouth of Jeremiah, saying,</p> <p>(28) Take to yourself again another scroll, and write in it all the former words that were in the first scroll, which Jehoiakim the king of Judah has burned.</p> <p>(29) And you shall say to Jehoiakim king of Judah, This is what the LORD {Jehovah} says; You have burned this scroll, saying, Why have you written in it, saying, The king of Babylon will certainly come and destroy this land, and will cause to cease from there man and beast?</p> <p>(30) Therefore this is what the LORD {Jehovah} says of Jehoiakim king of Judah; He will have no one to sit upon the throne of David: and his dead body will be cast out in the day to the heat, and in the night to the frost.</p> <p>(31) And I will punish him and his descendants and his servants for their sin; and I will bring upon them, and upon those who live in Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they did not listen.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(32) Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.</p> <p>Chapter 37</p> <p>(1) And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.</p> <p>(2) But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.</p> <p>(3) And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.</p> <p>(4) Now Jeremiah came in and went out among the people: for they had not put him into prison.</p> <p>(5) Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.</p> <p>(6) Then came the word of the LORD unto the prophet Jeremiah, saying,</p> <p>(7) Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.</p> <p>(8) And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.</p>	<p>(32) Then Jeremiah took another scroll, and gave it to Baruch the scribe, the son of Neriah; who wrote in it from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides to them many similar words.</p> <p>Chapter 37</p> <p>(1) And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.</p> <p>(2) But neither he, nor his servants, nor the people of the land, listened to the words of the LORD {Jehovah}, which He spoke by the prophet Jeremiah.</p> <p>(3) And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now to the LORD {Jehovah} our God for us.</p> <p>(4) Now Jeremiah came in and went out among the people: because they had not put him into prison.</p> <p>(5) Then Pharaoh's army came forth out of Egypt: and when the Chaldeans who besieged Jerusalem heard news of them, they departed from Jerusalem.</p> <p>(6) Then the word of the LORD {Jehovah} came to the prophet Jeremiah, saying,</p> <p>(7) This is what the LORD {Jehovah}, the God of Israel says; This is what you shall say to the king of Judah, who sent you to Me to inquire of Me; Indeed, Pharaoh's army, which has come forth to help you, will return to Egypt into their own land.</p> <p>(8) And the Chaldeans will come again, and fight against this city, and take it, and burn it with fire.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(9) Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.</p> <p>(10) For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained <i>but</i> wounded men among them, <i>yet</i> should they rise up every man in his tent, and burn this city with fire.</p> <p>(11) And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,</p> <p>(12) Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.</p> <p>(13) And when he was in the gate of Benjamin, a captain of the ward <i>was</i> there, whose name <i>was</i> Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.</p> <p>(14) Then said Jeremiah, <i>It is false</i>; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.</p> <p>(15) Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.</p> <p>(16) When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;</p> <p>(17) Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there <i>any</i> word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.</p>	<p>(9) <i>This is what the LORD {Jehovah} says; Do not deceive yourselves, saying, The Chaldeans will surely depart from us: because they will not depart.</i></p> <p>(10) <i>Because though you had stricken the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet every man of them would rise up in his tent, and burn this city with fire.</i></p> <p>(11) And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,</p> <p>(12) Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself there in the midst of the people.</p> <p>(13) And when he was in the gate of Benjamin, a captain of the ward <i>was</i> there, whose name <i>was</i> Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, You have fallen away to join the Chaldeans.</p> <p>(14) Then Jeremiah said, <i>It is false</i>; I have not fallen away to join the Chaldeans. But he did not listen to him: so Irijah took Jeremiah, and brought him to the princes.</p> <p>(15) Therefore the princes were angry with Jeremiah, and struck him, and put him in prison in the house of Jonathan the scribe: because they had made that the prison.</p> <p>(16) When Jeremiah had entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;</p> <p>(17) Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there <i>any</i> word from the LORD {Jehovah}? And Jeremiah said, There is: because, He said, <i>you will be delivered into the hand of the king of Babylon.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(18) Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?</p> <p>(19) Where <i>are</i> now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?</p> <p>(20) Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.</p> <p>(21) Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.</p> <p>Chapter 38</p> <p>(1) Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,</p> <p>(2) Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.</p> <p>(3) Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.</p>	<p>(18) Furthermore Jeremiah said to king Zedekiah, What have I offended against you, or against your servants, or against this people, that you have put me in prison?</p> <p>(19) Where <i>are</i> your prophets now who prophesied to you, saying, The king of Babylon will not come against you, nor against this land?</p> <p>(20) Therefore hear now, I ask you, O my lord the king: let my request, I ask you, be accepted before you; that you not cause me to return to the house of Jonathan the scribe, lest I die there.</p> <p>(21) Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. So Jeremiah remained in the court of the prison.</p> <p>Chapter 38</p> <p>(1) Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken to all the people, saying,</p> <p>(2) This is what the LORD {Jehovah} says, He who remains in this city will die by the sword, by the famine, and by the pestilence: but he who goes forth to the Chaldeans will live; because he will have his life for his reward, and will live.</p> <p>(3) This is what the LORD {Jehovah} says, This city will surely be given into the hand of the king of Babylon's army, which will take it.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(4) Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.</p> <p>(5) Then Zedekiah the king said, Behold, he <i>is</i> in your hand: for the king <i>is</i> not <i>he that</i> can do <i>any</i> thing against you.</p> <p>(6) Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that <i>was</i> in the court of the prison: and they let down Jeremiah with cords. And in the dungeon <i>there was</i> no water, but mire: so Jeremiah sunk in the mire.</p> <p>(7) Now when Ebedmelech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;</p> <p>(8) Ebedmelech went forth out of the king's house, and spake to the king, saying,</p> <p>(9) My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for <i>there is</i> no more bread in the city.</p> <p>(10) Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.</p> <p>(11) So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.</p>	<p>(4) Therefore the princes said to the king, We ask you, let this man be put to death: because he weakens the hands of the men of war who remain in this city, and the hands of all the people, in speaking such words to them: because this man does not seek the welfare of this people, but the hurt.</p> <p>(5) Then Zedekiah the king said, Indeed, he <i>is</i> in your hand: because the king <i>is</i> not <i>one who</i> can do <i>anything</i> against you.</p> <p>(6) Then they took Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that <i>was</i> in the court of the prison: and they let Jeremiah down with ropes. And in the dungeon <i>there was</i> no water, but only mud: so Jeremiah sunk in the mud.</p> <p>(7) Now when Ebedmelech {servant of a king}^a the Ethiopian, one of the eunuchs who was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;</p> <p>(8) Ebedmelech went forth out of the king's house, and spoke to the king, saying,</p> <p>(9) My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is likely to die for hunger in the place where he is: because <i>there is</i> no more bread in the city.</p> <p>(10) Then the king commanded Ebedmelech the Ethiopian, saying, Take from here thirty men with you, and take up Jeremiah the prophet out of the dungeon, before he dies.</p> <p>(11) So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took from there old worn out cloths^b and old rotten rags, and let them down by ropes into the dungeon to Jeremiah.</p>
<p>38:7a – Ebedmelech {עֶבֶד מֶלֶךְ} - servant of a king 38:11b – cast clouts – worn out or discarded scraps of cloth</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(12) And Ebedmelech the Ethiopian said unto Jeremiah, Put now <i>these</i> old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.</p> <p>(13) So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.</p> <p>(14) Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that <i>is</i> in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.</p> <p>(15) Then Jeremiah said unto Zedekiah, If I declare <i>it</i> unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?</p> <p>(16) So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.</p> <p>(17) Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:</p> <p>(18) But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.</p> <p>(19) And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.</p>	<p>(12) And Ebedmelech the Ethiopian said to Jeremiah, Put <i>these</i> old worn out clothes and rotten rags under your armpits under the ropes. And Jeremiah did so.</p> <p>(13) So they drew up Jeremiah with ropes, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.</p> <p>(14) Then Zedekiah the king sent, and took Jeremiah the prophet to himself into the third entry that <i>is</i> in the house {temple} of the LORD {Jehovah}: and the king said to Jeremiah, I will ask you a thing; do not hide anything from me.</p> <p>(15) Then Jeremiah said to Zedekiah, If I declare <i>it</i> to you, will you not surely put me to death? and if I give you counsel, will you not listen to me?</p> <p>(16) So Zedekiah the king swore secretly to Jeremiah, saying, As the LORD {Jehovah} lives, Who made us this soul, I will not put you to death, neither will I give you into the hand of these men who seek your life.</p> <p>(17) Then Jeremiah said to Zedekiah, This is what the LORD {Jehovah}, the God of hosts {armies; multitudes}, the God of Israel says; <i>If you will assuredly go forth to the king of Babylon's princes, then your soul will live, and this city will not be burned with fire; and you will live, and your house:</i></p> <p>(18) <i>But if you will not go forth to the king of Babylon's princes, then this city will be given into the hand of the Chaldeans, and they will burn it with fire, and you will not escape out of their hand.</i></p> <p>(19) And Zedekiah the king said to Jeremiah, I am afraid of the Jews who have fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(20) But Jeremiah said, They shall not deliver <i>thee</i>. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.</p> <p>(21) But if thou refuse to go forth, this <i>is</i> the word that the LORD hath shewed me:</p> <p>(22) And, behold, all the women that are left in the king of Judah's house <i>shall be</i> brought forth to the king of Babylon's princes, and those <i>women</i> shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, <i>and</i> they are turned away back.</p> <p>(23) So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.</p> <p>(24) Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.</p> <p>(25) But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:</p> <p>(26) Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.</p> <p>(27) Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.</p>	<p>(20) But Jeremiah said, They will not deliver you. <i>I ask you</i> to obey, the voice of the LORD {Jehovah}, which I speak to you: so it will be well to you, and your soul will live.</p> <p>(21) But if you refuse to go forth, this <i>is</i> the word that the LORD {Jehovah} has shown me:</p> <p>(22) <i>And, indeed, all the women who are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women will say, Your friends have set on you, and have prevailed against you: your feet have sunk into the mud, and they have turned away backward.</i></p> <p>(23) <i>So they will bring out all your wives and your children to the Chaldeans: and you will not escape out of their hand, but will be taken by the hand of the king of Babylon: and you will cause this city to be burned with fire.</i></p> <p>(24) Then Zedekiah said to Jeremiah, Let no man know of these words, and you will not die.</p> <p>(25) But if the princes hear that I have talked with you, and they come to you, and say to you, Declare to us now what you have said to the king, also what the king said to you: do not hide it from us, and we will not put you to death;</p> <p>(26) Then you shall say to them, I presented my request before the king, that he would not cause me to return to Jonathan's house, to die there.</p> <p>(27) Then all the princes came to Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; because the matter was not perceived.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(28) So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was <i>there</i> when Jerusalem was taken.</p> <p>Chapter 39 (1) In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. (2) <i>And</i> in the eleventh year of Zedekiah, in the fourth month, the ninth <i>day</i> of the month, the city was broken up. (3) And all the princes of the king of Babylon came in, and sat in the middle gate, <i>even</i> Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer, Rabmag, with all the residue of the princes of the king of Babylon. (4) And it came to pass, <i>that</i> when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.</p>	<p>(28) So Jeremiah stayed in the court of the prison until the day that Jerusalem was taken: and he was <i>there</i> when Jerusalem was taken.</p> <p>Chapter 39 (1) In the ninth year of Zedekiah king of Judah {3537 A.H./C- 505 B.C.},^{a*} in the tenth month {Tebeth [Dec.-Jan.]} {10/10/3537 A.H.}, Nebuchadrezzar king of Babylon came and all his army against Jerusalem, and they besieged it. (2) <i>And</i> in the eleventh year of Zedekiah {3539 A.H./C- 503 B.C.},^{**} in the fourth month {Tammuz [June-July]}, the ninth <i>day</i> of the month {4/9/3539 A.H.}, the city was broken up.^b (3) And all the princes of the king of Babylon came in, and sat in the middle gate, <i>even</i> Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer, Rabmag, with all the remainder of the princes of the king of Babylon. (4) And it came to pass, <i>that</i> when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate between the two walls: and he went out the way of the plain.</p>
<p>39:1a - 9th year of Zedekiah [3537 A.H./C- 505 B.C.] - see Appendix G: World Time Line of Biblical History – II Ki. 25:1-4; II Chr. 36:11-19; Jer. 52:4-6; Ezek. 4:5 – Ezek. 24:1 39:2b - the siege lasted from 10/10/3537 A.H. To 4/9/3539 A.H. -- 1 year, 5 months, 29 days [360+150+29] - 539 days - 11th year of Zedekiah [3539 A.H./C- 503 B.C.] - Jer. 52:6; II Ki. 25:1-4; II Chr. 36:11-19; Ezek. 4:5 - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>9th year of Zedekiah [*3537 A.H./C- 505 B.C.] - see Appendix G: World Time Line of Biblical History 11th year of Zedekiah [**3539 A.H./C- 503 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(5) But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.</p> <p>(6) Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.</p> <p>(7) Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.</p> <p>(8) And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.</p> <p>(9) Then Nebuzaradan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.</p> <p>(10) But Nebuzaradan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.</p> <p>(11) Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying,</p> <p>(12) Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.</p>	<p>(5) But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.</p> <p>(6) Then the king of Babylon killed the sons of Zedekiah in Riblah before his eyes: also the king of Babylon killed all the nobles of Judah.</p> <p>(7) Furthermore he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.</p> <p>(8) And the Chaldeans burned the king's house, and the houses of the people, with fire, and broke down the walls of Jerusalem.</p> <p>(9) Then Nebuzaradan the captain of the guard carried away captive into Babylon the remainder of the people that remained in the city, and those who fell away, who fell to him, with the rest of the people who remained.</p> <p>(10) But Nebuzaradan the captain of the guard left of the poor of the people, who had nothing, in the land of Judah, and gave them vineyards and fields at the same time.</p> <p>(11) Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying,</p> <p>(12) Take him, and look well to him, and do him no harm; but do to him even as he says to you.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(13) So Nebuzaradan the captain of the guard sent, and Nebushasban, Rabсарis, and Nergalsharezer, Rabmag, and all the king of Babylon's princes;</p> <p>(14) Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.</p> <p>(15) Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,</p> <p>(16) Go and speak to Ebedmelech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be <i>accomplished</i> in that day before thee.</p> <p>(17) But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou <i>art</i> afraid.</p> <p>(18) For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.</p> <p>Chapter 40</p> <p>(1) The word that came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.</p>	<p>(13) So Nebuzaradan the captain of the guard sent, and Nebushasban, Rabсарis, and Nergalsharezer, Rabmag, and all the king of Babylon's princes;</p> <p>(14) Even they sent, and took Jeremiah out of the court of the prison, and committed him to Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he lived among the people.</p> <p>(15) Now the word of the LORD {Jehovah} came to Jeremiah, while he was shut up in the court of the prison, saying,</p> <p>(16) Go and speak to Ebedmelech^c the Ethiopian, saying, This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will bring My words upon this city for evil, and not for good; and they will be <i>accomplished</i> in that day before you.</p> <p>(17) But I will deliver you in that day, says the LORD {Jehovah}; and you will not be given into the hand of the men of whom you <i>are</i> afraid.</p> <p>(18) Because I will surely deliver you, and you will not fall by the sword, but your life will be for a reward to you: because you have put your trust in Me, says the LORD {Jehovah}.</p> <p>Chapter 40</p> <p>(1) The word that came to Jeremiah from the LORD {Jehovah}, after Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all who were carried away captive of Jerusalem and Judah, who were carried away captive to Babylon.</p>
39:16c – Jer. 38:7-12	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(2) And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.</p> <p>(3) Now the LORD hath brought <i>it</i>, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.</p> <p>(4) And now, behold, I loose thee this day from the chains which <i>were</i> upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.</p> <p>(5) Now while he was not yet gone back, <i>he said</i>, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.</p> <p>(6) Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.</p> <p>(7) Now when all the captains of the forces which <i>were</i> in the fields, <i>even</i> they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;</p>	<p>(2) And the captain of the guard took Jeremiah, and said to him, The LORD {Jehovah} your God has pronounced this evil upon this place.</p> <p>(3) Now the LORD {Jehovah} has brought <i>it</i>, and done just as He has said: because you have sinned against the LORD {Jehovah}, and have not obeyed His voice, therefore this thing has come upon you.</p> <p>(4) And now, indeed, I loose you this day from the chains which <i>were</i> upon your hand. If it seems good to you to come with me into Babylon, come; and I will look well to you: but if it seems ill to you to come with me into Babylon, refrain: indeed, all the land is before you: where it seems good and convenient for you to go, go there.</p> <p>(5) Now while he had not yet gone back, <i>he said</i>, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and live with him among the people: or go wherever it seems convenient to you to go. So the captain of the guard gave him food and a reward, and let him go.</p> <p>(6) Then Jeremiah went to Gedaliah the son of Ahikam to Mizpah; and lived with him among the people who were left in the land.</p> <p>(7) Now when all the captains of the forces which <i>were</i> in the fields, <i>even</i> they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, and women, and children, and of the poor of the land, of those who were not carried away captive to Babylon;</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(8) Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.</p> <p>(9) And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.</p> <p>(10) As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put <i>them</i> in your vessels, and dwell in your cities that ye have taken.</p> <p>(11) Likewise when all the Jews that <i>were</i> in Moab, and among the Ammonites, and in Edom, and that <i>were</i> in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;</p> <p>(12) Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.</p> <p>(13) Moreover Johanan the son of Kareah, and all the captains of the forces that <i>were</i> in the fields, came to Gedaliah to Mizpah,</p> <p>(14) And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.</p>	<p>(8) Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.</p> <p>(9) And Gedaliah the son of Ahikam the son of Shaphan swore to them and to their men, saying, Do not be afraid to serve the Chaldeans: live in the land, and serve the king of Babylon, and it will be well with you.</p> <p>(10) As for me, indeed, I will live at Mizpah to serve the Chaldeans, who will come to us: but you, gather wine, and summer fruits, and oil, and put <i>them</i> in your vessels, and live in your cities that you have taken.</p> <p>(11) Likewise when all the Jews who <i>were</i> in Moab, and among the Ammonites, and in Edom, and who <i>were</i> in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;</p> <p>(12) Even all the Jews returned out of all places where they were driven, and came to the land of Judah, to Gedaliah, to Mizpah, and gathered wine and summer fruits in abundance.</p> <p>(13) Furthermore Johanan the son of Kareah, and all the captains of the forces that <i>were</i> in the fields, came to Gedaliah to Mizpah,</p> <p>(14) And said to him, Do you certainly know that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to kill you? But Gedaliah the son of Ahikam did not believe them.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(15) Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know <i>it</i>: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?</p> <p>(16) But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.</p> <p>Chapter 41</p> <p>(1) Now it came to pass in the seventh month, <i>that</i> Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.</p> <p>(2) Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.</p> <p>(3) Ishmael also slew all the Jews that were with him, <i>even</i> with Gedaliah, at Mizpah, and the Chaldeans that were found there, <i>and</i> the men of war.</p> <p>(4) And it came to pass the second day after he had slain Gedaliah, and no man knew <i>it</i>,</p> <p>(5) That there came certain from Shechem, from Shiloh, and from Samaria, <i>even</i> fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring <i>them</i> to the house of the LORD.</p>	<p>(15) Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, I ask you to let me go, and I will kill Ishmael the son of Nethaniah, and no man will know <i>it</i>: why should he kill you, that all the Jews which are gathered to you should be scattered, and the remainder in Judah perish?</p> <p>(16) But Gedaliah the son of Ahikam said to Johanan the son of Kareah, You shall not do this thing: because you speak falsely of Ishmael.</p> <p>Chapter 41</p> <p>(1) Now it came to pass in the seventh month {Tishri [Sept.-Oct.]},^a <i>that</i> Ishmael the son of Nethaniah the son of Elishama, of the royal descent, and the princes of the king, even ten men with him, came to Gedaliah the son of Ahikam to Mizpah; and there they ate bread together in Mizpah.</p> <p>(2) Then Ishmael the son of Nethaniah arose, and the ten men who were with him, and struck Gedaliah the son of Ahikam the son of Shaphan with the sword, and killed him, whom the king of Babylon had made governor over the land.</p> <p>(3) Ishmael also killed all the Jews who were with him, <i>even</i> with Gedaliah, at Mizpah, and the Chaldeans who were found there, <i>and</i> the men of war.</p> <p>(4) And it came to pass the second day after he had killed Gedaliah, and no man knew <i>it</i>,</p> <p>(5) That there came certain <i>men</i> from Shechem, from Shiloh, and from Samaria, <i>even</i> eighty men, having their beards shaven, and their clothes torn, and having cut themselves, with offerings and incense in their hand, to bring <i>them</i> to the house {temple} of the LORD {Jehovah}.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(6) And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.</p> <p>(7) And it was <i>so</i>, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, <i>and cast them</i> into the midst of the pit, he, and the men that <i>were</i> with him.</p> <p>(8) But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.</p> <p>(9) Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, <i>was</i> it which Asa the king had made for fear of Baasha king of Israel: <i>and</i> Ishmael the son of Nethaniah filled it with <i>them that were</i> slain.</p> <p>(10) Then Ishmael carried away captive all the residue of the people that <i>were</i> in Mizpah, <i>even</i> the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.</p> <p>(11) But when Johanan the son of Kareah, and all the captains of the forces that <i>were</i> with him, heard of all the evil that Ishmael the son of Nethaniah had done,</p> <p>(12) Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that <i>are</i> in Gibeon.</p>	<p>(6) And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said to them, Come to Gedaliah the son of Ahikam.</p> <p>(7) And so it was, when they came into the midst of the city, that Ishmael the son of Nethaniah killed them, <i>and cast them</i> into the midst of the pit, he, and the men who <i>were</i> with him.</p> <p>(8) But ten men were found among them who said to Ishmael, Do not kill us: because we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he refrained, and did not kill them among their brothers.</p> <p>(9) Now the pit in which Ishmael had cast all the dead bodies of the men, whom he had killed because of Gedaliah, is the same as that which Asa the king had made for fear of Baasha king of Israel: <i>and</i> Ishmael the son of Nethaniah filled it with <i>those who were killed</i>.</p> <p>(10) Then Ishmael carried away captive all the remainder of the people that <i>were</i> in Mizpah, <i>even</i> the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.</p> <p>(11) But when Johanan the son of Kareah, and all the captains of the forces who <i>were</i> with him, heard of all the evil that Ishmael the son of Nethaniah had done,</p> <p>(12) Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that <i>are</i> in Gibeon.</p>
<p>41:1a - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(13) Now it came to pass, <i>that</i> when all the people which <i>were</i> with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that <i>were</i> with him, then they were glad.</p> <p>(14) So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.</p> <p>(15) But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.</p> <p>(16) Then took Johanan the son of Kareah, and all the captains of the forces that <i>were</i> with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after <i>that</i> he had slain Gedaliah the son of Ahikam, <i>even</i> mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:</p> <p>(17) And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt,</p> <p>(18) Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.</p> <p>Chapter 42</p> <p>(1) Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,</p>	<p>(13) Now it came to pass, <i>that</i> when all the people who <i>were</i> with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that <i>were</i> with him, then they were glad.</p> <p>(14) So all the people that Ishmael had carried away captive from Mizpah turned around and returned, and went to Johanan the son of Kareah.</p> <p>(15) But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.</p> <p>(16) Then Johanan the son of Kareah took, and all the captains of the forces that <i>were</i> with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after he had killed Gedaliah the son of Ahikam, <i>even</i> mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:</p> <p>(17) And they departed, and lived in the home of Chimham, which is by Bethlehem, to go to enter into Egypt,</p> <p>(18) Because of the Chaldeans: because they were afraid of them, because Ishmael the son of Nethaniah had killed Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.</p> <p>Chapter 42</p> <p>(1) Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even to the greatest, came near,</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(2) And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, <i>even</i> for all this remnant; (for we are left <i>but</i> a few of many, as thine eyes do behold us:)</p> <p>(3) That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.</p> <p>(4) Then Jeremiah the prophet said unto them, I have heard <i>you</i>; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, <i>that</i> whatsoever thing the LORD shall answer you, I will declare <i>it</i> unto you; I will keep nothing back from you.</p> <p>(5) Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.</p> <p>(6) Whether <i>it be</i> good, or whether <i>it be</i> evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.</p> <p>(7) And it came to pass after ten days, that the word of the LORD came unto Jeremiah.</p> <p>(8) Then called he Johanan the son of Kareah, and all the captains of the forces which <i>were</i> with him, and all the people from the least even to the greatest,</p> <p>(9) And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;</p>	<p>(2) And said to Jeremiah the prophet, We ask you, let our request be accepted before you, and pray for us to the LORD {Jehovah} your God,^a <i>even</i> for all this remnant; (because we are left <i>but</i> a few of many, as your eyes see us:)</p> <p>(3) That the LORD {Jehovah} your God may show us the way in which we may walk, and the thing that we may do.</p> <p>(4) Then Jeremiah the prophet said to them, I have heard <i>you</i>; Indeed, I will pray to the LORD {Jehovah} your God^b according to your words; and it will come to pass, <i>that</i> whatever thing the LORD {Jehovah} will answer you, I will declare <i>it</i> to you; I will keep nothing back from you.</p> <p>(5) Then they said to Jeremiah, The LORD {Jehovah} is a true and faithful witness between us, if we do not do even according to all things for the which the LORD {Jehovah} your God will send you to us.</p> <p>(6) Whether <i>it be</i> good, or whether <i>it be</i> evil, we will obey the voice of the LORD {Jehovah} our God,^c to Whom we send you; that it may be well with us, when we obey the voice of the LORD {Jehovah} our God.</p> <p>(7) And it came to pass after ten days, that the word of the LORD {Jehovah} came to Jeremiah.</p> <p>(8) Then he called Johanan the son of Kareah, and all the captains of the forces who <i>were</i> with him, and all the people from the least even to the greatest,</p> <p>(9) And said to them, This is what the LORD {Jehovah}, the God of Israel says, to Whom you sent me to present your request before Him;</p>
<p>42:2a - notice that the people repeatedly refer to the Lord as Jeremiah's God</p> <p>42:4b - notice that Jeremiah turns the words of the people around and refers to God as their God</p> <p>42:6c - the people acknowledge God as - "our God"</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(10) If ye will still abide in this land, then will I build you, and not pull <i>you</i> down, and I will plant you, and not pluck <i>you</i> up: for I repent me of the evil that I have done unto you.</p> <p>(11) Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I <i>am</i> with you to save you, and to deliver you from his hand.</p> <p>(12) And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.</p> <p>(13) But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,</p> <p>(14) Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:</p> <p>(15) And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there;</p> <p>(16) Then it shall come to pass, <i>that</i> the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.</p> <p>(17) So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.</p>	<p>(10) <i>If you will still stay in this land, then I will build you, and not pull <i>you</i> down, and I will plant you, and not pluck <i>you</i> up: because I repent of the evil that I have done to you.</i></p> <p>(11) <i>Do not be afraid of the king of Babylon, of whom you are afraid; do not be afraid of him, says the LORD {Jehovah}: because I <i>am</i> with you to save you, and to deliver you from his hand.</i></p> <p>(12) <i>And I will show mercies to you, that he may have mercy upon you, and cause you to return to your own land.</i></p> <p>(13) <i>But if you say, We will not live in this land, neither obey the voice of the LORD {Jehovah} your God,</i></p> <p>(14) <i>Saying, No; but we will go into the land of Egypt, where we will see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there we will live:</i></p> <p>(15) <i>And now therefore hear the word of the LORD {Jehovah}, you remnant of Judah; This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; If you completely set your faces to enter into Egypt, and go to live there;</i></p> <p>(16) <i>Then it will come to pass, <i>that</i> the sword, which you feared, will overtake you there in the land of Egypt, and the famine, of which you were afraid, will follow close after you there in Egypt; and there you will die.</i></p> <p>(17) <i>So it will be with all the men who set their faces to go into Egypt to live there; they will die by the sword, by the famine, and by the pestilence: and none of them will remain or escape from the evil that I will bring upon them.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(18) For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.</p> <p>(19) The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day.</p> <p>(20) For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do <i>it</i>.</p> <p>(21) And <i>now</i> I have this day declared <i>it</i> to you; but ye have not obeyed the voice of the LORD your God, nor any <i>thing</i> for the which he hath sent me unto you.</p> <p>(22) Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go <i>and</i> to sojourn.</p> <p>Chapter 43</p> <p>(1) And it came to pass, <i>that</i> when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, <i>even</i> all these words,</p> <p>(2) Then spake Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:</p>	<p>(18) Because this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; As My anger and My fury have been poured forth upon those who live in Jerusalem; so My fury will be poured forth upon you, when you will enter into Egypt: and you will be a curse, and an astonishment, and a shame, and a reproach; and you will see this place no more.</p> <p>(19) The LORD {Jehovah} has said concerning you, O you remnant of Judah; Do not go into Egypt: know certainly that I have admonished you this day.</p> <p>(20) Because you dealt deceitfully in your hearts, when you sent me to the LORD {Jehovah} your God, saying, Pray for us to the LORD {Jehovah} our God; and according to all that the LORD {Jehovah} our God will say, so declare to us, and we will do <i>it</i>.</p> <p>(21) And <i>now</i> I have this day declared <i>it</i> to you; but you have not obeyed the voice of the LORD {Jehovah} your God, nor <i>anything</i> in which He has sent me to you.</p> <p>(22) Now therefore know certainly that you will die by the sword, by the famine, and by the pestilence, in the place where you desire to go <i>and</i> to live.</p> <p>Chapter 43</p> <p>(1) And it came to pass, <i>that</i> when Jeremiah had made an end of speaking to all the people all the words of the LORD {Jehovah} their God, for which the LORD {Jehovah} their God had sent him to them, <i>even</i> all these words,</p> <p>(2) Then Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the proud men spoke, saying to Jeremiah, You speak falsely: the LORD {Jehovah} our God has not sent you to say, Do not go into Egypt to live there:</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(3) But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.</p> <p>(4) So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.</p> <p>(5) But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;</p> <p>(6) <i>Even</i> men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.</p> <p>(7) So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they <i>even</i> to Tahpanhes.</p> <p>(8) Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,</p> <p>(9) Take great stones in thine hand, and hide them in the clay in the brickkiln, which <i>is</i> at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;</p> <p>(10) And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.</p>	<p>(3) But Baruch the son of Neriah set you on against us, in order to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.</p> <p>(4) So Johanan the son of Kareah, and all the captains of the forces, and all the people, did not obey the voice of the LORD {Jehovah}, to live in the land of Judah.</p> <p>(5) But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, who had returned from all nations, where they had been driven, to live in the land of Judah;</p> <p>(6) <i>Even</i> men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.</p> <p>(7) So they came into the land of Egypt: because they did not obey the voice of the LORD {Jehovah}: so they came <i>even</i> to Tahpanhes.</p> <p>(8) Then the word of the LORD {Jehovah} came to Jeremiah in Tahpanhes, saying,</p> <p>(9) <i>Take great stones in your hand, and hide them in the clay in the brick kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;</i></p> <p>(10) <i>And say to them, This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hidden; and he will spread his royal pavilion over them.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(11) And when he cometh, he shall smite the land of Egypt, <i>and deliver such as are</i> for death to death; and such <i>as are</i> for captivity to captivity; and such <i>as are</i> for the sword to the sword.</p> <p>(12) And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.</p> <p>(13) He shall break also the images of Bethshemesh, that <i>is</i> in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.</p> <p>Chapter 44</p> <p>(1) The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,</p> <p>(2) Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they <i>are</i> a desolation, and no man dwelleth therein,</p> <p>(3) Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, <i>and</i> to serve other gods, whom they knew not, <i>neither</i> they, ye, nor your fathers.</p> <p>(4) Howbeit I sent unto you all my servants the prophets, rising early and sending <i>them</i>, saying, Oh, do not this abominable thing that I hate.</p>	<p>(11) <i>And when he comes, he will strike the land of Egypt, and deliver such as are determined</i> for death to death; and such <i>as are</i> determined for captivity to captivity; and such <i>as are</i> determined for the sword to the sword.</p> <p>(12) <i>And I will kindle a fire in the houses of the gods of Egypt; and he will burn them, and carry them away captives: and he will array himself with the land of Egypt, as a shepherd puts on his clothes; and he will go forth from there in peace.</i></p> <p>(13) <i>He will also break the images of Bethshemesh {house of the sun},^a that is in the land of Egypt; and the houses of the gods of the Egyptians he will burn with fire.</i></p> <p>Chapter 44</p> <p>(1) The word that came to Jeremiah concerning all the Jews who live in the land of Egypt, who live at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,</p> <p>(2) <i>This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; You have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, indeed, this day they are a desolation, and no man lives there,</i></p> <p>(3) <i>Because of their wickedness which they have committed to provoke Me to anger, in that they went to burn incense, and to serve other gods, whom they did not know, neither they, nor you, nor your fathers.</i></p> <p>(4) <i>However I sent to you all My servants the prophets, rising early and sending them, saying, Oh, do not do this abominable thing that I hate.</i></p>
43:13a - Bethshemesh {בֵּית שֶׁמֶשׁ} - house of the sun - the sun god was one of Egypt's gods	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(5) But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.</p> <p>(6) Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted <i>and</i> desolate, as at this day.</p> <p>(7) Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye <i>this</i> great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;</p> <p>(8) In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?</p> <p>(9) Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?</p> <p>(10) They are not humbled <i>even</i> unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.</p> <p>(11) Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah.</p>	<p>(5) <i>But they did not listen, nor inclined their ear to turn from their wickedness, to burn no incense to other gods.</i></p> <p>(6) <i>Therefore My fury and My anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted <i>and</i> desolate, as at this day.</i></p> <p>(7) <i>Therefore now this is what the LORD {Jehovah}, the God of hosts {armies; multitudes}, the God of Israel says; Why do you commit <i>this</i> great evil against your souls, to cut off from yourselves man and woman, child and nursing baby, out of Judah, to leave you no one to remain;</i></p> <p>(8) <i>In that you provoke Me to wrath {anger; judgment} with the works of your hands, burning incense to other gods in the land of Egypt, where you have gone to live, that you might cut yourselves off, and that you might be a curse and a reproach among all the nations of the earth?</i></p> <p>(9) <i>Have you forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?</i></p> <p>(10) <i>They have not humbled <i>themselves even</i> to this day, neither have they feared, nor walked in My law, nor in My commandments, that I set before you and before your fathers.</i></p> <p>(11) <i>Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will set My face against you for evil, and to cut off all Judah.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(12) And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, <i>and</i> fall in the land of Egypt; they shall <i>even</i> be consumed by the sword <i>and</i> by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, <i>and</i> an astonishment, and a curse, and a reproach.</p> <p>(13) For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:</p> <p>(14) So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.</p> <p>(15) Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,</p> <p>(16) <i>As for</i> the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.</p> <p>(17) But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for <i>then</i> had we plenty of victuals, and were well, and saw no evil.</p>	<p>(12) <i>And I will take the remnant of Judah, who have set their faces to go into the land of Egypt to live there, and they will all be consumed, and fall in the land of Egypt; they will even be consumed by the sword and by the famine: they will die, from the least even to the greatest, by the sword and by the famine: and they will be a curse, and an astonishment, and a shame, and a reproach.</i></p> <p>(13) <i>Because I will punish those who live in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:</i></p> <p>(14) <i>So that none of the remnant of Judah, who have gone into the land of Egypt to live there, will escape or remain, that they should return into the land of Judah, to which they have a desire to return to live there: because no one will return except those who will escape.</i></p> <p>(15) Then all the men who knew that their wives had burned incense to other gods, and all the women who stood by, a great multitude, even all the people who lived in the land of Egypt, in Pathros, answered Jeremiah, saying,</p> <p>(16) <i>As for</i> the word that you have spoken to us in the Name of the LORD {Jehovah}, we will not listen to you.</p> <p>(17) But we will certainly do whatever thing goes forth out of our own mouth, to burn incense to the queen of heaven, and to pour out drink offerings to her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: because <i>then</i> we had plenty of food, and were well, and saw no evil.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(18) But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all <i>things</i>, and have been consumed by the sword and by the famine.</p> <p>(19) And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?</p> <p>(20) Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him <i>that</i> answer, saying,</p> <p>(21) The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it <i>not</i> into his mind?</p> <p>(22) So that the LORD could no longer bear, because of the evil of your doings, <i>and</i> because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.</p> <p>(23) Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.</p> <p>(24) Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that <i>are</i> in the land of Egypt:</p>	<p>(18) But since we quit burning incense to the queen of heaven, and to pour out drink offerings to her, we have lacked all <i>things</i>, and have been consumed by the sword and by the famine.</p> <p>(19) And when we burned incense to the queen of heaven, and poured out drink offerings to her, we made her cakes to worship her, and pour out drink offerings to her, without our men?</p> <p>(20) Then Jeremiah said to all the people, to the men, and to the women, and to all the people who had given him <i>that</i> answer, saying,</p> <p>(21) The incense that you burned in the cities of Judah, and in the streets of Jerusalem, you, and your fathers, your kings, and your princes, and the people of the land, did not the LORD {Jehovah} remember them, and it did not come into His mind?</p> <p>(22) So that the LORD {Jehovah} could no longer bear, because of the evil of your deeds, <i>and</i> because of the abominations which you have committed; therefore your land is a desolation, and an astonishment, and a curse, without anyone living in it, as at this day.</p> <p>(23) Because you have burned incense, and because you have sinned against the LORD {Jehovah}, and have not obeyed the voice of the LORD {Jehovah}, nor walked in His law, nor in His commandments, nor in His testimonies; therefore this evil has happened to you, as at this day.</p> <p>(24) Furthermore Jeremiah said to all the people, and to all the women, Hear the word of the LORD {Jehovah}, all Judah who <i>are</i> in the land of Egypt:</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(25) Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.</p> <p>(26) Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.</p> <p>(27) Behold, I will watch over them for evil, and not for good: and all the men of Judah that <i>are</i> in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.</p> <p>(28) Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.</p> <p>(29) And this <i>shall be</i> a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:</p> <p>(30) Thus saith the LORD; Behold, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.</p>	<p>(25) This is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says, saying; You and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings to her: you will surely accomplish your vows, and surely perform your vows.</p> <p>(26) Therefore hear the word of the LORD {Jehovah}, all Judah who live in the land of Egypt; Indeed, I have sworn by My great Name, says the LORD {Jehovah}, that My Name will no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD {Jehovah} lives.</p> <p>(27) Indeed, I will watch over them for evil, and not for good: and all the men of Judah who <i>are</i> in the land of Egypt will be consumed by the sword and by the famine, until there is an end of them.</p> <p>(28) Yet a small number who escape the sword will return out of the land of Egypt into the land of Judah, and all the remnant of Judah, who are gone into the land of Egypt to live there, will know whose words will stand, Mine, or theirs.</p> <p>(29) And this <i>shall be</i> a sign to you, says the LORD {Jehovah}, that I will punish you in this place, that you may know that My words will surely stand against you for evil:</p> <p>(30) This is what the LORD {Jehovah} says; Indeed, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of those who seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and who sought his life.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>Chapter 45 (1) The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, (2) Thus saith the LORD, the God of Israel, unto thee, O Baruch; (3) Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest. (4) Thus shalt thou say unto him, The LORD saith thus; Behold, <i>that</i> which I have built will I break down, and that which I have planted I will pluck up, even this whole land. (5) And seekest thou great things for thyself? seek <i>them</i> not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.</p> <p>Chapter 46 (1) The word of the LORD which came to Jeremiah the prophet against the Gentiles; (2) Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah. (3) Order ye the buckler and shield, and draw near to battle. (4) Harness the horses; and get up, ye horsemen, and stand forth with <i>your</i> helmets; furbish the spears, <i>and</i> put on the brigandines.</p>	<p>Chapter 45 (1) The word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written these words in a scroll at the mouth of Jeremiah, in the fourth year of Jehoiakim {3522 A.H./C-520 B.C.}^{a*} the son of Josiah king of Judah, saying, (2) <i>This is what the LORD {Jehovah}, the God of Israel says, to you, O Baruch;</i> (3) <i>You have said, Woe is me now! because the LORD {Jehovah} has added grief to my sorrow; I fainted in my sighing, and I find no rest.</i> (4) <i>This is what you shall say to him, The LORD {Jehovah} says this; Indeed, that which I have built I will break down, and that which I have planted I will pluck up, even this whole land.</i> (5) <i>And do you seek great things for yourself? do not seek them: because, indeed, I will bring evil upon all flesh, says the LORD {Jehovah}: but your life I will give to you for a reward in all places wherever you go.</i></p> <p>Chapter 46 (1) The word of the LORD {Jehovah} which came to Jeremiah the prophet against the Gentiles {nations; non-Jews}; (2) Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon struck in the fourth year of Jehoiakim the son of Josiah king of Judah. (3) <i>Put in order the armor and shield, and draw near to battle.</i> (4) <i>Harness the horses; and get up, you horsemen, and stand forth with your helmets; sharpen the spears, and put on the coats of mail {armor}.</i>^a</p>
<p>45:1a - 4th year of Jehoiakim - 2nd year after first group of captives exiled to Babylon [3522 A.H./C-520 B.C.] - see Appendix G: World Time Line of Biblical History 46:4a – mail – fine metal mesh-like netting used as armor for protection</p> <p>4th year of Jehoiakim - 2nd year after first group of captives exiled to Babylon [* 3522 A.H./C-520 B.C.]</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(5) Wherefore have I seen them dismayed <i>and</i> turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: <i>for</i> fear <i>was</i> round about, saith the LORD.</p> <p>(6) Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.</p> <p>(7) Who <i>is</i> this <i>that</i> cometh up as a flood, whose waters are moved as the rivers?</p> <p>(8) Egypt riseth up like a flood, and <i>his</i> waters are moved like the rivers; and he saith, I will go up, <i>and</i> will cover the earth; I will destroy the city and the inhabitants thereof.</p> <p>(9) Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle <i>and</i> bend the bow.</p> <p>(10) For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.</p> <p>(11) Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; <i>for</i> thou shalt not be cured.</p> <p>(12) The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, <i>and</i> they are fallen both together.</p> <p>(13) The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come <i>and</i> smite the land of Egypt.</p>	<p>(5) <i>Why</i> have I seen them dismayed <i>and</i> turned away back? and their mighty ones are beaten down, and have fled away, and do not look back: <i>because</i> fear <i>was</i> all around, says the LORD {Jehovah}.</p> <p>(6) Do not let the swift flee away, nor the mighty man escape; they will stumble, and fall towards the north by the river Euphrates.</p> <p>(7) Who <i>is</i> this <i>who</i> comes up as a flood, whose waters are moved as the rivers?</p> <p>(8) Egypt rises up like a flood, and <i>his</i> waters are moved like the rivers; and he says, I will go up, <i>and</i> will cover the earth; I will destroy the city and those who live in it.</p> <p>(9) Come up, you horses; and rage, you chariots; and let the mighty men come forth; the Ethiopians and the Libyans, who handle the shield; and the Lydians, who handle <i>and</i> bend the bow.</p> <p>(10) Because this <i>is</i> the day of the Lord GOD {Jehovah} of hosts {armies; multitudes}, a day of vengeance, that He may avenge Himself of His adversaries: and the sword will devour, and it will be satisfied and made drunk with their blood: <i>because</i> the Lord GOD {Jehovah} of hosts {armies; multitudes} has a sacrifice in the north country by the river Euphrates.</p> <p>(11) Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain you will use many medicines; <i>because</i> you will not be cured.</p> <p>(12) The nations have heard of your shame, and your cry has filled the land: <i>because</i> the mighty man has stumbled against the mighty, <i>and</i> they have both fallen together.</p> <p>(13) The word that the LORD {Jehovah} spoke to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come <i>and</i> strike the land of Egypt.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(14) Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.</p> <p>(15) Why are thy valiant <i>men</i> swept away? they stood not, because the LORD did drive them.</p> <p>(16) He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.</p> <p>(17) They did cry there, Pharaoh king of Egypt <i>is but</i> a noise; he hath passed the time appointed.</p> <p>(18) As I live, saith the King, whose name is the LORD of hosts, Surely as Tabor <i>is</i> among the mountains, and as Carmel by the sea, so shall he come.</p> <p>(19) O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.</p> <p>(20) Egypt <i>is like</i> a very fair heifer, <i>but</i> destruction cometh; it cometh out of the north.</p> <p>(21) Also her hired men <i>are</i> in the midst of her like fatted bullocks; for they also are turned back, <i>and</i> are fled away together: they did not stand, because the day of their calamity was come upon them, <i>and</i> the time of their visitation.</p> <p>(22) The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.</p>	<p>(14) Declare in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say, Stand fast, and prepare yourself; because the sword will devour all around you.</p> <p>(15) Why are your valiant <i>men</i> swept away? they did not stand, because the LORD {Jehovah} drove them.</p> <p>(16) He caused many to fall, yes, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our birth, from the oppressing sword.</p> <p>(17) They cried there, Pharaoh king of Egypt <i>is but</i> a noise; he has passed the time appointed.</p> <p>(18) As I live, says the King, Whose Name is the LORD {Jehovah} of hosts {armies; multitudes}, Surely as Tabor <i>is</i> among the mountains, and as Carmel by the sea, so he will come.</p> <p>(19) O you daughter living in Egypt, furnish yourself to go into captivity: because Noph shall be waste and desolate without anyone living in it.</p> <p>(20) Egypt <i>is like</i> a very fair heifer, <i>but</i> destruction comes; it comes out of the north.</p> <p>(21) Also her hired men <i>are</i> in the midst of her like fattened bulls; because they also have turned back, <i>and</i> have fled away together: they did not stand, because the day of their calamity has come upon them, <i>and</i> the time of their visitation.</p> <p>(22) The news of it shall go like a snake; because they will march with an army, and come against her with axes, as those who cut wood.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(23) They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and <i>are</i> innumerable.</p> <p>(24) The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.</p> <p>(25) The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and <i>all</i> them that trust in him:</p> <p>(26) And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.</p> <p>(27) But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make <i>him</i> afraid.</p> <p>(28) Fear thou not, O Jacob my servant, saith the LORD: for I <i>am</i> with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.</p> <p>Chapter 47 (1) The word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.</p>	<p>(23) They will cut down her forest, says the LORD {Jehovah}, though it cannot be searched; because they are more than the grasshoppers, and <i>are</i> innumerable.</p> <p>(24) The daughter of Egypt will be confounded; she will be delivered into the hand of the people of the north.</p> <p>(25) The LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel, says; Indeed, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and <i>all</i> those who trust in him:</p> <p>(26) And I will deliver them into the hand of those who seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it will be lived in, as in the days of old, says the LORD {Jehovah}.</p> <p>(27) But do not be afraid, O My servant Jacob, and do not be dismayed, O Israel: because, indeed, I will save you from afar off, and your descendants from the land of their captivity; and Jacob will return, and be in rest and at ease, and no one will make <i>him</i> afraid.</p> <p>(28) Do not be afraid, O Jacob My servant, says the LORD {Jehovah}: because I <i>am</i> with you; because I will make a full end of all the nations where I have driven you: but I will not make a full end of you, but correct you in measure; yet I will not leave you completely unpunished.</p> <p>Chapter 47 (1) The word of the LORD {Jehovah} that came to Jeremiah the prophet against the Philistines, before that Pharaoh struck Gaza.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(2) Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.</p> <p>(3) At the noise of the stamping of the hoofs of his strong <i>horses</i>, at the rushing of his chariots, <i>and at</i> the rumbling of his wheels, the fathers shall not look back to <i>their</i> children for feebleness of hands;</p> <p>(4) Because of the day that cometh to spoil all the Philistines, <i>and</i> to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor.</p> <p>(5) Baldness is come upon Gaza; Ashkelon is cut off <i>with</i> the remnant of their valley: how long wilt thou cut thyself?</p> <p>(6) O thou sword of the LORD, how long <i>will it be</i> ere thou be quiet? put up thyself into thy scabbard, rest, and be still.</p> <p>(7) How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.</p> <p>Chapter 48</p> <p>(1) Against Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded <i>and</i> taken: Misgab is confounded and dismayed.</p>	<p>(2) <i>This is what the LORD {Jehovah} says; Indeed, waters rise up out of the north, and will be an overflowing flood, and will overflow the land, and all that is in it; the city, and those who live there: then the men will cry, and all those who live in the land will howl.</i></p> <p>(3) <i>At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers will not look back to their children because of feebleness of hands;</i></p> <p>(4) <i>Because of the day that comes to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper who remains: because the LORD {Jehovah} will spoil the Philistines, the remnant of the country of Caphtor.</i></p> <p>(5) <i>Baldness has come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long will you cut yourself?</i></p> <p>(6) <i>O you sword of the LORD {Jehovah}, how long will it be before you are quiet? put up yourself into your scabbard, rest, and be still.</i></p> <p>(7) <i>How can it be quiet, since the LORD {Jehovah} has given it a charge against Ashkelon, and against the sea shore? there He has appointed it.</i></p> <p>Chapter 48</p> <p>(1) <i>Against Moab this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Woe to Nebo! because it is spoiled: Kiriathaim is confounded and taken: Misgab is confounded and dismayed.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(2) <i>There shall be</i> no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from <i>being</i> a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.</p> <p>(3) A voice of crying <i>shall be</i> from Horonaim, spoiling and great destruction.</p> <p>(4) Moab is destroyed; her little ones have caused a cry to be heard.</p> <p>(5) For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.</p> <p>(6) Flee, save your lives, and be like the heath in the wilderness.</p> <p>(7) For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity <i>with</i> his priests and his princes together.</p> <p>(8) And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.</p> <p>(9) Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.</p> <p>(10) Cursed <i>be</i> he that doeth the work of the LORD deceitfully, and cursed <i>be</i> he that keepeth back his sword from blood.</p> <p>(11) Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.</p>	<p>(2) <i>There will be</i> no more praise of Moab: in Heshbon they have devised {planned} evil against it; come, and let us cut it off from <i>being</i> a nation. Also you will be cut down, O Madmen; the sword will pursue you.</p> <p>(3) A voice of crying <i>will be</i> from Horonaim, spoiling and great destruction.</p> <p>(4) Moab is destroyed; her little ones have caused a cry to be heard.</p> <p>(5) Because in the going up of Luhith continual weeping will go up; because in the going down of Horonaim the enemies have heard a cry of destruction.</p> <p>(6) Flee, save your lives, and be like the juniper {without bark} in the wilderness.</p> <p>(7) Because you have trusted in your works and in your treasures, you will also be taken: and Chemosh will go forth into captivity <i>with</i> his priests and his princes together.</p> <p>(8) And the spoiler will come upon every city, and no city will escape: the valley also will perish, and the plain will be destroyed, as the LORD {Jehovah} has spoken.</p> <p>(9) Give wings to Moab, that it may flee and get away: because its cities will be desolate, without any to live in them.</p> <p>(10) Cursed is he who does the work of the LORD {Jehovah} deceitfully, and cursed <i>is</i> he who keeps back his sword from blood.</p> <p>(11) Moab has been at ease from his youth, and he has settled on his wine dregs, and has not been emptied from vessel to vessel, neither has he gone into captivity: therefore his taste remains in him, and his scent is not changed.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(12) Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.</p> <p>(13) And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.</p> <p>(14) How say ye, <i>We are</i> mighty and strong men for the war?</p> <p>(15) Moab is spoiled, and gone up <i>out of</i> her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts.</p> <p>(16) The calamity of Moab <i>is</i> near to come, and his affliction hasteth fast.</p> <p>(17) All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, <i>and</i> the beautiful rod!</p> <p>(18) Thou daughter that dost inhabit Dibon, come down from <i>thy</i> glory, and sit in thirst; for the spoiler of Moab shall come upon thee, <i>and</i> he shall destroy thy strong holds.</p> <p>(19) O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, <i>and</i> say, What is done?</p> <p>(20) Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled,</p> <p>(21) And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,</p> <p>(22) And upon Dibon, and upon Nebo, and upon Bethdiblathaim,</p> <p>(23) And upon Kiriathaim, and upon Bethgamul, and upon Bethmeon,</p>	<p>(12) Therefore, indeed, the days are coming, says the LORD {Jehovah}, that I will send to him wanderers, who will cause him to wander, and will empty his vessels, and break their bottles.</p> <p>(13) And Moab will be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.</p> <p>(14) How do you say, <i>We are</i> mighty and strong men for the war?</p> <p>(15) Moab is spoiled, and gone up <i>out of</i> her cities, and his chosen young men are gone down to the slaughter, says the King, Whose Name <i>is</i> the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(16) The calamity of Moab <i>is</i> near at hand, and his affliction hastens fast.</p> <p>(17) All you who are about him, mourn him; and all you who know his name, say, How is the strong staff broken, <i>and</i> the beautiful rod!</p> <p>(18) You daughter who lives in Dibon, come down from <i>your</i> glory, and sit in thirst; because the spoiler of Moab will come upon you, <i>and</i> he will destroy your strongholds.</p> <p>(19) O you who live in Aroer, stand by the way, and spy; ask him who flees, and her who escapes, <i>and</i> say, What has happened?</p> <p>(20) Moab is confounded; because it is broken down: howl and cry; tell it in Arnon, that Moab is spoiled,</p> <p>(21) And judgment has come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,</p> <p>(22) And upon Dibon, and upon Nebo, and upon Bethdiblathaim,</p> <p>(23) And upon Kiriathaim, and upon Bethgamul, and upon Bethmeon,</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(24) And upon Kerieth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.</p> <p>(25) The horn of Moab is cut off, and his arm is broken, saith the LORD.</p> <p>(26) Make ye him drunken: for he magnified <i>himself</i> against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.</p> <p>(27) For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.</p> <p>(28) O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove <i>that</i> maketh her nest in the sides of the hole's mouth.</p> <p>(29) We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.</p> <p>(30) I know his wrath, saith the LORD; but <i>it shall</i> not <i>be</i> so; his lies shall not so effect <i>it</i>.</p> <p>(31) Therefore will I howl for Moab, and I will cry out for all Moab; <i>mine heart</i> shall mourn for the men of Kirheres.</p> <p>(32) O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach <i>even</i> to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.</p> <p>(33) And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; <i>their</i> shouting <i>shall be</i> no shouting.</p>	<p>(24) <i>And upon Kerieth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.</i></p> <p>(25) <i>The kingdom of Moab is cut off, and his arm is broken, says the LORD {Jehovah}.</i></p> <p>(26) <i>Cause him to be drunken: because he magnified himself against the LORD {Jehovah}: Moab also will wallow in his vomit, and he also will be in derision.</i></p> <p>(27) <i>Because, was not Israel a derision to you? was he found among thieves? because since you spoke of him, you skipped for joy.</i></p> <p>(28) <i>O you who live in Moab, leave the cities, and live in the rock, and be like the dove that makes her nest in the sides of the hole's mouth.</i></p> <p>(29) <i>We have heard the pride of Moab, (he is exceedingly proud) his loftiness, and his arrogance, and his pride, and the haughtiness of his heart.</i></p> <p>(30) <i>I know his wrath {anger; judgment}, says the LORD {Jehovah}; but it will not be so; his lies shall not so effect it.</i></p> <p>(31) <i>Therefore I will howl for Moab, and I will cry out for all Moab; My heart will mourn for the men of Kirheres.</i></p> <p>(32) <i>O vine of Sibmah, I will weep for you with the weeping of Jazer: your plants have gone over the sea, they reach even to the sea of Jazer: the spoiler has fallen upon your summer fruits and upon your vintage.</i></p> <p>(33) <i>And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine presses: no one will tread with shouting; their shouting will be no more.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(34) From the cry of Heshbon <i>even</i> unto Elealeh, <i>and even</i> unto Jahaz, have they uttered their voice, from Zoar <i>even</i> unto Horonaim, <i>as</i> an heifer of three years old: for the waters also of Nimrim shall be desolate.</p> <p>(35) Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.</p> <p>(36) Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kirheres: because the riches <i>that</i> he hath gotten are perished.</p> <p>(37) For every head <i>shall be</i> bald, and every beard clipped: upon all the hands <i>shall be</i> cuttings, and upon the loins sackcloth.</p> <p>(38) <i>There shall be</i> lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein <i>is</i> no pleasure, saith the LORD.</p> <p>(39) They shall howl, <i>saying</i>, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.</p> <p>(40) For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab.</p> <p>(41) Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.</p> <p>(42) And Moab shall be destroyed from <i>being</i> a people, because he hath magnified <i>himself</i> against the LORD.</p>	<p>(34) <i>From the cry of Heshbon even to Elealeh, and even to Jahaz, they have spoken their voice, from Zoar even to Horonaim, as a three year old heifer: because the waters also of Nimrim will be desolate.</i></p> <p>(35) <i>Furthermore I will cause to cease in Moab, says the LORD {Jehovah}, he who offers in the high places, and he who burns incense to his gods.</i></p> <p>(36) <i>Therefore My heart will sound for Moab like pipes, and My heart will sound like pipes for the men of Kirheres: because the riches that he has obtained have perished.</i></p> <p>(37) <i>Because every head will be bald, and every beard clipped: upon all the hands will be cuts, and upon the waist sackcloth.</i></p> <p>(38) <i>There will be loud weeping generally upon all the housetops of Moab, and in its streets: because I have broken Moab like a vessel in which there is no pleasure, says the LORD {Jehovah}.</i></p> <p>(39) <i>They will howl, saying, How is it broken down! how has Moab turned the back with shame! So Moab will be a derision and a dismaying to all those around him.</i></p> <p>(40) <i>Because this is what the LORD {Jehovah} says; Indeed, He will fly as an eagle, and will spread His wings over Moab.</i></p> <p>(41) <i>Kerioth is taken, and the strongholds are surprised, and the mighty men's hearts in Moab at that day will be as the heart of a woman in pains of birth.</i></p> <p>(42) <i>And Moab will be destroyed from being a people, because he has magnified himself against the LORD {Jehovah}.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(43) Fear, and the pit, and the snare, <i>shall</i> be upon thee, O inhabitant of Moab, saith the LORD.</p> <p>(44) He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, <i>even</i> upon Moab, the year of their visitation, saith the LORD.</p> <p>(45) They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.</p> <p>(46) Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.</p> <p>(47) Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.</p> <p>Chapter 49</p> <p>(1) Concerning the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why <i>then</i> doth their king inherit Gad, and his people dwell in his cities?</p> <p>(2) Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.</p> <p>(3) Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, <i>and</i> his priests and his princes together.</p>	<p>(43) Fear, and the pit, and the snare, <i>will</i> be on you, O you who live in Moab, says the LORD {Jehovah}.</p> <p>(44) He who flees from the fear will fall into the pit; and he who gets up out of the pit will be taken in the snare: because I will bring upon it, <i>even</i> upon Moab, the year of their visitation, says the LORD {Jehovah}.</p> <p>(45) Those who fled stood under the shadow of Heshbon because of the force: but a fire will come forth out of Heshbon, and a flame from the midst of Sihon, and will devour the corner of Moab, and the crown of the head of the tumultuous ones.</p> <p>(46) Woe to you, O Moab! the people of Chemosh perishes: because your sons and your daughters are taken captives.</p> <p>(47) Yet I will bring again the captivity of Moab in the latter days, says the LORD {Jehovah}. So far is the judgment of Moab.</p> <p>Chapter 49</p> <p>(1) Concerning the Ammonites, this is what the LORD {Jehovah} says; <i>Has</i> Israel no sons? has he no heir? why <i>then</i> does their king inherit Gad, and his people live in his cities?</p> <p>(2) Therefore, indeed, the days are coming, says the LORD {Jehovah}, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it will be a desolate heap, and her daughters will be burned with fire: then Israel will be heir to those who were his heirs, says the LORD {Jehovah}.</p> <p>(3) Howl, O Heshbon, because Ai is spoiled: cry, you daughters of Rabbah, clothe yourself with sackcloth; cry, and run back and forth by the hedges; because their king will go into captivity, <i>and</i> his priests and his princes together.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(4) Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, <i>saying</i>, Who shall come unto me?</p> <p>(5) Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.</p> <p>(6) And afterward I will bring again the captivity of the children of Ammon, saith the LORD.</p> <p>(7) Concerning Edom, thus saith the LORD of hosts; <i>Is</i> wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?</p> <p>(8) Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time <i>that</i> I will visit him.</p> <p>(9) If grapegatherers come to thee, would they not leave <i>some</i> gleaning grapes? if thieves by night, they will destroy till they have enough.</p> <p>(10) But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he <i>is</i> not.</p> <p>(11) Leave thy fatherless children, I will preserve <i>them</i> alive; and let thy widows trust in me.</p> <p>(12) For thus saith the LORD; Behold, they whose judgment <i>was</i> not to drink of the cup have assuredly drunken; and <i>art</i> thou he <i>that</i> shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink <i>of it</i>.</p>	<p>(4) Why do you rejoice in the valleys, your flowing valley, O backsliding daughter? who trusted in her treasures, <i>saying</i>, Who will come to me?</p> <p>(5) Indeed, I will bring a fear upon you, says the Lord GOD {Jehovah} of hosts {armies; multitudes}, from all those who are around you; and you will be driven out every man straight ahead; and no one will gather up he who wanders.</p> <p>(6) And afterward I will bring again the captivity of the children of Ammon, says the LORD {Jehovah}.</p> <p>(7) Concerning Edom, this is what the LORD of hosts {armies; multitudes} says; <i>Is</i> wisdom no more in Teman? has counsel perished from the prudent? has their wisdom vanished?</p> <p>(8) Flee, turn back, live deep, O you who live in Dedan; because I will bring the calamity of Esau upon him, the time <i>that</i> I will visit him.</p> <p>(9) If grape gatherers come to you, would they not leave <i>some</i> gleaning grapes? if thieves by night, they will destroy till they have enough.</p> <p>(10) But I have made Esau bare, I have uncovered his secret places, and he will not be able to hide himself: his seed is spoiled, and his brothers, and his neighbors, and he <i>is</i> no more.</p> <p>(11) Leave your fatherless children, I will preserve <i>them</i> alive; and let your widows trust in Me.</p> <p>(12) Because this is what the LORD {Jehovah} says; Indeed, those whose judgment <i>was</i> not to drink of the cup have assuredly drunk of it; and <i>are</i> you he <i>who</i> will altogether go unpunished? you will not go unpunished, but you will surely drink <i>of it</i>.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(13) For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.</p> <p>(14) I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, <i>saying</i>, Gather ye together, and come against her, and rise up to the battle.</p> <p>(15) For, lo, I will make thee small among the heathen, <i>and</i> despised among men.</p> <p>(16) Thy terribleness hath deceived thee, <i>and</i> the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.</p> <p>(17) Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.</p> <p>(18) As in the overthrow of Sodom and Gomorrah and the neighbour <i>cities</i> thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.</p> <p>(19) Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who <i>is</i> a chosen <i>man</i>, <i>that</i> I may appoint over her? for who <i>is</i> like me? and who will appoint me the time? and who <i>is</i> that shepherd that will stand before me?</p>	<p>(13) <i>Because I have sworn by Myself, says the LORD {Jehovah}, that Bozrah will become a desolation, a reproach, a waste, and a curse; and all its cities will be perpetual wastes.</i></p> <p>(14) I have heard a rumor from the LORD {Jehovah}, and an ambassador is sent to the heathen {ungodly nations}, <i>saying</i>, Gather together, and come against her, and rise up to the battle.</p> <p>(15) <i>Because, indeed, I will make you small among the nations, and despised among men.</i></p> <p>(16) Your greatness has deceived you, <i>and</i> the pride of your heart, O you who live in the cracks of the rock, who hold the height of the hill: though you should make your nest as high as the eagle, I will bring you down from there, says the LORD {Jehovah}.</p> <p>(17) Also Edom will be a desolation: everyone who goes by it will be astonished, and will hiss at all its plagues.</p> <p>(18) <i>As in the overthrow of Sodom and Gomorrah^a and its neighbor cities, says the LORD {Jehovah}, no man will stay there, neither will a son of man live in it.</i></p> <p>(19) <i>Indeed, he will come up like a lion from the swelling of the Jordan River against the home of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? because who is like Me? and who will appoint Me the time? and who is that shepherd who will stand before Me?</i></p>
49:18a – Sodom and Gomorrah – Gen. 19:24	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(20) Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.</p> <p>(21) The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea.</p> <p>(22) Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.</p> <p>(23) Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; <i>there is sorrow on the sea; it cannot be quiet.</i></p> <p>(24) Damascus is waxed feeble, <i>and</i> turneth herself to flee, and fear hath seized on <i>her</i>: anguish and sorrows have taken her, as a woman in travail.</p> <p>(25) How is the city of praise not left, the city of my joy!</p> <p>(26) Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.</p> <p>(27) And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad.</p> <p>(28) Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.</p> <p>(29) Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side.</p>	<p>(20) <i>Therefore hear the counsel of the LORD {Jehovah}, that He has taken against Edom; and His purposes, that He has determined against those who live in Teman: Surely the least of the flock will draw them out: surely he will make their homes desolate with them.</i></p> <p>(21) The earth is moved at the noise of their fall, at the cry of its noise was heard in the Red Sea.</p> <p>(22) <i>Indeed, he will come up and fly as the eagle, and spread his wings over Bozrah: and at that day the heart of the mighty men of Edom will be as the heart of a woman in birth pains.</i></p> <p>(23) Concerning Damascus. Hamath is confounded, and Arpad: because they have heard evil news: they are fainthearted; <i>there is sorrow on the sea; it cannot be quiet.</i></p> <p>(24) <i>Damascus has grown feeble, and turned herself to flee, and fear has seized on her: anguish and sorrows have taken her, as a woman in child birth.</i></p> <p>(25) <i>How has the city of praise not left, the city of My joy!</i></p> <p>(26) <i>Therefore her young men will fall in her streets, and all the men of war will be cut off in that day, says the LORD {Jehovah} of hosts.</i></p> <p>(27) <i>And I will kindle a fire in the wall of Damascus, and it will consume the palaces of Benhadad.</i></p> <p>(28) Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon will strike, this is what the LORD {Jehovah} says; <i>Arise, go up to Kedar, and spoil the men of the east.</i></p> <p>(29) <i>Their tents and their flocks they will take away: they will take to themselves their curtains, and all their vessels, and their camels; and they will cry to them, Fear is on every side.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(30) Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.</p> <p>(31) Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, <i>which</i> dwell alone.</p> <p>(32) And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them <i>that are</i> in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.</p> <p>(33) And Hazor shall be a dwelling for dragons, <i>and</i> a desolation for ever: there shall no man abide there, nor <i>any</i> son of man dwell in it.</p> <p>(34) The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,</p> <p>(35) Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.</p> <p>(36) And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.</p> <p>(37) For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, <i>even</i> my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:</p> <p>(38) And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.</p>	<p>(30) Flee, get yourself far off, live deep, you who live in Hazor, says the LORD {Jehovah}; because Nebuchadrezzar king of Babylon has taken counsel against you, and has conceived a plan against you.</p> <p>(31) Arise, get yourself up to the wealthy nation, that lives without care, says the LORD {Jehovah}, which has neither gates nor bars, <i>which</i> live alone.</p> <p>(32) And their camels will be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds those who <i>are</i> in the furthestmost corners; and I will bring their calamity from all its sides, says the LORD {Jehovah}.</p> <p>(33) And Hazor will be a home for dragons, <i>and</i> a desolation forever: no man will stay there, nor <i>any</i> son of man live in it.</p> <p>(34) The word of the LORD {Jehovah} that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,</p> <p>(35) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Indeed, I will break the bow of Elam, the chief of their might.</p> <p>(36) And upon Elam I will bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there will be no nation where the outcasts of Elam will not come.</p> <p>(37) Because I will cause Elam to be dismayed before their enemies, and before those who seek their life: and I will bring evil upon them, <i>even</i> My fierce anger, says the LORD {Jehovah}; and I will send the sword after them, until I have consumed them:</p> <p>(38) And I will set My throne in Elam, and will destroy from there the king and the princes, says the LORD {Jehovah}.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(39) But it shall come to pass in the latter days, <i>that</i> I will bring again the captivity of Elam, saith the LORD.</p> <p>Chapter 50</p> <p>(1) The word that the LORD spake against Babylon <i>and</i> against the land of the Chaldeans by Jeremiah the prophet.</p> <p>(2) Declare ye among the nations, and publish, and set up a standard; publish, <i>and</i> conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.</p> <p>(3) For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.</p> <p>(4) In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.</p> <p>(5) They shall ask the way to Zion with their faces thitherward, <i>saying</i>, Come, and let us join ourselves to the LORD in a perpetual covenant <i>that</i> shall not be forgotten.</p> <p>(6) My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away <i>on</i> the mountains: they have gone from mountain to hill, they have forgotten their restingplace.</p>	<p>(39) <i>But it will come to pass in the latter days, that I will bring again the captivity of Elam, says the LORD {Jehovah}.</i></p> <p>Chapter 50</p> <p>(1) The word that the LORD {Jehovah} spoke against Babylon <i>and</i> against the land of the Chaldeans by Jeremiah the prophet.</p> <p>(2) <i>Declare among the nations, and publish, and set up a standard {flag; banner}; publish, and do not conceal it: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.</i></p> <p>(3) <i>Because out of the north there comes up a nation against her, which will make her land desolate, and no one will live in it: they will remove, they will depart, both man and beast.</i></p> <p>(4) <i>In those days, and in that time, says the LORD {Jehovah}, the children of Israel will come, they and the children of Judah together, going and weeping: they will go, and seek the LORD {Jehovah} their God.</i></p> <p>(5) <i>They will ask the way to Zion with their faces toward there, saying, Come, and let us join ourselves to the LORD {Jehovah} in a perpetual covenant that will not be forgotten.</i></p> <p>(6) <i>My people have been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(7) All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.</p> <p>(8) Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.</p> <p>(9) For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows <i>shall be</i> as of a mighty expert man; none shall return in vain.</p> <p>(10) And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.</p> <p>(11) Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;</p> <p>(12) Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations <i>shall be</i> a wilderness, a dry land, and a desert.</p> <p>(13) Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.</p> <p>(14) Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.</p>	<p>(7) All who found them have devoured them: and their adversaries said, We do not offend, because they have sinned against the LORD {Jehovah}, the home of justice, even the LORD {Jehovah}, the hope of their forefathers.</p> <p>(8) Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the male goats before the flocks.</p> <p>(9) Because, look, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they will set themselves in array against her; from there she will be taken: their arrows <i>will be</i> as of a mighty expert man; no one will return in vain.</p> <p>(10) And Chaldea will be a spoil: all who spoil her will be satisfied, says the LORD {Jehovah}.</p> <p>(11) Because you were glad, because you rejoiced, O destroyers of My heritage, because you have grown fat as the heifer in grass, and bellow as bulls;</p> <p>(12) Your mother will be greatly confounded; she who bore you will be ashamed: indeed, the rear most parts of the nations <i>will be</i> a wilderness, a dry land, and a desert.</p> <p>(13) Because of the wrath {anger; judgment} of the LORD {Jehovah} no one will live in it, but it will be completely desolate: everyone who goes by Babylon will be astonished, and hiss at all her plagues.</p> <p>(14) Put yourselves in array against Babylon all around: all you who bend the bow, shoot at her, spare no arrows: because she has sinned against the LORD {Jehovah}.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(15) Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.</p> <p>(16) Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.</p> <p>(17) Israel is a scattered sheep; the lions have driven <i>him</i> away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.</p> <p>(18) Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.</p> <p>(19) And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.</p> <p>(20) In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and <i>there shall be</i> none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.</p> <p>(21) Go up against the land of Merathaim, <i>even</i> against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.</p>	<p>(15) Shout against her all around: she has given her hand: her foundations have fallen, her walls are thrown down: because it is the vengeance of the LORD {Jehovah}: take vengeance upon her; as she has done, do to her.</p> <p>(16) Cut off the sower from Babylon, and he who handles the sickle in the time of harvest: because of fear of the oppressing sword they will turn everyone to his people, and they will flee everyone to his own land.</p> <p>(17) Israel is a scattered sheep; the lions have driven <i>him</i> away: first the king of Assyria has devoured him; and last of all this Nebuchadrezzar king of Babylon has broken his bones.</p> <p>(18) Therefore this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; Indeed, I will punish the king of Babylon and his land, as I have punished the king of Assyria.</p> <p>(19) And I will bring Israel again to his home, and he will feed on Carmel and Bashan, and his soul will be satisfied upon mount Ephraim and Gilead.</p> <p>(20) In those days, and in that time, says the LORD {Jehovah}, the sin of Israel will be sought for, and <i>there will</i> none be found; and the sins of Judah, and they will not be found: because I will pardon those whom I reserve.</p> <p>(21) Go up against the land of Merathaim, <i>even</i> against it, and against those who live in Pekod: waste and completely destroy after them, says the LORD {Jehovah}, and do according to all that I have commanded you.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(22) A sound of battle is in the land, and of great destruction.</p> <p>(23) How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!</p> <p>(24) I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.</p> <p>(25) The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord GOD of hosts in the land of the Chaldeans.</p> <p>(26) Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.</p> <p>(27) Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.</p> <p>(28) The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.</p> <p>(29) Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.</p> <p>(30) Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.</p>	<p>(22) A sound of battle <i>is</i> in the land, and of great destruction.</p> <p>(23) How <i>has</i> the hammer of the whole earth cut in two and broken! how <i>has</i> Babylon become a desolation among the nations!</p> <p>(24) I have laid a snare for you, and you are also taken, O Babylon, and you were not aware: you are found, and also caught, because you have striven against the LORD {Jehovah}.</p> <p>(25) The LORD {Jehovah} has opened His armory, and has brought forth the weapons of His indignation: because this <i>is</i> the work of the Lord GOD {Jehovah} of hosts {armies; multitudes} in the land of the Chaldeans.</p> <p>(26) Come against her from the furthestmost border, open her storehouses: cast her up as heaps, and destroy her completely: let nothing of her be left.</p> <p>(27) Kill all her bulls; let them go down to the slaughter: woe to them! because their day has come, the time of their visitation.</p> <p>(28) The voice of those who flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD {Jehovah} our God, the vengeance of His temple.</p> <p>(29) Call together the archers against Babylon: all you who bend the bow, camp against it all around; let no one of it escape: repay her according to her work; according to all that she has done, do to her: because she has been proud against the LORD {Jehovah}, against the Holy One of Israel.</p> <p>(30) Therefore her young men will fall in the streets, and all her men of war will be cut off in that day, says the LORD {Jehovah}.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(31) Behold, I <i>am</i> against thee, <i>O thou</i> most proud, saith the Lord GOD of hosts: for thy day is come, the time <i>that</i> I will visit thee.</p> <p>(32) And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.</p> <p>(33) Thus saith the LORD of hosts; The children of Israel and the children of Judah <i>were</i> oppressed together: and all that took them captives held them fast; they refused to let them go.</p> <p>(34) Their Redeemer <i>is</i> strong; the LORD of hosts <i>is</i> his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.</p> <p>(35) A sword <i>is</i> upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise <i>men</i>.</p> <p>(36) A sword <i>is</i> upon the liars; and they shall dote: a sword <i>is</i> upon her mighty men; and they shall be dismayed.</p> <p>(37) A sword <i>is</i> upon their horses, and upon their chariots, and upon all the mingled people that <i>are</i> in the midst of her; and they shall become as women: a sword <i>is</i> upon her treasures; and they shall be robbed.</p> <p>(38) A drought <i>is</i> upon her waters; and they shall be dried up: for it <i>is</i> the land of graven images, and they are mad upon <i>their</i> idols.</p> <p>(39) Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell <i>there</i>, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.</p>	<p>(31) Indeed, I <i>am</i> against you, <i>O you</i> most proud, says the Lord GOD {Jehovah} of hosts {armies; multitudes}: because your day has come, the time <i>that</i> I will visit you.</p> <p>(32) And the most proud will stumble and fall, and no one will raise him up: and I will kindle a fire in his cities, and it will devour all around him.</p> <p>(33) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; The children of Israel and the children of Judah <i>were</i> oppressed together: and all who took them captives held them fast; they refused to let them go.</p> <p>(34) Their Redeemer <i>is</i> strong; the LORD {Jehovah} of hosts {armies; multitudes} <i>is</i> His Name: He will thoroughly plead their cause, that He may give rest to the land, and trouble those who live in Babylon.</p> <p>(35) A sword <i>is</i> upon the Chaldeans, says the LORD {Jehovah}, and upon those who live in Babylon, and upon her princes, and upon her wise <i>men</i>.</p> <p>(36) A sword <i>is</i> upon the liars; and they will dote {become foolish}: a sword <i>is</i> upon her mighty men; and they will be dismayed.</p> <p>(37) A sword <i>is</i> upon their horses, and upon their chariots, and upon all the mingled people who <i>are</i> in her midst; and they will become as women: a sword <i>is</i> upon her treasures; and they will be robbed.</p> <p>(38) A drought <i>is</i> upon her waters; and they will be dried up: because it <i>is</i> the land of graven images, and they are mad upon <i>their</i> idols.</p> <p>(39) Therefore the wild beasts of the desert with the wild beasts of the islands will live <i>there</i>, and the owls will live in it: and it will no more be lived in forever; neither will it be lived in from generation to generation.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(40) As God overthrew Sodom and Gomorrah and the neighbour <i>cities</i> thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.</p> <p>(41) Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.</p> <p>(42) They shall hold the bow and the lance: they <i>are</i> cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, <i>every one</i> put in array, like a man to the battle, against thee, O daughter of Babylon.</p> <p>(43) The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, <i>and</i> pangs as of a woman in travail.</p> <p>(44) Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen <i>man</i>, <i>that</i> I may appoint over her? for who <i>is</i> like me? and who will appoint me the time? and who is that shepherd that will stand before me?</p> <p>(45) Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make <i>their</i> habitation desolate with them.</p> <p>(46) At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.</p>	<p>(40) As God overthrew Sodom and Gomorrah^a and its neighbor <i>cities</i>, says the LORD {Jehovah}; so no man will stay there, neither will any son of man live in it.</p> <p>(41) Indeed, a people will come from the north, and a great nation, and many kings will be raised up from the coasts of the earth.</p> <p>(42) They will hold the bow and the lance: they <i>are</i> cruel, and will not show mercy: their voice will roar like the sea, and they will ride upon horses, <i>everyone</i> put in array, like a man to the battle, against you, O daughter of Babylon.</p> <p>(43) The king of Babylon has heard the report of them, and his hands have grown feeble: anguish took hold of him, <i>and</i> pain as of a woman in child birth.</p> <p>(44) Indeed he will come up like a lion from the swelling of the Jordan River to the home of the strong: but I will cause them to suddenly run away from her: and who is a chosen <i>man</i>, <i>whom</i> I may appoint over her? because who <i>is</i> like Me? and who will appoint Me the time? and who is that shepherd who will stand before Me?</p> <p>(45) Therefore hear the counsel of the LORD {Jehovah}, that He has taken against Babylon; and His purposes, that He has purposed against the land of the Chaldeans: Surely the least of the flock will draw them out: surely He will make <i>their</i> home desolate with them.</p> <p>(46) At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.</p>
50:40a – Sodom and Gomorrah – Gen. 19:24	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
Chapter 51 (1) Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; (2) And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about. (3) Against <i>him that</i> bendeth let the archer bend his bow, and against <i>him that</i> lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host. (4) Thus the slain shall fall in the land of the Chaldeans, and <i>they that are</i> thrust through in her streets. (5) For Israel <i>hath not been</i> forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel. (6) Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this <i>is</i> the time of the LORD'S vengeance; he will render unto her a recompence. (7) Babylon <i>hath been</i> a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. (8) Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. (9) We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up <i>even</i> to the skies.	Chapter 51 (1) This is what the LORD {Jehovah} says; Indeed, I will raise up against Babylon, and against those who live in their midst who rise up against Me, a destroying wind; (2) And will send to Babylon fan wavers, who will fan her, and will empty her land: because in the day of trouble they will be against her all around. (3) Against <i>him who</i> bends let the archer bend his bow, and against <i>him who</i> lifts himself up in his coat of mail {armor}; ^a and do not spare her young men; destroy completely all her host. (4) So those killed will fall in the land of the Chaldeans, and <i>those who are</i> thrust through in her streets. (5) Because Israel <i>has not been</i> forsaken, nor Judah of his God, of the LORD {Jehovah} of hosts {armies; multitudes}; though their land was filled with sin against the Holy One of Israel. (6) Flee out of the midst of Babylon, and let every man deliver his soul: do not be cut off in her sin; because this <i>is</i> the time of the LORD's {Jehovah's} vengeance; He will render to her a payment. (7) Babylon <i>has been</i> a golden cup in the LORD's {Jehovah's} hand, that made all the earth drunken: the nations have drunk of her wine; therefore the nations are mad. (8) Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if perhaps she may be healed. (9) We would have healed Babylon, but she is not healed: forsake her, and let us all return into our own country: because her judgment reaches to heaven, and is lifted up <i>even</i> to the skies.
51:3a – coat of mail – see note in Jer. 46:4	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(10) The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.</p> <p>(11) Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device <i>is</i> against Babylon, to destroy it; because it <i>is</i> the vengeance of the LORD, the vengeance of his temple.</p> <p>(12) Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.</p> <p>(13) O thou that dwellest upon many waters, abundant in treasures, thine end <i>is</i> come, <i>and</i> the measure of thy covetousness.</p> <p>(14) The LORD of hosts hath sworn by himself, <i>saying</i>, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee.</p> <p>(15) He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.</p> <p>(16) When he uttereth <i>his</i> voice, <i>there is</i> a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.</p> <p>(17) Every man is brutish by <i>his</i> knowledge; every founder is confounded by the graven image: for his molten image <i>is</i> falsehood, and <i>there is</i> no breath in them.</p> <p>(18) They <i>are</i> vanity, the work of errors: in the time of their visitation they shall perish.</p>	<p>(10) The LORD {Jehovah} has brought forth our righteousness: come, and let us declare in Zion the work of the LORD {Jehovah} our God.</p> <p>(11) Make bright the arrows; gather the shields: the LORD {Jehovah} has raised up the spirit of the kings of the Medes: because his plan <i>is</i> against Babylon, to destroy it; because it <i>is</i> the vengeance of the LORD {Jehovah}, the vengeance of His temple.</p> <p>(12) Set up the standard {flag; banner} upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: because the LORD {Jehovah} has both planned and done that which He spoke against those who live in Babylon.</p> <p>(13) O you who live upon many waters, abundant in treasures, your end has come, <i>and</i> the measure of your covetousness.</p> <p>(14) The LORD {Jehovah} of hosts {armies; multitudes} has sworn by Himself, <i>saying</i>, Surely I will fill you with men, as with caterpillars; and they will lift up a shout against you.</p> <p>(15) He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heaven by His understanding.</p> <p>(16) When He speaks <i>His</i> voice, <i>there is</i> a multitude of waters in the heavens; and He causes the vapors to ascend from the ends of the earth: He makes lightnings with rain, and brings forth the wind out of His treasures.</p> <p>(17) Every man is ignorant by <i>His</i> knowledge; every founder is confounded by the graven image: because his molten image <i>is</i> falsehood, and <i>there is</i> no breath in them.</p> <p>(18) They <i>are</i> vanity, the work of errors: in the time of their visitation they shall perish.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(19) The portion of Jacob <i>is</i> not like them; for he <i>is</i> the former of all things: and <i>Israel is</i> the rod of his inheritance: the LORD of hosts <i>is</i> his name.</p> <p>(20) Thou <i>art</i> my battle axe <i>and</i> weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;</p> <p>(21) And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;</p> <p>(22) With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;</p> <p>(23) I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.</p> <p>(24) And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.</p> <p>(25) Behold, I <i>am</i> against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.</p> <p>(26) And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.</p>	<p>(19) <i>The portion of Jacob is not like them; because He is the One Who made all things: and Israel is the rod of His inheritance: the LORD {Jehovah} of hosts {armies; multitudes} is His Name.</i></p> <p>(20) <i>You are My battle ax and weapons of war: because with you I will break in pieces the nations, and with you I will destroy kingdoms;</i></p> <p>(21) <i>And with you I will break in pieces the horse and his rider; and with you I will break in pieces the chariot and his rider;</i></p> <p>(22) <i>With you also I will break in pieces man and woman; and with you I will break in pieces old and young; and with you I will break in pieces the young man and the maid;</i></p> <p>(23) <i>I will also with you break in pieces the shepherd and his flock; and with you I will break in pieces the gardener and his yoke of oxen; and with you I will break in pieces captains and rulers.</i></p> <p>(24) <i>And I will render to Babylon and to all those who live in Chaldea all their evil that they have done in Zion in your sight, says the LORD {Jehovah}.</i></p> <p>(25) <i>Indeed, I am against you, O destroying mountain, says the LORD {Jehovah}, Who destroys all the earth: and I will stretch out My hand upon you, and roll you down from the rocks, and will make you a burnt mountain.</i></p> <p>(26) <i>And they will not take from you a stone for a corner, nor a stone for foundations; but you will be desolate forever, says the LORD {Jehovah}.</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(27) Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.</p> <p>(28) Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.</p> <p>(29) And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.</p> <p>(30) The mighty men of Babylon have forborn to fight, they have remained in <i>their</i> holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.</p> <p>(31) One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at <i>one</i> end,</p> <p>(32) And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.</p> <p>(33) For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon <i>is</i> like a threshingfloor, <i>it is</i> time to thresh her: yet a little while, and the time of her harvest shall come.</p>	<p>(27) Set up a standard {flag} in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.</p> <p>(28) Prepare against her the nations with the kings of the Medes, its captains, and all its rulers, and all the land of his rule.</p> <p>(29) And the land will tremble and sorrow: because every purpose of the LORD {Jehovah} will be performed against Babylon, to make the land of Babylon a desolation without anyone to live there.</p> <p>(30) The mighty men of Babylon have stopped fighting, they have remained in <i>their</i> strongholds: their might has failed; they became as women: they have burned her homes; her bars are broken.</p> <p>(31) One post {courier; one who brings news} will run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at <i>one</i> end,</p> <p>(32) And that the passages are stopped, and the reeds they have burned with fire, and the men of war are afraid.</p> <p>(33) Because this is what the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel says; The daughter of Babylon <i>is</i> like a threshing floor, <i>it is</i> time to thresh her: yet a little while, and the time of her harvest will come.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(34) Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.</p> <p>(35) The violence done to me and to my flesh <i>be</i> upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.</p> <p>(36) Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.</p> <p>(37) And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.</p> <p>(38) They shall roar together like lions: they shall yell as lions' whelps.</p> <p>(39) In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.</p> <p>(40) I will bring them down like lambs to the slaughter, like rams with he goats.</p> <p>(41) How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!</p> <p>(42) The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.</p> <p>(43) Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth <i>any</i> son of man pass thereby.</p> <p>(44) And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.</p>	<p>(34) Nebuchadrezzar the king of Babylon has devoured me, he has crushed me, he has made me an empty vessel, he has swallowed me up like a dragon, he has filled his belly with my delicacies, he has cast me out.</p> <p>(35) The violence done to me and to my flesh <i>is</i> upon Babylon, those who live in Zion will say; and my blood upon those who live in Chaldea, Jerusalem will say.</p> <p>(36) Indeed, therefore this is what the LORD {Jehovah} says; Indeed, I will plead your cause, and take vengeance for you; and I will dry up her sea, and make her springs dry.</p> <p>(37) And Babylon will become heaps, an home for dragons, an astonishment, and a hissing, without anyone to live there.</p> <p>(38) They will roar together like lions: they will yell as lions' cubs.</p> <p>(39) In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not awake, says the LORD {Jehovah}.</p> <p>(40) I will bring them down like lambs to the slaughter, like rams with male goats.</p> <p>(41) How is Sheshach taken! and how is the praise of the whole earth surprised! how has Babylon become an astonishment among the nations!</p> <p>(42) The sea has come up upon Babylon: she is covered with the multitude of its waves.</p> <p>(43) Her cities are a desolation, a dry land, and a wilderness, a land in which no man lives, neither does <i>any</i> son of man pass by it.</p> <p>(44) And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he has swallowed up: and the nations will not flow together any more to him: yes, the wall of Babylon will fall.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(45) My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.</p> <p>(46) And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come <i>one</i> year, and after that in <i>another</i> year <i>shall come</i> a rumour, and violence in the land, ruler against ruler.</p> <p>(47) Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.</p> <p>(48) Then the heaven and the earth, and all that <i>is</i> therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.</p> <p>(49) As Babylon <i>hath caused</i> the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.</p> <p>(50) Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.</p> <p>(51) We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD'S house.</p> <p>(52) Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.</p> <p>(53) Though Babylon should mount up to heaven, and though she should fortify the height of her strength, <i>yet</i> from me shall spoilers come unto her, saith the LORD.</p> <p>(54) A sound of a cry <i>cometh</i> from Babylon, and great destruction from the land of the Chaldeans:</p>	<p>(45) <i>My people, go out of her midst, and every man deliver his soul from the fierce anger of the LORD {Jehovah}.</i></p> <p>(46) <i>And lest your heart faint, and you become afraid because of the rumor that will be heard in the land; a rumor will both come <i>one</i> year, and after that in <i>another</i> year <i>will come</i> a rumor, and violence in the land, ruler against ruler.</i></p> <p>(47) <i>Therefore, indeed, the days are coming, that I will bring judgment upon the graven images of Babylon: and her whole land will be confounded, and all her dead will fall in her midst.</i></p> <p>(48) <i>Then the heaven and the earth, and all that <i>is</i> in it, will sing for Babylon: because the spoilers will come to her from the north, says the LORD {Jehovah}.</i></p> <p>(49) <i>As Babylon <i>has caused</i> the dead of Israel to fall, so at Babylon the dead of all the earth will fall.</i></p> <p>(50) <i>You who have escaped the sword, go away, do not stand still: remember the LORD {Jehovah} afar off, and let Jerusalem come into your mind.</i></p> <p>(51) <i>We are confounded, because we have heard reproach: shame has covered our faces: because strangers have come into the sanctuaries of the LORD's {Jehovah's} house {temple}.</i></p> <p>(52) <i>Therefore, indeed, the days are coming, says the LORD {Jehovah}, that I will bring judgment upon her graven images: and through all her land the wounded will groan.</i></p> <p>(53) <i>Though Babylon should mount up to heaven, and though she should fortify the height of her strength, <i>yet</i> from Me spoilers will come to her, says the LORD {Jehovah}.</i></p> <p>(54) <i>A sound of a cry <i>comes</i> from Babylon, and great destruction from the land of the Chaldeans:</i></p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(55) Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:</p> <p>(56) Because the spoiler is come upon her, <i>even</i> upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.</p> <p>(57) And I will make drunk her princes, and her wise <i>men</i>, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.</p> <p>(58) Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.</p> <p>(59) The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And <i>this</i> Seraiah <i>was</i> a quiet prince.</p> <p>(60) So Jeremiah wrote in a book all the evil that should come upon Babylon, <i>even</i> all these words that are written against Babylon.</p> <p>(61) And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;</p> <p>(62) Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.</p>	<p>(55) Because the LORD {Jehovah} has spoiled Babylon, and destroyed out of her the great voice; when her waves roar like great waters, a noise of their voice is spoken:</p> <p>(56) Because the spoiler has come upon her, <i>even</i> upon Babylon, and her mighty men are taken, every one of their bows is broken: because the LORD {Jehovah} God of payments will surely repay.</p> <p>(57) And I will make her princes drunk, and her wise <i>men</i>, her captains, and her rulers, and her mighty men: and they will sleep a perpetual sleep, and not awake, says the King, Whose Name is the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(58) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; The broad walls of Babylon will be completely broken, and her high gates will be burned with fire; and the people will labor in vain, and the folk in the fire, and they will be weary.</p> <p>(59) The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign {3533 A.H./C- 507 B.C.}.^{b*} And <i>this</i> Seraiah <i>was</i> a quiet prince.</p> <p>(60) So Jeremiah wrote in a scroll all the evil that would come upon Babylon, <i>even</i> all these words that are written against Babylon.</p> <p>(61) And Jeremiah said to Seraiah, When you come to Babylon, and see, and shall read all these words;</p> <p>(62) Then you shall say, O LORD {Jehovah}, You have spoken against this place, to cut it off, that no one will remain in it, neither man nor beast, but that it will be desolate forever.</p>
<p>51:59b – fourth year of Zedekiah, six years before the destruction of the temple [3533 A.H./C- 507 B.C.] - see Appendix G: World Time Line of Biblical History</p> <p>4th year of Zedekiah [*3533 A.H./C- 507 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(63) And it shall be, when thou hast made an end of reading this book, <i>that</i> thou shalt bind a stone to it, and cast it into the midst of Euphrates:</p> <p>(64) And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far <i>are</i> the words of Jeremiah.</p> <p>Chapter 52</p> <p>(1) Zedekiah <i>was</i> one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name <i>was</i> Hamutal the daughter of Jeremiah of Libnah.</p> <p>(2) And he did <i>that which was</i> evil in the eyes of the LORD, according to all that Jehoiakim had done.</p> <p>(3) For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.</p> <p>(4) And it came to pass in the ninth year of his reign, in the tenth month, in the tenth <i>day</i> of the month, <i>that</i> Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.</p> <p>(5) So the city was besieged unto the eleventh year of king Zedekiah.</p>	<p>(63) And it will be, when you have made an end of reading this scroll, <i>that</i> you shall bind a stone to it, and cast it into the midst of Euphrates:</p> <p>(64) And you shall say, So Babylon will sink, and will not rise from the evil that I will bring upon her: and they will be weary. So <i>are</i> the words of Jeremiah.</p> <p>Chapter 52</p> <p>(1) Zedekiah <i>was</i> twenty-one years old when he began to reign {3529 A.H./C- 513 B.C.},^{a*} and he reigned eleven years in Jerusalem. And his mother's name <i>was</i> Hamutal the daughter of Jeremiah of Libnah.</p> <p>(2) And he did <i>that which was</i> evil in the eyes of the LORD {Jehovah}, according to all that Jehoiakim had done.</p> <p>(3) Because through the anger of the LORD {Jehovah} it came to pass in Jerusalem and Judah, until He had cast them out from His presence, that Zedekiah rebelled against the king of Babylon.</p> <p>(4) And it came to pass in the ninth year of his reign {3537 A.H./C-505 B.C.},^{**} in the tenth month {Tebeth [Dec.-Jan]},^b on the tenth <i>day</i> of the month {10/10/3537 A.H.}, <i>that</i> Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it all around.</p> <p>(5) So the city was besieged until the eleventh year of king Zedekiah.</p>
<p>52:1a – Zedekiah begins reign 52:4b – Jer. 32:1 – see note on Jer. 39:1-2 – [3537 A.H./C-505 B.C.] - see Appendix G: World Time Line of Biblical History; II Ki. 25:1-4; II Chr. 36:11-19 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>1st year of Zedekiah's reign [*3529 A.H./C- 513 B.C.] 9th year of Zedekiah's reign [*3537 A.H./C-505 B.C.]</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(6) And in the fourth month, in the ninth <i>day</i> of the month, the famine was sore in the city, so that there was no bread for the people of the land.</p> <p>(7) Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which <i>was</i> by the king's garden; (now the Chaldeans <i>were</i> by the city round about:) and they went by the way of the plain.</p> <p>(8) But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.</p> <p>(9) Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.</p> <p>(10) And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.</p> <p>(11) Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.</p> <p>(12) Now in the fifth month, in the tenth <i>day</i> of the month, which <i>was</i> the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, <i>which</i> served the king of Babylon, into Jerusalem,</p> <p>(13) And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great <i>men</i>, burned he with fire:</p>	<p>(6) And in the fourth month {Tammuz [June-July]}, on the ninth <i>day</i> of the month {4/9/3539 A.H.}, the famine was great in the city, so that there was no bread for the people of the land.^c</p> <p>(7) Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which <i>was</i> by the king's garden; (now the Chaldeans <i>were</i> by the city all around:) and they went by the way of the plain.</p> <p>(8) But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.</p> <p>(9) Then they took the king, and carried him up to the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.</p> <p>(10) And the king of Babylon killed the sons of Zedekiah before his eyes: he also killed all the princes of Judah in Riblah.</p> <p>(11) Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison until the day of his death.</p> <p>(12) Now in the fifth month {Ab [July-Aug.]}, on the tenth <i>day</i> of the month, which <i>was</i> the nineteenth year of Nebuchadrezzar king of Babylon, Nebuzaradan, captain of the guard, <i>who</i> served the king of Babylon, came into Jerusalem,</p> <p>(13) And burned the house {temple} of the LORD {Jehovah}, and the king's house; and all the houses of Jerusalem, and all the houses of the great <i>men</i>, he burned with fire:</p>
52:6c – II Ki. 25:1-4; II Chr. 36:11-19; Jer. 39:2; Ezek. 4:5	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(14) And all the army of the Chaldeans, that <i>were</i> with the captain of the guard, brake down all the walls of Jerusalem round about.</p> <p>(15) Then Nebuzaradan the captain of the guard carried away captive <i>certain</i> of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.</p> <p>(16) But Nebuzaradan the captain of the guard left <i>certain</i> of the poor of the land for vinedressers and for husbandmen.</p> <p>(17) Also the pillars of brass that <i>were</i> in the house of the LORD, and the bases, and the brasen sea that <i>was</i> in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.</p> <p>(18) The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.</p> <p>(19) And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; <i>that</i> which <i>was</i> of gold <i>in</i> gold, and <i>that</i> which <i>was</i> of silver <i>in</i> silver, took the captain of the guard away.</p> <p>(20) The two pillars, one sea, and twelve brasen bulls that <i>were</i> under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight.</p> <p>(21) And <i>concerning</i> the pillars, the height of one pillar <i>was</i> eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof <i>was</i> four fingers: <i>it was</i> hollow.</p>	<p>(14) And all the army of the Chaldeans, who <i>were</i> with the captain of the guard, broke down all the walls of Jerusalem all around.</p> <p>(15) Then Nebuzaradan the captain of the guard carried away captive <i>certain</i> of the poor of the people, and the remainder of the people who remained in the city, and those who fell away, who fell to the king of Babylon, and the rest of the multitude.</p> <p>(16) But Nebuzaradan the captain of the guard left <i>certain</i> of the poor of the land for vine dressers and for gardeners.</p> <p>(17) Also the pillars of brass that <i>were</i> in the house {temple} of the LORD {Jehovah}, and the bases, and the brass sea {great bowl; priests' bath tub}^d that <i>was</i> in the house {temple} of the LORD {Jehovah}, the Chaldeans broke, and carried all their brass to Babylon.</p> <p>(18) The caldrons {pots} also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass with which they ministered, they took away.</p> <p>(19) And the large bowls, and the firepans, and the bowls, and the caldrons {pots}, and the candlesticks, and the spoons, and the cups; <i>that</i> which <i>was</i> of gold <i>in</i> gold, and <i>that</i> which <i>was</i> of silver <i>in</i> silver, the captain of the guard took away.</p> <p>(20) The two pillars, one sea, and twelve brass bulls that <i>were</i> under the bases, which king Solomon had made in the house {temple} of the LORD {Jehovah}: the brass of all these vessels was without weight.</p> <p>(21) And <i>concerning</i> the pillars, the height of one pillar <i>was</i> eighteen cubits {about 27 ft.; 8.2 m.};^e and a line of twelve cubits {about 18 ft.; 5.5 m.} encircled it; and its thickness <i>was</i> four fingers {about 4 in.; 10 cm.}: <i>it was</i> hollow.</p>
<p>52:17d – brass sea – I Ki. 7:23; Jer. 27:19 52:21e – cubit – 1.5 feet; 0.48 meters – see Appendix J: Bible Weights and Measures</p>	

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(22) And a chapter of brass <i>was</i> upon it; and the height of one chapter <i>was</i> five cubits, with network and pomegranates upon the chapters round about, all <i>of</i> brass. The second pillar also and the pomegranates <i>were</i> like unto these.</p> <p>(23) And there were ninety and six pomegranates on a side; <i>and</i> all the pomegranates upon the network <i>were</i> an hundred round about.</p> <p>(24) And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:</p> <p>(25) He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.</p> <p>(26) So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah.</p> <p>(27) And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.</p> <p>(28) This <i>is</i> the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty:</p> <p>(29) In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:</p> <p>(30) In the three and twentieth year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons <i>were</i> four thousand and six hundred.</p>	<p>(22) And a cap of brass <i>was</i> upon it; and the height of one cap <i>was</i> five cubits {about 7.5 ft.; 2.3 m.}, with network and pomegranates up - on the caps all around, all <i>of</i> brass. The second pillar also and the pomegranates <i>were</i> like these.</p> <p>(23) And there were ninety-six pomegranates on a side; <i>and</i> all the pomegranates upon the network <i>were</i> one hundred all around.</p> <p>(24) And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three door keepers:</p> <p>(25) He took also out of the city an eunuch, who had the charge of the men of war; and seven men of those who were near the king's person, which were found in the city; and the principal scribe of the host {army}, who mustered the people of the land; and sixty men of the people of the land, that were found in the midst of the city.</p> <p>(26) So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah.</p> <p>(27) And the king of Babylon struck them, and put them to death in Riblah in the land of Hamath. So Judah was carried away captive out of his own land.</p> <p>(28) This <i>is</i> the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand twenty-three Jews:</p> <p>(29) In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty-two persons:</p> <p>(30) In the twenty-third year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty-five persons: all the persons <i>were</i> four thousand and six hundred.</p>

{24} Jeremiah	
King James 1769 Version	King James Paraphrase
<p>(31) And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth <i>day</i> of the month, <i>that</i> Evilmerodach king of Babylon in the <i>first</i> year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,</p> <p>(32) And spake kindly unto him, and set his throne above the throne of the kings that <i>were</i> with him in Babylon,</p> <p>(33) And changed his prison garments: and he did continually eat bread before him all the days of his life.</p> <p>(34) And <i>for</i> his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.</p>	<p>(31) And it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah {3565 A.H./C-477 B.C.},^e in the twelfth month {Adar [Feb.-Mar.]}, on the twenty-fifth <i>day</i> of the month {12/25/3565 A.H.}, <i>that</i> Evilmerodach king of Babylon in the <i>first</i> year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,</p> <p>(32) And spoke kindly to him, and set his throne above the throne of the kings who <i>were</i> with him in Babylon,</p> <p>(33) And changed his prison clothes: and he continually ate bread before him all the days of his life.</p> <p>(34) And <i>for</i> his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.</p>
<p>52:31f - 37th year of Jehoiachin's captivity [45th year of the 70 year captivity] [3565 A.H./C-477 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>In 3520 A.H./C-522 B.C. Nebuchadnezzar carried the first captives from Jerusalem to Babylon - Daniel and his friends and other royalty were in this first group of captives – see Daniel chapter 1</p> <p>In 3528 A.H./C-514 B.C. , 8 years later, Nebuchadnezzar carried Jehoiachin and another group captive to Babylon including Ezekiel and other Levitical priests [See Ezekiel 1].</p> <p>In 3539 A.H./C-503 B.C., 11 years later, because of the rebellion of Zedekiah, Nebuchadnezzar totally destroyed Jerusalem and the temple [19 years after the first captivity]</p>	
<p>37th year of Jehoiachin's captivity [45th year of the 70 year captivity] [*3565 A.H./C-477 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{25} Lamentations	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) How doth the city sit solitary, <i>that was</i> full of people! <i>how</i> is she become as a widow! she <i>that was</i> great among the nations, <i>and</i> princess among the provinces, <i>how</i> is she become tributary! (2) She weepeth sore in the night, and her tears <i>are</i> on her cheeks: among all her lovers she hath none to comfort <i>her</i> : all her friends have dealt treacherously with her, they are become her enemies. (3) Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. (4) The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she <i>is</i> in bitterness. (5) Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. (6) And from the daughter of Zion all her beauty is departed: her princes are become like harts <i>that</i> find no pasture, and they are gone without strength before the pursuer. (7) Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, <i>and</i> did mock at her sabbaths.	Chapter 1 (1) How the city sits alone, <i>that was</i> full of people! <i>how</i> she has become as a widow! she <i>that was</i> great among the nations, <i>and</i> a princess among the provinces, <i>how</i> she has become the possession of others! ^a (2) She cries out in the night, and her tears <i>are</i> on her cheeks: among all her lovers she has no one to comfort <i>her</i> : all her friends have dealt treacherously with her, they have become her enemies. (3) Judah has gone into captivity because of affliction, and because of great servitude: she lives among the heathen {ungodly nations}, she finds no rest: all her persecutors overtook her between the narrow ways. (4) The roads of Zion mourn, because no one comes to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she <i>is</i> in bitterness. (5) Her adversaries are the rulers, her enemies prosper; because the LORD {Jehovah} has afflicted her because of the multitude of her sins: her children have gone into captivity before the enemy. (6) And all her beauty has departed from the daughter of Zion: her princes have become like bucks <i>that</i> find no pasture, and they have gone without strength before the pursuer. (7) Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and no one helped her: the adversaries saw her, <i>and</i> mocked at her sabbaths {Saturdays}.
1:1a – In the eleventh year of King Zedekiah [3539 A.H./C-503 B.C.] Nebuchadnezzar's troops destroyed Jerusalem, its walls, the temple, and the houses and carried the last group of Jerusalem's people into exile into Babylon. The first group [Daniel's group] was exiled 19 years earlier [3520 A.H./C-522 B.C.] and the second group [Ezekiel's group] was exiled 8 years after that. See Appendix G: World Time Line of Biblical History	

{25} Lamentations	
King James 1769 Version	King James Paraphrase
<p>(8) Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.</p> <p>(9) Her filthiness <i>is</i> in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified <i>himself</i>.</p> <p>(10) The adversary hath spread out his hand upon all her pleasant things: for she hath seen <i>that</i> the heathen entered into her sanctuary, whom thou didst command <i>that</i> they should not enter into thy congregation.</p> <p>(11) All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.</p> <p>(12) <i>Is it</i> nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted <i>me</i> in the day of his fierce anger.</p> <p>(13) From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate <i>and</i> faint all the day.</p> <p>(14) The yoke of my transgressions is bound by his hand: they are wreathed, <i>and</i> come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into <i>their</i> hands, <i>from whom</i> I am not able to rise up.</p> <p>(15) The Lord hath trodden under foot all my mighty <i>men</i> in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, <i>as</i> in a winepress.</p>	<p>(8) Jerusalem has grievously sinned; therefore she is removed: all who honored her despise her, because they have seen her nakedness: yes, she sighs, and turns backward.</p> <p>(9) Her filthiness <i>is</i> in her skirts; she does not remember her last end; therefore she came down wonderfully: she had no comforter. O LORD {Jehovah}, look upon my affliction: because the enemy has magnified <i>himself</i>.</p> <p>(10) The adversary has spread out his hand upon all her pleasant things: because she has seen <i>that</i> the heathen {ungodly nations} entered into her sanctuary, whom You commanded <i>that</i> they should not enter into Your congregation.</p> <p>(11) All her people sigh, they seek bread; they have given their pleasant things for food to relieve the soul: see, O LORD {Jehovah}, and consider; because I have become vile.</p> <p>(12) <i>Is it</i> nothing to you, all you who pass by? look, and see if there is any sorrow like my sorrow, which has come to me, with which the LORD {Jehovah} has afflicted <i>me</i> in the day of His fierce anger.</p> <p>(13) From above He has sent fire into my bones, and it prevails against them: He has spread a net for my feet, He has turned me back: He has made me desolate <i>and</i> faint all the day.</p> <p>(14) The burden of my sins is bound by His hand: they are wreathed, <i>and</i> come up upon my neck: He has caused my strength to fall, the Lord has delivered me into <i>their</i> hands, <i>from whom</i> I am not able to rise up.</p> <p>(15) The Lord has trodden under foot all my mighty <i>men</i> in the midst of me: He has called an assembly against me to crush my young men: the Lord has trodden the virgin, the daughter of Judah, <i>as</i> in a winepress.</p>

{25} Lamentations	
King James 1769 Version	King James Paraphrase
<p>(16) For these <i>things</i> I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.</p> <p>(17) Zion spreadeth forth her hands, <i>and there is none</i> to comfort her: the LORD hath commanded concerning Jacob, <i>that</i> his adversaries <i>should be</i> round about him: Jerusalem is as a menstruous woman among them.</p> <p>(18) The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.</p> <p>(19) I called for my lovers, <i>but</i> they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.</p> <p>(20) Behold, O LORD; for I <i>am</i> in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home <i>there is</i> as death.</p> <p>(21) They have heard that I sigh: <i>there is</i> none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done <i>it</i>: thou wilt bring the day <i>that</i> thou hast called, and they shall be like unto me.</p> <p>(22) Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs <i>are</i> many, and my heart is faint.</p> <p>Chapter 2</p> <p>(1) How hath the Lord covered the daughter of Zion with a cloud in his anger, <i>and</i> cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!</p>	<p>(16) Because of these <i>things</i> I weep; surely my eye runs down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.</p> <p>(17) Zion spreads forth her hands, <i>and there is no one</i> to comfort her: the LORD {Jehovah} has commanded concerning Jacob, <i>that</i> his adversaries <i>should be</i> all around him: Jerusalem is as a woman in her period among them.</p> <p>(18) The LORD {Jehovah} is righteous; because I have rebelled against His commandment: I plead with all people to listen, and to look upon my sorrow: my virgins and my young men have gone into captivity.</p> <p>(19) I called for my lovers, <i>but</i> they deceived me: my priests and my elders gave up the spirit in the city, while they sought their food to relieve their souls.</p> <p>(20) Look, O LORD {Jehovah}; because I <i>am</i> in distress: my stomach is in turmoil; my heart has turned within me; because I have grievously rebelled: abroad the sword brings grief, at home <i>there is</i> as death.</p> <p>(21) They have heard that I sigh: <i>there is</i> no one to comfort me: all my enemies have heard of my trouble; they are glad that You have done <i>it</i>: You will bring the day <i>that</i> You have called, and they will be like me.</p> <p>(22) Let all their wickedness come before You; and do to them, as You have done to me because of all my sins: because my sighs <i>have</i> become many, and my heart is faint.</p> <p>Chapter 2</p> <p>(1) How the Lord has covered the daughter of Zion with a cloud in His anger, <i>and</i> cast down from heaven to the earth the beauty of Israel, and has not remembered His footstool in the day of His anger!</p>

{25} Lamentations	
King James 1769 Version	King James Paraphrase
<p>(2) The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought <i>them</i> down to the ground: he hath polluted the kingdom and the princes thereof.</p> <p>(3) He hath cut off in <i>his</i> fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, <i>which</i> devoureth round about.</p> <p>(4) He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all <i>that were</i> pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.</p> <p>(5) The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.</p> <p>(6) And he hath violently taken away his tabernacle, as <i>if it were of</i> a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.</p> <p>(7) The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.</p> <p>(8) The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.</p>	<p>(2) The Lord has swallowed up all the houses of Jacob, and has not pitied: He has in His wrath {anger; judgment} thrown down the strong holds of the daughter of Judah; He has brought <i>them</i> down to the ground: He has polluted the kingdom and its princes.</p> <p>(3) In <i>His</i> fierce anger He has cut off all the kingdom of Israel: He has drawn back His right hand from before the enemy, and He burned against Jacob like a flaming fire, <i>which</i> devours all around.</p> <p>(4) He has bent His bow like an enemy: He stood with His right hand as an adversary, and killed all who <i>were</i> pleasing to the eyes in the tabernacle {temple} of the daughter of Zion: He poured out His fury like fire.</p> <p>(5) The Lord was as an enemy: He has swallowed up Israel, He has swallowed up all her palaces: He has destroyed his strongholds, and has increased mourning and lamentation {loud crying} in the daughter of Judah.</p> <p>(6) And He has violently taken away His tabernacle {temple}, as <i>if it were of</i> a garden: He has destroyed His places of the assembly: the LORD {Jehovah} has caused the solemn feasts and sabbaths to be forgotten in Zion, and has in the indignation of His anger despised the king and the priest.</p> <p>(7) The Lord has cast off His altar, He has despised His sanctuary {temple}, He has given up into the hand of the enemy the walls of her palaces; they have made a noise in the house {temple} of the LORD {Jehovah}, as in the day of a solemn feast.</p> <p>(8) The LORD {Jehovah} has determined to destroy the wall of the daughter of Zion: He has stretched out a line, He has not withdrawn His hand from destroying: therefore He caused the stronghold and the wall to cry aloud; they became weak together.</p>

{25} Lamentations	
King James 1769 Version	King James Paraphrase
<p>(9) Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes <i>are</i> among the Gentiles: the law <i>is</i> no <i>more</i>; her prophets also find no vision from the LORD.</p> <p>(10) The elders of the daughter of Zion sit upon the ground, <i>and</i> keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.</p> <p>(11) Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.</p> <p>(12) They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.</p> <p>(13) What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach <i>is</i> great like the sea: who can heal thee?</p> <p>(14) Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.</p> <p>(15) All that pass by clap <i>their</i> hands at thee; they hiss and wag their head at the daughter of Jerusalem, <i>saying</i>, <i>Is</i> this the city that <i>men</i> call The perfection of beauty, The joy of the whole earth?</p>	<p>(9) Her gates are sunk into the ground; He has destroyed and broken her bars: her king and her princes <i>are</i> {scattered} among the Gentiles {non-Jews; nations}: the law <i>is</i> no <i>more</i>; her prophets also find no vision from the LORD {Jehovah}.</p> <p>(10) The elders of the daughter of Zion sit upon the ground, <i>and</i> keep silence: they have cast up dust upon their heads; they have clothed themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.</p> <p>(11) My eyes fail with tears, my stomach is in turmoil, my liver is poured upon the earth, because of the destruction of the daughter of my people; because the children and the nursing babies faint in the streets of the city.</p> <p>(12) They say to their mothers, Where is corn and wine? when they fainted as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.</p> <p>(13) What thing shall I take to witness for you? what thing shall I compare to you, O daughter of Jerusalem? what shall I equal to you, that I may comfort you, O virgin daughter of Zion? because your breach <i>is</i> great like the sea: who can heal you?</p> <p>(14) Your prophets have seen vain and foolish things for you: and they have not uncovered your sin, to turn away your captivity; but have seen for you false visions and causes of banishment.</p> <p>(15) All who pass by clap <i>their</i> hands at you; they hiss and wag their head at the daughter of Jerusalem, <i>saying</i>, <i>Is</i> this the city that <i>men</i> call The perfection of beauty, The joy of the whole earth?</p>

{25} Lamentations	
King James 1769 Version	King James Paraphrase
<p>(16) All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed <i>her</i> up: certainly this <i>is</i> the day that we looked for; we have found, we have seen <i>it</i>.</p> <p>(17) The LORD hath done <i>that</i> which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused <i>thine</i> enemy to rejoice over thee, he hath set up the horn of thine adversaries.</p> <p>(18) Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.</p> <p>(19) Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.</p> <p>(20) Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, <i>and</i> children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?</p> <p>(21) The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain <i>them</i> in the day of thine anger; thou hast killed, <i>and</i> not pitied.</p> <p>(22) Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.</p>	<p>(16) All your enemies have opened their mouth against you: they hiss and gnash the teeth: they say, We have swallowed <i>her</i> up: certainly this <i>is</i> the day that we looked for; we have found, we have seen <i>it</i>.</p> <p>(17) The LORD {Jehovah} has done <i>that</i> which He had determined; He has fulfilled His word that He had commanded in the days of old: He has thrown down, and has not pitied: and He has caused <i>your</i> enemy to rejoice over you, He has set up the kingdom of your adversaries.</p> <p>(18) Their heart cried to the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give yourself no rest; do not let the apple of your eye to cease.</p> <p>(19) Arise, cry out in the night: in the beginning of the watches pour out your heart like water before the face of the Lord: lift up your hands towards Him for the life of your young children, who faint for hunger at the head of every street.</p> <p>(20) Look down, O LORD {Jehovah}, and consider to whom you have done this. Shall the women eat their fruit, <i>and</i> children whom they held? shall the priest and the prophet be killed in the sanctuary {temple} of the Lord?</p> <p>(21) The young and the old lie on the ground in the streets: my virgins and my young men have fallen by the sword; You have killed <i>them</i> in the day of Your anger; You have killed, <i>and</i> not pitied.</p> <p>(22) You have called as in a solemn day my terrors all around, so that in the day of the LORD's {Jehovah's} anger none escaped nor remained: those who I have cared for and brought up my enemy has consumed.</p>

{25} Lamentations	
King James 1769 Version	King James Paraphrase
Chapter 3 (1) I <i>am</i> the man <i>that</i> hath seen affliction by the rod of his wrath. (2) He hath led me, and brought <i>me into</i> darkness, but not <i>into</i> light. (3) Surely against me is he turned; he turneth his hand <i>against me</i> all the day. (4) My flesh and my skin hath he made old; he hath broken my bones. (5) He hath builded against me, and compassed <i>me</i> with gall and travail. (6) He hath set me in dark places, as <i>they that be</i> dead of old. (7) He hath hedged me about, that I cannot get out: he hath made my chain heavy. (8) Also when I cry and shout, he shutteth out my prayer. (9) He hath inclosed my ways with hewn stone, he hath made my paths crooked. (10) He <i>was</i> unto me <i>as</i> a bear lying in wait, <i>and as</i> a lion in secret places. (11) He hath turned aside my ways, and pulled me in pieces: he hath made me desolate. (12) He hath bent his bow, and set me as a mark for the arrow. (13) He hath caused the arrows of his quiver to enter into my reins. (14) I was a derision to all my people; <i>and</i> their song all the day. (15) He hath filled me with bitterness, he hath made me drunken with wormwood. (16) He hath also broken my teeth with gravel stones, he hath covered me with ashes. (17) And thou hast removed my soul far off from peace: I forgot prosperity. (18) And I said, My strength and my hope is perished from the LORD: (19) Remembering mine affliction and my misery, the wormwood and the gall.	Chapter 3 (1) I <i>am</i> the man <i>who</i> has seen affliction by the rod of His anger. (2) He has led me, and brought <i>me into</i> darkness, but not <i>into</i> light. (3) Surely He has turned against me; He turned His hand <i>against me</i> all the day. (4) My flesh and my skin He has made old; He has broken my bones. (5) He has built against me, and encircled <i>me</i> with bitterness and hard labor. (6) He has set me in dark places, as <i>those who are</i> dead of old. (7) He has hedged me about, that I cannot get out: He has made my chain heavy. (8) Also when I cry and shout, He shuts out my prayer. (9) He has enclosed my ways with cut stone, He has made my paths crooked. (10) He <i>was</i> to me <i>as</i> a bear lying in wait, <i>and as</i> a lion in secret places. (11) He has turned aside my ways, and pulled me in pieces: He has made me desolate. (12) He has bent His bow, and set me as a mark for the arrow. (13) He has caused the arrows of His quiver {arrow container} to enter into my heart. (14) I was a derision to all my people; <i>and</i> their song all the day. (15) He has filled me with bitterness, He has made me drunken with bitter wood. (16) He has also broken my teeth with gravel stones, He has covered me with ashes. (17) And You have removed my soul far off from peace: I have forgotten prosperity. (18) And I said, My strength and my hope is perished from the LORD {Jehovah}: (19) Remembering my affliction and my misery, the bitter wood and the gall.

{25} Lamentations	
King James 1769 Version	King James Paraphrase
<p>(20) My soul hath <i>them</i> still in remembrance, and is humbled in me.</p> <p>(21) This I recall to my mind, therefore have I hope.</p> <p>(22) <i>It is of</i> the LORD'S mercies that we are not consumed, because his compassions fail not.</p> <p>(23) <i>They are</i> new every morning: great is thy faithfulness.</p> <p>(24) The LORD is my portion, saith my soul; therefore will I hope in him.</p> <p>(25) The LORD <i>is</i> good unto them that wait for him, to the soul <i>that</i> seeketh him.</p> <p>(26) <i>It is</i> good that <i>a man</i> should both hope and quietly wait for the salvation of the LORD.</p> <p>(27) <i>It is</i> good for a man that he bear the yoke in his youth.</p> <p>(28) He sitteth alone and keepeth silence, because he hath borne <i>it</i> upon him.</p> <p>(29) He putteth his mouth in the dust; if so be there may be hope.</p> <p>(30) He giveth <i>his</i> cheek to him that smiteth him: he is filled full with reproach.</p> <p>(31) For the Lord will not cast off for ever:</p> <p>(32) But though he cause grief, yet will he have compassion according to the multitude of his mercies.</p> <p>(33) For he doth not afflict willingly nor grieve the children of men.</p> <p>(34) To crush under his feet all the prisoners of the earth,</p> <p>(35) To turn aside the right of a man before the face of the most High,</p> <p>(36) To subvert a man in his cause, the Lord approveth not.</p> <p>(37) Who <i>is</i> he <i>that</i> saith, and it cometh to pass, <i>when</i> the Lord commandeth <i>it</i> not?</p>	<p>(20) My soul still remembers <i>them</i>, and is humbled in me.</p> <p>(21) This I recall to my mind, therefore I have hope.</p> <p>(22) <i>It is because of</i> the LORD's {Jehovah's} mercies that we are not consumed, because His compassions do not fail.</p> <p>(23) <i>They are</i> new every morning: great is Your faithfulness.</p> <p>(24) My soul says, The LORD {Jehovah} is my portion; therefore I will hope in Him.</p> <p>(25) The LORD {Jehovah} <i>is</i> good to those who wait for Him, to the soul <i>that</i> seeks Him.</p> <p>(26) <i>It is</i> good that <i>a man</i> should both hope and quietly wait for the salvation of the LORD {Jehovah}.</p> <p>(27) <i>It is</i> good for a man that he carry the burden in his youth.</p> <p>(28) He sits alone and keeps silence, because he has carried <i>it</i> himself.</p> <p>(29) He puts his mouth in the dust; if perhaps there may be hope.</p> <p>(30) He gives <i>his</i> cheek to him who strikes him: he is filled full with reproach.</p> <p>(31) Because the Lord will not cast off forever:</p> <p>(32) But though He cause grief, yet He will have compassion according to the multitude of His mercies.</p> <p>(33) Because He does not afflict willingly nor grieve the children of men.</p> <p>(34) To crush under His feet all the prisoners of the earth,</p> <p>(35) To turn aside the right of a man before the face of the most High,</p> <p>(36) The Lord does not approve to subvert a man in his cause.</p> <p>(37) Who <i>is</i> he <i>who</i> says, and it comes to pass, <i>when</i> the Lord does not command <i>it</i>?</p>

{25} Lamentations	
King James 1769 Version	King James Paraphrase
<p>(38) Out of the mouth of the most High proceedeth not evil and good?</p> <p>(39) Wherefore doth a living man complain, a man for the punishment of his sins?</p> <p>(40) Let us search and try our ways, and turn again to the LORD.</p> <p>(41) Let us lift up our heart with <i>our</i> hands unto God in the heavens.</p> <p>(42) We have transgressed and have rebelled: thou hast not pardoned.</p> <p>(43) Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.</p> <p>(44) Thou hast covered thyself with a cloud, that <i>our</i> prayer should not pass through.</p> <p>(45) Thou hast made us <i>as</i> the offscouring and refuse in the midst of the people.</p> <p>(46) All our enemies have opened their mouths against us.</p> <p>(47) Fear and a snare is come upon us, desolation and destruction.</p> <p>(48) Mine eye runneth down with rivers of water for the destruction of the daughter of my people.</p> <p>(49) Mine eye trickleth down, and ceaseth not, without any intermission,</p> <p>(50) Till the LORD look down, and behold from heaven.</p> <p>(51) Mine eye affecteth mine heart because of all the daughters of my city.</p> <p>(52) Mine enemies chased me sore, like a bird, without cause.</p> <p>(53) They have cut off my life in the dungeon, and cast a stone upon me.</p> <p>(54) Waters flowed over mine head; <i>then</i> I said, I am cut off.</p> <p>(55) I called upon thy name, O LORD, out of the low dungeon.</p>	<p>(38) Does not evil and good proceed Out of the mouth of the most High?</p> <p>(39) Why does a living man complain, a man for the punishment of his sins?</p> <p>(40) Let us search and try our ways, and turn again to the LORD {Jehovah}.</p> <p>(41) Let us lift up our hearts with <i>our</i> hands to God in the heavens.</p> <p>(42) We have sinned and have rebelled: You have not pardoned.</p> <p>(43) You have covered with anger, and persecuted us: You have killed, You have not pitied.</p> <p>(44) You have covered Yourself with a cloud, that <i>our</i> prayer should not pass through.</p> <p>(45) You have made us <i>as</i> the swept dirt and garbage in the midst of the people.</p> <p>(46) All our enemies have opened their mouths against us.</p> <p>(47) Fear and a snare has come upon us, desolation and destruction.</p> <p>(48) My eye runs down with rivers of water for the destruction of the daughter of my people.</p> <p>(49) My eye trickles down, and does not cease, without any intermission,</p> <p>(50) Until the LORD {Jehovah} looks down, and sees from heaven.</p> <p>(51) My eye affects my heart because of all the daughters of my city.</p> <p>(52) My enemies chased hard after me, like a bird, without cause.</p> <p>(53) They have cut off my life in the dungeon, and cast a stone upon me.</p> <p>(54) Waters flowed over my head; <i>then</i> I said, I am cut off.</p> <p>(55) I called upon Your Name, O LORD {Jehovah}, out of the low dungeon.</p>

{25} Lamentations	
King James 1769 Version	King James Paraphrase
<p>(56) Thou hast heard my voice: hide not thine ear at my breathing, at my cry.</p> <p>(57) Thou drewest near in the day <i>that</i> I called upon thee: thou saidst, Fear not.</p> <p>(58) O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.</p> <p>(59) O LORD, thou hast seen my wrong: judge thou my cause.</p> <p>(60) Thou hast seen all their vengeance <i>and</i> all their imaginations against me.</p> <p>(61) Thou hast heard their reproach, O LORD, <i>and</i> all their imaginations against me;</p> <p>(62) The lips of those that rose up against me, and their device against me all the day.</p> <p>(63) Behold their sitting down, and their rising up; I <i>am</i> their musick.</p> <p>(64) Render unto them a recompence, O LORD, according to the work of their hands.</p> <p>(65) Give them sorrow of heart, thy curse unto them.</p> <p>(66) Persecute and destroy them in anger from under the heavens of the LORD.</p> <p>Chapter 4</p> <p>(1) How is the gold become dim! <i>how</i> is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.</p> <p>(2) The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!</p> <p>(3) Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people <i>is become</i> cruel, like the ostriches in the wilderness.</p>	<p>(56) You have heard my voice: do not hide Your ear at my breathing, at my cry.</p> <p>(57) You drew near in the day <i>that</i> I called upon You: You said, Do not be afraid.</p> <p>(58) O Lord, You have pleaded the causes of my soul; You have redeemed my life.</p> <p>(59) O LORD {Jehovah}, You have seen my wrong: judge my cause.</p> <p>(60) You have seen all their vengeance <i>and</i> all their imaginations against me.</p> <p>(61) You have heard their reproach, O LORD {Jehovah}, <i>and</i> all their imaginations against me;</p> <p>(62) The lips of those who rose up against me, and their device {plan} against me all the day.</p> <p>(63) See their sitting down, and their rising up; I <i>am</i> their music.</p> <p>(64) Give to them payment, O LORD {Jehovah}, according to the works of their hands.</p> <p>(65) Give them sorrow of heart, Your curse to them.</p> <p>(66) Persecute and destroy them in anger from under the heavens of the LORD {Jehovah}.</p> <p>Chapter 4</p> <p>(1) How has the gold become dull! <i>how</i> is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.</p> <p>(2) The precious sons of Zion, comparable to fine gold, how they are esteemed as earthen pitchers, the work of the hands of the potter!</p> <p>(3) Even the sea monsters draw out the breast, they nurse their young ones: the daughter of my people <i>has become</i> cruel, like the ostriches in the wilderness.</p>

{25} Lamentations	
King James 1769 Version	King James Paraphrase
<p>(4) The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, <i>and</i> no man breaketh <i>it</i> unto them.</p> <p>(5) They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.</p> <p>(6) For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.</p> <p>(7) Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing <i>was</i> of sapphire:</p> <p>(8) Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.</p> <p>(9) <i>They that be</i> slain with the sword are better than <i>they that be</i> slain with hunger: for these pine away, stricken through for <i>want of</i> the fruits of the field.</p> <p>(10) The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.</p> <p>(11) The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.</p> <p>(12) The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.</p> <p>(13) For the sins of her prophets, <i>and</i> the iniquities of her priests, that have shed the blood of the just in the midst of her,</p>	<p>(4) The tongue of the nursing child clings to the roof of his mouth for thirst: the young children asks for bread, <i>and</i> no man gives <i>it</i> to them.</p> <p>(5) Those who fed delicately are desolate in the streets: those who were brought up in scarlet embrace dunghills.</p> <p>(6) For the punishment of the sins of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.</p> <p>(7) Her Nazarites were purer than snow, they were whiter than milk, they were more handsome in body than rubies, their polishing <i>was</i> of sapphire:</p> <p>(8) Their appearance is blacker than a coal; they are not known in the streets: their skin clings to their bones; it is withered, it has become like a stick.</p> <p>(9) <i>Those who are</i> killed with the sword are better off than <i>those who are</i> killed with hunger: because these cry away, stricken through for <i>lack of</i> the fruits of the field.</p> <p>(10) The hands of the pitiful women have boiled their own children: they were their food in the destruction of the daughter of my people.</p> <p>(11) The LORD {Jehovah} has accomplished His fury; He has poured out His fierce anger, and has kindled a fire in Zion, and it has devoured its foundations.</p> <p>(12) The kings of the earth, and all those who live in the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.</p> <p>(13) Because of the sins of her prophets, <i>and</i> the evil deeds of her priests, who have shed the blood of the just in the midst of her,</p>

{25} Lamentations	
King James 1769 Version	King James Paraphrase
<p>(14) They have wandered <i>as blind men</i> in the streets, they have polluted themselves with blood, so that men could not touch their garments.</p> <p>(15) They cried unto them, Depart ye; <i>it is</i> unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn <i>there</i>.</p> <p>(16) The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.</p> <p>(17) As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation <i>that</i> could not save <i>us</i>.</p> <p>(18) They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.</p> <p>(19) Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.</p> <p>(20) The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.</p> <p>(21) Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.</p> <p>(22) The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.</p>	<p>(14) They have wandered <i>as blind men</i> in the streets, they have polluted themselves with blood, so that men could not touch their clothes.</p> <p>(15) They cried to them, Depart; <i>it is</i> unclean; depart, depart, do not touch: when they fled away and wandered, they said among the heathen {ungodly nations}, They will no more live <i>there</i>.</p> <p>(16) The anger of the LORD {Jehovah} has divided them; He will regard them no more: they did not respect the persons of the priests, they did not favor the elders.</p> <p>(17) As for us, our eyes failed looking for our vain help: in our watching we have watched for a nation <i>that</i> could not save <i>us</i>.</p> <p>(18) They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; because our end has come.</p> <p>(19) Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.</p> <p>(20) The breath of our nostrils, the anointed of the LORD {Jehovah}, was taken in their pits, of whom we said, Under His shadow we shall live among the heathen {ungodly nations}.</p> <p>(21) Rejoice and be glad, O daughter of Edom, who lives in the land of Uz; the cup also will pass through to you: you will be drunk, and will make yourself naked.</p> <p>(22) The punishment of your sin is accomplished, O daughter of Zion; He will no more carry you away into captivity: He will visit your sin, O daughter of Edom; He will uncover your sins.</p>

{25} Lamentations	
King James 1769 Version	King James Paraphrase
Chapter 5 (1) Remember, O LORD, what is come upon us: consider, and behold our reproach. (2) Our inheritance is turned to strangers, our houses to aliens. (3) We are orphans and fatherless, our mothers <i>are</i> as widows. (4) We have drunken our water for money; our wood is sold unto us. (5) Our necks <i>are</i> under persecution: we labour, <i>and</i> have no rest. (6) We have given the hand <i>to</i> the Egyptians, <i>and to</i> the Assyrians, to be satisfied with bread. (7) Our fathers have sinned, <i>and are</i> not; and we have borne their iniquities. (8) Servants have ruled over us: <i>there is</i> none that doth deliver <i>us</i> out of their hand. (9) We gat our bread with <i>the peril of</i> our lives because of the sword of the wilderness. (10) Our skin was black like an oven because of the terrible famine. (11) They ravished the women in Zion, <i>and</i> the maids in the cities of Judah. (12) Princes are hanged up by their hand: the faces of elders were not honoured. (13) They took the young men to grind, and the children fell under the wood. (14) The elders have ceased from the gate, the young men from their musick. (15) The joy of our heart is ceased; our dance is turned into mourning. (16) The crown is fallen <i>from</i> our head: woe unto us, that we have sinned! (17) For this our heart is faint; for these <i>things</i> our eyes are dim. (18) Because of the mountain of Zion, which is desolate, the foxes walk upon it.	Chapter 5 (1) Remember, O LORD {Jehovah}, what has come upon us: consider, and see our reproach. (2) Our inheritance has gone to strangers, our houses to aliens. (3) We are orphans and fatherless, our mothers <i>are</i> as widows. (4) We have drunken our water for money; our wood is sold to us. (5) Our necks <i>are</i> under persecution: we labor, <i>and</i> have no rest. (6) We have given the hand <i>to</i> the Egyptians, <i>and to</i> the Assyrians, to be satisfied with bread. (7) Our fathers have sinned, <i>and are</i> no more; and we have borne their sins. (8) Servants have ruled over us: <i>there is</i> no one who delivers <i>us</i> out of their hands. (9) We get our bread with <i>the peril of</i> our lives because of the sword of the wilderness. (10) Our skin was black like an oven because of the terrible famine. (11) They ravished the women in Zion, <i>and</i> the maids in the cities of Judah. (12) Princes are hanged up by their hand: the faces of elders were not honored. (13) They took the young men to grind, and the children fell under the wood. (14) The elders have ceased from the gate, the young men from their music. (15) The joy of our heart has ceased; our dance has turned into mourning. (16) The crown has fallen <i>from</i> our head: woe to us, because we have sinned! (17) Because of this our heart is faint; because of these <i>things</i> our eyes are dim. (18) Because of the mountain of Zion, which is desolate, the foxes walk upon it.

{25} Lamentations	
King James 1769 Version	King James Paraphrase
(19) Thou, O LORD, remainest for ever; thy throne from generation to generation. (20) Wherefore dost thou forget us for ever, <i>and</i> forsake us so long time? (21) Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old. (22) But thou hast utterly rejected us; thou art very wroth against us.	(19) You, O LORD {Jehovah}, remain forever; Your throne from generation to generation. (20) Why do You forget us forever, <i>and</i> forsake us so long time? (21) Turn us to Yourself, O LORD {Jehovah}, and we will be turned; renew our days as of old. (22) But You have utterly {completely} rejected us; You are very angry against us.

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.</p> <p>(2) In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,</p> <p>(3) The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.</p> <p>(4) And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.</p>	<p>Chapter 1</p> <p>(1) Now it came to pass in the thirtieth year,^a in the fourth <i>month</i> {Tammuz [June-July]}, on the fifth <i>day</i> of the month {4/5/3533 A.H.},^b while I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.</p> <p>(2) On the fifth <i>day</i> of the month, which <i>was</i> the fifth year of king Jehoiachin's captivity {3533 A.H./C-509 B.C.},^c</p> <p>(3) The word of the LORD {Jehovah} came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD {Jehovah} was upon him there.</p> <p>(4) And I looked, and saw, as a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness <i>was</i> around it, and out of its midst as the color of amber, out of the midst of the fire.</p>
<p>Note: The 70 year exile to Babylon began the third year of Jehoiakim king of Judah (II Ki. 24:1; II Chr. 36:5-11) in 3520 A.H./C-522 B.C. - Daniel, his friends, and other royalty were carried into captivity during this first exile. - Eight years later Jehoiachin reigned for only three months and ten days (II Chr. 36:9-10) before he was carried into captivity. From the wording of verse one it appears that Ezekiel along with other priests were in this second group carried into captivity with king Jehoiachin. Ezek 33:21 and 40:1 say "our" captivity which tends to support this. See also Ezek. 4:6; 12:13; and 40:1</p> <p>1:1a - thirtieth year - <u>that is the thirtieth year of Ezekiel's life</u> which means that he was seventeen when the first exile began and twenty-five when Jehoiachin's exile began. Note this can't be the thirtieth year of the captivity since it was only the fifth year of king Jehoiachin's captivity - which was the thirteenth year of the seventy total years of captivity Ezek. 1:2. - See <u>Appendix L: The Modern Jewish Calendar and Holy Days</u>. See also <u>The Jewish Calendar</u> at www.TheWordNotes.com Note: thirteen is the number of rebellion against God – see “<u>Use of Numbers in Scripture</u>” at www.TheWordNotes.com</p> <p>1:1b - the fifth day of the fourth month - Tammuz 5 - (June to July on Gregorian calendar)</p> <p>1:2c - 5th year of Jehoiachin's captivity [3533 A.H./C-509 B.C.] - 390 years since the death of king Solomon [3143 A.H./C- 899 B.C.] - see note on Ezek. 4:6</p> <p>5th year of Jehoiachin's captivity [*3533 A.H./C-509 B.C.] - See <u>Appendix G: World Time Line of Biblical History</u></p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(5) Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.</p> <p>(6) And every one had four faces, and every one had four wings.</p> <p>(7) And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.</p> <p>(8) And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.</p> <p>(9) Their wings were joined one to another; they turned not when they went; they went every one straight forward.</p> <p>(10) As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.</p> <p>(11) Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.</p> <p>(12) And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.</p> <p>(13) As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.</p> <p>(14) And the living creatures ran and returned as the appearance of a flash of lightning.</p> <p>(15) Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.</p>	<p>(5) Also out of its midst <i>came</i> the likeness of four living creatures.^d And this <i>was</i> their appearance; they had the likeness of a man.</p> <p>(6) And every one had four faces, and every one had four wings.</p> <p>(7) And their feet <i>were</i> straight feet; and the sole of their feet <i>was</i> like the sole of a calf's foot: and they sparkled like the color of burnished brass.</p> <p>(8) And <i>they had</i> the hands of a man under their wings on their four sides; and the four of them had their faces and their wings.</p> <p>(9) Their wings <i>were</i> joined together; they did not turn when they went; they each went straight forward.</p> <p>(10) As for the likeness of their faces, the four of them had the face of a man, and the face of a lion, on the right side: and the four of them had the face of an ox on the left side; the four of them also had the face of an eagle.</p> <p>(11) This is how their faces <i>were</i>: and their wings <i>were</i> stretched upward; two wings of each one were joined together, and two covered their bodies.</p> <p>(12) And each one went straight forward: wherever the spirit was to go, they went; <i>and</i> they did not turn when they went.</p> <p>(13) As for the likeness of the living creatures, their appearance <i>was</i> like burning coals of fire, <i>and</i> like the appearance of lamps: it {the fire} went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.</p> <p>(14) And the living creatures ran and returned as the appearance of a flash of lightning.</p> <p>(15) Now as I watched the living creatures, there was one wheel upon the earth beside the living creatures, with his four faces.</p>
<p>1:5d - Ezek. 10:15 -- Cherubs - these creatures are called cherubim {כְּרוּבִים} in 10:15 - Hebrew is cherubim - the "im" {or "eem"} ending is the plural form in Hebrew - so cherubs and cherubim are the same. One of our hymns ["Holy, Holy, Holy"] talks about the "cherubim and seraphim falling down before Him."</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(16) The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.</p> <p>(17) When they went, they went upon their four sides: and they turned not when they went.</p> <p>(18) As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.</p> <p>(19) And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.</p> <p>(20) Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.</p> <p>(21) When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.</p> <p>(22) And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.</p> <p>(23) And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.</p> <p>(24) And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.</p>	<p>(16) The appearance of the wheels and their work <i>was</i> like the color of a beryl {blue-green}:^e and the four of them had one likeness: and their appearance and their work <i>was</i> like a wheel in the middle of a wheel.</p> <p>(17) When they went, they went upon their four sides: <i>and</i> they did not turn when they went.</p> <p>(18) As for their rings, they were so high that they were dreadful; and their rings <i>were</i> full of eyes around the four of them.</p> <p>(19) And when the living creatures went, the wheels went beside them: and when the living creatures were lifted up from the earth, the wheels were lifted up also.</p> <p>(20) Wherever the spirit was to go, they went, <i>their spirit was</i> to go there; and the wheels were lifted up beside them: because the spirit of the living creature <i>was</i> in the wheels.</p> <p>(21) When those went, <i>these</i> went; and when those stood, <i>these</i> stood; and when those were lifted up from the earth, the wheels were lifted up beside them: because the spirit of the living creature <i>was</i> in the wheels.</p> <p>(22) And the likeness of the firmament {sky; crystal dome}^f <i>was</i> upon the heads of the living creature as the color of the terrible crystal, stretched forth over their heads above.</p> <p>(23) And under the firmament {sky; crystal dome} their wings <i>were</i> straight, towards one another: each one had two, which covered one side, and each one had two, which covered the opposite side of their bodies.</p> <p>(24) And when they went, I heard the noise of their wings, like the sound of great {rushing} waters, as the voice of the Almighty, the voice of speech, as the noise of an army: when they stood, they let down their wings.</p>
<p>1:16e - beryl -blue-green stone; topaz 1:22f – firmament – sky; crystal dome - see note on Gen. 1:6,8</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(25) And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.</p> <p>(26) And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.</p> <p>(27) And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.</p> <p>(28) As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.</p> <p>Chapter 2</p> <p>(1) And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.</p> <p>(2) And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.</p> <p>(3) And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.</p> <p>(4) For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.</p>	<p>(25) And there was a voice from the firmament {sky; crystal dome} that <i>was</i> over their heads, when they stood, <i>and</i> had let down their wings.</p> <p>(26) And above the firmament {sky; crystal dome} that <i>was</i> over their heads <i>was</i> the likeness of a throne, as the appearance of a sapphire^s {bright blue} stone: and upon the likeness of the throne <i>was</i> the likeness as the appearance of a Man above upon it.</p> <p>(27) And I saw the color of amber, as the appearance of fire around within it, from the appearance of His waist upwards, and from the appearance of His waist downwards, I saw what appeared to be fire, and it had brightness around it.</p> <p>(28) As the appearance of the rainbow that is in the cloud in the day of rain, so <i>was</i> the appearance of the brightness around it. This <i>was</i> the appearance of the likeness of the glory of the LORD {Jehovah}. And when I saw <i>it</i>, I fell upon my face, and I heard a voice of One Who spoke.</p> <p>Chapter 2</p> <p>(1) And He said to me, <i>Son of man, stand upon your feet, and I will speak to you.</i></p> <p>(2) And the spirit entered into me when He spoke to me, and set me upon my feet, that I heard Him Who spoke to me.</p> <p>(3) And He said to me, <i>Son of man, I send you to the children of Israel, to a rebellious nation that has rebelled against Me: they and their forefathers have sinned against Me, even to this very day.</i></p> <p>(4) <i>Because they are arrogant children and stubborn. I send you to them; and you must say to them, This is what the Lord GOD {Jehovah} says.</i></p>
1:26g - sapphire - bright blue	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(5) And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.</p> <p>(6) And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.</p> <p>(7) And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.</p> <p>(8) But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.</p> <p>(9) And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein;</p> <p>(10) And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.</p> <p>Chapter 3</p> <p>(1) Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.</p> <p>(2) So I opened my mouth, and he caused me to eat that roll.</p> <p>(3) And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.</p> <p>(4) And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.</p>	<p>(5) And they, whether they will listen, or whether they will not listen, (because they <i>are</i> a rebellious household,) will know that there has been a prophet among them.</p> <p>(6) And you, son of man, do not be afraid of them, nor be afraid of their words, though briers and thorns <i>are</i> with you, and you live among scorpions: do not be afraid of their words, nor be dismayed at their looks, even though they <i>are</i> a rebellious house.</p> <p>(7) And you must speak My words to them, whether they will listen, or whether they will not listen: because they <i>are</i> most rebellious.</p> <p>(8) But you, son of man, listen to what I say to you; Do not be rebellious like that rebellious house: open your mouth, and eat what I give you.</p> <p>(9) And when I looked, a hand <i>was</i> sent to me; and a scroll of a book <i>was</i> in it;</p> <p>(10) And He spread it before me; and it <i>was</i> written inside and outside: and <i>there was</i> written in it lamentations {sorrows}, and mourning, and woe.</p> <p>Chapter 3</p> <p>(1) Furthermore He said to me, Son of man, eat what you see; eat this scroll,^a and go speak to the house of Israel.</p> <p>(2) So I opened my mouth, and He caused me to eat the scroll.</p> <p>(3) And He said to me, Son of man, cause your belly to eat, and fill your stomach with this scroll that I give you. Then I ate it; and it was in my mouth as honey because of its sweetness.</p> <p>(4) And He said to me, Son of man, go, get yourself to the house of Israel, and speak My words to them.</p>
3:1a – Rev. 10:10	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(5) For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel;</p> <p>(6) Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.</p> <p>(7) But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted.</p> <p>(8) Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.</p> <p>(9) As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.</p> <p>(10) Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.</p> <p>(11) And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.</p> <p>(12) Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.</p> <p>(13) I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.</p> <p>(14) So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.</p>	<p>(5) Because you <i>are</i> not sent to a people of a strange speech and of a difficult language, <i>but</i> to the house of Israel;</p> <p>(6) Not to many people of a strange speech and of a difficult language, whose words you cannot understand. Surely, had I sent you to them, they would have listened to you.</p> <p>(7) But the house of Israel will not listen to you; because they will not listen to Me: because all the house of Israel <i>are</i> hard headed and hardhearted.</p> <p>(8) Indeed, I have made your face steadfast against their faces, and your forehead firm against their foreheads.</p> <p>(9) As a gem-stone harder than flint I have made your forehead: do not fear them, neither be dismayed at their looks, though they <i>are</i> a rebellious house.</p> <p>(10) Furthermore He said to me, Son of man, all My words that I will speak to you receive in your heart, and hear with your ears.</p> <p>(11) And go, get yourself to those of the captivity, to the children of your people, and speak to them, and tell them, This is what the Lord GOD {Jehovah} says; whether they will listen, or whether they will not listen.</p> <p>(12) Then the Spirit took me up, and I heard behind me a great rushing sound, <i>saying, Blessed is the glory of the LORD {Jehovah} from His place.</i></p> <p>(13) I also <i>heard</i> the noise of the wings of the living creatures that touched one another, and the noise of the wheels beside them, and a noise of a great rushing <i>sound.</i></p> <p>(14) So the Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD {Jehovah} was strong upon me.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(15) Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.</p> <p>(16) And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,</p> <p>(17) Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.</p> <p>(18) When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.</p> <p>(19) Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.</p> <p>(20) Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.</p> <p>(21) Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.</p> <p>(22) And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.</p> <p>(23) Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.</p>	<p>(15) Then I came to those of the captivity at Tel-abib, who lived by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.</p> <p>(16) And it came to pass at the end of seven days, that the word of the LORD {Jehovah} came to me, saying,</p> <p>(17) Son of man, I have made you a watchman to the house of Israel: therefore hear the word at My mouth, and give them warning from Me.</p> <p>(18) When I say to the wicked, You will surely die; and you do not give him warning, nor speak to warn the wicked from his wicked way, to save his life; the same wicked <i>man</i> will die in his sin; but his blood I will require at your hand.</p> <p>(19) But if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he will die in his sin; but you have delivered your soul.</p> <p>(20) Again, When a righteous <i>man</i> turns from his righteousness, and commits sin, and I lay a stumbling-block before him, he will die: because you have not given him warning, he will die in his sin, and his righteousness which he has done will not be remembered; but his blood I will require at your hand.</p> <p>(21) But if you warn the righteous <i>man</i>, that the righteous not sin, and he does not sin, he will surely live, because he is warned; also you have delivered your soul.</p> <p>(22) And the hand of the LORD {Jehovah} was upon me there; and He said to me, Arise, go forth into the plain, and I will talk with you there.</p> <p>(23) Then I arose, and went forth into the plain: and, indeed, the glory of the LORD {Jehovah} stood there, as the glory which I had seen by the river of Chebar: and I fell on my face.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(24) Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.</p> <p>(25) But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:</p> <p>(26) And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprov-er: for they are a rebellious house.</p> <p>(27) But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbear-eth, let him forbear: for they are a rebellious house.</p> <p>Chapter 4</p> <p>(1) Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:</p> <p>(2) And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.</p> <p>(3) Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.</p> <p>(4) Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.</p> <p>(5) For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.</p>	<p>(24) Then the Spirit entered into me, and set me upon my feet, and spoke with me, and said to me, <i>Go, shut yourself inside your house.</i></p> <p>(25) <i>But you, O son of man, indeed, they will put bands upon you, and will bind you with them, and you will not go out among them:</i></p> <p>(26) <i>And I will make your tongue stick to the roof of your mouth, so that you will be dumb, and will not be one who reproves them: because they are a rebellious house.</i></p> <p>(27) <i>But when I speak with you, I will open your mouth, and you shall say to them, This is what the Lord GOD {Jehovah} says; He who will hear, let him hear; and he who will not hear let him not hear: because they are a rebellious household.</i></p> <p>Chapter 4</p> <p>(1) <i>You also, son of man, take for yourself a tile, and lay it before you, and draw upon it the city, even Jerusalem:</i></p> <p>(2) <i>And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set <i>battering</i> rams against it all around.</i></p> <p>(3) <i>Furthermore take to yourself an iron pan, and set it for a wall of iron between you and the city: and set your face against it, and it shall be besieged, and you shall lay siege against it. This will be a sign to the house of Israel.</i></p> <p>(4) <i>Lie also upon your left side, and lay the sin of the house of Israel upon it: according to the number of the days that you shall lie upon it you shall bear their sin.</i></p> <p>(5) <i>Because I have laid upon you the years of their sin, according to the number of the days, three hundred and ninety days:^a so shall you bear the sin of the house of Israel.</i></p>
<p>4:5a - Jer. 52:4-6 - siege lasted 18 months, but siege was lifted 5 months due to the Egyptian army approaching. Actual siege was 390 days {13 months} – see note on Jer. 39:2</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(6) And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.</p> <p>(7) Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.</p> <p>(8) And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.</p> <p>(9) Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.</p> <p>(10) And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.</p> <p>(11) Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.</p> <p>(12) And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.</p>	<p>(6) And when you have accomplished them, lie again on your right side, and you shall bear the sin of the house of Judah forty days: I have appointed you each day for a year.^b</p> <p>(7) Therefore you shall set your face toward the siege of Jerusalem, and your arm <i>shall be</i> uncovered, and you shall prophesy against it.</p> <p>(8) And, indeed, I will lay bands upon you, and you shall not turn from one side to another, until you have ended the days of your siege.</p> <p>(9) Take for yourself also wheat, and barley, and beans, and lentils, and millet, and rye, and put them in one vessel, and make bread with it, <i>according</i> to the number of the days that you shall lie upon your side, three hundred and ninety days you shall eat it.</p> <p>(10) And your food which you shall eat <i>shall be</i> by weight, twenty shekels a day {about 8 oz.; 227 g.}:^c from time to time you shall eat it.</p> <p>(11) You shall drink also water by measure, the sixth part of a hin <i>a day</i> {about 0.65 qts.; 0.62 L.}:^d from time to time you shall drink.</p> <p>(12) And you shall eat it <i>as</i> barley cakes, and you shall bake it with dung that comes out of man, in their sight.</p>
<p>4:6b - 390 years counted from the death of Solomon [3143 A.H.] to the 5th year of Jehoiachin's captivity according to the chronology given here [Ezek. 1:2]. It is possible, that the 390 years is counted to the destruction of the temple -- if this is the case, our chronology which indicates 396 years to that destruction is off by six years. Due to questions about the rounding off of the years kings reigned, either interpretation is possible. [Ezek. 1:2] Note: those who were already in captivity kept clinging to the hope that they'd return to Judah soon, but Ezekiel was sent to let them know that was not going to happen – Jeremiah's prophecies began in Judah 40 years before the destruction of the temple. Jer. 1:1; 25:3 - See: Appendix G: World Time Line of Biblical History</p> <p>4:10c - twenty shekels a day - about 8 ounces or 227 grams - see Appendix J: Bible Weights and Measures</p> <p>4:11d - a sixth of a hin - about 21 ounces or 0.65 quarts or 0.62 liters - see Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(13) And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.</p> <p>(14) Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.</p> <p>(15) Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.</p> <p>(16) Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:</p> <p>(17) That they may want bread and water, and be astonished one with another, and consume away for their iniquity.</p> <p>Chapter 5</p> <p>(1) And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.</p> <p>(2) Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.</p> <p>(3) Thou shalt also take thereof a few in number, and bind them in thy skirts.</p>	<p>(13) And the LORD {Jehovah} said, Even so shall the children of Israel eat their defiled bread among the Gentiles {nations; non-Jews}, wherever I will drive them.</p> <p>(14) Then I said, Ah Lord GOD {Jehovah}! indeed, my soul has not been polluted: because from my youth up even until now I have not eaten of that which dies of itself, or is torn in pieces; neither has there come any abominable flesh into my mouth.</p> <p>(15) Then He said to me, Look! I have given you cow's dung for man's dung, and you shall prepare your bread with it.^e</p> <p>(16) Furthermore He said to me, Son of man, indeed, I will break the supply of bread in Jerusalem: and they will eat bread by weight, and with care; and they will drink water by measure, and with astonishment:</p> <p>(17) That they may want bread and water, and be astonished with one another, and be consumed away because of their sin.^f</p> <p>Chapter 5</p> <p>(1) And you, son of man, take a sharp knife, take a barber's razor, and cause it to pass upon your head and upon your beard: then take balances to weigh, and divide the hair.</p> <p>(2) You shall burn with fire a third of it in the midst of the city, when the days of the siege are fulfilled: and you shall take a third of it, and strike around it with a knife: and a third of it you shall scatter in the wind; and I will draw out a sword after them.</p> <p>(3) You shall also take a few pieces of it in number, and bind them in your skirts.</p>
<p>4:15e - because of Ezekiel's hesitancy to cook his bread with human feces, God allowed him to use cattle manure as fuel for the fire instead. Cattle manure was commonly used as fuel for fires.</p> <p>4:17f - food and water would be extremely scarce during the siege of Jerusalem - this siege took place in the nineteenth year of Jewish captivity (six years after the events of these prophecies)</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(4) Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.</p> <p>(5) Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.</p> <p>(6) And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.</p> <p>(7) Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;</p> <p>(8) Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.</p> <p>(9) And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.</p> <p>(10) Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.</p>	<p>(4) Then take of them again, and cast them into the midst of the fire, and burn them in the fire; <i>because</i> a fire will come forth into all the house of Israel.</p> <p>(5) This is what the Lord GOD {Jehovah} says; This <i>is</i> Jerusalem: I have set it in the midst of the nations and countries <i>that are</i> around her.</p> <p>(6) And she has changed My judgments into wickedness more than the <i>other</i> nations, and My laws more than the countries that <i>are</i> around her: because they have refused My judgments and My laws, they have not obeyed them.</p> <p>(7) Therefore this is what the Lord GOD {Jehovah} says; Because you have multiplied more than the nations that <i>are</i> around you, <i>and</i> have not walked in My laws, neither have kept My judgments, neither have done <i>even</i> according to the judgments of the nations that <i>are</i> around you;</p> <p>(8) Therefore this is what the Lord GOD {Jehovah} says; Indeed, I, even I, <i>am</i> against you, and will execute judgments in the midst of you in the sight of the nations.</p> <p>(9) And I will do in you that which I have not done, and the likes of which I will not do anymore, because of all your abominations.</p> <p>(10) Therefore the fathers will eat the sons in your midst, and the sons will eat their fathers;^a and I will execute judgments in you, and the whole remnant of you I will scatter into all the winds.</p>
<p>5:10a - because of the scarcity of food the people will resort to cannibalism eating those who have died. See II Ki. 6:28-29</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(11) Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity.</p> <p>(12) A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.</p> <p>(13) Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury in them.</p> <p>(14) Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.</p> <p>(15) So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it.</p> <p>(16) When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:</p> <p>(17) So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken it.</p>	<p>(11) Therefore, <i>as</i> I live, says the Lord GOD {Jehovah}; Surely, because you have defiled My sanctuary {temple} with all your detestable things, and with all your abominations, therefore I will also diminish <i>you</i>; neither will My eye spare, neither will I have any pity.</p> <p>(12) A third of you will die with the disease, and with famine they will be consumed in your midst: and a third of you will fall by the sword around you; and I will scatter a third of you into all the winds, and I will draw out a sword after them.</p> <p>(13) So My anger will be accomplished, and I will cause My fury to rest upon them, and I will be comforted: and they will know that I the LORD {Jehovah} have spoken <i>it</i> in My zeal, when I have accomplished My fury in them.</p> <p>(14) Furthermore I will make you waste, and a reproach among the nations who <i>are</i> around you, in the sight of all who pass by.</p> <p>(15) So it will be a reproach and a taunt, an instruction and an astonishment to the nations who <i>are</i> around you, when I execute judgments in you in anger and in fury and in furious rebukes. I the LORD {Jehovah} have spoken <i>it</i>.</p> <p>(16) When I send upon them the evil arrows of famine, which will be for <i>their</i> destruction, <i>and</i> which I will send to destroy you: and I will increase the famine upon you, and will break your supply of bread:</p> <p>(17) So I will send upon you famine and evil beasts, and they will cause you grief; and disease and blood will pass through you; and I will bring the sword upon you. I the LORD {Jehovah} have spoken <i>it</i>.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
Chapter 6 (1) And the word of the LORD came unto me, saying, (2) Son of man, set thy face toward the mountains of Israel, and prophesy against them, (3) And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places. (4) And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols. (5) And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars. (6) In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. (7) And the slain shall fall in the midst of you, and ye shall know that I am the LORD. (8) Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. (9) And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations.	Chapter 6 (1) And the word of the LORD {Jehovah} came to me, saying, (2) Son of man, set your face toward the mountains of Israel, and prophesy against them, (3) And say, You mountains of Israel, hear the word of the Lord GOD {Jehovah}; This is what the Lord GOD {Jehovah} says to the mountains, and to the hills, to the rivers, and to the valleys; Indeed, I, <i>even</i> I, will bring a sword upon you, and I will destroy your high places. (4) And your altars will be desolate, and your images will be broken: and I will cast down your dead <i>men</i> before your idols. (5) And I will lay the dead bodies of the children of Israel before their idols; and I will scatter your bones around your altars. (6) In all your houses the cities will be laid waste, and the high places will be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. (7) And the dead will fall in your midst, and you will know that I <i>am</i> the LORD {Jehovah}. (8) Yet I will <i>spare</i> a remnant, that you may have <i>some</i> who will escape the sword among the nations, when you are scattered through the countries. (9) And those of you who escape will remember Me among the nations wherever they will be carried captives, because I am broken with their lustful hearts, which have departed from Me, and with their eyes, which go lusting after their idols: and they will hate themselves because of the evils which they have committed in all their abominations.

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(10) And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.</p> <p>(11) Thus saith the Lord GOD; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.</p> <p>(12) He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.</p> <p>(13) Then shall ye know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.</p> <p>(14) So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the LORD.</p> <p>Chapter 7</p> <p>(1) Moreover the word of the LORD came unto me, saying,</p> <p>(2) Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.</p> <p>(3) Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.</p>	<p>(10) And they will know that I <i>am</i> the LORD {Jehovah}, <i>and that</i> I have not said in vain that I would do this evil to them.</p> <p>(11) This is what the Lord GOD {Jehovah} says; Strike with your hand, and stamp with your foot, and say, Alas because of all the evil abominations of the house of Israel! Because they will fall by the sword, by the famine, and by the disease.</p> <p>(12) He who is far off will die of the disease; and he who is near will fall by the sword; and he who remains and is besieged will die by the famine: and so I will accomplish My fury upon them.</p> <p>(13) Then you will know that I <i>am</i> the LORD {Jehovah}, when their dead <i>men</i> will be among their idols around their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they offered sweet aromas to all their idols.</p> <p>(14) So I will stretch out My hand upon them, and make the land desolate, yes, more desolate than the wilderness towards Diblath, in all their homes: and they will know that I <i>am</i> the LORD {Jehovah}.</p> <p>Chapter 7</p> <p>(1) Furthermore the word of the LORD came to me, saying,</p> <p>(2) Also, you son of man, this is what the Lord GOD {Jehovah} says to the land of Israel; An end, the end has come upon the four corners of the land.</p> <p>(3) Now the end <i>has come</i> upon you, and I will send My anger upon you, and will judge you according to your deeds, and will pay you for all your abominations.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(4) And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD.</p> <p>(5) Thus saith the Lord GOD; An evil, an only evil, behold, is come.</p> <p>(6) An end is come, the end is come: it watcheth for thee; behold, it is come.</p> <p>(7) The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.</p> <p>(8) Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.</p> <p>(9) And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth.</p> <p>(10) Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.</p> <p>(11) Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them.</p> <p>(12) The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.</p>	<p>(4) <i>And My eye will not spare you, neither will I have pity: but I will pay you for your deeds, and your abominations will be in your midst: and you will know that I am the LORD {Jehovah}.</i></p> <p>(5) <i>This is what the Lord GOD {Jehovah} says; An evil, an only evil, indeed, has come.</i></p> <p>(6) <i>An end has come, the end has come: it watches for you; indeed, it has come.</i></p> <p>(7) <i>The morning has come to you, O you who live in the land: the time has come, the day of trouble is near, and not the echoes of the mountains.</i></p> <p>(8) <i>Now I will shortly pour out My fury upon you, and accomplish My anger upon you: and I will judge you according to your deeds, and will pay you for all your abominations.</i></p> <p>(9) <i>And My eye will not spare, neither will I have pity: I will pay you according to your deeds and your abominations <i>that</i> are in your midst; and you will know that I am the LORD {Jehovah} Who strikes.</i></p> <p>(10) <i>See the day, indeed, it has come: the morning has gone forth; the rod has blossomed, pride has budded.</i></p> <p>(11) <i>Violence has risen up into a rod of wickedness: none of them <i>will remain</i>, nor of their multitude, nor of any of theirs: neither <i>will there be</i> cries for them.</i></p> <p>(12) <i>The time has come, the day draws near: do not let the buyer rejoice, nor the seller mourn: because wrath {anger; judgment} <i>has come</i> upon all its multitude.</i></p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(13) For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.</p> <p>(14) They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.</p> <p>(15) The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.</p> <p>(16) But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.</p> <p>(17) All hands shall be feeble, and all knees shall be weak as water.</p> <p>(18) They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.</p> <p>(19) They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.</p> <p>(20) As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.</p> <p>(21) And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.</p>	<p>(13) <i>Because the seller will not return to that which is sold, although they were yet alive: because the vision is concerning its whole multitude, which will not return; neither will any strengthen himself in the sin of his life.</i></p> <p>(14) <i>They have blown the trumpet, even to make all ready; but none goes to the battle: because My wrath {anger; judgment} is upon all its multitude.</i></p> <p>(15) <i>The sword is on the outside, and the disease and the famine are inside: he who is in the field will die with the sword; and he who is in the city, famine and disease will devour him.</i></p> <p>(16) <i>But those who escape will escape, and will be on the mountains like doves of the valleys, all of them mourning, every one because of his sin.</i></p> <p>(17) <i>All hands will be feeble, and all knees will be weak as water.</i></p> <p>(18) <i>They will also clothe themselves with sackcloth, and horror will cover them; and shame will be upon all faces, and baldness upon all their heads.</i></p> <p>(19) <i>They will cast their silver in the streets, and their gold will be removed: their silver and their gold will not be able to deliver them in the day of the wrath {anger; judgment} of the LORD {Jehovah}: they will not satisfy their souls, neither fill their stomachs: because it is the stumbling-block of their sin.</i></p> <p>(20) <i>As for the beauty of His ornament {the temple},^a He set it in majesty: but they made the images of their abominations and of their detestable things in it: therefore I have set it far from them.</i></p> <p>(21) <i>And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they will pollute it.</i></p>
7:20a - His ornament - the temple - the temple will be destroyed because of the abominations they have put in it and done in it.	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(22) My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it.</p> <p>(23) Make a chain: for the land is full of bloody crimes, and the city is full of violence.</p> <p>(24) Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.</p> <p>(25) Destruction cometh; and they shall seek peace, and there shall be none.</p> <p>(26) Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.</p> <p>(27) The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the LORD.</p> <p>Chapter 8</p> <p>(1) And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.</p>	<p>(22) My face I will turn also from them, and they will pollute My secret <i>place</i> {Holy of Holies};^b because the robbers will enter into it, and defile it.</p> <p>(23) Make a chain: because the land is full of bloody crimes, and the city is full of violence.</p> <p>(24) Therefore I will bring the worst of the heathen {ungodly nations}, and they will possess their houses: I will also make the pomp of the strong to cease; and their holy places will be defiled.</p> <p>(25) Destruction comes; and they will seek peace, but <i>there will be</i> none.</p> <p>(26) Mischief will come upon mischief, and rumor will be upon rumor; then they will seek a vision of the prophet; but the law will perish from the priest, and counsel from the elders.</p> <p>(27) The king will mourn, and the prince will be clothed with desolation, and the hands of the people of the land shall be troubled: I will do to them according to their deeds, and according to their deserts I will judge them; and they will know that I <i>am</i> the LORD {Jehovah}.</p> <p>Chapter 8</p> <p>(1) And it came to pass in the sixth year {3534 A.H./C-508 B.C.},^a in the sixth <i>month</i> {Ellul [Aug.-Sept.]}, on the fifth <i>day</i> of the month {6/5/3534 A.H.},^b as I sat in my house, and the elders of Judah sat before me, that the hand of the Lord GOD {Jehovah} fell upon me there.</p>
<p>7:22b- i.e. the Holy of Holies</p> <p>8:1a - the sixth year of king Jehoiachin's captivity (five years before the Temple was destroyed) [3534 A.H./C-508 B.C.] - see Appendix G: World Time Line of Biblical History</p> <p>8:1b - the fifth day of the sixth month - Ellul 5 (August to September) - 1 year and 2 months after events of chapter 1 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>6th year of Jehoiachin's captivity [*3534 A.H./C-508 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(2) Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.</p> <p>(3) And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.</p> <p>(4) And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.</p> <p>(5) Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.</p> <p>(6) He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.</p> <p>(7) And he brought me to the door of the court; and when I looked, behold a hole in the wall.</p> <p>(8) Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.</p> <p>(9) And he said unto me, Go in, and behold the wicked abominations that they do here.</p> <p>(10) So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.</p>	<p>(2) Then I saw, a likeness as the appearance of fire: from the appearance of His waist downwards, fire; and from His waist upwards, as the appearance of brightness, as the color of amber.</p> <p>(3) And He put forth the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that faces the north; where the seat of the image of jealousy <i>was</i>, which provokes to jealousy.</p> <p>(4) And, indeed, the glory of the God of Israel <i>was</i> there, according to the vision which I saw in the plain.</p> <p>(5) Then He said to me, <i>Son of man, lift up your eyes now to the road towards the north.</i> So I lifted up my eyes to the road towards the north, and indeed northward at the gate of the altar this image of jealousy was in the entry.</p> <p>(6) He said furthermore to me, <i>Son of man, Do you see what they are doing? even the great abominations that the house of Israel commits here, that I should go far off from My sanctuary {temple}? but turn yourself yet again, and you will see greater abominations.</i></p> <p>(7) And He brought me to the door of the court; and when I looked, I saw a hole in the wall.</p> <p>(8) Then He said to me, <i>Son of man, dig now in the wall:</i> and when I had dug in the wall, I saw a door.</p> <p>(9) And He said to me, <i>Go in, and see the wicked abominations that they do here.</i></p> <p>(10) So I went in and saw; and indeed every form of crawling things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall all around.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(11) And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.</p> <p>(12) Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.</p> <p>(13) He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.</p> <p>(14) Then he brought me to the door of the gate of the LORD'S house which was toward the north; and, behold, there sat women weeping for Tammuz.</p> <p>(15) Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.</p> <p>(16) And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.</p> <p>(17) Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.</p>	<p>(11) And there stood before them seventy men of the elders of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, each one with his censer in his hand; and a thick cloud of incense went up.</p> <p>(12) Then He said to me, <i>Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the chambers of his imagery? Because they say, The LORD {Jehovah} does not see us; the LORD {Jehovah} has forsaken the earth.</i></p> <p>(13) He said also to me, <i>Turn yourself yet again, and you will see greater abominations that they do.</i></p> <p>(14) Then He brought me to the door of the gate of the LORD's {Jehovah's} house {temple} which faces the north; and, indeed, there sat women weeping for Tammuz {a female pagan god}.^c</p> <p>(15) <i>Then He said to me, Have you seen this, O son of man? turn yourself yet again, and you will see greater abominations than these.</i></p> <p>(16) And He brought me into the inner court of the LORD's {Jehovah's} house {temple}, and, indeed, at the door of the temple of the LORD {Jehovah}, between the porch and the altar, <i>were</i> about twenty-five men, with their backs towards the temple of the LORD {Jehovah}, and their faces towards the east; and they worshiped the sun towards the east.</p> <p>(17) Then He said to me, <i>Have you seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? because they have filled the land with violence, and have returned to provoke Me to anger: and, look, they put the branch to their nose.</i></p>
8:14c - Tammuz - a female pagan god	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(18) Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.</p> <p>Chapter 9 (1) He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. (2) And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. (3) And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; (4) And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. (5) And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: (6) Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.</p>	<p>(18) Therefore I will also deal in fury: My eye will not spare, neither will I have pity: and though they cry in My ears with a loud voice, <i>yet</i> I will not hear them.</p> <p>Chapter 9 (1) He cried also in my ears with a loud voice, saying, Cause those who have charge over the city to draw near, even every man <i>with his destroying weapon in his hand</i>. (2) And, six men came from the road of the higher gate, which lies toward the north, and every man {had} a slaughter weapon in his hand; and one man among them <i>was</i> clothed with linen, with a writer's ink-horn by his side: and they went in, and stood beside the brass altar. (3) And the glory of the God of Israel had gone up from the cherub, where He had been,^a to the threshold of the house {temple}. And He called to the man clothed with linen, who <i>had</i> the writer's ink-horn by his side; (4) And the LORD {Jehovah} said to him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men who sigh and who cry because of all the abominations that are done in its midst.^b (5) And to the others He said in my hearing, You go after him through the city, and strike: do not let your eye spare, nor have pity: (6) Completely kill old <i>and</i> young, both maids, and little children, and women: but do not come near any man upon whom <i>is</i> the mark; and begin at My sanctuary {temple}. Then they began with the elders who <i>were</i> before the house {temple}.^c</p>
<p>9:3a – the glory of the God of Israel had gone up from the cherub – the cherub in the Holy of Holies – the Spirit of the Lord left His seat {Mercy Seat} in the temple 9:4b- Those who are righteous are marked on the foreheads to be spared from the judgment 9:6c- note that the judgment begins at the temple</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(7) And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.</p> <p>(8) And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?</p> <p>(9) Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.</p> <p>(10) And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.</p> <p>(11) And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.</p> <p>Chapter 10</p> <p>(1) Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.</p> <p>(2) And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.</p>	<p>(7) And He said to them, Defile the house, and fill the courts with the dead: go forth. And they went forth, and killed in the city.</p> <p>(8) And it came to pass, while they were killing them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD {Jehovah}! Will You destroy all the remnant of Israel in pouring out of Your fury upon Jerusalem?</p> <p>(9) Then He said to me, The sin of the house of Israel and Judah is exceedingly great, and the land is full of blood, and the city full of perverseness: because they say, The LORD {Jehovah} has forsaken the earth, and the LORD {Jehovah} does not see.</p> <p>(10) And as for Me also, My eye will not spare, neither will I have pity, but I will pay for their deeds upon their head.</p> <p>(11) And, indeed, the man clothed with linen, who <i>had</i> the ink-horn by his side, reported the matter, saying, I have done as You have commanded me.</p> <p>Chapter 10</p> <p>(1) Then I looked, and, in the firmament {sky; crystal dome} that was above the head of the cherubims there appeared over them as a sapphire stone, as the appearance of the likeness of a throne.</p> <p>(2) And He spoke to the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill your hand with coals of fire from between the cherubims, and scatter <i>them</i> over the city. And he went in in my sight.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(3) Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.</p> <p>(4) Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.</p> <p>(5) And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.</p> <p>(6) And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.</p> <p>(7) And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.</p> <p>(8) And there appeared in the cherubims the form of a man's hand under their wings.</p> <p>(9) And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.</p> <p>(10) And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.</p> <p>(11) When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.</p>	<p>(3) Now the cherubims stood on the right side of the house {temple}, when the man went in; and the cloud filled the inner court.</p> <p>(4) Then the glory of the LORD {Jehovah} went up from the cherub, <i>and stood</i> over the threshold of the house {temple}; and the house {temple} was filled with the cloud, and the court was full of the brightness of the LORD's {Jehovah's} glory.</p> <p>(5) And the sound of the cherubims' wings was heard <i>even</i> to the outer court, as the voice of the Almighty God when He speaks.</p> <p>(6) And it came to pass, <i>that</i> when He had commanded the man clothed with linen, saying, <i>Take fire from between the wheels, from between the cherubims;</i> then he went in, and stood beside the wheels.</p> <p>(7) And <i>one</i> cherub stretched forth his hand from between the cherubims up to the fire that <i>was</i> between the cherubims, and took <i>of it</i>, and put <i>it</i> into the hands of <i>him who was</i> clothed with linen: who took <i>it</i>, and went out.</p> <p>(8) And there appeared in the cherubims the form of a man's hand under their wings.</p> <p>(9) And when I looked, I saw the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels <i>was</i> as the color of a beryl {blue-green} stone.^a</p> <p>(10) And <i>as for</i> their appearances, the four of them had one likeness, as if a wheel had been in the middle of a wheel.</p> <p>(11) When they went, they went upon their four sides; they did not turn as they went, but to the place toward which the head looked they went; they did not turn as they went.</p>
10:9a- beryl - blue-green stone, topaz	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(12) And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.</p> <p>(13) As for the wheels, it was cried unto them in my hearing, O wheel.</p> <p>(14) And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.</p> <p>(15) And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.</p> <p>(16) And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.</p> <p>(17) When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.</p> <p>(18) Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.</p> <p>(19) And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel was over them above.</p> <p>(20) This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.</p>	<p>(12) And their whole body, and their backs, and their hands, and their wings, and the wheels, <i>were</i> full of eyes all around, <i>even</i> the wheels that the four had.</p> <p>(13) As for the wheels, it was cried to them in my hearing, <i>O wheel</i>.</p> <p>(14) And each one had four faces: the first face <i>was</i> the face of a cherub,^b and the second face <i>was</i> the face of a man, and the third the face of a lion, and the fourth the face of an eagle.</p> <p>(15) And the cherubims^c were lifted up. This <i>is</i> the living creature which I saw by the river of Chebar.</p> <p>(16) And when the cherubims went, the wheels went beside them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also did not turn from beside them.</p> <p>(17) When they stood, <i>these</i> stood; and when they were lifted up, <i>these</i> lifted up themselves <i>also</i>: because the spirit of the living creature <i>was</i> in them.</p> <p>(18) Then the glory of the LORD {Jehovah} departed from off the threshold of the house {temple},^d and stood over the cherubims.</p> <p>(19) And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also <i>were</i> beside them, and <i>every one</i> stood at the door of the east gate of the LORD's {Jehovah's} house {temple}; and the glory of the God of Israel <i>was</i> over them above.</p> <p>(20) This <i>is</i> the living creature that I saw under the God of Israel by the river of Chebar;^e and I knew that they <i>were</i> the cherubims.</p>
<p>10:14b – face of cherub – is, or replaces the face of the ox Ezek. 1:10</p> <p>10:15c - cherubims {כרובים} - see Ezek. 10:20 and Ezek. 1:5</p> <p>10:18d – house – i.e. the temple – the glory of the Lord departed from the temple</p> <p>10:20e – Ezek. 1:5f</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(21) Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.</p> <p>(22) And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.</p> <p>Chapter 11</p> <p>(1) Moreover the spirit lifted me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.</p> <p>(2) Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:</p> <p>(3) Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh.</p> <p>(4) Therefore prophesy against them, prophesy, O son of man.</p> <p>(5) And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.</p> <p>(6) Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.</p> <p>(7) Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.</p> <p>(8) Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.</p>	<p>(21) Everyone had four faces apiece, and every one four wings; and the likeness of the hands of a man <i>was</i> under their wings.</p> <p>(22) And the likeness of their faces <i>was</i> the same faces which I had seen by the river of Chebar, their appearances and themselves: they went each one straight forward.</p> <p>Chapter 11</p> <p>(1) Furthermore the Spirit lifted me up, and brought me to the east gate of the LORD's {Jehovah's} house {temple}, which faces eastward: and at the door of the gate twenty-five men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.</p> <p>(2) Then He said to me, <i>Son of man, these are the men who devise mischief, and give wicked counsel in this city:</i></p> <p>(3) <i>Who say, It {the destruction} is not near;^a let us build houses: this city is the boiling pot, and we are the flesh.</i></p> <p>(4) <i>Therefore prophesy against them, prophesy, O son of man.</i></p> <p>(5) And the Spirit of the LORD {Jehovah} fell upon me, and said to me, <i>Speak; This is what the LORD {Jehovah} says; This is what you have said, O house of Israel: because I know the things that comes into your mind, every one of them.</i></p> <p>(6) <i>You have multiplied your dead in this city, and you have filled its streets with the dead.</i></p> <p>(7) <i>Therefore this is what the Lord GOD {Jehovah} says; Your dead whom you have laid in its midst, they are the flesh, and this city is the boiling pot: but I will bring you forth out of its midst.</i></p> <p>(8) <i>You have feared the sword; and I will bring a sword upon you, says the Lord GOD {Jehovah}.</i></p>
11:3a-- i.e. the foretold destruction	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(9) And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.</p> <p>(10) Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD.</p> <p>(11) This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:</p> <p>(12) And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.</p> <p>(13) And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?</p> <p>(14) Again the word of the LORD came unto me, saying,</p> <p>(15) Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.</p> <p>(16) Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.</p>	<p>(9) And I will bring you out of its midst, and deliver you into the hands of strangers, and will execute judgments among you.</p> <p>(10) You will fall by the sword; I will judge you in the border of Israel; and you will know that I <i>am</i> the LORD {Jehovah}.</p> <p>(11) This <i>city</i> will not be your boiling pot, neither will you be the flesh in its midst; <i>but</i> I will judge you at the border of Israel:</p> <p>(12) And you will know that I <i>am</i> the LORD {Jehovah}: because you have not walked in My laws, nor executed My judgments, but have done after the manners of the heathen {ungodly nations} who <i>are</i> around you.</p> <p>(13) And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then I fell down upon my face, and cried with a loud voice, and said, Ah Lord GOD {Jehovah}! will You make a full end of the remnant of Israel?</p> <p>(14) Again the word of the LORD {Jehovah} came to me, saying,</p> <p>(15) Son of man, your brothers, <i>even</i> your brothers, the men of your kin, and all the house of Israel completely, <i>are</i> those to whom those who live in Jerusalem have said, Get far <i>away</i> from the LORD {Jehovah}: come to us in this land given as possession.</p> <p>(16) Therefore say, This is what the Lord GOD {Jehovah} says; Although I have cast them far off among the heathen {ungodly nations}, and although I have scattered them among the countries, yet I will be to them as a little sanctuary in the countries where they shall come.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(17) Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.</p> <p>(18) And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.</p> <p>(19) And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:</p> <p>(20) That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.</p> <p>(21) But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.</p> <p>(22) Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.</p> <p>(23) And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.</p> <p>(24) Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.</p> <p>(25) Then I spake unto them of the captivity all the things that the LORD had shewed me.</p>	<p>(17) Therefore say, This is what the Lord GOD {Jehovah} says; I will even gather you from <i>among</i> the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.</p> <p>(18) And they will come there, and they will take away all its detestable things and all its abominations from there.</p> <p>(19) And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh:</p> <p>(20) That they may walk in My laws, and keep My commandments, and do them: and they will be My people, and I will be their God.</p> <p>(21) But <i>as for those</i> whose hearts walk after the heart of their detestable things and their abominations, I will pay for their deeds upon their own heads, says the Lord GOD {Jehovah}.</p> <p>(22) Then the cherubims lifted up their wings, and the wheels beside them; and the glory of the God of Israel <i>was</i> over them above.</p> <p>(23) And the glory of the LORD {Jehovah} went up from the midst of the city, and stood upon the mountain which <i>is</i> on the east side of the city.</p> <p>(24) Afterward the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to those of the captivity. So the vision that I had seen went up from me.</p> <p>(25) Then I spoke to them of the captivity all the things that the LORD {Jehovah} had shown me.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
Chapter 12 (1) The word of the LORD also came unto me, saying, (2) Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. (3) Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house. (4) Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth at even in their sight, as they that go forth into captivity. (5) Dig thou through the wall in their sight, and carry out thereby. (6) In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel. (7) And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight. (8) And in the morning came the word of the LORD unto me, saying, (9) Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? (10) Say thou unto them, Thus saith the Lord GOD; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.	Chapter 12 (1) The word of the LORD {Jehovah} also came to me, saying, (2) Son of man, you live in the midst of a rebellious house, which has eyes to see, but does not see; they have ears to hear, and do not hear: because they <i>are</i> a rebellious house. (3) Therefore, you son of man, prepare for yourself stuff for moving, and move by day in their sight; and you shall move from your place to another place in their sight: it may be they will consider, though they <i>are</i> a rebellious house. (4) Then you shall bring forth your stuff by day in their sight, as stuff for moving; and you shall go forth at evening in their sight, as those who go forth into captivity. (5) Dig through the wall in their sight, and carry <i>it</i> out through there. (6) In their sight you shall carry <i>it</i> upon <i>your</i> shoulders, <i>and</i> carry <i>it</i> forth in the twilight: you shall cover your face, so that you do not see the ground: because I have set <i>you for</i> a sign to the house of Israel. (7) And I did as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the evening I dug through the wall with my hand; I brought <i>it</i> forth in the twilight, <i>and</i> I carried <i>it</i> upon <i>my</i> shoulder in their sight. (8) And in the morning the word of the LORD {Jehovah} came to me, saying (9) Son of man, has not the house of Israel, the rebellious house, said to you, What are you doing? (10) You say to them, This is what the Lord GOD {Jehovah} says; This sign <i>concerns</i> the prince in Jerusalem, and all the house of Israel that <i>are</i> among them.

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(11) Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.</p> <p>(12) And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.</p> <p>(13) My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.</p> <p>(14) And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.</p> <p>(15) And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.</p> <p>(16) But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD.</p> <p>(17) Moreover the word of the LORD came to me, saying,</p> <p>(18) Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;</p> <p>(19) And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.</p>	<p>(11) Say, I <i>am</i> your sign: as I have done, so it will be done to them: they will remove <i>and</i> go into captivity.</p> <p>(12) And the prince that <i>is</i> among them will carry upon <i>his</i> shoulder in the twilight, and will go forth: they will dig through the wall to carry out through it: he will cover his face, so that he does not see the ground with <i>his</i> eyes.</p> <p>(13) I will also spread My net upon him, and he will be taken in My snare: and I will bring him to Babylon <i>to</i> the land of the Chaldeans; yet he will not see it,^a though he will die there.</p> <p>(14) And I will scatter toward every wind all who <i>are</i> about him to help him, and all his bands; and I will draw out the sword after them.</p> <p>(15) And they will know that I <i>am</i> the LORD {Jehovah}, when I scatter them among the nations, and disperse them in the countries.</p> <p>(16) But I will leave a few men of them from the sword, from the famine, and from the disease; that they may declare all their abominations among the heathen {ungodly nations} wherever they come; and they will know that I <i>am</i> the LORD {Jehovah}.</p> <p>(17) Furthermore the word of the LORD {Jehovah} came to me, saying,</p> <p>(18) Son of man, eat your bread with quaking, and drink your water with trembling and with carefulness;</p> <p>(19) And say to the people of the land, This is what the Lord GOD {Jehovah} says of those who live in Jerusalem, <i>and</i> of the land of Israel; They will eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is in it, because of the violence of all those who live there.</p>
<p>12:13a - King Zedekiah did not see it because his eyes were put out before he was taken from Jerusalem (II Ki. 25:1-4,8; Jer. 39:1-2; 52:2-7) Note: king Zedekiah had been appointed king by Nebuchadnezzar, but because he rebelled, Nebuchadnezzar sent his armies and totally destroyed Jerusalem and the temple – 19 years after the first captivity. See: Appendix G: World Time Line of Biblical History</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(20) And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.</p> <p>(21) And the word of the LORD came unto me, saying,</p> <p>(22) Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?</p> <p>(23) Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.</p> <p>(24) For there shall be no more any vain vision nor flattering divination within the house of Israel.</p> <p>(25) For I am the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.</p> <p>(26) Again the word of the LORD came to me, saying,</p> <p>(27) Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.</p> <p>(28) Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.</p> <p>Chapter 13</p> <p>(1) And the word of the LORD came unto me, saying,</p> <p>(2) Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;</p>	<p>(20) <i>And the cities that are lived in will be laid waste, and the land will be desolate; and you will know that I <i>am</i> the LORD {Jehovah}.</i></p> <p>(21) And the word of the LORD {Jehovah} came to me, saying,</p> <p>(22) <i>Son of man, what is this proverb that you have in the land of Israel, saying, The days are prolonged, and every vision fails?</i></p> <p>(23) <i>Tell them therefore, This is what the Lord GOD {Jehovah} says; I will make this proverb to cease, and they will no more use it as a proverb in Israel; but say to them, The days are at hand, and the effect of every vision.</i></p> <p>(24) <i>Because there will no more be any vain vision nor flattering divination within the house of Israel.</i></p> <p>(25) <i>Because I <i>am</i> the LORD {Jehovah}: I will speak, and the word that I speak will come to pass; it will be prolonged no more: because in your days, O rebellious house, I will say the word, and will perform it, says the Lord GOD {Jehovah}.</i></p> <p>(26) Again the word of the LORD {Jehovah} came to me, saying,</p> <p>(27) <i>Son of man, indeed, those of the house of Israel say, The vision that he sees is for many days to come, and he prophesies of the times that are far off.</i></p> <p>(28) <i>Therefore say to them, This is what the Lord GOD {Jehovah} says; None of My words will be prolonged any longer, but the word which I have spoken will be done, says the Lord GOD {Jehovah}.</i></p> <p>Chapter 13</p> <p>(1) And the word of the LORD {Jehovah} came to me, saying,</p> <p>(2) <i>Son of man, prophesy against the prophets of Israel who prophesy, and you say to them who prophesy out of their own hearts, Hear the word of the LORD {Jehovah};</i></p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(3) Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!</p> <p>(4) O Israel, thy prophets are like the foxes in the deserts.</p> <p>(5) Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.</p> <p>(6) They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word.</p> <p>(7) Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken?</p> <p>(8) Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD.</p> <p>(9) And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD.</p> <p>(10) Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar:</p> <p>(11) Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.</p>	<p>(3) <i>This is what the Lord GOD {Jehovah} says; Woe to the foolish prophets, who follow their own spirit, and have seen nothing!</i></p> <p>(4) <i>O Israel, your prophets are like the foxes in the deserts.</i></p> <p>(5) <i>You have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD {Jehovah}.</i></p> <p>(6) <i>They have seen vanity and lying prophecies, saying, The LORD {Jehovah} says: and the LORD {Jehovah} has not sent them: and they have caused <i>others</i> to hope that they would confirm the word.</i></p> <p>(7) <i>Have you not seen a vain vision, and have you not spoken a lying prophecy, whereas you say, The LORD {Jehovah} says it; although I have not spoken?</i></p> <p>(8) <i>Therefore this is what the Lord GOD {Jehovah} says; Because you have spoken vanity, and seen lies, therefore, indeed, I <i>am</i> against you, says the Lord GOD {Jehovah}.</i></p> <p>(9) <i>And My hand will be upon the prophets who see vanity, and who divine lies: they will not be in the assembly of My people, neither will they be written in the writing of the house of Israel, neither will they enter into the land of Israel; and you will know that I am the Lord GOD {Jehovah}.</i></p> <p>(10) <i>Because, even because they have seduced My people, saying, Peace; and <i>there was</i> no peace; and one built up a wall, and, indeed, others plastered it with whitewash:</i></p> <p>(11) <i>Say to those who plastered it with white wash, that it will fall: there will be an overflowing shower; and <i>on</i> you, O great hailstones, will fall; and a stormy wind will destroy it.</i></p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(12) Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?</p> <p>(13) Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.</p> <p>(14) So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.</p> <p>(15) Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;</p> <p>(16) To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD.</p> <p>(17) Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,</p> <p>(18) And say, Thus saith the Lord GOD; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?</p> <p>(19) And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?</p>	<p>(12) Indeed, when the wall has fallen, shall it not be said to you, Where is the plaster with which you have plastered <i>it</i>?</p> <p>(13) Therefore this is what the Lord GOD {Jehovah} says; I will even destroy <i>it</i> with a stormy wind in My fury; and there will be an overflowing shower in My anger, and great hailstones in <i>My</i> fury to consume <i>it</i>.</p> <p>(14) So I will break down the wall that you have plastered with whitewash, and bring it down to the ground, so that its foundation will be discovered, and it will fall, and you will be consumed in its midst: and you will know that I <i>am</i> the LORD {Jehovah}.</p> <p>(15) So I will accomplish My wrath {anger; judgment} upon the wall, and upon those who have plastered it with whitewash, and will say to you, The wall <i>is no more</i>, neither <i>are</i> those who plastered it;</p> <p>(16) <i>So that</i>, the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her, and <i>there is no peace</i>, says the Lord GOD {Jehovah}.</p> <p>(17) Likewise, you son of man, set your face against the daughters of your people, who prophesy out of their own heart; and you prophesy against them,</p> <p>(18) And say, This is what the Lord GOD {Jehovah} says; Woe to the <i>women</i> who sew pillows to all armholes, and make kerchiefs^a upon the head of every stature to hunt souls! Will you hunt the souls of My people, and will you save the souls alive <i>who come</i> to you?</p> <p>(19) And will you pollute Me among My people for handfuls of barley and for pieces of bread, to kill the souls that should not die, and to save the souls alive that should not live, by your lying to My people who hear <i>your</i> lies?</p>
<p>13:18a – not only do the people make idols to worship, but the women even make clothes and decorations for their idols</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(20) Wherefore thus saith the Lord GOD; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.</p> <p>(21) Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD.</p> <p>(22) Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:</p> <p>(23) Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.</p> <p>Chapter 14</p> <p>(1) Then came certain of the elders of Israel unto me, and sat before me.</p> <p>(2) And the word of the LORD came unto me, saying,</p> <p>(3) Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?</p> <p>(4) Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;</p>	<p>(20) Therefore this is what the Lord GOD {Jehovah} says; Indeed, I <i>am</i> against your pillows, with which you hunt the souls there to make <i>them</i> fly, and I will tear them from your arms, and will let the souls go, <i>even</i> the souls that you hunt to make <i>them</i> fly.</p> <p>(21) Your kerchiefs also I will tear, and deliver My people out of your hand, and they will be no more in your hand to be hunted; and you will know that I <i>am</i> the LORD {Jehovah}.</p> <p>(22) Because with lies you have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:</p> <p>(23) Therefore you will see no more vanity, nor divine prophecies: because I will deliver My people out of your hand: and you will know that I <i>am</i> the LORD {Jehovah}.</p> <p>Chapter 14</p> <p>(1) Then certain of the elders of Israel came to me, and sat before me.</p> <p>(2) And the word of the LORD {Jehovah} came to me, saying,</p> <p>(3) Son of man, these men have set up their idols in their heart, and put the stumbling-block of their sin before their face: should I be inquired of at all by them?</p> <p>(4) Therefore speak to them, and say to them, This is what the Lord GOD {Jehovah} says; Every man of the house of Israel who sets up his idols in his heart, and puts the stumbling-block of his sin before his face, and comes to the prophet; I the LORD {Jehovah} will answer him who comes according to the multitude of his idols;</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(5) That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.</p> <p>(6) Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.</p> <p>(7) For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:</p> <p>(8) And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD.</p> <p>(9) And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.</p> <p>(10) And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;</p> <p>(11) That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.</p> <p>(12) The word of the LORD came again to me, saying,</p> <p>(13) Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:</p>	<p>(5) That I may take the house of Israel in their own heart, because they are all estranged from Me through their idols.</p> <p>(6) Therefore say to the house of Israel, This is what the Lord GOD {Jehovah} says; Repent, and turn <i>yourselves</i> from your idols; and turn away your faces from all your abominations.</p> <p>(7) Because everyone of the house of Israel, or of the stranger who stays in Israel, who separates himself from Me, and sets up his idols in his heart, and puts the stumbling-block of his sin before his face, and comes to a prophet to inquire of him concerning Me; I the LORD {Jehovah} will answer him by Myself:</p> <p>(8) And I will set My face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of My people; and you shall know that I <i>am</i> the LORD {Jehovah}.</p> <p>(9) And if the prophet is deceived when he has spoken a thing, I the LORD {Jehovah} have deceived that prophet, and I will stretch out My hand upon him, and will destroy him from the midst of My people Israel.</p> <p>(10) And they will bear the punishment for their sin: the punishment of the prophet will be even as the punishment of the one who seeks <i>him</i>;</p> <p>(11) That the house of Israel may no more go astray from Me, neither be polluted any more with all their sins; but that they may be My people, and I may be their God, says the Lord GOD {Jehovah}.</p> <p>(12) The word of the LORD {Jehovah} came again to me, saying,</p> <p>(13) Son of man, when the land sins against Me by doing grievous sins, then I will stretch out My hand upon it, and will break the supply of its bread, and will send famine upon it, and will cut off man and beast from it:</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(14) Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.</p> <p>(15) If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:</p> <p>(16) Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.</p> <p>(17) Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:</p> <p>(18) Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.</p> <p>(19) Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:</p> <p>(20) Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.</p> <p>(21) For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?</p> <p>(22) Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.</p>	<p>(14) Though these three men, Noah, Daniel, and Job, were in it, they would deliver <i>only</i> their own souls by their righteousness, says the Lord GOD {Jehovah}.</p> <p>(15) If I cause wild beasts to pass through the land, and they spoil it, so that it becomes desolate, that no man may pass through because of the beasts:</p> <p>(16) <i>Though</i> these three men <i>were</i> in it, as I live, says the Lord GOD {Jehovah}, they will deliver neither sons nor daughters; they only will be delivered, but the land will be desolate.</p> <p>(17) Or <i>if</i> I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:</p> <p>(18) Though these three men <i>were</i> in it, as I live, says the Lord GOD {Jehovah}, they will deliver neither sons nor daughters, but they themselves only will be delivered.</p> <p>(19) Or <i>if</i> I send a disease into that land, and pour out My fury upon it in blood, to cut off from it man and beast:</p> <p>(20) Though Noah, Daniel, and Job, <i>were</i> in it, as I live, says the Lord GOD {Jehovah}, they will deliver neither son nor daughter; they will <i>only</i> deliver their own souls by their righteousness.</p> <p>(21) Because this is what the Lord GOD {Jehovah} says; How much more when I send My four sore judgments upon Jerusalem, the sword, and the famine, and the roaring beast, and the disease, to cut off from it man and beast?</p> <p>(22) Yet, indeed, there will be left a remnant in it that will be brought forth, <i>both</i> sons and daughters: indeed, they will come forth to you, and you will see their ways and their works: and you will be comforted concerning the evil that I have brought upon Jerusalem, <i>even</i> concerning all that I have brought upon it.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(23) And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.</p> <p>Chapter 15 (1) And the word of the LORD came unto me, saying, (2) Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest? (3) Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? (4) Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? (5) Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? (6) Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. (7) And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them. (8) And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.</p> <p>Chapter 16 (1) Again the word of the LORD came unto me, saying, (2) Son of man, cause Jerusalem to know her abominations,</p>	<p>(23) <i>And they will comfort you, when you see their deeds and their works: and you will know that I have not done without cause all that I have done in it, says the Lord GOD {Jehovah}.</i></p> <p>Chapter 15 (1) And the word of the LORD {Jehovah} came to me, saying, (2) <i>Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?</i> (3) <i>Shall wood be taken from it to do any work? or will men take a pin of it to hang any vessel upon it?</i> (4) <i>Indeed, it is cast into the fire for fuel; the fire devours both the ends of it, and the midst of it is burned. Is it suitable for any work?</i> (5) <i>Indeed, when it was whole, it was suitable for no work: how much less shall it be suitable yet for any work, when the fire has devoured it, and it is burned?</i> (6) <i>Therefore this is what the Lord GOD {Jehovah} says; As the vine tree among the trees of the forest, which I have given as fuel for fire, so I will give those who live in Jerusalem {as fuel for fire}.</i> (7) <i>And I will set My face against them; they will go out from one fire, and another fire will devour them; and you will know that I am the LORD {Jehovah}, when I set My face against them.</i> (8) <i>And I will make the land desolate, because they have committed a sin, says the Lord GOD {Jehovah}.</i></p> <p>Chapter 16 (1) Again the word of the LORD {Jehovah} came to me, saying, (2) <i>Son of man, cause Jerusalem to know her abominations,</i></p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(3) And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.</p> <p>(4) And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.</p> <p>(5) None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.</p> <p>(6) And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.</p> <p>(7) I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.</p> <p>(8) Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.</p> <p>(9) Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.</p> <p>(10) I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.</p>	<p>(3) And say, This is what the Lord GOD {Jehovah} says to Jerusalem; Your birth and your nativity <i>is</i> of the land of Canaan; your father <i>was</i> an Amorite, and your mother a Hittite.</p> <p>(4) And <i>as for</i> your nativity, in the day that you were born your navel <i>cord</i> was not cut, neither were you washed in water to cleanse <i>you</i>; you were not doctored at all, nor clothed at all.</p> <p>(5) No eye pitied you, to do any of these to you, to have compassion upon you; but you were cast out into the open field, to the despising of your person, in the day that you were born.</p> <p>(6) And when I passed by you, and saw you polluted in your own blood, I said to you when you were in your own blood, Live; yes, I said to you when you were in your own blood, Live.</p> <p>(7) I have caused you to multiply as the bud of the field, and you have increased and grown great, and you have become excellent ornaments: <i>your</i> breasts are fashioned, and your hair has grown, whereas you <i>were</i> naked and bare.</p> <p>(8) Now when I passed by you, and looked upon you, indeed, your time <i>was</i> the time of love; and I spread My skirt over you, and covered your nakedness: yes, I swore to you, and entered into a covenant with you, says the Lord GOD {Jehovah}, and you became Mine.</p> <p>(9) Then I washed you with water; yes, I thoroughly washed away your blood from off your body, and I anointed you with oil.</p> <p>(10) I clothed you also with embroidered work, and gave you shoes of badgers' skin, and I clothed you with fine linen, and I covered you with silk.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(11) I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.</p> <p>(12) And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.</p> <p>(13) Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.</p> <p>(14) And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.</p> <p>(15) But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.</p> <p>(16) And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.</p> <p>(17) Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,</p> <p>(18) And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.</p> <p>(19) My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord GOD.</p>	<p>(11) I decked you also with ornaments, and I put bracelets upon your hands, and a chain on your neck.</p> <p>(12) And I put a jewel on your forehead, and earrings in your ears, and a beautiful crown upon your head.</p> <p>(13) So you were decked with gold and silver; and your clothing <i>was of</i> fine linen, and silk, and embroidered work; you ate fine flour, and honey, and oil: and you were exceedingly beautiful, and you prospered into a kingdom.</p> <p>(14) And your renown went forth among the heathen {ungodly nations} because of your beauty: because it <i>was</i> perfect through My beauty, which I had put upon you, says the Lord GOD {Jehovah}.</p> <p>(15) But you trusted in your own beauty, and played the prostitute because of your popularity, and poured out your fornications {sex outside of marriage}^a on every one who passed by; it was his.</p> <p>(16) And you took of your clothes, and decked your high places with various colors, and played the prostitute upon them: <i>these kind of things</i> shall not come, neither shall it be so.</p> <p>(17) You have also taken your fair jewels of My gold and of My silver, which I had given you, and made for yourself images of men, and committed prostitution with them,</p> <p>(18) And took your embroidered clothes, and covered them: and you have set My oil and My incense before them.</p> <p>(19) Also My food which I gave you, fine flour, and oil, and honey, <i>with which</i> I fed you, you have even set it before them for a sweet aroma: and so it was, says the Lord GOD {Jehovah}.</p>
<p>16:15a - Fornication is having sex with someone you are not married to. If either of the individuals is married, then it is also adultery. See Mat. 5:32; Acts 15:20; I Cor. 6:9-13; Gal. 5:19-21; Rev. 2:45:32h</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(20) Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter,</p> <p>(21) That thou hast slain my children, and delivered them to cause them to pass through the fire for them?</p> <p>(22) And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.</p> <p>(23) And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)</p> <p>(24) That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.</p> <p>(25) Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.</p> <p>(26) Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.</p> <p>(27) Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.</p> <p>(28) Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.</p>	<p>(20) Furthermore you have taken your sons and your daughters, whom you have borne to Me, and these you have sacrificed to them to be devoured. <i>Is this</i> your prostitution a small matter,</p> <p>(21) That you have killed My children, and delivered them to cause them to pass through <i>the fire</i> for them?</p> <p>(22) And in all your abominations and your prostitution you have not remembered the days of your youth, when you were naked and bare, <i>and</i> were polluted in your <i>own</i> blood.</p> <p>(23) And it came to pass after all your wickedness, (woe, woe to you! says the Lord GOD {Jehovah};)</p> <p>(24) <i>That</i> you have also built for yourself a prominent place, and have made for yourself a high place <i>to worship idols</i> in every street.</p> <p>(25) You have built your high place at every head of the road, and have made your beauty to be despised, and have spread your legs to everyone who passed by, and multiplied your prostitution.</p> <p>(26) You have also committed prostitution with the Egyptians your neighbors, great of flesh; and have increased your prostitution, to provoke Me to anger.</p> <p>(27) Therefore I have stretched out My hand over you, and have diminished your ordinary <i>food</i>, and delivered you to the will of those who hate you, the daughters of the Philistines, who are ashamed of your lewd ways.</p> <p>(28) You have played the prostitute also with the Assyrians, because you could not be satisfied; yes, you have played the prostitute with them, and yet <i>still</i> could not be satisfied.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(29) Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.</p> <p>(30) How weak is thine heart, saith the Lord GOD, seeing thou doest all these things, the work of an imperious whorish woman;</p> <p>(31) In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;</p> <p>(32) But as a wife that committeth adultery, which taketh strangers instead of her husband!</p> <p>(33) They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.</p> <p>(34) And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.</p> <p>(35) Wherefore, O harlot, hear the word of the LORD:</p> <p>(36) Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;</p> <p>(37) Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.</p>	<p>(29) Furthermore you have multiplied your prostitution in the land of Canaan to Chaldea; and yet you were still not satisfied.</p> <p>(30) How weak your heart is, says the Lord GOD {Jehovah}, since you do all these <i>things</i>, the work of an unrestrained prostitute;</p> <p>(31) In that you build your prominent place in the head of every road, and make your high place in every street; and have not been as a prostitute, in that you scorn payment;</p> <p>(32) <i>But as</i> a wife who commits adultery, <i>who</i> takes strangers instead of her <i>own</i> husband!</p> <p>(33) They give gifts to all prostitutes: but you give your gifts to all your lovers, and hire them, that they may come to you on every side for your prostitution.</p> <p>(34) And your prostitution is contrary to <i>those of other</i> women, in that no one follows you to commit prostitution: but you give a payment, and no payment is given to you, therefore you are contrary.</p> <p>(35) Therefore, O prostitute, hear the word of the LORD {Jehovah}:</p> <p>(36) This is what the Lord GOD {Jehovah} says; Because your filthiness was poured out, and your nakedness uncovered through your prostitution with your lovers, and with all the idols of your abominations, and by the blood of your children, which you gave to them;</p> <p>(37) Indeed, therefore, I will gather all your lovers, with whom you have taken pleasure, and all <i>those</i> who you have loved, with all <i>those</i> whom you have hated; I will even gather them around against you, and will display your nakedness to them, that they may see all of your nakedness.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(38) And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.</p> <p>(39) And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.</p> <p>(40) They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.</p> <p>(41) And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.</p> <p>(42) So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.</p> <p>(43) Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.</p> <p>(44) Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.</p> <p>(45) Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite.</p>	<p>(38) And I will judge you, as women who break wedlock and shed blood are judged; and I will give your blood in fury and jealousy.</p> <p>(39) And I will also give you into their hand, and they will throw down your prominent place, and will break down your high places: they will also strip you of your clothes, and will take your fair jewels, and leave you naked and bare.</p> <p>(40) They will also bring up a company against you, and they will stone you with stones, and thrust you through with their swords.</p> <p>(41) And they will burn your houses with fire, and execute judgments upon you in the sight of many women: and I will cause you to cease from playing the prostitute, and you also will no longer give payment.</p> <p>(42) So I will cause My fury toward you to rest, and My jealousy will depart from you, and I will be quiet, and will be angry no more.</p> <p>(43) Because you have not remembered the days of your youth, but have caused Me to fret all these <i>things</i>; indeed, therefore I also will repay your ways upon <i>your</i> head, says the Lord GOD {Jehovah}: and you will not commit this lewdness above all your abominations.</p> <p>(44) Indeed, everyone who uses proverbs will use <i>this</i> proverb against you, saying, As the mother <i>is</i>, so <i>is</i> her daughter.</p> <p>(45) You <i>are</i> your mother's daughter, who hates her husband and her children; and you <i>are</i> the sister of your sisters, who hated their husbands and their children: your mother <i>was</i> a Hittite, and your father an Amorite.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(46) And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.</p> <p>(47) Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways.</p> <p>(48) As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.</p> <p>(49) Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.</p> <p>(50) And they were haughty, and committed abomination before me: therefore I took them away as I saw good.</p> <p>(51) Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.</p> <p>(52) Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.</p> <p>(53) When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:</p>	<p>(46) And your elder sister <i>is</i> Samaria, she and her daughters who live at your left hand: and your younger sister, who lives at your right hand, <i>is</i> Sodom and her daughters.</p> <p>(47) Yet you have not walked after their deeds, nor done after their abominations: but, as <i>if that were</i> a very little <i>thing</i>, you were more corrupted than any of them in your ways.</p> <p>(48) As I live, says the Lord GOD {Jehovah}, Sodom your sister has not done, she nor her daughters, as you have done, you and your daughters.</p> <p>(49) Indeed, this was the sin of your sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.</p> <p>(50) And they were haughty, and committed abomination before Me: therefore I took them away as I saw <i>good</i>.</p> <p>(51) Neither has Samaria committed half of your sins; but you have multiplied your abominations more than they, and have justified your sisters in all your abominations which you have done.</p> <p>(52) You also, who have judged your sisters, bear your own shame for your sins that you have committed more abominable than they: they are more righteous than you: yes, be confounded also, and bear your shame, in that you have justified your sisters.</p> <p>(53) When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then <i>I will bring again</i> the captivity of your captives in their midst:</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(54) That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.</p> <p>(55) When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.</p> <p>(56) For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,</p> <p>(57) Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about.</p> <p>(58) Thou hast borne thy lewdness and thine abominations, saith the LORD.</p> <p>(59) For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.</p> <p>(60) Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.</p> <p>(61) Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.</p> <p>(62) And I will establish my covenant with thee; and thou shalt know that I am the LORD:</p> <p>(63) That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.</p>	<p>(54) That you may bear your own shame, and may be confounded in all that you have done, in that you are a comfort to them.</p> <p>(55) When your sisters, Sodom and her daughters, return to their former estate, and Samaria and her daughters return to their former estate, then you and your daughters will return to your former estate.</p> <p>(56) Because your sister Sodom was not mentioned by your mouth in the day of your pride,</p> <p>(57) Before your wickedness was revealed, as at the time of <i>your</i> reproach of the daughters of Syria, and all <i>who are</i> around her, the daughters of the Philistines, who despise you all around.</p> <p>(58) You have borne your lewdness and your abominations, says the LORD {Jehovah}.</p> <p>(59) Because this is what the Lord GOD {Jehovah} says; I will even deal with you as you have done, who have despised the oath in breaking the covenant.</p> <p>(60) Nevertheless I will remember My covenant with you in the days of your youth, and I will establish with you an everlasting covenant.</p> <p>(61) Then you will remember your ways, and be ashamed, when you receive your sisters, your elder and your younger: and I will give them to you for daughters, but not by your covenant.</p> <p>(62) And I will establish My covenant with you; and you will know that I <i>am</i> the LORD {Jehovah}:</p> <p>(63) That you may remember, and be confounded, and never open your mouth anymore because of your shame, when I am pacified towards you for all that you have done, says the Lord GOD {Jehovah}.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>Chapter 17</p> <p>(1) And the word of the LORD came unto me, saying,</p> <p>(2) Son of man, put forth a riddle, and speak a parable unto the house of Israel;</p> <p>(3) And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:</p> <p>(4) He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.</p> <p>(5) He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.</p> <p>(6) And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.</p> <p>(7) There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.</p> <p>(8) It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.</p> <p>(9) Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.</p>	<p>Chapter 17</p> <p>(1) And the word of the LORD {Jehovah} came to me, saying,</p> <p>(2) Son of man, put forth a riddle, and speak a parable to the house of Israel;</p> <p>(3) And say, This is what the Lord GOD {Jehovah} says; A great eagle with great wings, long-winged, full of feathers, which had various colors, came to Lebanon, and took the highest branch of the cedar:</p> <p>(4) He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.</p> <p>(5) He took also of the seed of the land, and planted it in a fruitful field; he placed <i>it</i> by great waters, <i>and</i> set it <i>as</i> a willow tree.</p> <p>(6) And it grew, and became a spreading vine of low stature, whose branches turned toward him, and its roots were under him: so it became a vine, and brought forth branches, and shot forth sprigs.</p> <p>(7) There was also another great eagle with great wings and many feathers: and, indeed, this vine bent her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.</p> <p>(8) It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a good vine.</p> <p>(9) You say, This is what the Lord GOD {Jehovah} says; Shall it prosper? will he not pull up its roots, and cut off its fruit, that it wither? it will wither in all the leaves of her spring, even without great power or many people to pluck it up by its roots.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(10) Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.</p> <p>(11) Moreover the word of the LORD came unto me, saying,</p> <p>(12) Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;</p> <p>(13) And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:</p> <p>(14) That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.</p> <p>(15) But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?</p> <p>(16) As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.</p> <p>(17) Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:</p> <p>(18) Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.</p>	<p>(10) Yes, <i>although it is</i> planted, shall it prosper? will it not completely wither, when the east wind touches it? {indeed} it will wither in the furrows where it grew.</p> <p>(11) Furthermore the word of the LORD {Jehovah} came to me, saying,</p> <p>(12) Say now to the rebellious house, Do you not know what these <i>things mean</i>? tell <i>them</i>, Indeed, the king of Babylon has come to Jerusalem, and has taken its king, and its princes, and led them with him to Babylon;</p> <p>(13) And has taken of the king's offspring, and made a covenant with him, and has taken an oath from him: he has also taken the mighty of the land:</p> <p>(14) That the kingdom might be base, that it might not lift itself up, <i>but</i> that by keeping of his covenant it might stand.</p> <p>(15) But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and many people. Shall he prosper? shall he escape who does such <i>things</i>? or shall he break the covenant, and be delivered?</p> <p>(16) As I live, says the Lord GOD {Jehovah}, surely in the place <i>where</i> the king <i>lives</i> who made him king, whose oath he despised, and whose covenant he broke, <i>even</i> with him in the midst of Babylon he shall die.^a</p> <p>(17) Neither will Pharaoh with <i>his</i> mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:</p> <p>(18) Since he despised the oath by breaking the covenant, when, he had given his hand, and has done all these <i>things</i>, he will not escape.</p>
<p>17:16a – King Zedekiah attempted to form an alliance with Egypt to throw off King Nebuchadnezzar's rule. As a result, King Nebuchadnezzar sent his armies and destroyed Jerusalem and the temple and carried King Zedekiah as a prisoner back to Babylon after killing his children before his eyes then putting his eyes out. II Ki. 25:1-4,8; Jer. 39:1-2; 52:2-7</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(19) Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.</p> <p>(20) And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.</p> <p>(21) And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it.</p> <p>(22) Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:</p> <p>(23) In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.</p> <p>(24) And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.</p>	<p>(19) Therefore this is what the Lord GOD {Jehovah} says; As I live, surely My oath that he has despised, and My covenant that he has broken, even it I will repay upon his own head.</p> <p>(20) And I will spread My net upon him, and he will be taken in My snare, and I will bring him to Babylon, and will plead with him there because of his sin that he has sinned against Me.</p> <p>(21) And all his fugitives with all his bands will fall by the sword, and those who remain will be scattered toward all winds: and you will know that I the LORD {Jehovah} have spoken <i>it</i>.</p> <p>(22) This is what the Lord GOD {Jehovah} says; I will also take of the highest branch of the high cedar, and will set <i>it</i>; I will crop off from the top of his young twigs a tender one, and will plant <i>it</i> upon a high and prominent mountain:</p> <p>(23) In the mountain of the height of Israel I will plant it: and it will bring forth branches, and bear fruit, and be a good cedar: and all birds of every wing will live under it; in the shadow of its branches they will live.</p> <p>(24) And all the trees of the field will know that I the LORD {Jehovah} have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD {Jehovah} have spoken and have done <i>it</i>.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
Chapter 18 (1) The word of the LORD came unto me again, saying, (2) What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? (3) As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. (4) Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. (5) But if a man be just, and do that which is lawful and right, (6) And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, (7) And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; (8) He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, (9) Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD. (10) If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things,	Chapter 18 (1) The word of the LORD {Jehovah} came to me again, saying, (2) <i>What do you mean, that you use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?</i> (3) <i>As I live, says the Lord GOD {Jehovah}, you shall not have occasion any more to use this proverb in Israel.</i> (4) <i>Indeed, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sins, it shall die.</i> (5) <i>But if a man is just, and does that which is lawful and right,</i> (6) <i>And has not eaten upon the mountains before his gods, neither has lifted up his eyes to the idols of the house of Israel, neither has defiled his neighbor's wife, neither has come near to a woman in her period,</i> (7) <i>And has not oppressed anyone, but has restored to the debtor his pledge, has spoiled no one by violence, has given his bread to the hungry, and has covered the naked with clothing;</i> (8) <i>He who has not loaned charging interest,^a neither has taken any increase, who has withdrawn his hand from sin, has executed true judgment between man and man,</i> (9) <i>Has walked in My laws, and has kept My judgments, to deal truly; he is just, he will surely live, says the Lord GOD {Jehovah}.</i> (10) <i>If he fathers a son who is a robber, a one who sheds blood, and who does things similar to any one of these things,</i>
18:8a - usury - interest - see Neh. 5:11 {even 1% is too much!!}	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(11) And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife,</p> <p>(12) Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,</p> <p>(13) Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.</p> <p>(14) Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,</p> <p>(15) That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,</p> <p>(16) Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,</p> <p>(17) That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.</p> <p>(18) As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.</p> <p>(19) Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.</p>	<p>(11) And who does not do any of those <i>deeds</i>, but even has eaten upon the mountains <i>before his gods</i>, and defiled his neighbor's wife,</p> <p>(12) Has oppressed the poor and needy, has spoiled by violence, has not restored the pledge, and has lifted up his eyes to the idols, has committed abomination,</p> <p>(13) Has lent upon interest, and has taken increase: shall he then live? he shall not live: he has done all these abominations; he shall surely die; his blood shall be upon him.</p> <p>(14) Now, indeed, <i>if</i> he fathers a son, who sees all his father's sins which he has done, and considers, and does not do such things,</p> <p>(15) <i>Who</i> has not eaten upon the mountains, neither has lifted up his eyes to the idols of the house of Israel, has not defiled his neighbor's wife,</p> <p>(16) Neither has oppressed any, has not withheld the pledge, neither has spoiled by violence, <i>but</i> has given his bread to the hungry, and has covered the naked with clothing,</p> <p>(17) <i>Who</i> has taken off his hand from the poor, <i>who</i> has not received interest nor increase, has executed My judgments, has walked in My laws; he will not die for the sin of his father, he will surely live.</p> <p>(18) <i>As for</i> his father, because he cruelly oppressed, spoiled his brother by violence, and did <i>that</i> which is not good among his people, indeed, even he will die in his sin.</p> <p>(19) Yet you say, Why? Does not the son bear the sin of the father? When the son has done that which is lawful and right, <i>and</i> has kept all My laws, and has done them, he shall surely live.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(20) The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.</p> <p>(21) But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.</p> <p>(22) All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.</p> <p>(23) Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?</p> <p>(24) But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.</p> <p>(25) Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?</p> <p>(26) When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.</p> <p>(27) Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.</p>	<p>(20) The soul that sins, it shall die. The son shall not bear the sin of the father, neither shall the father bear the sin of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.</p> <p>(21) But if the wicked will turn from all his sins that he has committed, and keep all My laws, and do that which is lawful and right, he shall surely live, he shall not die.</p> <p>(22) All his sins that he has committed, they will not be mentioned towards him: in his righteousness that he has done he shall live.</p> <p>(23) Have I any pleasure at all that the wicked should die? says the Lord GOD {Jehovah}: <i>and</i> not that he should return from his ways, and live?</p> <p>(24) But when the righteous turns away from his righteousness, and commits sin, <i>and</i> does according to all the abominations that the wicked <i>man</i> does, shall he live? All his righteousness that he has done will not be mentioned: in his evil deeds that he has done, and in his sin that he has sinned, in them he shall die.</p> <p>(25) Yet you say, The way of the Lord is not fair. Hear now, O house of Israel; Is not My way fair? are not your ways unfair?</p> <p>(26) When a righteous <i>man</i> turns away from his righteousness, and commits sin, and dies in them; because of his sin that he has done he shall die.</p> <p>(27) Again, when the wicked <i>man</i> turns away from his wickedness that he has committed, and does that which is lawful and right, he shall save his soul alive.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(28) Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.</p> <p>(29) Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?</p> <p>(30) Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.</p> <p>(31) Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?</p> <p>(32) For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.</p> <p>Chapter 19</p> <p>(1) Moreover take thou up a lamentation for the princes of Israel,</p> <p>(2) And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.</p> <p>(3) And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.</p> <p>(4) The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.</p> <p>(5) Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.</p>	<p>(28) Because he considers, and turns away from all his sins that he has committed, he shall surely live, he shall not die.</p> <p>(29) Yet the house of Israel says, The way of the Lord is not fair. O house of Israel, are not My ways fair? are not your ways unfair?</p> <p>(30) Therefore I will judge you, O house of Israel, every one according to his ways, says the Lord GOD {Jehovah}. Repent, and turn <i>yourselves</i> from all your sins; so sin will not be your ruin.</p> <p>(31) Cast away from you all your sins, in which you have sinned; and make yourself a new heart and a new spirit: because why will you die, O house of Israel?</p> <p>(32) Because I have no pleasure in the death of him who dies, says the Lord GOD {Jehovah}: therefore turn <i>yourselves</i>, and live.</p> <p>Chapter 19</p> <p>(1) Furthermore take up a lamentation {loud cry} for the princes of Israel,</p> <p>(2) And say, What is your mother? A lioness: she lay down among lions, she nourished her cubs among young lions.</p> <p>(3) And she brought up one of her cubs: it became a young lion, and it learned to catch the prey; it devoured men.</p> <p>(4) The nations also heard of him; he was taken in their pit, and they brought him with chains to the land of Egypt.</p> <p>(5) Now when she saw that she had waited, <i>and</i> her hope was lost, then she took another of her cubs, <i>and</i> made him a young lion.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(6) And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.</p> <p>(7) And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.</p> <p>(8) Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.</p> <p>(9) And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.</p> <p>(10) Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.</p> <p>(11) And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.</p> <p>(12) But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.</p> <p>(13) And now she is planted in the wilderness, in a dry and thirsty ground.</p> <p>(14) And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.</p>	<p>(6) And he went up and down among the lions, he became a young lion, and learned to catch the prey, <i>and</i> devoured men.</p> <p>(7) And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and its fullness, by the noise of his roaring.</p> <p>(8) Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.</p> <p>(9) And they put him in prison in chains, and brought him to the king of Babylon: they brought him into strongholds, that his voice should no more be heard upon the mountains of Israel.</p> <p>(10) Your mother is like a vine in your blood, planted by the waters: she was fruitful and full of branches because of many waters.</p> <p>(11) And she had strong rods for the scepters of those who bore rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.</p> <p>(12) But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.</p> <p>(13) And now she is planted in the wilderness, in a dry and thirsty ground.</p> <p>(14) And fire has gone out of a rod of her branches, <i>which</i> has devoured her fruit, so that she has no strong rod <i>to be</i> a scepter to rule. This is a cry, and will be for crying.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>Chapter 20</p> <p>(1) And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me.</p> <p>(2) Then came the word of the LORD unto me, saying,</p> <p>(3) Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? As I live, saith the Lord GOD, I will not be enquired of by you.</p> <p>(4) Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers:</p> <p>(5) And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God;</p> <p>(6) In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:</p> <p>(7) Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God.</p>	<p>Chapter 20</p> <p>(1) And it came to pass in the seventh year {3535 A.H./C-507 B.C.},* in the fifth <i>month</i> {Ab [July-Aug.]}, the tenth <i>day</i> of the month {5/10/3535 A.H.},^a <i>that</i> certain of the elders of Israel came to inquire of the LORD {Jehovah}, and sat before me.</p> <p>(2) Then the word of the LORD {Jehovah} came to me, saying,</p> <p>(3) <i>Son of man, speak to the elders of Israel, and say to them, This is what the Lord GOD {Jehovah} says; Have you come to inquire of Me? As I live, says the Lord GOD {Jehovah}, I will not be inquired of by you.</i></p> <p>(4) <i>Will you judge them, son of man, will you judge them? cause them to know the abominations of their forefathers:</i></p> <p>(5) <i>And say to them, This is what the Lord GOD {Jehovah} says; In the day when I chose Israel, and lifted up My hand to the offspring of the house of Jacob, and made Myself known to them in the land of Egypt, when I lifted up My hand to them, saying, I am the LORD {Jehovah} your God;</i></p> <p>(6) <i>In the day that I lifted up My hand to them, to bring them forth out of the land of Egypt into a land that I had spied out for them, flowing with milk and honey, which is the glory of all lands:</i></p> <p>(7) <i>Then I said to them, let everyone cast away the abominations of his eyes, and do not defile yourselves with the idols of Egypt: I am the LORD {Jehovah} your God.</i></p>
<p>20:1a - fifth month - Ab (July-August) 7th year of Jehoiachin's captivity, 4 years before Jerusalem and the temple are destroyed [3535 A.H./C-507 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	
<p>7th year of Jehoiachin's captivity, 4 years before Jerusalem and the temple are destroyed [*3535 A.H./C-507 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(8) But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.</p> <p>(9) But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.</p> <p>(10) Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.</p> <p>(11) And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.</p> <p>(12) Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.</p> <p>(13) But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.</p> <p>(14) But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.</p> <p>(15) Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;</p>	<p>(8) But they rebelled against Me, and would not listen to Me: every man did not cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out My fury upon them, to accomplish My anger against them in the midst of the land of Egypt.</p> <p>(9) But I did it for My Name's sake, that it should not be polluted before the heathen {ungodly nations}, among whom they <i>were</i>, in whose sight I made Myself known to them, in bringing them forth out of the land of Egypt.</p> <p>(10) Therefore I caused them to go out of the land of Egypt, and brought them into the wilderness.</p> <p>(11) And I gave them My laws, and showed them My judgments, which <i>if</i> a man does <i>them</i>, he will even live in them.</p> <p>(12) Furthermore also I gave them My sabbaths {Saturdays}, to be a sign between Me and them, that they might know that I <i>am</i> the LORD {Jehovah} Who sanctifies them.</p> <p>(13) But the house of Israel rebelled against Me in the wilderness: they did not walk in My laws, and they despised My judgments, which <i>if</i> a man does, he will even live in them; and My sabbaths they greatly polluted: then I said, I would pour out My fury upon them in the wilderness, to consume them.</p> <p>(14) But I did it for My Name's sake, that it should not be polluted before the heathen {ungodly nations}, in whose sight I brought them out.</p> <p>(15) Yet I also lifted up My hand to them in the wilderness, that I would not bring them into the land which I had given <i>them</i>, flowing with milk and honey, which <i>is</i> the glory of all lands;</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(16) Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.</p> <p>(17) Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.</p> <p>(18) But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:</p> <p>(19) I am the LORD your God; walk in my statutes, and keep my judgments, and do them;</p> <p>(20) And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.</p> <p>(21) Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.</p> <p>(22) Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.</p> <p>(23) I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;</p> <p>(24) Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.</p>	<p>(16) Because they despised My judgments, and did not walk in My laws, but polluted My sabbaths: because their hearts went after their idols.</p> <p>(17) Nevertheless My eye spared them from destroying them, neither did I make an end of them in the wilderness.</p> <p>(18) But I said to their children in the wilderness, Do not walk in the laws of your fathers, neither observe their judgments, nor defile yourselves with their idols:</p> <p>(19) I <i>am</i> the LORD {Jehovah} your God; walk in My laws, and keep My judgments, and do them;</p> <p>(20) And hallow My sabbaths {Saturdays}; and they will be a sign between Me and you, that you may know that I <i>am</i> the LORD {Jehovah} your God.</p> <p>(21) Nevertheless the children rebelled against Me: they did not walk in My laws, neither kept My judgments to do them, which <i>if</i> a man does, he will even live in them; they polluted My sabbaths: then I said, I would pour out My fury upon them, to accomplish My anger against them in the wilderness.</p> <p>(22) Nevertheless I withdrew My hand, and did it for My Name's sake, that it should not be polluted in the sight of the heathen {ungodly nations}, in whose sight I brought them forth.</p> <p>(23) I lifted up My hand to them also in the wilderness, that I would scatter them among the heathen {ungodly nations}, and disperse them through the countries;</p> <p>(24) Because they had not executed My judgments, but had despised My laws, and had polluted My sabbaths, and their eyes went after their fathers' idols.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(25) Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;</p> <p>(26) And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD.</p> <p>(27) Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.</p> <p>(28) For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.</p> <p>(29) Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.</p> <p>(30) Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?</p> <p>(31) For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you.</p>	<p>(25) Therefore I gave them also laws <i>that were</i> not good, and judgments whereby they should not live;</p> <p>(26) And I polluted them in their own gifts, in that they caused to pass through <i>the fire</i> all who opens the womb, that I might make them desolate, in order that they might know that I <i>am</i> the LORD {Jehovah}.</p> <p>(27) Therefore, son of man, speak to the house of Israel, and say to them, This is what the Lord GOD {Jehovah} says; Yet in this your forefathers have blasphemed Me, in that they have committed a sin against Me.</p> <p>(28) <i>Because</i> when I had brought them into the land, <i>for</i> which I had lifted up My hand to give to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet aroma, and poured out there their drink offerings.</p> <p>(29) Then I said to them, What <i>is</i> the high place where you go? And the name of it is called Bamah {high place}^b to this day.</p> <p>(30) Therefore say to the house of Israel, This <i>is</i> what the Lord GOD {Jehovah} says; Are you polluted after the manner of your fathers? and do you commit prostitution after their abominations?</p> <p>(31) <i>Because</i> when you offer your gifts, when you make your sons to pass through the fire, you pollute yourselves with all your idols, even to this day: and shall I be inquired of by you, O house of Israel? As I live, says the Lord GOD {Jehovah}, I will not be inquired of by you.</p>
20:29b - Bamah {במה} - high place	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(32) And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.</p> <p>(33) As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:</p> <p>(34) And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.</p> <p>(35) And I will bring you into the wilderness of the people, and there will I plead with you face to face.</p> <p>(36) Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.</p> <p>(37) And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:</p> <p>(38) And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.</p> <p>(39) As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.</p>	<p>(32) And that which comes into your mind will not be at all, that you say, We will be as the heathen {ungodly nations}, as the families of the countries, to serve wood and stone.</p> <p>(33) As I live, says the Lord GOD {Jehovah}, surely with a mighty hand, and with a stretched out arm, and with fury poured out, I will rule over you:</p> <p>(34) And I will bring you out from the people, and will gather you out of the countries in which you are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.</p> <p>(35) And I will bring you into the wilderness of the people, and there I will plead with you face to face.</p> <p>(36) Just as I pleaded with your forefathers in the wilderness of the land of Egypt, so I will plead with you, says the Lord GOD {Jehovah}.</p> <p>(37) And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:</p> <p>(38) And I will purge out from among you the rebels, and those who sin against Me: I will bring them forth out of the country where they live, and they will not enter into the land of Israel: and you will know that I <i>am</i> the LORD {Jehovah}.</p> <p>(39) As for you, O house of Israel, this is what the Lord GOD {Jehovah} says; Everyone of you go and serve your idols, and hereafter <i>also</i>, if you will not listen to Me: but do not pollute My holy Name any more with your gifts, and with your idols.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(40) For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.</p> <p>(41) I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.</p> <p>(42) And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.</p> <p>(43) And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.</p> <p>(44) And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.</p> <p>(45) Moreover the word of the LORD came unto me, saying,</p> <p>(46) Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field;</p> <p>(47) And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.</p>	<p>(40) <i>Because in My holy mountain, in the mountain of the height of Israel, says the Lord GOD {Jehovah}, there shall all the house of Israel, all of them in the land, serve Me: there I will accept them, and there I will require your offerings, and the first-fruits of your sacrifices, with all your holy things.</i></p> <p>(41) <i>I will accept you with your sweet aroma, when I bring you out from the people, and gather you out of the countries in which you have been scattered; and I will be sanctified in you before the heathen {ungodly nations}.</i></p> <p>(42) <i>And you will know that I am the LORD {Jehovah}, when I bring you into the land of Israel, into the country for the which I lifted up My hand to give it to your forefathers.</i></p> <p>(43) <i>And there you will remember your ways, and all your works, in which you have been defiled; and you will despise yourselves in your own sight for all your evils which you have committed.</i></p> <p>(44) <i>And you will know that I am the LORD {Jehovah}, when I have dealt with you for My Name's sake, not according to your wicked ways, nor according to your corrupt works, O house of Israel, says the Lord GOD {Jehovah}.</i></p> <p>(45) <i>Furthermore the word of the LORD came to me, saying,</i></p> <p>(46) <i>Son of man, set your face toward the south, and drop your word toward the south, and prophesy against the forest of the south field;</i></p> <p>(47) <i>And say to the forest of the south, Hear the word of the LORD {Jehovah}; This is what the Lord GOD {Jehovah} says; Indeed, I will kindle a fire in you, and it will devour every green tree in you, and every dry tree: the flaming flame will not be quenched, and all faces from the south to the north will be burned in it.</i></p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(48) And all flesh shall see that I the LORD have kindled it: it shall not be quenched.</p> <p>(49) Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?</p> <p>Chapter 21</p> <p>(1) And the word of the LORD came unto me, saying,</p> <p>(2) Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel,</p> <p>(3) And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.</p> <p>(4) Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:</p> <p>(5) That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.</p> <p>(6) Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes.</p> <p>(7) And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.</p> <p>(8) Again the word of the LORD came unto me, saying,</p>	<p>(48) <i>And all flesh will see that I the LORD {Jehovah} have kindled it: it will not be quenched.</i></p> <p>(49) Then I said, Ah Lord GOD {Jehovah}! they say of me, Does he not speak parables?</p> <p>Chapter 21</p> <p>(1) And the word of the LORD {Jehovah} came to me, saying,</p> <p>(2) <i>Son of man, set your face towards Jerusalem, and drop <i>your word</i> toward the holy places, and prophesy against the land of Israel,</i></p> <p>(3) <i>And say to the land of Israel, This is what the LORD {Jehovah} says; Indeed, I <i>am</i> against you, and will draw forth My sword out of its sheath, and will cut off the righteous and the wicked from you.</i></p> <p>(4) <i>Since I will cut off from you the righteous and the wicked, therefore My sword will go forth out of its sheath against all flesh from the south to the north:</i></p> <p>(5) <i>That all flesh may know that I the LORD {Jehovah} have drawn forth My sword out of its sheath: it will not return any more.</i></p> <p>(6) <i>Therefore sigh, son of man, with the breaking of <i>your</i> thighs {deep despair}; and with bitterness sigh before their eyes.</i></p> <p>(7) <i>And it will be <i>that</i>, when they say to you, Why do you sigh? that you shall answer, Because of the news; because it comes: and every heart will melt, and all hands will be feeble, and every spirit will faint, and all knees will be weak <i>as</i> water: indeed, it comes, and will be brought to pass, says the Lord GOD {Jehovah}.</i></p> <p>(8) Again the word of the LORD {Jehovah} came to me, saying,</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(9) Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:</p> <p>(10) It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree.</p> <p>(11) And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.</p> <p>(12) Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh.</p> <p>(13) Because it is a trial, and what if the sword condemn even the rod? it shall be no more, saith the Lord GOD.</p> <p>(14) Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers.</p> <p>(15) I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.</p> <p>(16) Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set.</p> <p>(17) I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said it.</p> <p>(18) The word of the LORD came unto me again, saying,</p>	<p>(9) Son of man, prophesy, and say, This is what the LORD {Jehovah} says; Say, A sword, a sword is sharpened, and also polished:</p> <p>(10) It is sharpened to make a great slaughter; it is polished that it may glitter: should we then rejoice? it despises the rod of my son, <i>as</i> every tree.</p> <p>(11) And He has given it to be polished, that it may be handled: this sword is sharpened, and it is polished, to give it into the hand of the killer.</p> <p>(12) Cry and howl, son of man: because it will be upon My people, it <i>will be</i> upon all the princes of Israel: terrors because of the sword will be upon My people: strike therefore upon <i>your</i> thigh.</p> <p>(13) Because <i>it is</i> a trial, and what if <i>the sword</i> despises even the rod? it will be no <i>more</i>, says the Lord GOD {Jehovah}.</p> <p>(14) You therefore, son of man, prophesy, and strike <i>your</i> hands together, and let the sword be doubled the third time,^a the sword of those killed: it <i>is</i> the sword of the great <i>men who are</i> killed, which enters into their private chambers.</p> <p>(15) I have set the point of the sword against all their gates, that <i>their</i> hearts may faint, and <i>their</i> ruins be multiplied: ah! <i>it is</i> made bright, <i>it is</i> wrapped up for the slaughter.</p> <p>(16) You go one way or the other, <i>either</i> on the right hand, <i>or</i> on the left, wherever <i>your face is</i> set.</p> <p>(17) I will also strike My hands together, and I will cause My fury to rest: I the LORD {Jehovah} have said <i>it</i>.</p> <p>(18) The word of the LORD {Jehovah} came to me again, saying,</p>
<p>21:14a – third time – see note on Ezekiel 1 – The third time Nebuchadnezzar destroyed everything including the walls around Jerusalem, the temple, and houses inside Jerusalem</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(19) Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.</p> <p>(20) Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.</p> <p>(21) For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.</p> <p>(22) At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort.</p> <p>(23) And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.</p> <p>(24) Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.</p> <p>(25) And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,</p> <p>(26) Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.</p>	<p>(19) Also, you son of man, appoint your two ways, that the sword of the king of Babylon may come: both of them will come forth out of one land: and choose for yourself a place, choose <i>it</i> at the head of the road to the city.</p> <p>(20) Appoint a road, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.</p> <p>(21) Because the king of Babylon stood at the parting of the road, at the head of the two roads, to use divination: he made <i>his</i> arrows bright, he consulted with images, he looked in the liver.^b</p> <p>(22) At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint <i>battering</i> rams against the gates, to cast a mount, <i>and</i> to build a fort.</p> <p>(23) And it will be to them as a false divination in their sight, to those who have sworn oaths^c but he will call to remembrance the sin, that they may be taken.</p> <p>(24) Therefore this is what the Lord GOD {Jehovah} says; Because you have caused your sin to be remembered, in that your sins are uncovered, so that in all your deeds your sins appear; because, <i>I say</i>, that you have come to remembrance, you will be taken with the hand.</p> <p>(25) And you, profane wicked prince of Israel, whose day has come, when sin <i>will have</i> an end,</p> <p>(26) This is what the Lord GOD {Jehovah} says; Remove the diadem {kingly crown}, and take off the crown: this <i>shall not be</i> the same: exalt <i>him who</i> is low, and bring low <i>him who</i> is high.</p>
<p>21:21b – divination, looked in the liver – God even uses the foolishness of the ungodly to direct them to do what He wants done.</p> <p>21:23c – those of Jerusalem believe Nebuchadnezzar's divinations are false, because they have sworn oaths with the Egyptians for protection – but the Egyptians themselves will flee</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(27) I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.</p> <p>(28) And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering:</p> <p>(29) Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end.</p> <p>(30) Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.</p> <p>(31) And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy.</p> <p>(32) Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the LORD have spoken it.</p> <p>Chapter 22</p> <p>(1) Moreover the word of the LORD came unto me, saying,</p> <p>(2) Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.</p> <p>(3) Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.</p>	<p>(27) I will overturn, overturn, overturn, it: and it shall be no <i>more</i>, until He comes Whose right it is; and I will give it <i>to Him</i>.</p> <p>(28) And you, son of man, prophesy and say, This is what the Lord GOD {Jehovah} says concerning the Ammonites, and concerning their reproach; even say, The sword, the sword is drawn: for the slaughter <i>it is</i> polished, to consume because of the glittering:</p> <p>(29) While they see vanity to you, while they divine a lie to you, to bring you upon the necks of <i>those who are</i> killed, of the wicked, whose day has come, when their sin <i>will have</i> an end.</p> <p>(30) Shall I cause <i>it</i> to return into its sheath? I will judge you in the place where you were created, in the land of your birth.</p> <p>(31) And I will pour out My indignation upon you, I will blow against you in the fire of My wrath {anger; judgment}, and deliver you into the hands of ungodly men, <i>who are</i> skillful to destroy.</p> <p>(32) You will be for fuel to the fire; your blood will be in the midst of the land; you will be remembered no <i>more</i>: because I the LORD {Jehovah} have spoken <i>it</i>.</p> <p>Chapter 22</p> <p>(1) Furthermore the word of the LORD came to me, saying,</p> <p>(2) Now, you son of man, will you judge, will you judge the bloody city? yes, you shall show her all her abominations.</p> <p>(3) Then you say, This is what the Lord GOD {Jehovah} says, The city sheds blood in its midst, that her time may come, and makes idols against herself to defile herself.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(4) Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.</p> <p>(5) Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.</p> <p>(6) Behold, the princes of Israel, every one were in thee to their power to shed blood.</p> <p>(7) In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.</p> <p>(8) Thou hast despised mine holy things, and hast profaned my sabbaths.</p> <p>(9) In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.</p> <p>(10) In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution.</p> <p>(11) And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter.</p> <p>(12) In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.</p> <p>(13) Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.</p>	<p>(4) <i>You have become guilty in your blood that you have shed; and have defiled yourself in your idols which you have made; and you have caused your days to draw near, and have come <i>even</i> to your years: therefore I have made you a reproach to the heathen {ungodly nations}, and a mocking to all countries.</i></p> <p>(5) <i>Those who are near, and those who are far from you, will mock you, who are infamous and greatly oppressed.</i></p> <p>(6) <i>Indeed, the princes of Israel, everyone were in you to their power to shed blood.</i></p> <p>(7) <i>In you they have set light by father and mother: in your midst they have dealt by oppression with the stranger: in you they have oppressed the fatherless and the widow.</i></p> <p>(8) <i>You have despised My holy things, and have profaned My sabbaths.</i></p> <p>(9) <i>In you there are men who carry tales to shed blood: and in you they eat upon the mountains <i>before their gods</i>: in your midst they commit lewdness.</i></p> <p>(10) <i>In you they have uncovered their fathers' nakedness:^a in you they have humbled her who was set apart for pollution.^b</i></p> <p>(11) <i>And one has committed abomination with his neighbor's wife; and another has lewdly defiled his daughter-in-law; and another in you has humbled his sister, his father's daughter.</i></p> <p>(12) <i>In you they have taken gifts to shed blood; you have taken usury {interest}^c and increase, and you have greedily gained of your neighbors by extortion, and have forgotten Me, says the Lord GOD {Jehovah}.</i></p> <p>(13) <i>Therefore I have stricken My hand at your dishonest gain which you have made, and at your blood which has been in your midst.</i></p>
<p>22:10a- i.e. had sex with their own mother – see I Cor. 5:1 22:10b – set apart for pollution – i.e. in her monthly period – Lev. 15:20,33; Lev. 18:19; Lev. 20:18 22:12c – usury – interest – see note on Ezek. 18:8</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(14) Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.</p> <p>(15) And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.</p> <p>(16) And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD.</p> <p>(17) And the word of the LORD came unto me, saying,</p> <p>(18) Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.</p> <p>(19) Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.</p> <p>(20) As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.</p> <p>(21) Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.</p> <p>(22) As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.</p>	<p>(14) Can your heart endure, or can your hands be strong, in the days that I deal with you? I the LORD {Jehovah} have spoken <i>it</i>, and will do <i>it</i>.</p> <p>(15) And I will scatter you among the heathen {ungodly nations}, and disperse you in the countries, and will consume your filthiness out of you.</p> <p>(16) And you shall take your inheritance in yourself in the sight of the heathen {ungodly nations}, and you will know that I <i>am</i> the LORD {Jehovah}.</p> <p>(17) And the word of the LORD {Jehovah} came to me, saying,</p> <p>(18) Son of man, the house of Israel has become dross {waste} to Me: all of them <i>are</i> brass, and tin, and iron, and lead, in the midst of the furnace; they are <i>even</i> the dross {waste} of silver.</p> <p>(19) Therefore this is what the Lord GOD {Jehovah} says; Because you have all become dross {waste}, therefore I will gather you into the midst of Jerusalem.</p> <p>(20) As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt <i>it</i>; so I will gather <i>you</i> in My anger and in My fury, and I will leave <i>you there</i>, and melt you.</p> <p>(21) Yes, I will gather you, and blow upon you in the fire of My wrath {anger; judgment}, and you will be melted in its midst.</p> <p>(22) As silver is melted in the midst of the furnace, so you will be melted in its midst; and you will know that I the LORD {Jehovah} have poured out My fury upon you.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(23) And the word of the LORD came unto me, saying,</p> <p>(24) Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.</p> <p>(25) There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.</p> <p>(26) Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.</p> <p>(27) Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.</p> <p>(28) And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.</p> <p>(29) The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.</p> <p>(30) And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.</p> <p>(31) Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.</p>	<p>(23) And the word of the LORD {Jehovah} came to me, saying,</p> <p>(24) Son of man, say to her, You <i>are</i> the land that is not cleansed, nor rained upon in the day of indignation.</p> <p>(25) <i>There is</i> a conspiracy of her prophets in its midst, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in its midst.</p> <p>(26) Her priests have violated My law, and have profaned My holy things: they have put no difference between the holy and profane, neither have they shown <i>distinction</i> between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.</p> <p>(27) Her princes in its midst <i>are</i> like wolves devouring the prey, to shed blood, <i>and</i> to destroy souls, to get dishonest gain.</p> <p>(28) And her prophets have plastered themselves with whitewash, seeing vanity, and divining lies to them, saying, This is what the Lord GOD {Jehovah} says, when the LORD {Jehovah} has not spoken.</p> <p>(29) The people of the land have used oppression, and exercised robbery, and have oppressed the poor and needy: yes, they have oppressed the stranger wrongfully.</p> <p>(30) And I sought for a man among them, who should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none.</p> <p>(31) Therefore I have poured out My indignation upon them; I have consumed them with the fire of My wrath {anger; judgment}: their own ways I have repaid upon their heads, says the Lord GOD {Jehovah}.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
Chapter 23 (1) The word of the LORD came again unto me, saying, (2) Son of man, there were two women, the daughters of one mother: (3) And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. (4) And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah. (5) And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours, (6) Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. (7) Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. (8) Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. (9) Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. (10) These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.	Chapter 23 (1) The word of the LORD {Jehovah} came again to me, saying, (2) Son of man, there were two women, the daughters of one mother: (3) And they committed prostitution in Egypt; they committed prostitution in their youth: there their breasts were pressed, and there they bruised the nipples of their virginity. (4) And their names <i>were</i> Aholah {her tent} ^a the elder, and Aholibah {my tent is in her} ^b her sister: and they were Mine, and they bore sons and daughters. This is what their names <i>were</i> ; Samaria is Aholah, and Jerusalem Aholibah. (5) And Aholah {Samaria} played the prostitute when she was Mine; and she lusted after her lovers, on the Assyrians <i>her</i> neighbours, (6) <i>Who were</i> clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. (7) So she committed her prostitution with them, with all <i>those who were</i> the chosen men of Assyria, and with all on whom she lusted: with all their idols she defiled herself. (8) Neither has she left her prostitution <i>brought</i> from Egypt: because in her youth they lay with her, and they bruised the breasts of her virginity, and poured their immorality upon her. (9) Therefore I have delivered her into the hands of her lovers, into the hands of the Assyrians, upon whom she lusted. (10) These uncovered her nakedness: they took her sons and her daughters, and killed her with the sword: and she became famous among women; because they had executed judgment upon her.
23:4a – Aholah - {אֲהוֹלָה} - her tent [idolatrous sanctuary] – represents Samaria {the northern kingdom of Israel} which was destroyed by the Assyrians 23:4b – Aholibah - {אֲהוֹלִיבָה} – my tent is in her – represents Jerusalem {the southern kingdom of Judah} which Nebuchadnezzar king of Babylon is about to destroy.	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(11) And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.</p> <p>(12) She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.</p> <p>(13) Then I saw that she was defiled, that they took both one way,</p> <p>(14) And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion,</p> <p>(15) Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:</p> <p>(16) And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.</p> <p>(17) And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.</p> <p>(18) So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.</p> <p>(19) Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.</p> <p>(20) For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.</p> <p>(21) Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.</p>	<p>(11) And when her sister Aholibah {Jerusalem} saw <i>this</i>, she was more corrupt in her inordinate love than she, and in her prostitution more than her sister in <i>her</i> prostitution.</p> <p>(12) She lusted after the Assyrians <i>her</i> neighbors, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.</p> <p>(13) Then I saw that she was defiled, <i>that</i> they <i>took</i> both one way,</p> <p>(14) And <i>that</i> she increased her prostitution: because when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with red colors,^e</p> <p>(15) Belts tied upon their waists, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their birth:</p> <p>(16) And as soon as she saw them with her eyes, she lusted after them, and sent messengers to them into Chaldea.</p> <p>(17) And the Babylonians came to her into the bed of love, and they defiled her with their prostitution, and she was polluted with them, and her mind was alienated from them.</p> <p>(18) So she uncovered her prostitution, and uncovered her nakedness: then My mind was alienated from her, as My mind was alienated from her sister.</p> <p>(19) Yet she multiplied her prostitution, in calling to remembrance the days of her youth, in which she had played the prostitute in the land of Egypt.</p> <p>(20) Because she lusted after their concubines, whose flesh <i>is as</i> the flesh of donkeys, and whose <i>blood</i> issue <i>is like</i> the issue of horses.</p> <p>(21) So you called to remembrance the lewdness of your youth, in bruising your nipples by the Egyptians for the breasts of your youth.</p>
23:14c – vermillion – red colors	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(22) Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;</p> <p>(23) The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.</p> <p>(24) And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.</p> <p>(25) And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.</p> <p>(26) They shall also strip thee out of thy clothes, and take away thy fair jewels.</p> <p>(27) Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.</p> <p>(28) For thus saith the Lord GOD; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:</p> <p>(29) And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.</p>	<p>(22) Therefore, O Aholibah {Jerusalem}, this is what the Lord GOD {Jehovah} says; Indeed, I will raise up your lovers against you, from whom your mind is alienated, and I will bring them against you on every side;</p> <p>(23) The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.</p> <p>(24) And they will come against you with chariots, wagons, and wheels, and with an assembly of people, <i>which</i> will set against you armor and shield and helmet all around: and I will set judgment before them, and they will judge you according to their judgments.</p> <p>(25) And I will set My jealousy against you, and they will deal furiously with you: they will take away your nose and your ears; and your remnant will fall by the sword: they will take your sons and your daughters; and your remnant will be devoured by the fire.</p> <p>(26) They will also strip you out of your clothes, and take away your fair jewels.</p> <p>(27) So I will cause your lewdness to cease from you, and your prostitution <i>brought</i> from the land of Egypt: so that you will not lift up your eyes to them, nor remember Egypt any more.</p> <p>(28) Because this is what the Lord GOD {Jehovah} says; Indeed, I will deliver you into the hand <i>of those</i> whom you hate, into the hand <i>of those</i> from whom your mind is alienated:</p> <p>(29) And they will deal with you hatefully, and will take away all your labor, and will leave you naked and bare: and the nakedness of your prostitution will be uncovered, both your lewdness and your prostitution.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(30) I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.</p> <p>(31) Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.</p> <p>(32) Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.</p> <p>(33) Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.</p> <p>(34) Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord GOD.</p> <p>(35) Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.</p> <p>(36) The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;</p> <p>(37) That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.</p> <p>(38) Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.</p>	<p>(30) I will do these <i>things</i> to you, because you have gone prostituting after the heathen {ungodly nations}, <i>and</i> because you are polluted with their idols.</p> <p>(31) You have walked in the way of your sister; therefore I will give her cup into your hand.</p> <p>(32) This is what the Lord GOD {Jehovah} says; You shall drink of your sister's cup deep and large: you will be laughed to scorn and had in derision; it contains much.</p> <p>(33) You will be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of your sister Samaria.</p> <p>(34) You will even drink it and suck <i>it</i> out, and you shall break its pieces, and pluck off your own breasts: because I have spoken <i>it</i>, says the Lord GOD {Jehovah}.</p> <p>(35) Therefore this is what the Lord GOD {Jehovah} says; Because you have forgotten Me, and cast Me behind your back, therefore you also bear your lewdness and your prostitutions.</p> <p>(36) Furthermore the LORD {Jehovah} said to me; Son of man, will you judge Aholah {Samaria} and Aholibah {Jerusalem}? yes, declare to them their abominations;</p> <p>(37) That they have committed adultery, and blood <i>is</i> in their hands, and with their idols they have committed adultery, and have also caused their sons, whom they bore to Me, to pass for them through <i>the fire</i>, to devour <i>them</i>.</p> <p>(38) Furthermore this they have done to Me: they have defiled My sanctuary {temple} in the same day, and have profaned My sabbaths.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(39) For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.</p> <p>(40) And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,</p> <p>(41) And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.</p> <p>(42) And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.</p> <p>(43) Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?</p> <p>(44) Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.</p> <p>(45) And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.</p> <p>(46) For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled.</p> <p>(47) And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.</p>	<p>(39) <i>Because when they had killed their children for their idols, then they came the same day into My sanctuary to profane it; and, indeed, they have done so in the midst of My house {temple}.</i></p> <p>(40) And furthermore, that you have sent for men to come from afar, to whom a messenger <i>was</i> sent; and, they came: for whom you washed yourself, painted your eyes, and decked yourself with ornaments,</p> <p>(41) And sat upon a stately bed, and a table prepared before it, upon which you have set My incense and My oil.</p> <p>(42) And a voice of a multitude being at ease <i>was</i> with her: and with the men of the common sort <i>were</i> brought Sabeans from the wilderness, who put bracelets upon their hands, and beautiful crowns upon their heads.</p> <p>(43) Then I said to <i>her who was</i> old in adulteries, Will they now commit prostitution with her, and she <i>with them</i>?</p> <p>(44) Yet they went in to her, as they go in to a woman who plays the prostitute: so they went in to Aholah {Samaria} and to Aholibah {Jerusalem}, the lewd women.</p> <p>(45) And the righteous men shall judge them after the manner of adulteresses, and after the manner of women who shed blood; because they <i>are</i> adulteresses, and blood <i>is</i> in their hands.</p> <p>(46) Because this is what the Lord GOD {Jehovah} says; I will bring up a company upon them, and will give them to be removed and spoiled.</p> <p>(47) And the company will stone them with stones, and dispatch them with their swords; they will kill their sons and their daughters, and burn up their houses with fire.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(48) Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.</p> <p>(49) And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord GOD.</p> <p>Chapter 24</p> <p>(1) Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,</p> <p>(2) Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.</p> <p>(3) And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set it on, and also pour water into it:</p> <p>(4) Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.</p> <p>(5) Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.</p> <p>(6) Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.</p> <p>(7) For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;</p>	<p>(48) <i>So I will cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.</i></p> <p>(49) <i>And they will repay your lewdness upon you, and you will bear the sins of your idols: and you will know that I am the Lord GOD {Jehovah}.</i></p> <p>Chapter 24</p> <p>(1) Again in the ninth year {of Zedekiah} {3537 A.H./C-505 B.C.},* in the tenth month {Tebeth [Dec.-Jan.]}, on the tenth <i>day</i> of the month {10/10/3537 A.H.}, the word of the LORD {Jehovah} came to me, saying,</p> <p>(2) <i>Son of man, write the name of the day, even of this very day: the king of Babylon has set himself against Jerusalem this very day.</i>^a</p> <p>(3) <i>And speak a parable to the rebellious house, and say to them, This is what the Lord GOD {Jehovah} says; Set on a pot, set it on, and also pour water into it:</i></p> <p>(4) <i>Gather its pieces into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.</i></p> <p>(5) <i>Take the choice of the flock, and burn also the bones under it, and cause it to boil well, and let them boil its bones in it.</i></p> <p>(6) <i>Therefore this is what the Lord GOD {Jehovah} says; Woe to the bloody city, to the pot whose scum is in it, and whose scum has not gone out of it! bring it out piece by piece; let no lot fall upon it.</i></p> <p>(7) <i>Because her blood is in her midst; she set it upon the top of a rock; she did not pour it upon the ground, to cover it with dust;</i></p>
<p>24:2a – Beginning of siege of Jerusalem - {10/10/3537 A.H.} - 9th year of Zedekiah – 539 days before destruction of the temple in Jerusalem [3537 A.H./C-505 B.C.] – See Appendix G: World Time Line of Biblical History II Ki. 25:1-4,8; Jer. 39:1-2; Jer. 52:2-7; Ezek. 4:5 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>9th year of Zedekiah – about 2 years before destruction of the temple in Jerusalem [*3537 A.H./C-505 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(8) That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.</p> <p>(9) Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great.</p> <p>(10) Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.</p> <p>(11) Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.</p> <p>(12) She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.</p> <p>(13) In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.</p> <p>(14) I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.</p> <p>(15) Also the word of the LORD came unto me, saying,</p> <p>(16) Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.</p> <p>(17) Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.</p>	<p>(8) That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.</p> <p>(9) Therefore this is what the Lord GOD {Jehovah} says; Woe to the bloody city! I will even make the pile for fire great.</p> <p>(10) Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.</p> <p>(11) Then set it empty upon its coals, that the brass of it may be hot, and may burn, and <i>that</i> the filthiness of it may be molten in it, <i>that</i> its scum may be consumed.</p> <p>(12) She has wearied <i>herself</i> with lies, and her great scum did not go forth out of her: her scum <i>shall be</i> in the fire.</p> <p>(13) In your filthiness <i>is</i> lewdness: because I have purged you, and you were not purged, you will not be purged from your filthiness any more, until I have caused My fury to rest upon you.</p> <p>(14) I the LORD {Jehovah} have spoken <i>it</i>: it will come to pass, and I will do <i>it</i>; I will not go back, neither will I spare, neither will I repent; according to your ways, and according to your deeds, they will judge you, says the Lord GOD {Jehovah}.</p> <p>(15) Also the word of the LORD {Jehovah} came to me, saying,</p> <p>(16) Son of man, indeed, I take away from you the desire of your eyes {your wife}^b with a stroke: yet you shall neither mourn nor weep, neither shall your tears run down.</p> <p>(17) Refrain from crying, make no mourning for the dead, bind the turban of your head upon you, and put on your shoes upon your feet, and do not cover <i>your</i> lips, and do not eat the bread of men.</p>
24:16b – desire of Ezekiel's eyes – his wife {Ezek. 24:18}	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(18) So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.</p> <p>(19) And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?</p> <p>(20) Then I answered them, The word of the LORD came unto me, saying,</p> <p>(21) Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.</p> <p>(22) And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.</p> <p>(23) And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.</p> <p>(24) Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord GOD.</p> <p>(25) Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,</p> <p>(26) That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?</p> <p>(27) In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD.</p>	<p>(18) So I spoke to the people in the morning: and at evening my wife died; and I did in the morning as I was commanded.</p> <p>(19) And the people said to me, Will you not tell us what these <i>things mean</i> to us, that you do?</p> <p>(20) Then I answered them, The word of the LORD {Jehovah} came to me, saying,</p> <p>(21) <i>Speak to the house of Israel, This is what the Lord GOD {Jehovah} says; Indeed, I will profane My sanctuary {temple}, the excellency of your strength, the desire of your eyes, and that which your soul pities; and your sons and your daughters whom you have left will fall by the sword.</i></p> <p>(22) <i>And you will do as I have done: you will not cover your lips, nor eat the bread of men.</i></p> <p>(23) <i>And your turbans will be upon your heads, and your shoes upon your feet: you will not mourn nor weep; but you will waste away for your sins, and mourn towards one another.</i></p> <p>(24) <i>So Ezekiel is to you a sign: according to all that he has done you will do: and when this comes, you will know that I am the Lord GOD {Jehovah}.</i></p> <p>(25) Also, you son of man, <i>shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that upon which they set their minds, their sons and their daughters,</i></p> <p>(26) <i>That he who escapes in that day will come to you, to cause you to hear it with your own ears?</i></p> <p>(27) <i>In that day your mouth will be opened to him who is escaped, and you will speak, and no longer be dumb: and you will be a sign to them; and they will know that I am the LORD {Jehovah}.</i></p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>Chapter 25</p> <p>(1) The word of the LORD came again unto me, saying,</p> <p>(2) Son of man, set thy face against the Ammonites, and prophesy against them;</p> <p>(3) And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;</p> <p>(4) Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.</p> <p>(5) And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I am the LORD.</p> <p>(6) For thus saith the Lord GOD; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;</p> <p>(7) Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the LORD.</p> <p>(8) Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah <i>is</i> like unto all the heathen;</p>	<p>Chapter 25</p> <p>(1) The word of the LORD {Jehovah} came again to me, saying,</p> <p>(2) Son of man, set your face against the Ammonites, and prophesy against them;</p> <p>(3) And say to the Ammonites, Hear the word of the Lord GOD {Jehovah}; This is what the Lord GOD {Jehovah} says; Because you said, Aha, against My sanctuary {temple}, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;</p> <p>(4) Therefore, indeed, I will deliver you to the men of the east for a possession, and they will set their palaces in you, and make their homes in you: they will eat your fruit, and they will drink your milk.</p> <p>(5) And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and you will know that I <i>am</i> the LORD {Jehovah}.</p> <p>(6) Because this is what the Lord GOD {Jehovah} says; Because you have clapped <i>your</i> hands, and stamped with the feet, and rejoiced in heart with all your spite against the land of Israel;</p> <p>(7) Therefore, indeed, I will stretch out My hand upon you, and will deliver you for a spoil to the heathen {ungodly nations}; and I will cut you off from the people, and I will cause you to perish out of the countries: I will destroy you; and you will know that I <i>am</i> the LORD {Jehovah}.</p> <p>(8) This is what the Lord GOD {Jehovah} says; Because of what Moab and Seir say, Look, the house of Judah <i>is</i> like all the heathen {ungodly nations};</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(9) Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Bethjeshimoth, Baalmeon, and Kiriathaim,</p> <p>(10) Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.</p> <p>(11) And I will execute judgments upon Moab; and they shall know that I am the LORD.</p> <p>(12) Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;</p> <p>(13) Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.</p> <p>(14) And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.</p> <p>(15) Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred;</p> <p>(16) Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.</p>	<p>(9) Therefore, indeed, I will open the side of Moab from the cities, from his cities <i>which are</i> on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,</p> <p>(10) To the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.</p> <p>(11) And I will execute judgments upon Moab; and they will know that I <i>am</i> the LORD {Jehovah}.</p> <p>(12) This is what the Lord GOD {Jehovah} says; Because Edom has dealt against the house of Judah by taking vengeance, and has greatly offended, and revenged himself upon them;</p> <p>(13) Therefore this is what the Lord GOD {Jehovah} says; I will also stretch out My hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and those of Dedan will fall by the sword.</p> <p>(14) And I will lay My vengeance upon Edom by the hand of My people Israel: and they will do in Edom according to My anger and according to My fury; and they will know My vengeance, says the Lord GOD {Jehovah}.</p> <p>(15) This is what the Lord GOD {Jehovah} says; Because the Philistines have dealt by revenge, and have taken vengeance with a spiteful heart, to destroy <i>it</i> because of the old hatred;</p> <p>(16) Therefore this is what the Lord GOD {Jehovah} says; Indeed, I will stretch out My hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(17) And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them.</p> <p>Chapter 26</p> <p>(1) And it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,</p> <p>(2) Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:</p> <p>(3) Therefore thus saith the Lord GOD; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.</p> <p>(4) And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.</p> <p>(5) It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations.</p> <p>(6) And her daughters which are in the field shall be slain by the sword; and they shall know that I am the LORD.</p> <p>(7) For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.</p>	<p>(17) <i>And I will execute great vengeance upon them with furious rebukes; and they will know that I am the LORD {Jehovah}, when I lay My vengeance upon them.</i></p> <p>Chapter 26</p> <p>(1) And it came to pass in the eleventh year {of Zedekiah} {3539 A.H./C-503 B.C.},^{a*} on the first <i>day</i> of the month, <i>that</i> the word of the LORD {Jehovah} came to me, saying,</p> <p>(2) <i>Son of man, because Tyrus has said against Jerusalem, Aha, she is broken who was the gates of the people: she has turned to me: I shall be replenished, now she is laid waste:</i></p> <p>(3) <i>Therefore this is what the Lord GOD {Jehovah} says; Indeed, I am against you, O Tyrus, and will cause many nations to come up against you, as the sea causes his waves to come up.</i></p> <p>(4) <i>And they will destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.</i></p> <p>(5) <i>It will be a place for the spreading of nets in the midst of the sea: because I have spoken it, says the Lord GOD {Jehovah}; and it will become a spoil to the nations.</i></p> <p>(6) <i>And her daughters which are in the field will be killed by the sword; and they will know that I am the LORD {Jehovah}.</i></p> <p>(7) <i>Because this is what the Lord GOD {Jehovah} says; Indeed, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.</i></p>
<p>26:1a – 11th year of Jehoiachin's captivity - the year of Jerusalem and the temple's destruction [3539 A.H./C-503 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	
<p>11th year of Jehoiachin's captivity - the year of Jerusalem and the temple's destruction [*3539 A.H./C-503 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(8) He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.</p> <p>(9) And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.</p> <p>(10) By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.</p> <p>(11) With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.</p> <p>(12) And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.</p> <p>(13) And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.</p> <p>(14) And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD.</p> <p>(15) Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?</p>	<p>(8) He will kill with the sword your daughters in the field: and he will make a fort against you, and cast a mount against you, and lift up the armor against you.</p> <p>(9) And he will set engines of war against your walls, and with his axes he will break down your towers.</p> <p>(10) Because of the abundance of his horses their dust will cover you: your walls will shake at the noise of the horsemen, and of the wheels, and of the chariots, when he enters into your gates, as men enter into a city in which a breach is made.</p> <p>(11) With the hooves of his horses he will tread down all your streets: he will kill your people by the sword, and your strong garrisons will go down to the ground.</p> <p>(12) And they will make a spoil of your riches, and make a prey of your merchandise: and they will break down your walls, and destroy your pleasant houses: and they will lay your stones and your timber and your dust in the midst of the water.</p> <p>(13) And I will cause the noise of your songs to cease; and the sound of your harps shall be heard no more.</p> <p>(14) And I will make you like the top of a rock: you will be <i>a place</i> to spread nets upon; you shall be built no more: because I the LORD {Jehovah} have spoken <i>it</i>, says the Lord GOD {Jehovah}.</p> <p>(15) This is what the Lord GOD {Jehovah} says to Tyrus; Shall not the islands shake at the sound of your fall, when the wounded cry, when the slaughter is made in your midst?</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(16) Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.</p> <p>(17) And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!</p> <p>(18) Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.</p> <p>(19) For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;</p> <p>(20) When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;</p> <p>(21) I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.</p> <p>Chapter 27</p> <p>(1) The word of the LORD came again unto me, saying,</p> <p>(2) Now, thou son of man, take up a lamentation for Tyrus;</p> <p>(3) And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty.</p>	<p>(16) Then all the princes of the sea will come down from their thrones, and lay away their robes, and put off their embroidered clothes: they will clothe themselves with trembling; they will sit upon the ground, and will tremble at <i>every</i> moment, and be astonished at you.</p> <p>(17) And they will mourn for you, and say to you, How you are destroyed, <i>who was</i> lived in by seafaring men, the renowned city, which was strong in the sea, she and those who live in her, who cause their terror <i>to be</i> on all who haunt it!</p> <p>(18) Now the islands will tremble in the day of your fall; yes, the islands that <i>are</i> in the sea shall be troubled at your departure.</p> <p>(19) Because this is what the Lord GOD {Jehovah} says; When I shall make you a desolate city, like the cities that are not lived in; when I shall bring up the deep upon you, and great waters will cover you;</p> <p>(20) When I shall bring you down with them who descend into the pit, with the people of old time, and shall set you in the lower parts of the earth, in places desolate of old, with those who go down to the pit, that you not be lived in; and I shall set glory in the land of the living;</p> <p>(21) I will make you a terror, and you <i>will be no more</i>: though you are sought for, yet you will never be found again, says the Lord GOD {Jehovah}.</p> <p>Chapter 27</p> <p>(1) The word of the LORD {Jehovah} came again to me, saying,</p> <p>(2) Now, you son of man, take up a cry for Tyrus;</p> <p>(3) And say to Tyrus, O you who are situated at the entry of the sea, <i>who are</i> a merchant of the people for many islands, This is what the Lord GOD {Jehovah} says; O Tyrus, you have said, I <i>am</i> of perfect beauty.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(4) Thy borders are in the midst of the seas, thy builders have perfected thy beauty.</p> <p>(5) They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.</p> <p>(6) Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.</p> <p>(7) Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.</p> <p>(8) The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.</p> <p>(9) The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.</p> <p>(10) They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.</p> <p>(11) The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.</p> <p>(12) Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.</p>	<p>(4) <i>Your borders are in the midst of the seas, your builders have perfected your beauty.</i></p> <p>(5) <i>They have made all your ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for you.</i></p> <p>(6) <i>Of the oaks of Bashan they have made your oars; the company of the Ashurites have made your benches of ivory, brought out of the isles of Chittim.</i></p> <p>(7) <i>Fine linen with embroidered work from Egypt was that which you spread forth to be your sail; blue and purple from the islands of Elishah was that which covered you.</i></p> <p>(8) <i>Those who lived in Zidon and Arvad were your mariners: your wise men, O Tyrus, that were in you, were your pilots.</i></p> <p>(9) <i>The elders of Gebal and its wise men were in you your caulkers: all the ships of the sea with their mariners were in you to occupy your merchandise.</i></p> <p>(10) <i>Those of Persia^a and of Lud {Ethiopia}^b and of Phut {Libya}^c were in your army, your men of war: they hanged the shield and helmet in you; they set forth your beauty.</i></p> <p>(11) <i>The men of Arvad with your army were upon your walls all around, and the Gammadims were in your towers: they hung their shields upon your walls all around; they have made your beauty perfect.</i></p> <p>(12) <i>Tarshish^d was your merchant because of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in your fairs.</i></p>
<p>27:10a - Persia -- includes all or part of the following nations: Afghanistan, Iran, Iraq, Pakistan</p> <p>27:10b - Lud - Ethiopia -- modern Sudan and Ethiopia</p> <p>27:10c - Phut -- Libya</p> <p>- see notes on nations at Ezek. 38</p> <p>27:12d - Tarshish - see list of nations in Ezek. 38</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(13) Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.</p> <p>(14) They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.</p> <p>(15) The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.</p> <p>(16) Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.</p> <p>(17) Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.</p> <p>(18) Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.</p> <p>(19) Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.</p> <p>(20) Dedan was thy merchant in precious clothes for chariots.</p> <p>(21) Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.</p> <p>(22) The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.</p>	<p>(13) Javan, Tubal {parts of Russia}, and Meshech,^e they <i>were</i> your merchants: they traded the persons of men {slave traders}^f and vessels of brass in your market.</p> <p>(14) Those of the house of Togarmah {Turkey, parts of Iran and Iraq}^g traded in your goods {merchandise} with horses and horsemen and mules.</p> <p>(15) The men of Dedan {Saudi Arabia}^h <i>were</i> your merchants; many islands <i>were</i> the merchandise of your hand: they brought you <i>for</i> a present horns of ivory and ebony.</p> <p>(16) Syria <i>was</i> your merchant because of the multitude of the wares of your making: they came to your markets with emeralds, purple, and embroidered work, and fine linen, and coral, and agate.</p> <p>(17) Judah, and the land of Israel, <i>were</i> your merchants: they traded in your market wheat of Minnith, and Pannag, and honey, and oil, and balm.</p> <p>(18) Damascus <i>was</i> your merchant in the multitude of the wares of your making, because of the multitude of all riches; in the wine of Helbon, and white wool.</p> <p>(19) Dan also and Javan going back and forth occupied in your fairs: bright iron, cassia, and calamus, were in your market.</p> <p>(20) Dedan <i>was</i> your merchant in precious clothes for chariots.</p> <p>(21) Arabia, and all the princes of Kedar, they traded with you in lambs, and rams, and goats: in these <i>they were</i> your merchants.</p> <p>(22) The merchants of Sheba and Raamah, they <i>were</i> your merchants: they traded in your markets with chief of all spices, and with all precious stones, and gold.</p>
<p>27:13e - Gog, Magog, Rosh, Meshech, Tubal all refer to areas within Russia. Rosh -- may be root name of Russia; Meshech -- believed to be the city of Moscow see note on Ezek. 38:1</p> <p>27:13f -- traded the persons of men -- slave traders</p> <p>27:14g -Togarmah -- Turkey, parts of Iran and Iraq</p> <p>27:15h - Dedan - Saudi Arabia</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(23) Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.</p> <p>(24) These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.</p> <p>(25) The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.</p> <p>(26) Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.</p> <p>(27) Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.</p> <p>(28) The suburbs shall shake at the sound of the cry of thy pilots.</p> <p>(29) And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land;</p> <p>(30) And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:</p> <p>(31) And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.</p> <p>(32) And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?</p>	<p>(23) Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, <i>and</i> Chilmad, <i>were</i> your merchants.</p> <p>(24) These <i>were</i> your merchants in all sorts <i>of things</i>, in blue clothes, and embroidered work, and in chests of rich apparel, bound with cords, and made of cedar, among your merchandise.</p> <p>(25) The ships of Tarshish sang of you in your market: and you were replenished, and made very glorious in the midst of the seas.</p> <p>(26) Your rowers have brought you into great waters: the east wind has broken you in the midst of the seas.</p> <p>(27) Your riches, and your fairs, your merchandise, your mariners, and your pilots, your caulkers, and the occupiers of your merchandise, and all your men of war, who <i>are</i> in you, and in all your company which <i>is</i> in your midst, shall fall into the midst of the seas in the day of your ruin.</p> <p>(28) The suburbs will shake at the sound of the cry of your pilots.</p> <p>(29) And all who handle the oar, the mariners, <i>and</i> all the pilots of the sea, will come down from their ships, they will stand upon the land;</p> <p>(30) And will cause their voice to be heard against you, and will cry bitterly, and will cast up dust upon their heads, they will wallow themselves in the ashes:</p> <p>(31) And they will make themselves completely bald because of you, and clothe themselves with sackcloth, and they will weep for you with bitterness of heart <i>and</i> bitter wailing.</p> <p>(32) And in their wailing they will take up a cry for you, and cry over you, <i>saying</i>, What <i>city is</i> like Tyrus, like the destroyed in the midst of the sea?</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(33) When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.</p> <p>(34) In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.</p> <p>(35) All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.</p> <p>(36) The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.</p> <p>Chapter 28</p> <p>(1) The word of the LORD came again unto me, saying,</p> <p>(2) Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:</p> <p>(3) Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:</p> <p>(4) With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:</p> <p>(5) By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:</p>	<p>(33) When your wares went forth out of the seas, you filled many people; you enriched the kings of the earth with the multitude of your riches and of your merchandise.</p> <p>(34) In the time <i>when</i> you will be broken by the seas in the depths of the waters your merchandise and all your company in your midst will fall.</p> <p>(35) All those who live in the islands will be astonished at you, and their kings will be greatly afraid, they will be troubled in <i>their</i> appearance.</p> <p>(36) The merchants among the people will hiss at you; you will be a terror, and <i>will be</i> no more.</p> <p>Chapter 28</p> <p>(1) The word of the LORD {Jehovah} came again to me, saying,</p> <p>(2) Son of man, say to the prince of Tyrus, This is what the Lord GOD {Jehovah} says; Because your heart <i>is</i> lifted up, and you have said, I <i>am</i> a God, I sit <i>in</i> the seat of God, in the midst of the seas; yet you <i>are</i> a man, and not God, though you set your heart as the heart of God:</p> <p>(3) Indeed, you <i>are</i> wiser than Daniel; there is no secret that they can hide from you:</p> <p>(4) With your wisdom and with your understanding you have obtained for yourself riches, and have obtained gold and silver into your treasures:</p> <p>(5) By your great wisdom <i>and</i> by your traffic you have increased your riches, and your heart is lifted up because of your riches:</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(6) Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;</p> <p>(7) Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.</p> <p>(8) They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.</p> <p>(9) Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.</p> <p>(10) Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD.</p> <p>(11) Moreover the word of the LORD came unto me, saying,</p> <p>(12) Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.</p> <p>(13) Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.</p> <p>(14) Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.</p>	<p>(6) Therefore this is what the Lord GOD {Jehovah} says; Because you have set your heart as the heart of God;</p> <p>(7) Therefore, indeed, I will bring strangers upon you, the terrible of the nations: and they will draw their swords against the beauty of your wisdom, and they will defile your brightness.</p> <p>(8) They will bring you down to the pit, and you will die the deaths of <i>those who are killed</i> in the midst of the seas.</p> <p>(9) Will you yet say before him who kills you, I <i>am</i> God? but you <i>will be</i> a man, and no God, in the hand of him who kills you.</p> <p>(10) You will die the deaths of the uncircumcised by the hand of strangers: because I have spoken <i>it</i>, says the Lord GOD {Jehovah}.</p> <p>(11) Furthermore the word of the LORD {Jehovah} came to me, saying,</p> <p>(12) Son of man, take up a cry upon the king of Tyrus,^a and say to him, This is what the Lord GOD {Jehovah} says; You seal up the sum, full of wisdom, and perfect in beauty.</p> <p>(13) You have been in Eden the garden of God; every precious stone <i>was</i> your covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tambourines and of your pipes were prepared in you in the day that you were created.</p> <p>(14) You <i>are</i> the anointed cherub who covers; and I have set you <i>so</i>: you were upon the holy mountain of God; you have walked up and down in the midst of the stones of fire.</p>
28:12a – see note on king of Tyrus on Is. 14;12 – an illusion to Satan	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(15) Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.</p> <p>(16) By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.</p> <p>(17) Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.</p> <p>(18) Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.</p> <p>(19) All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.</p> <p>(20) Again the word of the LORD came unto me, saying,</p> <p>(21) Son of man, set thy face against Zidon, and prophesy against it,</p> <p>(22) And say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.</p> <p>(23) For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD.</p>	<p>(15) You <i>were</i> perfect in your ways from the day that you were created, until sin was found in you.^b</p> <p>(16) By the multitude of your merchandise they have filled your midst with violence, and you have sinned: therefore I will cast you as profane out of the mountain of God: and I will destroy you, O covering cherub, from the midst of the stones of fire.</p> <p>(17) Your heart was lifted up because of your beauty, you have corrupted your wisdom because of your brightness: I will cast you to the ground, I will lay you before kings, that they may view you.</p> <p>(18) You have defiled your sanctuaries by the multitude of your sins, by the sin of your traffic; therefore I will bring forth a fire from your midst, it will devour you, and I will bring you to ashes upon the earth in the sight of all those who see you.</p> <p>(19) All those who know you among the people will be astonished at you: you will be a terror, and you <i>will</i> never <i>be</i> any more.</p> <p>(20) Again the word of the LORD {Jehovah} came to me, saying,</p> <p>(21) Son of man, set your face against Zidon, and prophesy against it,</p> <p>(22) And say, This is what the Lord GOD {Jehovah} says; Indeed, I <i>am</i> against you, O Zidon; and I will be glorified in your midst: and they will know that I <i>am</i> the LORD {Jehovah}, when I have executed judgments in her, and be sanctified in her.</p> <p>(23) Because I will send into her disease, and blood into her streets; and the wounded will be judged in her midst by the sword upon her on every side; and they will know that I <i>am</i> the LORD {Jehovah}.</p>
28:15b – see Is. 14:12	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(24) And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD.</p> <p>Chapter 29 (1) In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying, (2) Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: (3) Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. (4) But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. (5) And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven. (6) And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.</p>	<p>(24) <i>And there will be no more a pricking brier to the house of Israel, nor any grieving thorn of all <i>who are</i> around them, who despised them; and they will know that I <i>am</i> the Lord GOD {Jehovah}.</i></p> <p>Chapter 29 (1) In the tenth year {of Zedekiah} {3538 A.H./C-504 B.C.},* in the tenth <i>month</i> {Tebeth [Dec.-Jan.]}, on the twelfth <i>day</i> of the month {10/12/3538 A.H.},^a the word of the LORD {Jehovah} came to me, saying, (2) <i>Son of man, set your face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:</i> (3) <i>Speak, and say, This is what the Lord GOD {Jehovah} says; Indeed, I <i>am</i> against you, Pharaoh king of Egypt, the great dragon that lies in the midst of his rivers, who has said, My river is my own, and I have made <i>it</i> for myself.</i> (4) <i>But I will put hooks in your jaws, and I will cause the fish of your rivers to stick to your scales, and I will bring you up out of the midst of your rivers, and all the fish of your rivers will stick to your scales.</i> (5) <i>And I will leave you <i>thrown</i> into the wilderness, you and all the fish of your rivers: you will fall upon the open fields; you will not be brought together, nor gathered: I have given you for food to the beasts of the field and to the birds of the heaven.</i> (6) <i>And all those who live in Egypt will know that I <i>am</i> the LORD {Jehovah}, because they have been a staff of reed to the house of Israel.</i></p>
<p>29:1a - tenth month - Tebeth (December-January) 10th year of Jehoiachin's captivity – one year before Jerusalem and the temple are destroyed [3538 A.H./C-504 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>10th year of Jehoiachin's captivity – one year before Jerusalem and the temple are destroyed [*3538 A.H./C-504 B.C.]- see Appendix G: World Time Line of Biblical History</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(7) When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.</p> <p>(8) Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.</p> <p>(9) And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it.</p> <p>(10) Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.</p> <p>(11) No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.</p> <p>(12) And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.</p> <p>(13) Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:</p> <p>(14) And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.</p> <p>(15) It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.</p>	<p>(7) When they took hold of you by your hand, you broke, and tore all their shoulder: and when they leaned upon you, you broke, and caused all their thighs to be at a stand.</p> <p>(8) Therefore this is what the Lord GOD {Jehovah} says; Indeed, I will bring a sword upon you, and cut off man and beast out of you.</p> <p>(9) And the land of Egypt will be desolate and waste; and they will know that I <i>am</i> the LORD {Jehovah}: because he has said, The river is mine, and I have made it.</p> <p>(10) Therefore, indeed, I <i>am</i> against you, and against your rivers, and I will make the land of Egypt completely waste and desolate, from the tower of Syene even to the border of Ethiopia.</p> <p>(11) No foot of man will pass through it, nor foot of beast will pass through it, neither will anyone live in it forty years.</p> <p>(12) And I will make the land of Egypt desolate in the midst of the countries <i>that are</i> desolate, and her cities among the cities <i>that are</i> laid waste will be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.</p> <p>(13) Yet this is what the Lord GOD {Jehovah} says; At the end of forty years will I gather the Egyptians from the people where they were scattered:</p> <p>(14) And I will bring again the captivity of Egypt, and will cause them to return <i>into</i> the land of Pathros, into the land of their homes; and they will be a base kingdom there.</p> <p>(15) It will be the basest of the kingdoms; neither will it exalt itself any more above the nations: because I will diminish them, that they will no more rule over the nations.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(16) And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord GOD.</p> <p>(17) And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying,</p> <p>(18) Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:</p> <p>(19) Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.</p> <p>(20) I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.</p> <p>(21) In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.</p>	<p>(16) And it will no longer be the confidence of the house of Israel, which brings <i>their</i> sin to remembrance, when they look after them: but they will know that I <i>am</i> the Lord GOD {Jehovah}.</p> <p>(17) And it came to pass in the twenty-seventh year {of Jehoiachin's captivity} {3555 A.H./C-487 B.C.},* in the first <i>month</i> {Nisan [Mar.-Apr.]}^b on the first <i>day</i> of the month {1/1/3555 A.H.}, the word of the LORD {Jehovah} came to me, saying,</p> <p>(18) Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head <i>was</i> made bald, and every shoulder <i>was</i> stripped: yet he had no wages, nor his army, for Tyrus, for the service that he had served against it:</p> <p>(19) Therefore this is what the Lord GOD {Jehovah} says; Indeed, I will give the land of Egypt to Nebuchadnezzar king of Babylon; and he will take her multitude, and take her spoil, and take her prey; and it will be the wages for his army.</p> <p>(20) I have given him the land of Egypt <i>for</i> his labor for which he served against it, because they did it for Me, says the Lord GOD {Jehovah}.</p> <p>(21) In that day will I cause the horn of the house of Israel to bud forth, and I will give you the opening of the mouth in their midst; and they will know that I <i>am</i> the LORD {Jehovah}.</p>
<p>29:17b - first month - Nisan (March-April) 27th year of Jehoiachin's captivity [3555 A.H./C-487 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>27th year of Jehoiachin's captivity [* 3555 A.H./C-487 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
Chapter 30 (1) The word of the LORD came again unto me, saying, (2) Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day! (3) For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen. (4) And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. (5) Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. (6) Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD. (7) And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. (8) And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroyed. (9) In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh. (10) Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.	Chapter 30 (1) The word of the LORD {Jehovah} came again to me, saying, (2) Son of man, prophesy and say, This is what the Lord GOD {Jehovah} says; Howl, Woe is the day! (3) Because the day is near, even the day of the LORD {Jehovah} ^a is near, a cloudy day; it shall be the time of the heathen {ungodly nations}. (4) And the sword will come upon Egypt, and great pain will be in Ethiopia, when those who are killed fall in Egypt, and they will take away her multitude, and her foundations will be broken down. (5) Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league {alliance}, will fall with them by the sword. (6) This is what the LORD {Jehovah} says; Those also who uphold Egypt will fall; and the pride of her power will come down: from the tower of Syene they will fall in it by the sword, says the Lord GOD {Jehovah}. (7) And they will be desolate in the midst of the countries <i>that are</i> desolate, and her cities will be in the midst of the cities <i>that are</i> wasted. (8) And they will know that I <i>am</i> the LORD {Jehovah}, when I have set a fire in Egypt, and <i>when</i> all her helpers are destroyed. (9) In that day messengers will go forth from Me in ships to make the careless Ethiopians afraid, and great pain will come upon them, as in the day of Egypt: because, indeed, it comes. (10) This is what the Lord GOD {Jehovah} says; I will also cause the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon.
30:3a – the day of the Lord – Armageddon – see note on I Cor. 1:8	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(11) He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.</p> <p>(12) And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it.</p> <p>(13) Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.</p> <p>(14) And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.</p> <p>(15) And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.</p> <p>(16) And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.</p> <p>(17) The young men of Aven and of Pibeseth shall fall by the sword: and these cities shall go into captivity.</p> <p>(18) At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.</p> <p>(19) Thus will I execute judgments in Egypt: and they shall know that I am the LORD.</p>	<p>(11) He and his people with him, the terrible of the nations, will be brought to destroy the land: and they will draw their swords against Egypt, and fill the land with those killed.</p> <p>(12) And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all who are in it, by the hand of strangers: I the LORD {Jehovah} have spoken <i>it</i>.</p> <p>(13) This is what the Lord GOD {Jehovah} says; I will also destroy the idols, and I will cause <i>their</i> images to cease out of Noph; and there will be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.</p> <p>(14) And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.</p> <p>(15) And I will pour My fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.</p> <p>(16) And I will set fire in Egypt: Sin will have great pain, and No will be torn asunder, and Noph <i>will have</i> distresses daily.</p> <p>(17) The young men of Aven and of Pibeseth will fall by the sword: and these <i>cities</i> will go into captivity.</p> <p>(18) At Tehaphnehes also the day will be darkened, when I break there the yokes of Egypt: and the pomp of her strength will cease in her: as for her, a cloud will cover her, and her daughters will go into captivity.</p> <p>(19) So I will execute judgments in Egypt: and they will know that I <i>am</i> the LORD {Jehovah}.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(20) And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying,</p> <p>(21) Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.</p> <p>(22) Therefore thus saith the Lord GOD; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.</p> <p>(23) And I will scatter the Egyptians among the nations, and will disperse them through the countries.</p> <p>(24) And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.</p> <p>(25) But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.</p> <p>(26) And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD.</p>	<p>(20) And it came to pass in the eleventh year {of Jehoiachin's captivity} {3539 A.H./C-503 B.C.},* in the first <i>month</i> {Nisan [Mar.-Apr.]},^b on the seventh <i>day</i> of the month {1/7/3539 A.H.}, <i>that</i> the word of the LORD {Jehovah} came to me, saying,</p> <p>(21) <i>Son of man, I have broken the arm of Pharaoh king of Egypt; and, indeed, it will not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.</i></p> <p>(22) <i>Therefore this is what the Lord GOD {Jehovah} says; Indeed, I <i>am</i> against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.</i></p> <p>(23) <i>And I will scatter the Egyptians among the nations, and will disperse them through the countries.</i></p> <p>(24) <i>And I will strengthen the arms of the king of Babylon, and put My sword in his hand: but I will break Pharaoh's arms, and he will groan before him with the groans of a deadly wounded <i>man</i>.</i></p> <p>(25) <i>But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh will fall down; and they will know that I <i>am</i> the LORD {Jehovah}, when I put My sword into the hand of the king of Babylon, and he will stretch it out upon the land of Egypt.</i></p> <p>(26) <i>And I will scatter the Egyptians among the nations, and disperse them among the countries; and they will know that I <i>am</i> the LORD {Jehovah}.</i></p>
<p>30:20b - first month - Nisan (March-April) Note: the eleventh year of Jehoichin's captivity is the year Nebuchadnezzar sent his armies to destroy Jerusalem and the temple [3539 A.H./C-503 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	
<p>11th year of Jehoiachin's captivity - the year of Jerusalem and the temple's destruction [*3539 A.H./C-503 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>Chapter 31</p> <p>(1) And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying,</p> <p>(2) Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?</p> <p>(3) Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.</p> <p>(4) The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.</p> <p>(5) Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.</p> <p>(6) All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.</p> <p>(7) Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.</p> <p>(8) The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.</p> <p>(9) I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.</p>	<p>Chapter 31</p> <p>(1) And it came to pass in the eleventh year {of Jehoiachin's captivity} {3539 A.H./C-503 B.C.},* in the third <i>month</i> {Sivan [May-Jun.]}, on the first <i>day</i> of the month {3/1/3539 A.H.},^a <i>that</i> the word of the LORD {Jehovah} came to me, saying,</p> <p>(2) <i>Son of man, speak to Pharaoh king of Egypt, and to his multitude; To whom are you like in your greatness?</i></p> <p>(3) <i>Indeed, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick branches.</i></p> <p>(4) <i>The waters made him great, the deep set him up on high with her rivers running all around his plants, and sent out her little rivers to all the trees of the field.</i></p> <p>(5) <i>Therefore his height was exalted above all the trees of the field, and his branches were multiplied, and his branches became long because of the multitude of waters, when he shot forth.</i></p> <p>(6) <i>All the birds of heaven made their nests in his branches, and under his branches all the beasts of the field brought forth their young, and under his shadow all great nations lived.</i></p> <p>(7) <i>So he was fair in his greatness, in the length of his branches: because his root was by great waters.</i></p> <p>(8) <i>The cedars in the garden of God could not hide him: the fir trees were not like his branches, and the chestnut trees were not like his branches; nor any tree in the garden of God was like him in his beauty.</i></p> <p>(9) <i>I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.</i></p>
<p>31:1a - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>11th year of Jehoiachin's captivity - the year of Jerusalem and the temple's destruction [3539 A.H./C-503 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(10) Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;</p> <p>(11) I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.</p> <p>(12) And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.</p> <p>(13) Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:</p> <p>(14) To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.</p> <p>(15) Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.</p>	<p>(10) Therefore this is what the Lord GOD {Jehovah} says; Because you have lifted up yourself in height, and he has shot up his top among the thick branches, and his heart is lifted up in his height;</p> <p>(11) I have therefore delivered him into the hand of the mighty one of the heathen {ungodly nations}; he will surely deal with him: I have driven him out for his wickedness.</p> <p>(12) And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his branches are broken by all the rivers of the land; and all the people of the earth have gone down from his shadow, and have left him.</p> <p>(13) Upon his ruin all the birds of the heaven will remain, and all the beasts of the field will be upon his branches:</p> <p>(14) To the end that none of all the trees by the waters exalt themselves because of their height, neither shoot up their top among the thick branches, neither their trees stand up in their height, all that drink water: because they are all delivered to death, to the furthestmost parts of the earth, in the midst of the children of men, with those who go down to the pit.</p> <p>(15) This is what Lord GOD {Jehovah} says; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained its floods, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(16) I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.</p> <p>(17) They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.</p> <p>(18) To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord GOD.</p> <p>Chapter 32</p> <p>(1) And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying,</p> <p>(2) Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.</p> <p>(3) Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.</p>	<p>(16) I caused the nations to shake at the sound of his fall, when I cast him down to hell with those who descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all who drink water, shall be comforted in the lowermost parts of the earth.</p> <p>(17) They also went down into hell with him to those who are killed with the sword; and those who were his arm, who lived under his shadow in the midst of the heathen {ungodly nations}.</p> <p>(18) To whom are you like in glory and in greatness among the trees of Eden? yet you will be brought down with the trees of Eden to the lowermost parts of the earth: you will lie in the midst of the uncircumcised with those who are killed by the sword. This is Pharaoh and all his multitude, says the Lord GOD {Jehovah}.</p> <p>Chapter 32</p> <p>(1) And it came to pass in the twelfth year {of Jehoiachin's captivity} {3540 A.H./C-502 B.C.},^{a*} in the twelfth month {Adar [Feb.-Mar.]}, on the first day of the month {12/1/3540 A.H.}, that the word of the LORD {Jehovah} came to me, saying,</p> <p>(2) Son of man, take up a cry for Pharaoh king of Egypt, and say to him, You are like a young lion of the nations, and you are as a whale in the seas: and you came forth with your rivers, and troubled the waters with your feet, and fouled their rivers.</p> <p>(3) This is what the Lord GOD {Jehovah} says; I will therefore spread out My net over you with a company of many people; and they shall bring you up in My net.</p>
<p>32:1a - 12th year of Jehoiachin's captivity [3540 A.H./C-502 B.C.] - about 1 year 8 months after the destruction of the temple - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>12th year of Jehoiachin's captivity [*3540 A.H./C-502 B.C.]</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(4) Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.</p> <p>(5) And I will lay thy flesh upon the mountains, and fill the valleys with thy height.</p> <p>(6) I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.</p> <p>(7) And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.</p> <p>(8) All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.</p> <p>(9) I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.</p> <p>(10) Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.</p> <p>(11) For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.</p> <p>(12) By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.</p>	<p>(4) Then I will leave you upon the land, I will cast you forth upon the open field, and will cause all the birds of the heaven to remain upon you, and I will fill the beasts of the whole earth with you.</p> <p>(5) And I will lay your flesh upon the mountains, and fill the valleys with your height.</p> <p>(6) I will also water with your blood the land in which you swim, <i>even</i> to the mountains; and the rivers shall be full of you.</p> <p>(7) And when I put you out, I will cover the heaven, and make its stars dark; I will cover the sun with a cloud, and the moon shall not give her light.</p> <p>(8) All the bright lights of heaven I will make dark over you, and set darkness upon your land, says the Lord GOD {Jehovah}.</p> <p>(9) I will also torment the hearts of many people, when I bring your destruction among the nations, into the countries which you have not known.</p> <p>(10) Yes, I will make many people amazed at you, and their kings will be horribly afraid for you, when I brandish My sword before them; and they will tremble at <i>every</i> moment, every man for his own life, in the day of your fall.</p> <p>(11) Because this is what the Lord GOD {Jehovah} says; The sword of the king of Babylon will come upon you.</p> <p>(12) By the swords of the mighty I will cause your multitude to fall, the terrible of the nations, all of them: and they will spoil the pomp of Egypt, and all its multitude will be destroyed.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(13) I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.</p> <p>(14) Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.</p> <p>(15) When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD.</p> <p>(16) This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord GOD.</p> <p>(17) It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying,</p> <p>(18) Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.</p> <p>(19) Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.</p> <p>(20) They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes.</p> <p>(21) The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.</p>	<p>(13) I will destroy also all its beasts from beside the great waters; neither will the foot of man trouble them anymore, nor the hooves of beasts trouble them.</p> <p>(14) Then I will make their waters deep, and cause their rivers to run like oil, says the Lord GOD {Jehovah}.</p> <p>(15) When I make the land of Egypt desolate, and the country will be destitute of that with which it was full, when I strike all of those who live in it, then they will know that I <i>am</i> the LORD {Jehovah}.</p> <p>(16) This <i>is</i> the cry with which they will mourn her: the daughters of the nations will mourn her: they will mourn for her, <i>even</i> for Egypt, and for all her multitude, says the Lord GOD {Jehovah}.</p> <p>(17) It came to pass also in the twelfth year {of Jehoiachin's captivity} {3540 A.H./C-502 B.C.},^b on the fifteenth <i>day</i> of the month {12/15/3540 A.H.}, <i>that</i> the word of the LORD {Jehovah} came to me, saying,</p> <p>(18) Son of man, cry loudly for the multitude of Egypt, and cast them down, <i>even</i> her, and the daughters of the famous nations, to the lowermost parts of the earth, with those who go down into the pit.</p> <p>(19) Whom do you surpass in beauty? go down, and be laid with the uncircumcised.</p> <p>(20) They will fall in the midst of <i>those who are</i> killed by the sword: she is delivered to the sword: draw her and all her multitudes.</p> <p>(21) The strong among the mighty will speak to him out of the midst of hell with those who help him: they have gone down, they lie uncircumcised, killed by the sword.</p>
<p>32:17b - 12th year of Jehoiachin's captivity [3540 A.H./C-502 B.C.] - see Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>12th year of Jehoiachin's captivity [*3540 A.H./C-502 B.C.]</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(22) Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword:</p> <p>(23) Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.</p> <p>(24) There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.</p> <p>(25) They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.</p> <p>(26) There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.</p> <p>(27) And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.</p> <p>(28) Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.</p>	<p>(22) <i>Asshur is there and all her company: his graves are all around him: all of those killed, fallen by the sword:</i></p> <p>(23) <i>Whose graves are set in the sides of the pit, and her company is all around her grave: all of those killed, fallen by the sword, which caused terror in the land of the living.</i></p> <p>(24) <i>There is Elam and all her multitude all around her grave, all of those killed, fallen by the sword, who have gone down uncircumcised into the lowermost parts of the earth, which caused their terror in the land of the living; yet they have borne their shame with those who go down to the pit.</i></p> <p>(25) <i>They have set her a bed in the midst of those killed with all her multitude: her graves are all around him: all of them uncircumcised, killed by the sword: though their terror was caused in the land of the living, yet they have borne their shame with those who go down to the pit: he is put in the midst of those who are killed.</i></p> <p>(26) <i>There is Meshech, Tubal, and all her multitude: her graves are all around him: all of them uncircumcised, killed by the sword, though they caused their terror in the land of the living.</i></p> <p>(27) <i>And they will not lie with the mighty who are fallen of the uncircumcised, who have gone down to hell with their weapons of war: and they have laid their swords under their heads, but their sins will be upon their bones, though they were the terror of the mighty in the land of the living.</i></p> <p>(28) <i>Yes, you will be broken in the midst of the uncircumcised, and will lie with those who are killed with the sword.</i></p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(29) There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.</p> <p>(30) There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.</p> <p>(31) Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord GOD.</p> <p>(32) For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord GOD.</p> <p>Chapter 33</p> <p>(1) Again the word of the LORD came unto me, saying,</p> <p>(2) Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:</p> <p>(3) If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;</p> <p>(4) Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.</p> <p>(5) He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.</p>	<p>(29) <i>There is</i> Edom, her kings, and all her princes, who with their might are laid by <i>those who were</i> killed by the sword: they will lie with the uncircumcised, and with those who go down to the pit.</p> <p>(30) <i>There are</i> the princes of the north, all of them, and all the Zidonians, who have gone down with those killed; with their terror they are ashamed of their might; and they lie uncircumcised with <i>those who are</i> killed by the sword, and bear their shame with those who go down to the pit.</p> <p>(31) Pharaoh will see them, and will be comforted over all his multitude, <i>even</i> Pharaoh and all his army killed by the sword, says the Lord GOD {Jehovah}.</p> <p>(32) Because I have caused My terror in the land of the living: and he will be laid in the midst of the uncircumcised with <i>those who are</i> killed with the sword, <i>even</i> Pharaoh and all his multitude, says the Lord GOD {Jehovah}.</p> <p>Chapter 33</p> <p>(1) Again the word of the LORD {Jehovah} came to me, saying,</p> <p>(2) Son of man, speak to the children of <i>your</i> people, and say to them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:</p> <p>(3) If when he sees the sword come upon the land, he blows the trumpet, and warns <i>the</i> people;</p> <p>(4) Then whoever hears the sound of the trumpet, and does not take warning; if the sword comes, and takes him away, his blood will be upon his own head.</p> <p>(5) He heard the sound of the trumpet, and did not take warning; his blood will be upon him. But he who takes warning will deliver his soul.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(6) But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.</p> <p>(7) So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.</p> <p>(8) When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.</p> <p>(9) Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.</p> <p>(10) Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?</p> <p>(11) Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?</p> <p>(12) Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.</p>	<p>(6) But if the watchman sees the sword come, and does not blow the trumpet, and the people are not warned; if the sword comes, and takes <i>any</i> person from among them, he is taken away in his sin; but his blood I will require at the watchman's hand.</p> <p>(7) So you, O son of man, I have set you as a watchman to the house of Israel; therefore you shall hear the word at My mouth, and warn them from Me.</p> <p>(8) When I say to the wicked, O wicked <i>man</i>, you shall surely die; if you do not speak to warn the wicked from his way, that wicked <i>man</i> will die in his sin; but his blood will I require at your hand.</p> <p>(9) Nevertheless, if you warn the wicked of his ways to turn from them; if he does not turn from his ways, he will die in his sin; but you have delivered your soul.</p> <p>(10) Therefore, O son of man, speak to the house of Israel; This is what you are to speak, saying, If our evil deeds and our sins <i>are</i> upon us, and we waste away in them, how should we then live?</p> <p>(11) Say to them, As I live, says the Lord GOD {Jehovah}, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn, turn from your evil ways; because why will you die, O house of Israel?</p> <p>(12) Therefore, son of man, say to the children of your people, The righteousness of the righteous will not deliver him in the day of his sin: as for the wickedness of the wicked, he will not fall because of it in the day that he turns from his wickedness; neither will the righteous be able to live for his <i>righteousness</i> in the day that he sins.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(13) When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.</p> <p>(14) Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;</p> <p>(15) If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.</p> <p>(16) None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.</p> <p>(17) Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.</p> <p>(18) When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.</p> <p>(19) But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.</p> <p>(20) Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.</p> <p>(21) And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.</p>	<p>(13) When I say to the righteous, <i>that</i> he will surely live; if he trusts in his own righteousness, and commits sin, all his righteousness will not be remembered; but because of his sin that he has committed, he will die for it.</p> <p>(14) Again, when I say to the wicked, You shall surely die; if he turns from his sin, and does that which is lawful and right;</p> <p>(15) <i>If</i> the wicked restores the pledge, returns what he has robbed, walks in the laws of life, without committing sin; he will surely live, he will not die.</p> <p>(16) None of his sins that he has committed will be mentioned to him: he has done that which is lawful and right; he will surely live.</p> <p>(17) Yet the children of your people say, The way of the Lord is not fair: but as for them, their ways are not fair.</p> <p>(18) When the righteous turns from his righteousness, and commits sin, he will even die because of it.</p> <p>(19) But if the wicked turns from his wickedness, and does that which is lawful and right, he will live because of it.</p> <p>(20) Yet you say, The way of the Lord is not fair. O you house of Israel, I will judge you everyone according to his deeds.</p> <p>(21) And it came to pass in the twelfth year of our captivity {3540 A.H./C-502 B.C.},^a in the tenth <i>month</i> {Tebeth [Dec.-Jan.]}, on the fifth <i>day</i> of the month {10/5/3540 A.H.}, <i>that</i> one who had escaped out of Jerusalem came to me, saying, The city is stricken.^b</p>
<p>33:21a - "our captivity" - see note on Ezek. 1:1 - 12th year of Jehoiachin's captivity [3540 A.H./C-502 B.C.] - See Appendix G: World Time Line of Biblical History - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>33:21b - II Ki. 25:1-4,8; Jer. 39:1-2; Jer. 52:2-7</p>	
<p>12th year of Jehoiachin's captivity [*3540 A.H./C-502 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(22) Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.</p> <p>(23) Then the word of the LORD came unto me, saying,</p> <p>(24) Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.</p> <p>(25) Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?</p> <p>(26) Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?</p> <p>(27) Say thou thus unto them, Thus saith the Lord GOD; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence.</p> <p>(28) For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.</p> <p>(29) Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed.</p>	<p>(22) Now the hand of the LORD {Jehovah} was upon me in the evening, before he who had escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no longer dumb.</p> <p>(23) Then the word of the LORD came to me, saying,</p> <p>(24) Son of man, those who live in the wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we <i>are</i> many; the land is given us for inheritance.</p> <p>(25) Therefore say to them, This is what the Lord GOD {Jehovah} says; You eat with the blood, and lift up your eyes towards your idols, and shed blood: and shall you possess the land?</p> <p>(26) You stand upon your sword, you work abomination, and everyone of you defiles his neighbor's wife: and shall you possess the land?</p> <p>(27) You say this to them, This is what the Lord GOD {Jehovah} says; As I live, surely those who <i>are</i> in the wastes will fall by the sword, and he who <i>is</i> in the open field I will give to the beasts to be devoured, and those who <i>are</i> in the forts and in the caves will die by the disease.</p> <p>(28) Because I will lay the land most desolate, and pomp of her strength will cease; and the mountains of Israel will be desolate, that none will pass through.</p> <p>(29) Then they will know that I <i>am</i> the LORD {Jehovah}, when I have laid the land most desolate because of all their abominations which they have committed.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(30) Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.</p> <p>(31) And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.</p> <p>(32) And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.</p> <p>(33) And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.</p> <p>Chapter 34</p> <p>(1) And the word of the LORD came unto me, saying,</p> <p>(2) Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?</p> <p>(3) Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.</p> <p>(4) The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.</p>	<p>(30) Also, you son of man, the children of your people still are talking against you by the walls and in the doors of the houses, and speak one to another, everyone to his brother, saying, I ask you to come and hear what the word is that comes forth from the LORD {Jehovah}.</p> <p>(31) And they come to you as the people come, and they sit before you as My people, and they hear your words, but they will not do them: because with their mouth they show much love, <i>but</i> their heart goes after their covetousness.</p> <p>(32) And, indeed, you <i>are</i> to them as a very lovely song of one who has a pleasant voice, and can play well on an instrument: because they hear your words, but they do not do them.</p> <p>(33) And when this comes to pass, (look, it will come,) then they will know that a prophet has been among them.</p> <p>Chapter 34</p> <p>(1) And the word of the LORD {Jehovah} came to me, saying,</p> <p>(2) Son of man, prophesy against the shepherds of Israel, prophesy, and say to them, This is what the Lord GOD {Jehovah} says to the shepherds; Woe to the shepherds of Israel who feed themselves! should not the shepherds feed the flocks?</p> <p>(3) You eat the fat, and you clothe yourselves with the wool, you kill those who are fed: <i>but</i> you do not feed the flock.</p> <p>(4) The diseased you have not strengthened, neither have you healed those who were sick, neither have you bound up <i>those who were</i> broken, neither have you brought again that which was driven away, neither have you sought that which was lost; but with force and with cruelty you have ruled them.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(5) And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.</p> <p>(6) My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.</p> <p>(7) Therefore, ye shepherds, hear the word of the LORD;</p> <p>(8) As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;</p> <p>(9) Therefore, O ye shepherds, hear the word of the LORD;</p> <p>(10) Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.</p> <p>(11) For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out.</p> <p>(12) As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.</p> <p>(13) And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.</p>	<p>(5) And they were scattered, because <i>there is</i> no shepherd: and they became food to all the beasts of the field, when they were scattered.</p> <p>(6) My sheep wandered through all the mountains, and upon every high hill: yes, My flock was scattered upon all the face of the earth, and no one searched or sought <i>after them</i>.</p> <p>(7) Therefore, you shepherds, hear the word of the LORD {Jehovah};</p> <p>(8) As I live, says the Lord GOD {Jehovah}, surely because My flock became a prey, and My flock became food to every beast of the field, because <i>there was</i> no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and did not feed My flock;</p> <p>(9) Therefore, O you shepherds, hear the word of the LORD {Jehovah};</p> <p>(10) This is what the Lord GOD {Jehovah} says; Indeed, I <i>am</i> against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves anymore; because I will deliver My flock from their mouths, that they may not be food for them.</p> <p>(11) Because this is what the Lord GOD {Jehovah} says; Indeed, I, <i>even</i> I, will both search My sheep, and seek them out.</p> <p>(12) As a shepherd seeks out his flock in the day that he is among his sheep <i>that are</i> scattered; so I will seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.</p> <p>(13) And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the places of the country where people live.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(14) I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.</p> <p>(15) I will feed my flock, and I will cause them to lie down, saith the Lord GOD.</p> <p>(16) I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.</p> <p>(17) And as for you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats.</p> <p>(18) Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?</p> <p>(19) And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.</p> <p>(20) Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.</p> <p>(21) Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;</p> <p>(22) Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.</p>	<p>(14) I will feed them in a good pasture, and upon the high mountains of Israel their fold will be: there they will lie in a good fold, and <i>in</i> a green pasture they will feed upon the mountains of Israel.</p> <p>(15) I will feed My flock, and I will cause them to lie down, says the Lord GOD {Jehovah}.</p> <p>(16) I will seek that which was lost, and bring again that which was driven away, and will bind up <i>that which was</i> broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.</p> <p>(17) And <i>as for</i> you, O My flock, this is what the Lord GOD {Jehovah} says; Indeed, I judge between cattle and cattle, between the rams and the male goats.</p> <p>(18) <i>Does it seem</i> a small thing to you to have eaten up the good pasture, but you must tread down with your feet the remainder of your pastures? and to have drunk of the deep waters, but you must foul the remainder with your feet?</p> <p>(19) And <i>as for</i> My flock, they eat that which you have trodden with your feet; and they drink that which you have fouled with your feet.</p> <p>(20) Therefore this is what the Lord GOD {Jehovah} says to them; Indeed, I, <i>even</i> I, will judge between the fat cattle and between the lean cattle.</p> <p>(21) Because you have thrust with side and with shoulder, and pushed all the diseased with your horns, until you have scattered them abroad;</p> <p>(22) Therefore I will save My flock, and they will no more be a prey; and I will judge between cattle and cattle.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(23) And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.</p> <p>(24) And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.</p> <p>(25) And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.</p> <p>(26) And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.</p> <p>(27) And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.</p> <p>(28) And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.</p> <p>(29) And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.</p> <p>(30) Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD.</p> <p>(31) And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.</p>	<p>(23) And I will set up one shepherd over them, and he will feed them, <i>even</i> My servant David; he will feed them, and he will be their shepherd.</p> <p>(24) And I the LORD {Jehovah} will be their God, and My servant David a prince among them; I the LORD {Jehovah} have spoken <i>it</i>.</p> <p>(25) And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they will live safely in the wilderness, and sleep in the woods.</p> <p>(26) And I will make them and the places all around My hill a blessing; and I will cause the showers to come down in their season; there will be showers of blessing.</p> <p>(27) And the tree of the field will yield her fruit, and the earth will yield her increase, and they will be safe in their land, and will know that I <i>am</i> the LORD {Jehovah}, when I have broken the bands of their yoke, and delivered them out of the hand of those who served themselves by them.</p> <p>(28) And they will no more be a prey to the heathen {ungodly nations}, neither will the beasts of the land devour them; but they will live safely, and no one will make <i>them</i> afraid.</p> <p>(29) And I will raise up for them a plant of renown, and they will no more be consumed with hunger in the land, neither bear the shame of the heathen {ungodly nations} anymore.</p> <p>(30) So they shall know that I the LORD {Jehovah} their God <i>am</i> with them, and <i>that</i> they, <i>even</i> the house of Israel, <i>are</i> My people, says the Lord GOD {Jehovah}.</p> <p>(31) And you My flock, the flock of My pasture, <i>are</i> men, <i>and</i> I <i>am</i> your God, says the Lord GOD {Jehovah}.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
Chapter 35 (1) Moreover the word of the LORD came unto me, saying, (2) Son of man, set thy face against mount Seir, and prophesy against it, (3) And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. (4) I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD. (5) Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: (6) Therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee. (7) Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth. (8) And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. (9) I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD. (10) Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:	Chapter 35 (1) Furthermore the word of the LORD {Jehovah} came to me, saying, (2) Son of man, set your face against mount Seir, and prophesy against it, (3) And say to it, This is what the Lord GOD {Jehovah} says; Indeed, O mount Seir, I <i>am</i> against you, and I will stretch out My hand against you, and I will make you most desolate. (4) I will lay your cities waste, and you will be desolate, and you will know that I <i>am</i> the LORD {Jehovah}. (5) Because you have had a perpetual hatred, and have shed <i>the blood of</i> the children of Israel by the force of the sword in the time of their calamity, in the time <i>that their sin had</i> an end: (6) Therefore, <i>as</i> I live, says the Lord GOD {Jehovah}, I will prepare you for blood, and blood will pursue you: since you have not hated blood, even blood will pursue you. (7) So I will I make mount Seir most desolate, and cut off from it he who goes out and he who returns. (8) And I will fill his mountains with his dead <i>men</i> : in your hills, and in your valleys, and in all your rivers, they shall fall who are killed with the sword. (9) I will make you a perpetual desolation, and your cities will not return: and you will know that I <i>am</i> the LORD {Jehovah}. (10) Because you have said, These two nations and these two countries will be mine, and we will possess it; even though the LORD {Jehovah} was there:

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(11) Therefore, as I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.</p> <p>(12) And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.</p> <p>(13) Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.</p> <p>(14) Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.</p> <p>(15) As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD.</p> <p>Chapter 36</p> <p>(1) Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:</p> <p>(2) Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:</p> <p>(3) Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:</p>	<p>(11) Therefore, <i>as</i> I live, says the Lord GOD {Jehovah}, I will even do according to your anger, and according to your envy which you have used out of your hatred against them; and I will make Myself known among them, when I have judged you.</p> <p>(12) And you will know that I <i>am</i> the LORD {Jehovah}, <i>and that</i> I have heard all your blasphemies which you have spoken against the mountains of Israel, saying, They are laid desolate, they are given to us to consume.</p> <p>(13) So with your own mouth you have boasted against Me, and have multiplied your words against Me: I have heard <i>them</i>.</p> <p>(14) This is what the Lord GOD {Jehovah} says; When the whole earth rejoices, I will make you desolate.</p> <p>(15) As you rejoiced at the inheritance of the house of Israel, because it was desolate, so I will do to you: you will be desolate, O mount Seir, and all Idumea {Edom}, <i>even</i> all of it: and they will know that I <i>am</i> the LORD {Jehovah}.</p> <p>Chapter 36</p> <p>(1) Also, you son of man, prophesy to the mountains of Israel, and say, You mountains of Israel, hear the word of the LORD {Jehovah}:</p> <p>(2) This is what the Lord GOD {Jehovah} says; Because the enemy has said against you, Aha, even the ancient high places are ours in possession:</p> <p>(3) Therefore prophesy and say, This is what the Lord GOD {Jehovah} says; Because they have made <i>you</i> desolate, and swallowed you up on every side, that you might be a possession to the remainder of the heathen {ungodly nations}, and you are taken up in the lips of gossips, and <i>are</i> slandered by the people:</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(4) Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;</p> <p>(5) Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with spiteful minds, to cast it out for a prey.</p> <p>(6) Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:</p> <p>(7) Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.</p> <p>(8) But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.</p> <p>(9) For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:</p> <p>(10) And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:</p>	<p>(4) Therefore, you mountains of Israel, hear the word of the Lord GOD {Jehovah}; This is what the Lord GOD {Jehovah} says to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the remainder of the heathen {ungodly nations} that <i>are</i> all around;</p> <p>(5) Therefore this is what the Lord GOD {Jehovah} says; Surely in the fire of My jealousy I have spoken against the remainder of the heathen {ungodly nations}, and against all Idumea {Edom}, who have appointed My land into their possession with the joy of all <i>their</i> heart, with spiteful minds, to cast it out for a prey.</p> <p>(6) Prophecy therefore concerning the land of Israel, and say to the mountains, and to the hills, to the rivers, and to the valleys, This is what the Lord GOD {Jehovah} says; Indeed, I have spoken in My jealousy and in My fury, because you have borne the shame of the heathen {ungodly nations}:</p> <p>(7) Therefore this is what the Lord GOD {Jehovah} says; I have lifted up My hand, Surely the heathen {ungodly nations} who <i>are</i> around you, they will bear their shame.</p> <p>(8) But you, O mountains of Israel, you will shoot forth your branches, and yield your fruit to My people of Israel; because they are at hand to come.</p> <p>(9) Because, indeed, I <i>am</i> for you, and I will turn to you, and you will be tilled and sown:</p> <p>(10) And I will multiply men upon you, all the house of Israel, <i>even</i> all of it: and the cities will be lived in, and the wastes will be built:</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(11) And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD.</p> <p>(12) Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.</p> <p>(13) Thus saith the Lord GOD; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;</p> <p>(14) Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.</p> <p>(15) Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.</p> <p>(16) Moreover the word of the LORD came unto me, saying,</p> <p>(17) Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.</p> <p>(18) Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:</p> <p>(19) And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.</p>	<p>(11) And I will multiply upon you man and beast; and they will increase and bring fruit: and I will settle you after your old estates, and will do better <i>to you</i> than at your beginnings: and you will know that I <i>am</i> the LORD {Jehovah}.</p> <p>(12) Yes, I will cause men to walk upon you, <i>even</i> My people Israel; and they will possess you, and you will be their inheritance, and you will no more from this time forth bereave them <i>of men</i>.</p> <p>(13) This is what the Lord GOD {Jehovah} says; Because they say to you, Your <i>land</i> devours up men, and has bereaved your nations;</p> <p>(14) Therefore you will devour men no more, neither bereave your nations any more, says the Lord GOD {Jehovah}.</p> <p>(15) Neither will I cause <i>men</i> to hear in you the shame of the heathen {ungodly nations} anymore, neither will you bear the reproach of the people anymore, neither will you cause your nations to fall anymore, says the Lord GOD {Jehovah}.</p> <p>(16) Furthermore the word of the LORD {Jehovah} came to me, saying,</p> <p>(17) Son of man, when the house of Israel lived in their own land, they defiled it by their own way and by their deeds: their way was before Me as the uncleanness of a woman in her period.^a</p> <p>(18) Therefore I poured My fury upon them because of the blood that they had shed upon the land, and because of their idols <i>with which</i> they had polluted it:</p> <p>(19) And I scattered them among the heathen {ungodly nations}, and they were dispersed through the countries: according to their ways and according to their deeds I judged them.</p>
36:17a – see note on Ezek. 22:10b – Lev. 15:20,33; Lev. 18:19; Lev. 20:18	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(20) And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.</p> <p>(21) But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.</p> <p>(22) Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.</p> <p>(23) And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.</p> <p>(24) For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.</p> <p>(25) Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.</p> <p>(26) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.</p> <p>(27) And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.</p>	<p>(20) And when they entered to the heathen {ungodly nations}, wherever they went, they profaned My holy Name, when they said to them, These <i>are</i> the people of the LORD {Jehovah}, and have gone forth out of His land.</p> <p>(21) But I had pity for My holy Name, which the house of Israel had profaned among the heathen {ungodly nations}, wherever they went.</p> <p>(22) Therefore say to the house of Israel, This is what the Lord GOD {Jehovah} says; I do not do <i>this</i> for your sakes, O house of Israel, but for My holy Name's sake, which you have profaned among the heathen {ungodly nations}, wherever you went.</p> <p>(23) And I will sanctify My great Name, which was profaned among the heathen {ungodly nations}, which you have profaned in the midst of them; and the heathen {ungodly nations} will know that I <i>am</i> the LORD {Jehovah}, says the Lord GOD {Jehovah}, when I am sanctified in you before their eyes.</p> <p>(24) Because I will take you from among the heathen {ungodly nations}, and gather you out of all countries, and will bring you into your own land.</p> <p>(25) Then I will sprinkle clean water upon you, and you will be clean: from all your filthiness, and from all your idols, I will cleanse you.</p> <p>(26) I will also give you a new heart, and a new spirit I will put within you: and I will take away the stony heart out of your body, and I will give you a heart of flesh.</p> <p>(27) And I will put My Spirit within you, and cause you to walk in My laws, and you will keep My judgments, and do <i>them</i>.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(28) And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.</p> <p>(29) I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.</p> <p>(30) And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.</p> <p>(31) Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.</p> <p>(32) Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.</p> <p>(33) Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.</p> <p>(34) And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.</p> <p>(35) And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.</p> <p>(36) Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.</p>	<p>(28) And you will live in the land that I gave to your forefathers; and you will be My people, and I will be your God.</p> <p>(29) I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you.</p> <p>(30) And I will multiply the fruit of the tree, and the increase of the field, that you will receive no more reproach of famine among the heathen {ungodly nations}.</p> <p>(31) Then you will remember your own evil ways, and your deeds that <i>were</i> not good, and will despise yourselves in your own sight because of your sins and because of your abominations.</p> <p>(32) I do not do this for your sakes, says the Lord GOD {Jehovah}, Let it be known to you: be ashamed and confounded because of your own ways, O house of Israel.</p> <p>(33) This is what the Lord GOD {Jehovah} says; In the day when I have cleansed you from all your sins I will also cause <i>you</i> to live in the cities, and the wastelands will be built.</p> <p>(34) And the desolate land will be tilled, whereas it lay desolate in the sight of all who passed by.</p> <p>(35) And they will say, This land that was desolate has become like the garden of Eden; and the waste and desolate and ruined cities <i>have become</i> fenced, <i>and</i> are lived in.</p> <p>(36) Then the heathen {ungodly nations} who are left all around you will know that I the LORD {Jehovah} build the ruined <i>places, and</i> plant that which was desolate: I the LORD {Jehovah} have spoken <i>it</i>, and I will do <i>it</i>.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(37) Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.</p> <p>(38) As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.</p> <p>Chapter 37</p> <p>(1) The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,</p> <p>(2) And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.</p> <p>(3) And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.</p> <p>(4) Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.</p> <p>(5) Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:</p> <p>(6) And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.</p> <p>(7) So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.</p>	<p>(37) <i>This is what the Lord GOD {Jehovah} says; I will yet <i>because of</i> this be inquired of by the house of Israel, to do <i>it</i> for them; I will increase them with men like a flock.</i></p> <p>(38) <i>As the holy flock, as the flock of Jerusalem in her solemn feasts; so the waste cities will be filled with flocks of men; and they will know that I <i>am</i> the LORD {Jehovah}.</i></p> <p>Chapter 37</p> <p>(1) The hand of the LORD {Jehovah} was upon me, and carried me out in the Spirit of the LORD {Jehovah}, and set me down in the midst of the valley which <i>was</i> full of bones,</p> <p>(2) And caused me to pass by them all around: and, indeed, <i>there were</i> very many in the open valley; and, <i>they were</i> very dry.</p> <p>(3) And He said to me, <i>Son of man, can these bones live?</i> And I answered, O Lord GOD {Jehovah}, You know.</p> <p>(4) Again He said to me, <i>Prophesy upon these bones, and say to them, O you dry bones, hear the word of the LORD {Jehovah}.</i></p> <p>(5) <i>This is what the Lord GOD {Jehovah} says to these bones; Indeed, I will cause breath to enter into you, and you shall live:</i></p> <p>(6) <i>And I will lay inner-organs upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I <i>am</i> the LORD {Jehovah}.</i></p> <p>(7) So I prophesied as I was commanded: and as I prophesied, there was a noise, and indeed a shaking, and the bones came together, bone to its bone.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(8) And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.</p> <p>(9) Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.</p> <p>(10) So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.</p> <p>(11) Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.</p> <p>(12) Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.</p> <p>(13) And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,</p> <p>(14) And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.</p> <p>(15) The word of the LORD came again unto me, saying,</p>	<p>(8) And while I looked, the inner-organs and the flesh came up upon them, and the skin covered them above: but <i>there was</i> no breath in them.</p> <p>(9) Then He said to me, <i>Prophecy to the wind, prophesy, son of man, and say to the wind, This is what the Lord GOD {Jehovah} says; Come from the four winds, O breath, and breathe upon these dead, that they may live.</i></p> <p>(10) So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceedingly great army.</p> <p>(11) Then He said to me, Son of man, these bones are the whole house of Israel: Indeed, they say, Our bones are dried, and our hope is lost: we are cut off because of our parts.</p> <p>(12) Therefore prophesy and say to them, This is what the Lord GOD {Jehovah} says; Indeed, My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.</p> <p>(13) And you will know that I <i>am</i> the LORD {Jehovah}, when I have opened your graves, O My people, and brought you up out of your graves,</p> <p>(14) And will put My Spirit in you, and you will live, and I will place you in your own land: then you will know that I the LORD {Jehovah} have spoken <i>it</i>, and performed <i>it</i>, says the LORD {Jehovah}.</p> <p>(15) The word of the LORD {Jehovah} came again to me, saying,</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(16) Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:</p> <p>(17) And join them one to another into one stick; and they shall become one in thine hand.</p> <p>(18) And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?</p> <p>(19) Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.</p> <p>(20) And the sticks whereon thou writest shall be in thine hand before their eyes.</p> <p>(21) And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:</p> <p>(22) And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:</p> <p>(23) Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.</p>	<p>(16) Furthermore, son of man, take for yourself one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and <i>for</i> all the house of Israel his companions:</p> <p>(17) And join them one to another into one stick; and they will become one in your hand.</p> <p>(18) And when the children of your people will speak to you, saying, Will you not show us what you <i>mean</i> by this?</p> <p>(19) Say to them, This is what the Lord GOD {Jehovah} says; Indeed, I will take the stick of Joseph, which <i>is</i> in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, <i>even</i> with the stick of Judah, and make them one stick, and they will be one in My hand.</p> <p>(20) And the sticks upon which you write will be in your hand before their eyes.</p> <p>(21) And say to them, This is what the Lord GOD {Jehovah} says; Indeed, I will take the children of Israel from among the heathen {ungodly nations}, wherever they have gone, and will gather them on every side, and bring them into their own land:</p> <p>(22) And I will make them one nation in the land upon the mountains of Israel; and one king will be king to them all: and they will no longer be two nations, neither will they be divided into two kingdoms any more at all:</p> <p>(23) Neither will they defile themselves any more with their idols, nor with their detestable things, nor with any of their sins: but I will save them out of all the places where they live, in which they have sinned, and will cleanse them: so they will be My people, and I will be their God.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(24) And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.</p> <p>(25) And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.</p> <p>(26) Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.</p> <p>(27) My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.</p> <p>(28) And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.</p> <p>Chapter 38</p> <p>(1) And the word of the LORD came unto me, saying,</p> <p>(2) Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,</p> <p>(3) And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:</p>	<p>(24) <i>And David My servant will be king over them; and they will all have one shepherd: they will also walk in My judgments, and observe My laws, and do them.</i></p> <p>(25) <i>And they will live in the land that I have given to Jacob My servant, in which your forefathers have lived; and they will live there, even they, and their children, and their children's children forever: and My servant David will be their prince forever.</i></p> <p>(26) <i>Furthermore I will make a covenant of peace with them; it will be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary {temple} in the midst of them forevermore.</i></p> <p>(27) <i>My tabernacle also will be with them: yes, I will be their God, and they will be My people.</i></p> <p>(28) <i>And the heathen {ungodly nations} will know that I the LORD {Jehovah} sanctify Israel, when My sanctuary is in the midst of them forevermore.</i></p> <p>Chapter 38</p> <p>(1) And the word of the LORD {Jehovah} came to me, saying,</p> <p>(2) <i>Son of man, set your face against Gog {Russia}, the land of Magog, the chief prince of Meshech and Tubal,^a and prophesy against him,</i></p> <p>(3) <i>And say, This is what the Lord GOD {Jehovah} says; Indeed, I am against you, O Gog {Russia}, the chief prince of Meshech and Tubal:</i></p>
<p>38:2a- Gog, Magog, Rosh, Meshech, Tubal all refer to areas within Russia. Rosh -- may be root name of Russia; Meshech -- believed to be the city of Moscow. Note: this invasion is not the same as the one at the end of the Revelation. See: "Comparison of Gog and Magog's Invasions in Ezekiel and the Revelation at www.TheWordNotes.com</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(4) And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:</p> <p>(5) Persia, Ethiopia, and Libya with them; all of them with shield and helmet:</p> <p>(6) Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.</p> <p>(7) Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.</p> <p>(8) After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.</p> <p>(9) Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.</p> <p>(10) Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:</p> <p>(11) And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,</p>	<p>(4) And I will turn you back, and put hooks into your jaws, and I will bring you forth, and all your army, horses and horsemen, all of them clothed with all sorts <i>of armor, even</i> a great company <i>with</i> armor and shields, all of them handling swords:</p> <p>(5) Persia,^b Ethiopia,^c and Libya^d with them; all of them with shield and helmet:</p> <p>(6) Gomer {Germany},^e and all his bands; the house of Togarmah {Turkey, Iran, Iraq}^f of the north quarters, and all his bands: <i>and</i> many people with you.</p> <p>(7) You be prepared, and prepare for yourself, you, and all your company who are assembled to you, and be a guard for them.</p> <p>(8) After many days you shall be visited: in the latter years you will come into the land <i>that is</i> brought back from the sword, <i>and is</i> gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they will live safely all of them.</p> <p>(9) You will ascend and come like a storm, you will be like a cloud to cover the land, you, and all your bands, and many people with you.</p> <p>(10) This is what the Lord GOD {Jehovah} says; It will also come to pass, <i>that</i> at the same time things will come into your mind, and you will think an evil thought:</p> <p>(11) And you will say, I will go up to the land of un-walled villages; I will go to those who are at rest, who live safely, all of them living without walls, and having neither bars nor gates,</p>
<p>38:5b- Persia -- includes all or part of the following nations: Afghanistan, Iran, Iraq, Pakistan</p> <p>38:5c- Ethiopia -- modern Sudan and Ethiopia</p> <p>38:5d- Put -- Libya</p> <p>38:6e- Gomer - East Germany, Poland, Czechoslovakia</p> <p>38:6f- Beth-Togarmah -- Turkey, parts of Iran and Iraq</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(12) To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.</p> <p>(13) Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?</p> <p>(14) Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?</p> <p>(15) And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:</p> <p>(16) And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.</p> <p>(17) Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?</p> <p>(18) And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face.</p>	<p>(12) To take a spoil, and to take a prey; to turn your hand upon the desolate places <i>that are now</i> lived in, and upon the people <i>who are</i> gathered out of the nations, who have obtained cattle and goods, who live in the midst of the land.</p> <p>(13) Sheba, and Dedan {Saudi Arabia},^s and the merchants of Tarshish,^h with all their young lions,ⁱ will say to you, Have you come to take a spoil? Have you gathered your company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?</p> <p>(14) Therefore, son of man, prophesy and say to Gog {Russia}, This is what the Lord GOD {Jehovah} says; In that day when My people of Israel live safely, will you not know <i>it</i>?</p> <p>(15) And you will come from your place out of the north parts, you, and many people with you, all of them riding upon horses, a great company, and a mighty army:</p> <p>(16) And you will come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring you against My land, that the heathen {ungodly nations} may know Me, when I am sanctified in you, O Gog {Russia}, before their eyes.</p> <p>(17) This is what the Lord GOD {Jehovah} says; <i>Are</i> you he of whom I have spoken in old time by My servants the prophets of Israel, who prophesied in those days <i>many</i> years that I would bring you against them?</p> <p>(18) And it will come to pass at the same time when Gog {Russia} comes against the land of Israel, says the Lord GOD {Jehovah}, <i>that</i> My fury will come up in My face.</p>
<p><u>Nations watching but doing nothing</u> (Ezek. 38:13)</p> <p>38:13g - Dedan - Saudi Arabia</p> <p>38:13h - Sheba & Tarshish - West coast of Europe -- including England, Spain, and others</p> <p>38:13i - young lions - literally-- lion cubs- <u>offspring</u> or <u>descendants</u> of England, Spain, and other western European nations [some translate as "villages" of Tarshish]</p> <p>Note: it is not England and Spain or western Europe, but <u>descendants</u> from those areas [Americas??]</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(19) For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;</p> <p>(20) So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.</p> <p>(21) And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.</p> <p>(22) And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.</p> <p>(23) Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.</p> <p>Chapter 39</p> <p>(1) Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:</p> <p>(2) And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:</p> <p>(3) And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.</p>	<p>(19) <i>Because in My jealousy and in the fire of My wrath {anger; judgment} I have spoken, Surely in that day there will be a great shaking in the land of Israel;</i></p> <p>(20) <i>So that the fish of the sea, and the birds of the heaven, and the beasts of the field, and all crawling things that crawl upon the earth, and all the men who are upon the face of the earth, will shake at My presence, and the mountains will be thrown down, and the steep places will fall, and every wall will fall to the ground.</i></p> <p>(21) <i>And I will call for a sword against him throughout all My mountains, says the Lord GOD {Jehovah}: every man's sword shall be against his brother.</i></p> <p>(22) <i>And I will plead against him with disease and with blood; and I will rain upon him, and upon his bands, and upon the many people who are with him, an overflowing rain, and great hailstones, fire, and brimstone {molten sulfur}.^j</i></p> <p>(23) <i>So I will magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they will know that I am the LORD {Jehovah}.</i></p> <p>Chapter 39</p> <p>(1) <i>Therefore, son of man, prophesy against Gog {Russia}, and say, This is what the Lord GOD {Jehovah} says; Indeed, I am against you, O Gog {Russia}, the chief prince of Meshech and Tubal:^a</i></p> <p>(2) <i>And I will turn you back, and leave only the sixth part of you, and will cause you to come up from the northern parts, and will bring you upon the mountains of Israel:</i></p> <p>(3) <i>And I will strike your bow from your left hand, and will cause your arrows to fall from your right hand.</i></p>
<p>38:22j – brimstone – sulfur – possibly volcanic eruption. Sulfur is also a component of gun powder and other explosives</p> <p>39:1a - Ps. 83</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(4) Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.</p> <p>(5) Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.</p> <p>(6) And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.</p> <p>(7) So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.</p> <p>(8) Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken.</p> <p>(9) And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:</p> <p>(10) So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.</p>	<p>(4) You shall fall upon the mountains of Israel, you, and all your bands, and the people who <i>are</i> with you: I will give you to the ravenous birds of every sort, and <i>to</i> the beasts of the field to be devoured.</p> <p>(5) You shall fall upon the open field: because I have spoken <i>it</i>, says the Lord GOD {Jehovah}.</p> <p>(6) And I will send a fire^b on Magog {Russia}, and among those who live carelessly in the islands^c and they will know that I <i>am</i> the LORD {Jehovah}.</p> <p>(7) So I will make My holy Name known in the midst of My people Israel; and I will not <i>let them</i> pollute My holy Name any more: and the heathen {ungodly nations} will know that I <i>am</i> the LORD {Jehovah}, the Holy One in Israel.</p> <p>(8) Indeed, it has come, and it is done, says the Lord GOD {Jehovah}; <i>this is</i> the day of which I have spoken.</p> <p>(9) And those who live in the cities of Israel will go forth, and will set on fire and burn the weapons, both the shields and the armor, the bows and the arrows, and the clubs, and the spears, and they will burn them with fire seven years:</p> <p>(10) So that they will take no wood out of the field, neither cut down <i>any</i> out of the forests; because they will burn the weapons with fire: and they will spoil those who spoiled them, and rob those who robbed them, says the Lord GOD {Jehovah}.</p>
<p>39:6b - send - Note: when God "sends" it usually is by a human agent - God "sent" Nebuchadnezzar to destroy Israel – a nuclear exchange between the US and Russia is a possibility</p> <p>39:6c – “carelessly in the isles” – we are not told in scripture where the “isles” are, but could be a possible reference to the Americas.</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(11) And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog.</p> <p>(12) And seven months shall the house of Israel be burying of them, that they may cleanse the land.</p> <p>(13) Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.</p> <p>(14) And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.</p> <p>(15) And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog.</p> <p>(16) And also the name of the city shall be Hamonah. Thus shall they cleanse the land.</p> <p>(17) And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.</p>	<p>(11) And it will come to pass in that day, <i>that</i> I will give Gog {Russia} a place of burial in Israel, the valley of the travelers on the east of the sea: and it will stop the <i>noses</i> of those who pass by: and there they will bury Gog {Russia} and all his multitude: and they will call <i>it</i> The valley of Hamon-gog {the multitudes of Gog [Russia]}.^d</p> <p>(12) And seven months the house of Israel will be burying them, in order that they may cleanse the land.</p> <p>(13) Yes, all the people of the land will bury <i>them</i>; and that day will be for them a day of renown that I will be glorified, says the Lord GOD {Jehovah}.</p> <p>(14) And they will separate out men of full-time employment, passing through the land to bury with the travelers those who remain upon the face of the earth, to cleanse it: after the end of seven months they will search.</p> <p>(15) And those <i>who</i> pass through the land, when <i>they see any</i> human bone, will set up a sign by it, until the grave-diggers have buried it in the valley of Hamon-gog {the multitudes of Gog [Russia]}.</p> <p>(16) And also the name of the city <i>will be</i> Hamonah {the multitude}.^e So they shall cleanse the land.</p> <p>(17) And, you son of man, this is what the Lord GOD {Jehovah} says; Speak to every feathered bird, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I sacrifice for you, <i>even</i> a great sacrifice upon the mountains of Israel, that you may eat flesh, and drink blood.</p>
<p>39:11d - Hamon-gog {המון גוג}- "the multitudes of Gog" – east of sea {Mediterranean Sea; Dead Sea; or Sea of Galilee uncertain} 39:16e - Hamonah {המנוה}- "the multitude"</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(18) Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.</p> <p>(19) And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.</p> <p>(20) Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.</p> <p>(21) And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.</p> <p>(22) So the house of Israel shall know that I am the LORD their God from that day and forward.</p> <p>(23) And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.</p> <p>(24) According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.</p> <p>(25) Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;</p> <p>(26) After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.</p> <p>(27) When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;</p>	<p>(18) You will eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bulls, all of them fattened calves of Bashan.</p> <p>(19) And you will eat fat until you are full, and drink blood until you are drunk, of My sacrifice which I have sacrificed for you.</p> <p>(20) So you will be filled at My table with horses and chariots, with mighty men, and with all men of war, says the Lord GOD {Jehovah}.</p> <p>(21) And I will set My glory among the heathen {ungodly nations}, and all the heathen {ungodly nations} will see My judgment that I have executed, and My hand that I have laid upon them.</p> <p>(22) So the house of Israel will know that I <i>am</i> the LORD {Jehovah} their God from that day and forward.</p> <p>(23) And the heathen {ungodly nations} shall know that the house of Israel went into captivity because of their sin: because they sinned against Me, therefore I hid My face from them, and gave them into the hand of their enemies: so they all fell by the sword.</p> <p>(24) According to their uncleanness and according to their sins I have done to them, and hid My face from them.</p> <p>(25) Therefore this is what the Lord GOD {Jehovah} says; Now I will bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy Name;</p> <p>(26) After they have borne their shame, and all their sins by which they have sinned against Me, when they lived safely in their land, and no one made <i>them</i> afraid.</p> <p>(27) When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(28) Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.</p> <p>(29) Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.</p> <p>Chapter 40</p> <p>(1) In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.</p> <p>(2) In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.</p> <p>(3) And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.</p> <p>(4) And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.</p>	<p>(28) Then they will know that I <i>am</i> the LORD {Jehovah} their God, Who caused them to be led into captivity among the heathen {ungodly nations}: but I have gathered them to their own land, and have left none of them there anymore.</p> <p>(29) Neither will I hide My face any more from them: because I have poured out My Spirit upon the house of Israel, says the Lord GOD {Jehovah}.</p> <p>Chapter 40</p> <p>(1) In the twenty-fifth year of our captivity {3553 A.H./C-489 B.C.},* in the beginning of the year, on the tenth <i>day</i> of the month, in the fourteenth year after the city was destroyed,^a on that very day the hand of the LORD {Jehovah} was upon me, and brought me there.</p> <p>(2) In the visions of God He brought me into the land of Israel, and set me upon a very high mountain, by which the frame of a city <i>was</i> on the south.</p> <p>(3) And He brought me there, and, <i>there was</i> a man, whose appearance <i>was</i> like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.</p> <p>(4) And the man said to me, Son of man, <i>see with your eyes, and hear with your ears, and set your heart upon all that I shall show you; you have been brought here for the purpose that I might show these things to you: declare all that you see to the house of Israel.</i></p>
<p>40:1a - 25th year of Ezekiel's {and Jehoiachin's} captivity was the <u>14th</u> year after the city of Jerusalem was destroyed. This means that the city {and the temple} was destroyed <u>19 years</u> after the first captivity {that of Daniel and his friends} and the 11th year of Ezekiel's captivity. - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com See also: -- "Use of Numbers in Scripture" at www.TheWordNotes.com</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(5) And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.</p> <p>(6) Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.</p> <p>(7) And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.</p> <p>(8) He measured also the porch of the gate within, one reed.</p> <p>(9) Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.</p> <p>(10) And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side.</p>	<p>(5) And I saw a wall around on the outside of the house {temple},^b and in the man's hand a measuring reed of six cubits <i>long</i> by the cubit and a handwidth^c {about 11 ft.; 3.4 m.}; so he measured the width of the building, one reed {about 11 ft.; 3.4 m.}; and the height, one reed {about 11 ft.; 3.4 m.}.</p> <p>(6) Then he came to the gate which faces towards the east, and went up its stairs, and measured the threshold of the gate, <i>which was</i> one reed^c wide {about 11 ft.; 3.4 m.}; and the other threshold <i>of the gate, which was</i> one reed wide {about 11 ft.; 3.4 m.}.</p> <p>(7) And <i>every</i> little chamber <i>was</i> one reed long {about 11 ft.; 3.4 m.}, and one reed wide {about 11 ft.; 3.4 m.}; and between the little chambers <i>were</i> five cubits^d {about 7.5 ft.; 2.3 m.}; and the threshold of the gate by the porch of the gate inside <i>was</i> one reed {about 11 ft.; 3.4 m.}.</p> <p>(8) He measured also the porch of the gate inside, one reed {about 11 ft.; 3.4 m.}.</p> <p>(9) Then he measured the porch of the gate, eight cubits^e {about 12 ft.; 3.6 m.}; and its posts, two cubits^f {about 3 ft.; 0.9 m.}; and the porch of the gate <i>was</i> inside.</p> <p>(10) And the little chambers of the gate eastward <i>were</i> three on this side, and three on the opposite side; the three <i>were</i> of the same measure: and the posts had one measure on this side and on the opposite side.</p>
<p>40:5b - house – temple 40:5c&6c -- reed -- 6 long cubits -- about 11 feet or 3.4 meters. This long "cubit" [22"] {cubit plus a handbreadth [18"+4"]} is also referred to in Ezek. 41:8 as a "great cubit" 40:7d - 5 cubits - about 7.5 ft or 2.3 meter 40:9e - 8 cubits - about 12 ft or 3.6 meters 40:9f - 2 cubits - about 3 ft or about 0.9 meter - see Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(11) And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.</p> <p>(12) The space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side.</p> <p>(13) He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.</p> <p>(14) He made also posts of threescore cubits, even unto the post of the court round about the gate.</p> <p>(15) And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.</p> <p>(16) And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees.</p> <p>(17) Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.</p> <p>(18) And the pavement by the side of the gates over against the length of the gates was the lower pavement.</p>	<p>(11) And he measured the width of the entrance of the gate, ten cubits^s {about 15 ft.; 4.5 m.}; <i>and</i> the length of the gate, thirteen cubits^h {about 20 ft.; 6 m.}.</p> <p>(12) The space in front of the little chambers <i>was</i> one cubitⁱ {about 1.5 ft.; 0.46 m.} <i>on this side</i>, and the space <i>was</i> one cubit {about 1.5 ft. 0.46 m.} on the opposite side: and the little chambers <i>were</i> six cubitsⁱ {about 9 ft.; 2.8 m.} on this side, and six cubits {about 9 ft.; 2.8 m.} on that side.</p> <p>(13) He measured then the gate from the roof of <i>one</i> little chamber to the roof of another: the width <i>was</i> twenty-five cubits^k {about 38 ft.; 11.5 m.}, door to door.</p> <p>(14) He made also posts of sixty cubits^l {about 90 ft.; 27.4 m.}, even to the post of the court around the gate.</p> <p>(15) And from the face of the gate of the entrance to the face of the porch of the inner gate <i>were</i> fifty cubits^m {about 75 ft.; 22.9 m.}.</p> <p>(16) And <i>there were</i> narrow windows to the little chambers, and to their posts within the gate all around, and likewise to the porches: and inside windows <i>were</i> all around: and upon <i>each</i> post <i>were</i> palm trees.</p> <p>(17) Then he brought me into the outer court, and, <i>there were</i> chambers, and a pavement was made around the court: thirty chambers <i>were</i> upon the pavement.</p> <p>(18) And the pavement by the side of the gates opposite the length of the gates <i>was</i> the lower pavement.</p>
<p>40:11g - 10 cubits - about 15 ft or 4.5 meters 40:11h - 13 cubits - about 20 ft or 6 meters 40:12i - 1 cubit - about 1.5 ft or 0.46 meters 40:12j - 6 cubits - about 9 ft or 2.75 meters 40:13k- 25 cubits - about 38 ft or 11.5 meters 40:14l - 60 cubits - about 90 ft or 27.4 meters 40:15m - 50 cubits - about 75 ft or 22.9 meters - see Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(19) Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.</p> <p>(20) And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.</p> <p>(21) And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.</p> <p>(22) And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them.</p> <p>(23) And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.</p> <p>(24) After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.</p> <p>(25) And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.</p> <p>(26) And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.</p> <p>(27) And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.</p>	<p>(19) Then he measured the width from the forefront of the lower gate to the forefront of the inner court outside, one hundred cubits^a {about 150 ft.; 45.7 m.} eastward and northward.</p> <p>(20) And the gate of the outward court that faced towards the north, he measured its length, and its width.</p> <p>(21) And its little chambers <i>were</i> three on this side and three on the opposite side; and its posts and its porches were the same measure as the first gate: its length <i>was</i> fifty cubits {about 75 ft.; 22.9 m.}, and its width twenty-five cubits {about 38 ft.; 11.5 m.} .</p> <p>(22) And their windows, and their porches, and their palm trees, <i>were</i> the same measure as the gate that faces towards the east; and there were seven steps going up to it; and its porches <i>were</i> in front of them.</p> <p>(23) And the gate of the inner court <i>was</i> over against the gate toward the north, and toward the east; and he measured from gate to gate one hundred cubits {about 150 ft.; 45.7 m.}.</p> <p>(24) After that he brought me towards the south, and there was a gate towards the south: and he measured its posts and its porches according to these measures.</p> <p>(25) And <i>there were</i> windows in it and in its porches all around, like those windows: the length <i>was</i> fifty cubits {about 75 ft.; 22.9 m.}, and the width twenty-five cubits {about 38 ft.; 11.5 m.}.</p> <p>(26) And <i>there were</i> seven steps going up to it, and its porches <i>were</i> in front of them: and it had palm trees, one on this side, and another on the other side, upon its posts.</p> <p>(27) And <i>there was</i> a gate in the inner court towards the south: and he measured from gate to gate towards the south one hundred cubits {about 150 ft.; 45.7 m.}.</p>
<p>40:19n - 100 cubits - about 150 ft or 45.7 meters - see Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(28) And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;</p> <p>(29) And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.</p> <p>(30) And the arches round about were five and twenty cubits long, and five cubits broad.</p> <p>(31) And the arches thereof were toward the utter court; and palm trees were upon the posts thereof: and the going up to it had eight steps.</p> <p>(32) And he brought me into the inner court toward the east: and he measured the gate according to these measures.</p> <p>(33) And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.</p> <p>(34) And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.</p> <p>(35) And he brought me to the north gate, and measured it according to these measures;</p> <p>(36) The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.</p>	<p>(28) And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;</p> <p>(29) And its little chambers, and its posts, and its porches, according to these measures: and <i>there were</i> windows in it and in its porches all around: <i>it was</i> fifty cubits long {about 75 ft.; 22.9 m.}, and twenty-five cubits wide {about 38 ft.; 11.5 m.}.</p> <p>(30) And the porches around it <i>were</i> twenty-five cubits long {about 38 ft.; 11.5 m.}, and five cubits wide {about 7.5 ft.; 2.3 m.}.</p> <p>(31) And its porches <i>were</i> facing towards the outer court; and palm trees <i>were</i> upon their posts: and there were eight steps going up to it.</p> <p>(32) And he brought me into the inner court towards the east: and he measured the gate according to these measures.</p> <p>(33) And its little chambers, and its posts, and its porches, <i>were</i> according to these measures: and <i>there were</i> windows in them and in its porches all around: <i>it was</i> fifty cubits long {about 75 ft.; 22.9 m.}, and twenty-five cubits wide {about 38 ft.; 11.5 m.}.</p> <p>(34) And its porches <i>were</i> towards the outward court; and palm trees <i>were</i> upon their posts, on this side, and on that side: and the going up to it <i>had</i> eight steps.</p> <p>(35) And he brought me to the north gate, and measured <i>it</i> according to these measures;</p> <p>(36) Its little chambers, its posts, and its porches, and its windows all around: the length <i>was</i> fifty cubits {about 75 ft.; 22.9 m.}, and the width twenty-five cubits {about 38 ft.; 11.5 m.}.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(37) And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.</p> <p>(38) And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering.</p> <p>(39) And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.</p> <p>(40) And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.</p> <p>(41) Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.</p> <p>(42) And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.</p> <p>(43) And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.</p> <p>(44) And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.</p>	<p>(37) And its posts <i>were</i> towards the outer court; and palm trees <i>were</i> upon their posts, on this side, and on the opposite side: and it <i>had</i> eight steps going up to it.</p> <p>(38) And the chambers and its entries <i>were</i> by the posts of the gates, where they washed the burnt offering.</p> <p>(39) And in the porch of the gate <i>were</i> two tables on this side, and two tables on the opposite side, to kill the burnt offering on and the sin offering and the trespass offering.</p> <p>(40) And at the outside, as one goes up to the entry of the north gate, <i>were</i> two tables; and on the other side, which <i>was</i> at the porch of the gate, <i>were</i> two tables.</p> <p>(41) Four tables <i>were</i> on this side, and four tables on the opposite side, by the side of the gate; eight tables, upon which they killed <i>their sacrifices</i>.</p> <p>(42) And the four tables <i>were</i> of cut stone for the burnt offering, of a cubit and a half^o long {about 2.25 ft.; 0.69 m.}, and a cubit and a half wide {about 2.25 ft.; 0.69 m.}, and one cubit high {about 1.5 ft.; 0.46 m.}: upon which also they laid the instruments with which they killed the burnt offering and the sacrifice.</p> <p>(43) And inside <i>were</i> hooks, one hand wide {about 4 in.; 0.102 m.}, fastened all around: and upon the tables <i>was</i> the meat of the offering.</p> <p>(44) And outside the inner gate <i>were</i> the chambers of the singers in the inner court, which <i>was</i> at the side of the north gate; and their faces <i>were</i> towards the south: one at the side of the east gate <i>having</i> the face towards the north.</p>
<p>40:42o - 1.5 cubits - about 2.25 ft or 0.69 meters - see Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(45) And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.</p> <p>(46) And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.</p> <p>(47) So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house.</p> <p>(48) And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.</p> <p>(49) The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.</p> <p>Chapter 41</p> <p>(1) Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.</p>	<p>(45) And he said to me, <i>This chamber, whose face is towards the south, is for the priests, the keepers of the charge of the house {temple}.</i></p> <p>(46) <i>And the chamber whose face is towards the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, who come near to the LORD {Jehovah} to minister to Him.</i></p> <p>(47) So he measured the court, one hundred cubits long {about 150 ft.; 45.7 m.}, and one hundred cubits wide {about 150 ft.; 45.7 m.}, foursquare; and the altar <i>that was</i> in front of the house {temple}.</p> <p>(48) And he brought me to the porch of the house {temple}, and measured <i>each</i> post of the porch, five cubits {about 7.5 ft.; 2.3 m.} on this side, and five cubits {about 7.5 ft.; 2.3 m.} on that side: and the width of the gate <i>was</i> three cubits^p {about 4.5 ft.; 1.4 m.} on this side, and three cubits {about 4.5 ft.; 1.4 m.} on that side.</p> <p>(49) The length of the porch <i>was</i> twenty cubits^a {about 30 ft.; 9.1 m.}, and the width eleven cubits^r {about 16.5 ft.; 5 m.}; and <i>he brought me</i> by the steps with which they went up to it: and <i>there were</i> pillars by the posts, one on this side, and another on that side.</p> <p>Chapter 41</p> <p>(1) Afterward he brought me to the temple, and measured the posts, six cubits {about 9 ft.; 2.8 m.} wide on the one side, and six cubits wide {about 9 ft.; 2.8 m.} on the other side, <i>which was</i> the width of the tabernacle.</p>
<p>40:48p - 3 cubits - about 4.5 ft or about 1.4 meters 40:49q - 20 cubits - about 30 ft or 9.1 meters 40:49r - 11 cubits - about 16.5 ft or 5 meters</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(2) And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.</p> <p>(3) Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.</p> <p>(4) So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place.</p> <p>(5) After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side.</p> <p>(6) And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.</p> <p>(7) And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.</p>	<p>(2) And the width of the door <i>was</i> ten cubits {about 15 ft.; 4.5 m.}; and the sides of the door <i>were</i> five cubits {about 7.5 ft.; 2.3 m.} on the one side, and five cubits {about 7.5 ft.; 2.3 m.} on the other side: and he measured its length, forty cubits^a {about 60 ft.; 18.3 m.}: and the width, twenty cubits {about 30 ft.; 9.1 m.}.</p> <p>(3) Then he went inward, and measured the post of the door, two cubits {about 3 ft.; 0.9 m.}; and the door, six cubits {about 9 ft.; 2.7 m.}; and the width of the door, seven cubits^b {about 10.5 ft.; 3.3 m.}.</p> <p>(4) So he measured its length, twenty cubits {about 30 ft.; 9.1 m.}; and the width, twenty cubits {about 30 ft.; 9.1 m.}, in front of the temple: and he said to me, <i>This is the most holy place {Holy of Holies}.</i></p> <p>(5) After he measured the wall of the house, six cubits {about 9 ft.; 2.7 m.}; and the width of <i>every</i> side chamber, four cubits^c {about 6 ft.; 1.8 m.}, around the house {temple} on every side.</p> <p>(6) And there <i>were</i> three side chambers, one over another, and thirty in order; and they entered into the wall which <i>was</i> of the house {temple} for the side chambers all around, that they might have hold, but they were not attached to the wall of the house.</p> <p>(7) And <i>there was</i> an enlarging, and a winding about still upward to the side chambers: because the winding about of the house went still upward all around the house: therefore the breadth of the house <i>was still</i> upward, and so increased <i>from</i> the lowest <i>chamber</i> to the highest by the middle.</p>
<p>41:2a - 40 cubits - about 60 ft or 18.3 meters 41:3b - 7 cubits - about 10.5 ft or 3.3 meters - see Appendix J: Bible Weights and Measures 41:5c - 4 cubits - about 6 ft or 1.8 meters</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(8) I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits.</p> <p>(9) The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within.</p> <p>(10) And between the chambers was the wideness of twenty cubits round about the house on every side.</p> <p>(11) And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.</p> <p>(12) Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.</p> <p>(13) So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;</p> <p>(14) Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.</p> <p>(15) And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;</p>	<p>(8) I saw also the height of the house all around: the foundations of the side chambers <i>were</i> a full reed of six great cubits^d {about 11 ft.; 3.4 m.}.</p> <p>(9) The thickness of the wall, which <i>was</i> for the side chamber outside, <i>was</i> five cubits {about 7.5 ft.; 2.3 m.}: and <i>that</i> which <i>was</i> left <i>was</i> the place of the side chambers that <i>were</i> inside.</p> <p>(10) And between the chambers <i>was</i> the width of twenty cubits {about 30 ft.; 9.1 m.} around the house {temple} on every side.</p> <p>(11) And the doors of the side chambers <i>were</i> towards <i>the place that was</i> left, one door towards the north, and another door towards the south: and the width of the place that was left <i>was</i> five cubits {about 7.5 ft.; 2.3 m.} all around.</p> <p>(12) Now the building that <i>was</i> before the separate place at the end towards the west <i>was</i> seventy cubits^e broad {about 105 ft.; 32 m.}; and the wall of the building <i>was</i> five cubits {about 7.5 ft.; 2.3 m.} thick all around, and its length ninety cubits^f {about 135 ft.; 41.1 m.}.</p> <p>(13) So he measured the house, a hundred cubits long {about 150 ft.; 45.7 m.}; and the separate place, and the building, with its walls, a hundred cubits {about 150 ft.; 45.7 m.} long;</p> <p>(14) Also the width of the face of the house, and of the separate place towards the east, one hundred cubits {about 150 ft.; 45.7 m.} .</p> <p>(15) And he measured the length of the building opposite the separate place which <i>was</i> behind it, and its galleries on the one side and on the other side, one hundred cubits {about 150 ft.; 45.7 m.} , with the inner temple, and the porches of the court;</p>
<p>41:8d - 6 great cubits - about 11 ft – see Ezek. 40:5 - see Appendix J: Bible Weights and Measures</p> <p>41:12e - 70 cubits - about 105 ft or 32 meters</p> <p>41:12f - 90 cubits - about 135 ft or 41.1 meters</p> <p>- see Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(16) The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows were covered;</p> <p>(17) To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.</p> <p>(18) And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;</p> <p>(19) So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about.</p> <p>(20) From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.</p> <p>(21) The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.</p> <p>(22) The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD.</p> <p>(23) And the temple and the sanctuary had two doors.</p> <p>(24) And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door.</p> <p>(25) And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without.</p>	<p>(16) The door posts, and the narrow windows, and the galleries all around on their three stories, opposite the door, all covered with wood panels, and from the ground up to the windows, and the windows <i>were</i> covered;</p> <p>(17) From above the door, even to the inner house, and outside, and by all the wall all around inside and outside, by measure.</p> <p>(18) And <i>it was</i> made with cherubims and palm trees, so that a palm tree <i>was</i> between a cherub and a cherub; and <i>every</i> cherub had two faces;</p> <p>(19) So that the face of a man <i>was</i> towards the palm tree on the one side, and the face of a young lion towards the palm tree on the other side: <i>it was</i> made through all the house all around.</p> <p>(20) From the ground to above the door <i>were</i> cherubims and palm trees made, and <i>on</i> the wall of the temple.</p> <p>(21) The posts of the temple <i>were</i> squared, <i>and</i> the face of the sanctuary; the appearance <i>of the one</i> as the appearance <i>of the other</i>.</p> <p>(22) The altar of wood <i>was</i> three cubits high {about 4.5 ft.; 1.4 m.}, and its length two cubits {about 3 ft.; 0.9 m.}; and its corners, and its length, and its walls, <i>were</i> of wood: and he said to me, This is the table that is before the LORD {Jehovah}.</p> <p>(23) And the temple and the sanctuary had two doors.</p> <p>(24) And the doors had two leaves <i>apiece</i>, two turning leaves; two <i>leaves</i> for the one door, and two leaves for the other <i>door</i>.</p> <p>(25) And <i>there were</i> made on them, on the doors of the temple, cherubims and palm trees, like <i>those</i> made upon the walls; and <i>there were</i> thick planks upon the face of the porch outside.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(26) And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.</p> <p>Chapter 42</p> <p>(1) Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.</p> <p>(2) Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.</p> <p>(3) Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories.</p> <p>(4) And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.</p> <p>(5) Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.</p> <p>(6) For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.</p> <p>(7) And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits.</p>	<p>(26) And <i>there were</i> narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and <i>upon</i> the side chambers of the house, and thick planks.</p> <p>Chapter 42</p> <p>(1) Then he brought me forth into the outer court, the way towards the north: and he brought me into the chamber that <i>was</i> opposite the separate place, and which <i>was</i> in front of the building towards the north.</p> <p>(2) Before the length of one hundred cubits {about 150 ft.; 45.7 m.} <i>was</i> the north door, and the width <i>was</i> fifty cubits {about 75 ft.; 22.9 m.}.</p> <p>(3) Opposite the twenty <i>cubits</i> {about 30 ft.; 9.1 m.} which <i>were</i> for the inner court, and, opposite the pavement which <i>was</i> for the outer court, <i>was</i> gallery against gallery in three <i>stories</i>.</p> <p>(4) And before the chambers <i>was</i> a walk of ten cubits {about 15 ft.; 4.5 m.} width inward, a way of one cubit {about 1.5 ft.; 0.46 m.}; and their doors towards the north.</p> <p>(5) Now the upper chambers <i>were</i> shorter: because the galleries were higher than these, than the lower, and than the middlemost of the building.</p> <p>(6) Because they <i>were</i> in three <i>stories</i>, but did not have pillars as the pillars of the courts: therefore <i>the building</i> was more straight than the lowest and the middlemost from the ground.</p> <p>(7) And the wall that <i>was</i> outside opposite the chambers, towards the outer court on the forepart of the chambers, its length <i>was</i> fifty cubits {about 75 ft.; 22.9 m.}.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(8) For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits.</p> <p>(9) And from under these chambers was the entry on the east side, as one goeth into them from the utter court.</p> <p>(10) The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.</p> <p>(11) And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors.</p> <p>(12) And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.</p> <p>(13) Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy.</p> <p>(14) When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.</p> <p>(15) Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.</p>	<p>(8) Because the length of the chambers that <i>were</i> in the outer court <i>was</i> fifty cubits {about 75 ft.; 22.9 m.}: and, look, in front of the temple <i>were</i> one hundred cubits {about 150 ft.; 45.7 m.}.</p> <p>(9) And from under these chambers <i>was</i> the entry on the east side, as one goes into them from the outer court.</p> <p>(10) The chambers <i>were</i> in the thickness of the wall of the court towards the east, opposite the separate place, and opposite the building.</p> <p>(11) And the way before them <i>was</i> like the appearance of the chambers which <i>were</i> towards the north, as long as they, <i>and</i> as broad as they: and all their exits <i>were</i> both according to their fashions, and according to their doors.</p> <p>(12) And according to the doors of the chambers that <i>were</i> towards the south <i>was</i> a door in the head of the way, <i>even</i> the way directly before the wall towards the east, as one enters into them.</p> <p>(13) Then he said to me, The north chambers <i>and</i> the south chambers, which <i>are</i> before the separate place, they <i>are</i> holy chambers, where the priests who approach the LORD {Jehovah} shall eat the most holy things: there they shall lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; because the place <i>is</i> holy.</p> <p>(14) When the priests enter into it, then they shall not go out of the holy <i>place</i> into the outer court, but there they shall lay their clothes in which they minister; because they <i>are</i> holy; and shall put on other clothes, and shall approach to <i>those things which are</i> for the people.</p> <p>(15) Now when he had made an end of measuring the inner house {temple}, he brought me forth towards the gate which <i>faces</i> towards the east, and measured it all round.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(16) He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.</p> <p>(17) He measured the north side, five hundred reeds, with the measuring reed round about.</p> <p>(18) He measured the south side, five hundred reeds, with the measuring reed.</p> <p>(19) He turned about to the west side, and measured five hundred reeds with the measuring reed.</p> <p>(20) He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.</p> <p>Chapter 43</p> <p>(1) Afterward he brought me to the gate, even the gate that looketh toward the east:</p> <p>(2) And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.</p> <p>(3) And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.</p> <p>(4) And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.</p> <p>(5) So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.</p>	<p>(16) He measured the east side with the measuring reed, five hundred reeds^a {about 5,500 ft. or 1.04 mi.; 1.7 km.}, with the measuring reed all around.</p> <p>(17) He measured the north side, five hundred reeds {about 5,500 ft. or 1.04 mi.; 1.7 km.}, with the measuring reed all around.</p> <p>(18) He measured the south side, five hundred reeds {about 5,500 ft. or 1.04 mi.; 1.7 km.}, with the measuring reed.</p> <p>(19) He turned about to the west side, <i>and</i> measured five hundred reeds {about 5,500 ft. or 1.04 mi.; 1.7 km.} with the measuring reed.</p> <p>(20) He measured it by the four sides: it had a wall all around, five hundred <i>reeds</i> long {about 5,500 ft. or 1.04 mi.; 1.7 km.}, and five hundred wide {about 5,500 ft. or 1.04 mi.; 1.7 km.}, to make a separation between the sanctuary and the profane place.</p> <p>Chapter 43</p> <p>(1) Afterward he brought me to the gate, <i>even</i> the gate that faces towards the east:</p> <p>(2) And, indeed, the glory of the God of Israel came from the way of the east: and His voice <i>was</i> like a noise of many waters: and the earth shone with His glory.</p> <p>(3) And <i>it was</i> according to the appearance of the vision which I saw, <i>even</i> according to the vision that I saw when I came to destroy the city: and the visions <i>were</i> like the vision that I saw by the river Chebar; and I fell upon my face.</p> <p>(4) And the glory of the LORD {Jehovah} came into the house {temple} by the way of the gate which faces towards the east.</p> <p>(5) So the Spirit took me up, and brought me into the inner court; and, indeed, the glory of the LORD {Jehovah} filled the house {temple}.</p>
<p>42:16a -- 500 reeds (5,500feet/1.04miles/1.7 kilometers) See Note on Ezek. 40:5 - see Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(6) And I heard him speaking unto me out of the house; and the man stood by me.</p> <p>(7) And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.</p> <p>(8) In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.</p> <p>(9) Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.</p> <p>(10) Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.</p> <p>(11) And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.</p> <p>(12) This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.</p>	<p>(6) And I heard <i>Him</i> speaking to me out of the house {temple}; and the man stood by me.</p> <p>(7) And He said to me, <i>Son of man, the place of My throne, and the place of the soles of My feet, where I will live in the midst of the children of Israel forever, and My holy Name, the house of Israel will no more defile, neither they, nor their kings, by their prostitution, nor by the dead bodies of their kings in their high places.</i></p> <p>(8) <i>In their setting of their threshold by My thresholds, and their post by My posts, and the wall between Me and them, they have even defiled My holy Name by their abominations that they have committed: therefore I have consumed them in My anger.</i></p> <p>(9) <i>Now let them put away their prostitution, and the dead bodies of their kings, far from Me, and I will live in the midst of them forever.</i></p> <p>(10) <i>You son of man, show the house {temple} to the house of Israel, that they may be ashamed of their sins: and let them measure the pattern.</i></p> <p>(11) <i>And if they are ashamed of all that they have done, show them the form of the house {temple}, and its fashion, and its exits, and its entrances, and all its forms, and all its ordinances, and all its forms, and all its laws: and write it in their sight, that they may keep its whole form, and all its ordinances, and do them.</i></p> <p>(12) <i>This is the law of the house {temple}; Upon the top of the mountain its whole limit all around shall be most holy. Indeed, this is the law of the house {temple}.</i></p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(13) And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar.</p> <p>(14) And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.</p> <p>(15) So the altar shall be four cubits; and from the altar and upward shall be four horns.</p> <p>(16) And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof.</p> <p>(17) And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.</p> <p>(18) And he said unto me, Son of man, thus saith the Lord GOD; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.</p>	<p>(13) And <i>these are</i> the measures of the altar after the cubits: The cubit <i>is</i> a cubit and a handbreadth^a {about 22 in. or 1.8 ft.; 0.6 m.}; even the bottom <i>shall be</i> a cubit {about 22 in. or 1.8 ft.; 0.6 m.}, and the width a cubit {about 22 in. or 1.8 ft.; 0.6 m.}, and its border by its edge all around <i>shall be</i> a span {about 9 in.; 0.23 m.}: and <i>this shall be</i> the higher place of the altar.</p> <p>(14) And from the base <i>upon</i> the ground <i>even</i> to the lower ledge <i>shall be</i> two cubits {about 3 ft.; 0.9 m.}, and the width one cubit {about 1.5 ft.; 0.46 m.}; and from the smaller ledge <i>even</i> to the larger ledge <i>shall be</i> four cubits {about 6 ft.; 1.8 m.}, and the width <i>one</i> cubit {about 1.5 ft.; 0.46 m.}.</p> <p>(15) So the altar <i>shall be</i> four cubits {about 6 ft.; 1.8 m.}; and from the altar and upwards <i>shall be</i> four horns.</p> <p>(16) And the altar <i>shall be</i> twelve cubits long^b {about 18 ft.; 5.5 m.}, twelve wide {about 18 ft.; 5.5 m.}, square in its four squares.</p> <p>(17) And the ledge <i>shall be</i> fourteen cubits^c long {about 21 ft.; 6.5 m.} and fourteen wide {about 21 ft.; 6.5 m.} in its four squares; and the border about it <i>shall be</i> half a cubit {about 9 in.; 0.23 m.}; and its base <i>shall be</i> a cubit {about 1.5 ft.; 0.46 m.}; and its stairs shall face towards the east.</p> <p>(18) And He said to me, Son of man, this is what the Lord GOD {Jehovah} says; <i>These are</i> the ordinances of the altar in the day when they make it, to offer burnt offerings upon it, and to sprinkle blood upon it.</p>
<p>43:13a -- 1 cubit and a handbreadth {22 inches/1.8ft/0.6m} See Note on Ezek. 40:5; Ex. 27:1</p> <p>43:16b - 12 cubits - about 18 ft or 5.5 meters</p> <p>43:17c - 14 cubits - about 21 ft or 6.5 meters</p> <p>- see Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(19) And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.</p> <p>(20) And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.</p> <p>(21) Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.</p> <p>(22) And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.</p> <p>(23) When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.</p> <p>(24) And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.</p> <p>(25) Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.</p> <p>(26) Seven days shall they purge the altar and purify it; and they shall consecrate themselves.</p> <p>(27) And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.</p>	<p>(19) And you shall give to the priests the Levites who are of the descent of Zadok, who approach Me, to minister to Me, says the Lord GOD {Jehovah}, a young bull for a sin offering.</p> <p>(20) And you shall take of its blood, and put <i>it</i> on its four horns, and on the four corners of the ledge, and upon the border all around: so shall you cleanse and purge it.</p> <p>(21) You shall take the bull also of the sin offering, and he shall burn it in the appointed place of the house {temple}, outside the sanctuary.</p> <p>(22) And on the second day you shall offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they cleansed <i>it</i> with the bull.</p> <p>(23) When you have made an end of cleansing <i>it</i>, you shall offer a young bull without blemish, and a ram out of the flock without blemish.</p> <p>(24) And you shall offer them before the LORD {Jehovah}, and the priests shall cast salt upon them, and they shall offer them up <i>for</i> a burnt offering to the LORD {Jehovah}.</p> <p>(25) Seven days you shall prepare every day a goat <i>for</i> a sin offering: they shall also prepare a young bull, and a ram out of the flock, without blemish.</p> <p>(26) Seven days they shall purge the altar and purify it; and they shall consecrate themselves.</p> <p>(27) And when these days are expired, it shall be, <i>that</i> upon the eighth day, and forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, says the Lord GOD {Jehovah}.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>Chapter 44</p> <p>(1) Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.</p> <p>(2) Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.</p> <p>(3) It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.</p> <p>(4) Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.</p> <p>(5) And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.</p> <p>(6) And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,</p>	<p>Chapter 44</p> <p>(1) Then He brought me back the way of the gate of the outer sanctuary which faces towards the east; and it <i>was</i> shut.</p> <p>(2) Then the LORD {Jehovah} said to me; This gate shall be shut, it shall not be opened,^a and no man shall enter in by it; because the LORD {Jehovah}, the God of Israel, has entered in by it, therefore it shall be shut.</p> <p>(3) <i>It is</i> for the Prince; the Prince, He will sit in it to eat bread before the LORD {Jehovah}; He will enter by the way of the porch of <i>that</i> gate, and will go out by the way of the same.</p> <p>(4) Then He brought me the way of the north gate before the house {temple}: and I looked, and, indeed, the glory of the LORD {Jehovah} filled the house {temple} of the LORD {Jehovah}: and I fell upon my face.</p> <p>(5) And the LORD {Jehovah} said to me, Son of man, mark well, and see with your eyes, and hear with your ears all that I say to you concerning all the ordinances of the house {temple} of the LORD {Jehovah}, and all its laws; and mark well the entrance of the house {temple}, with every going forth of the sanctuary.</p> <p>(6) And you shall say to the rebellious, <i>even</i> to the house of Israel, This is what the Lord GOD {Jehovah} says; O you house of Israel, let it suffice you of all your abominations,</p>
<p>44:2a - eastern gate is sealed shut - note that presently only the eastern gate is still standing and it was sealed shut around 1541 A.D. after the Turks had taken control of Jerusalem around 1517 A.D. They learned that the Messiah was to come through that gate so they sealed it shut to "prevent" any Messiah from coming through the gate. The eastern gate is also called the "Golden Gate" and "Beautiful Gate" and "Gate of Mercy" and faces eastward towards the Mount of Olives where Jesus will return with His saints on the day of Armageddon and enter into Jerusalem by that gate.</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(7) In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.</p> <p>(8) And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.</p> <p>(9) Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.</p> <p>(10) And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.</p> <p>(11) Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.</p> <p>(12) Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.</p> <p>(13) And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.</p> <p>(14) But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.</p>	<p>(7) In that you have brought <i>into My sanctuary</i> strangers, uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary {temple}, to pollute it, <i>even My house</i>, when you offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations.</p> <p>(8) And you have not kept the charge of My holy things: but you have set keepers of My charge in My sanctuary for yourselves.</p> <p>(9) This is what the Lord GOD {Jehovah} says; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary {temple}, of any stranger that is among the children of Israel.</p> <p>(10) And the Levites who have gone far away from Me, when Israel went astray, who went astray away from Me after their idols; they will even bear their sin.</p> <p>(11) Yet they will be ministers in My sanctuary {temple}, <i>having</i> charge at the gates of the house {temple}, and ministering to the house {temple}: they will kill the burnt offering and the sacrifice for the people, and they will stand before them to minister to them.</p> <p>(12) Because they ministered to them before their idols, and caused the house of Israel to fall into sin; therefore I have lifted up My hand against them, says the Lord GOD {Jehovah}, and they will bear their sin.</p> <p>(13) And they will not come near to Me, to do the office of a priest to Me, nor to come near to any of My holy things, in the most holy <i>place</i>: but they will bear their shame, and their abominations which they have committed.</p> <p>(14) But I will make them keepers of the charge of the house {temple}, for all its service, and for all that will be done inside it.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(15) But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:</p> <p>(16) They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.</p> <p>(17) And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.</p> <p>(18) They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.</p> <p>(19) And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.</p> <p>(20) Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.</p> <p>(21) Neither shall any priest drink wine, when they enter into the inner court.</p> <p>(22) Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.</p> <p>(23) And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.</p>	<p>(15) But the priests the Levites, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they will come near to Me to minister to Me, and they will stand before Me to offer to Me the fat and the blood, says the Lord GOD {Jehovah}:</p> <p>(16) They will enter into My sanctuary {temple}, and they will come near to My table, to minister to Me, and they will keep My charge.</p> <p>(17) And it will come to pass, <i>that</i> when they enter in at the gates of the inner court, they will be clothed with linen clothes; and no wool shall come upon them, while they minister in the gates of the inner court, and inside.</p> <p>(18) They shall have linen bonnets upon their heads, and shall have linen pants upon their waists; they shall not clothe <i>themselves</i> with anything that causes sweat.</p> <p>(19) And when they go forth into the outer court, <i>even</i> into the outer court to the people, they shall put off their clothes in which they ministered, and lay them in the holy chambers, and they shall put on other clothes; and they shall not sanctify the people with their clothes.</p> <p>(20) Neither shall they shave their heads, nor allow their hair to grow long; they shall only cut the hair of their heads.</p> <p>(21) Neither shall any priest drink wine, when they enter into the inner court.</p> <p>(22) Neither shall they take for their wives a widow, nor her who is divorced: but they shall take maidens of the descent of the house of Israel, or a widow who had a priest before.</p> <p>(23) And they shall teach My people <i>the difference</i> between the holy and profane, and cause them to discern between the unclean and the clean.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(24) And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.</p> <p>(25) And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.</p> <p>(26) And after he is cleansed, they shall reckon unto him seven days.</p> <p>(27) And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.</p> <p>(28) And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.</p> <p>(29) They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.</p> <p>(30) And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.</p> <p>(31) The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.</p>	<p>(24) And in controversy they shall stand in judgment; <i>and</i> they shall judge it according to My judgments: and they shall keep My laws and My commandments in all My assemblies; and they shall hallow My sabbaths {Saturdays}.</p> <p>(25) And they shall not come near to any dead person to defile themselves: except for father, or for mother, or for son, or for daughter, for brother, or for sister who has had no husband, they may defile themselves.</p> <p>(26) And after he is cleansed, they shall count to him seven days.</p> <p>(27) And in the day that he goes into the sanctuary, to the inner court, to minister in the sanctuary, he shall offer his sin offering, says the Lord GOD {Jehovah}.</p> <p>(28) And it shall be to them for an inheritance: I <i>am</i> their inheritance: and you shall give them no possession in Israel: I <i>am</i> their possession.</p> <p>(29) They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.</p> <p>(30) And the first of all the first-fruits of all <i>things</i>, and every sacrifice of all, of every <i>sort</i> of your sacrifices, shall be the priest's: you shall also give to the priest the first of your dough, that he may cause the blessing to rest in your house.</p> <p>(31) The priests shall not eat of anything that dies on its own, or is torn, whether it is bird or beast.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>Chapter 45</p> <p>(1) Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.</p> <p>(2) Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.</p> <p>(3) And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place.</p> <p>(4) The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.</p> <p>(5) And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.</p> <p>(6) And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.</p>	<p>Chapter 45</p> <p>(1) Furthermore, when you shall divide the land by lot for inheritance, you shall offer a sacrifice to the LORD {Jehovah}, a holy portion of the land: the length <i>shall be</i> the length of twenty-five thousand <i>cubits</i>^a {about 7.1 mi.; 11.4 km.}, and the width <i>shall be</i> ten thousand <i>cubits</i>^b {about 2.8 mi.; 4.5 km.}. This <i>shall be</i> holy in all its borders all around.</p> <p>(2) Of this there shall be for the sanctuary {temple} five hundred <i>cubits in length</i> {about 750 ft.; 229 m.}, with five hundred^c <i>in width</i> {about 750 ft.; 229 m.}, a square; and fifty cubits^d {about 75 ft.; 229 m.} of clear space around it.</p> <p>(3) And of this measure you shall measure the length of twenty-five thousand <i>cubits</i> {about 7.1 mi.; 11.4 km.}, and the width of ten thousand <i>cubits</i> {about 2.8 mi.; 4.5 km.}; and in it shall be the sanctuary <i>and the most holy place</i>.</p> <p>(4) The holy <i>portion</i> of the land shall be for the priests the ministers of the sanctuary {temple}, who shall come near to minister to the LORD {Jehovah}; and it shall be a place for their houses, and a holy place for the sanctuary.</p> <p>(5) And the twenty-five thousand <i>cubits</i> of length {about 7.1 mi.; 11.4 km.}, and the ten thousand <i>cubits</i> of width {about 2.8 mi.; 4.5 km.}, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.</p> <p>(6) And you shall appoint the possession of the city five thousand <i>cubits</i>^e wide {about 1.4 mi.; 2.3km.}, and twenty-five thousand <i>cubits</i> long {about 7.1 mi.; 11.4 km.}, opposite the sacrifice of the holy <i>portion</i>: it shall be for the whole house of Israel.</p>
<p>45:1a - 25,000 cubits - about 7.1 miles or 11.4 kilometers 45:1b - 10,000 cubits - about 2.8 miles or 4.5 kilometers 45:2c - 500 cubits - about 750 ft or 229 meters 45:2d - 50 cubits - about 75 ft or 22.9 meters - See Appendix J: Bible Weights and Measures 45:6e - 5,000 cubits - about 1.4 miles or 2.25 kilometers</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(7) And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border.</p> <p>(8) In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.</p> <p>(9) Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.</p> <p>(10) Ye shall have just balances, and a just ephah, and a just bath.</p> <p>(11) The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.</p> <p>(12) And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.</p> <p>(13) This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:</p>	<p>(7) <i>And a portion shall be</i> for the prince on the one side and on the other side of the sacrifice of the holy <i>portion</i>, and of the possession of the city, before the sacrifice of the holy <i>portion</i>, and before the possession of the city, from the west side westward, and from the east side eastward: and the length <i>shall be</i> opposite one of the portions, from the west border to the east border.</p> <p>(8) In the land shall be his possession in Israel: and My princes shall no more oppress My people; and <i>the rest of</i> the land they shall give to the house of Israel according to their tribes.</p> <p>(9) This is what the Lord GOD {Jehovah} says; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from My people, says the Lord GOD {Jehovah}.</p> <p>(10) You shall have just balances, and a just ephah^f {about 6 gal.; 22.2 L. – dry measure}, and a just bath^g {about 6 gal.; 22.2 L. – liquid measure}.</p> <p>(11) The ephah and the bath shall be of one measure,^h that the bath may contain one tenth of a homerⁱ {about 6 gal.; 22.2 L.}, and the ephah one tenth of a homer {about 6 gal.; 22.2 L.}: its measure shall be after the homer.</p> <p>(12) And the shekel^j {about 0.4 oz.; 11.4 g.} <i>shall be</i> twenty gerahs: twenty shekels, twenty-five shekels, fifteen shekels, shall be your mina^k {about 1.26 lbs.; 571.2 g.}.</p> <p>(13) This <i>is</i> the sacrifice that you shall offer; one-sixth of an ephah of a homer of wheat {about 1 gal.; 3.6 L.}, and you shall give one-sixth of an ephah of a homer of barley {about 1 gal.; 3.6 L.}:</p>
<p>45:10f - ephah - dry measure of about 24 quarts or 6 gallons or 3 pecks or 22.2 liters 45:10g - bath - liquid measure of about 5.8 gallons or 22 liters or 6.25 bushels - See Appendix J: Bible Weights and Measures 45:12j - shekel - about .4 ounces or 11.4 grams in weight - 20 gerahs is set equal to a shekel 45:12k - mina - about 1.26 pounds or 571.2 grams - See Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(14) Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer:</p> <p>(15) And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD.</p> <p>(16) All the people of the land shall give this oblation for the prince in Israel.</p> <p>(17) And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.</p> <p>(18) Thus saith the Lord GOD; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:</p> <p>(19) And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.</p> <p>(20) And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.</p> <p>(21) In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.</p>	<p>(14) Concerning the ordinance of oil, the bath of oil, <i>you shall offer</i> the tenth part of a bath {about 0.5 gal.; 1.8 L.}, <i>which is</i> a homer of ten baths; because ten baths <i>are</i> a homer or a kor.</p> <p>(15) And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, says the Lord GOD {Jehovah}.</p> <p>(16) All the people of the land shall give this sacrifice for the prince in Israel.</p> <p>(17) And it shall be the prince's part to <i>give</i> burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths {Saturdays}, in all solemn assemblies of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.</p> <p>(18) This is what the Lord GOD {Jehovah} says; In the first <i>month</i> {Nisan [Mar./Apr.]},^l in the first <i>day</i> of the month, you shall take a young bull without blemish, and cleanse the sanctuary:</p> <p>(19) And the priest shall take of the blood of the sin offering, and put <i>it</i> upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.</p> <p>(20) And so you shall do the seventh <i>day</i> of the month for everyone who errs, and for <i>him who is</i> simple: so shall you reconcile the house.</p> <p>(21) In the first <i>month</i> {Nisan [Mar.-Apr.]}, on the fourteenth day of the month, you shall have the Passover,^m a feast of seven days; unleavened bread shall be eaten.</p>
<p>45:18l - first month - Nisan (March-April) - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>45:21m - Passover - Lev. 23:5</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(22) And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.</p> <p>(23) And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.</p> <p>(24) And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.</p> <p>(25) In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.</p> <p>Chapter 46</p> <p>(1) Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.</p> <p>(2) And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.</p> <p>(3) Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.</p>	<p>(22) And upon that day shall the prince prepare for himself and for all the people of the land a bull <i>for</i> a sin offering.</p> <p>(23) And seven days of the feast he shall prepare a burnt offering to the LORD {Jehovah}, seven bulls and seven rams without blemish daily the seven days; and a kid of the goats daily <i>for</i> a sin offering.</p> <p>(24) And he shall prepare a meat offering of an ephah {about 6 gal.; 22.2 L.} for a bull, and an ephah {about 6 gal.; 22.2 L.} for a ram, and a hin^a of oil {about 1 gal.; 3.6 L.} for an ephah.</p> <p>(25) In the seventh <i>month</i> {Tishri [Sept.-Oct.]},^o on the fifteenth day of the month, he shall do the likewise in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.</p> <p>Chapter 46</p> <p>(1) This is what the Lord GOD {Jehovah} says; The gate of the inner court that faces towards the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.</p> <p>(2) And the prince shall enter by the way of the porch of <i>that</i> gate from outside, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.</p> <p>(3) Likewise the people of the land shall worship at the door of this gate before the LORD {Jehovah} in the sabbaths {Saturdays} and in the new moons.</p>
<p>45:24n - hin - about a gallon or 3.6 liters 45:25o - seventh month - Tishri (September-October) – the 15th day is the Feast of Tabernacles Lev. 23:34</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(4) And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish.</p> <p>(5) And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.</p> <p>(6) And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.</p> <p>(7) And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.</p> <p>(8) And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.</p> <p>(9) But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.</p> <p>(10) And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.</p>	<p>(4) <i>And the burnt offering that the prince shall offer to the LORD {Jehovah} in the sabbath day shall be</i> six lambs without blemish, and a ram without blemish.</p> <p>(5) <i>And the meat offering shall be</i> an ephah^a {about 6 gal.; 22.2 L.} for a ram, and the meat offering for the lambs as he shall be able to give, and a hin^b of oil {about 1 gal.; 3.6 L.} to an ephah.</p> <p>(6) <i>And in the day of the new moon it shall be</i> a young bull without blemish, and six lambs, and a ram: they shall be without blemish.</p> <p>(7) <i>And he shall prepare a meat offering, an ephah</i> {about 6 gal.; 22.2 L.} for a bull, and an ephah {about 6 gal.; 22.2 L.} for a ram, and for the lambs according as his hand shall attain to, and a hin of oil {about 1 gal.; 3.6 L.} to an ephah.</p> <p>(8) <i>And when the prince enters, he shall go in by the way of the porch of that gate, and he shall go forth by its roadway.</i></p> <p>(9) <i>But when the people of the land shall come before the LORD {Jehovah} in the solemn feasts, he who enters in by the way of the north gate to worship shall go out by the way of the south gate; and he who enters by the way of the south gate shall go forth by the way of the north gate: he shall not return through the same gate by which he came in, but shall leave through the opposite gate.</i></p> <p>(10) <i>And the prince who is in their midst, when they go in, shall go in; and when they leave, shall also leave.</i></p>
<p>46:5a – ephah - dry measure of about 24 quarts or 6 gallons or 3 pecks or 22.2 liters 46:5b - hin - about a gallon or 3.6 liters - See Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(11) And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.</p> <p>(12) Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.</p> <p>(13) Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.</p> <p>(14) And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.</p> <p>(15) Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.</p> <p>(16) Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.</p> <p>(17) But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.</p>	<p>(11) And in the feasts and in the solemn assemblies the meat offering shall be an ephah {about 6 gal.; 22.2 L.} to a bull, and an ephah {about 6 gal.; 22.2 L.} to a ram, and to the lambs as he is able to give, and a hin of oil {about 1 gal.; 3.6 L.} to an ephah.</p> <p>(12) Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily to the LORD {Jehovah}, <i>one</i> shall then open <i>for</i> him the gate that faces towards the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day {Saturday}: then he shall leave; and after he leaves <i>one</i> shall shut the gate.</p> <p>(13) You shall daily prepare a burnt offering to the LORD {Jehovah} <i>of</i> a lamb one year old without blemish: you shall prepare it every morning.</p> <p>(14) And you shall prepare a meat offering for it every morning, one sixth of an ephah^c {about 1 gal.; 3.6 L.}, and the third part of a hin^d of oil {about one third gal.; 1.2 L.}, to temper with the fine flour; a meat offering continually by a perpetual ordinance to the LORD {Jehovah}.</p> <p>(15) So shall they prepare the lamb, and the meat offering, and the oil, every morning <i>for</i> a continual burnt offering.</p> <p>(16) This is what the Lord GOD {Jehovah} says; If the prince gives a gift to any of his sons, its inheritance shall be his sons'; it <i>shall be</i> their possession by inheritance.</p> <p>(17) But if he gives a gift of his inheritance to one of his servants, then it shall be his until the year of liberty; afterward it shall return to the prince: but his inheritance shall be his sons' for them.</p>
<p>46:14c – one sixth of an ephah – about a gallon 46:14d – one third of a hin – about one third gallon or 1.2 liters - See Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(18) Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.</p> <p>(19) After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.</p> <p>(20) Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people.</p> <p>(21) Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court.</p> <p>(22) In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure.</p> <p>(23) And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.</p> <p>(24) Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.</p>	<p>(18) Furthermore the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that My people may not be scattered every man from his possession.</p> <p>(19) Afterward He brought me through the entrance, which <i>was</i> at the side of the gate, into the holy chambers of the priests, which faced towards the north: and, there <i>was</i> a place on the two sides westward.</p> <p>(20) Then He said to me, <i>This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they not carry them out into the outer court, to sanctify the people.</i></p> <p>(21) Then He brought me forth into the outer court, and caused me to pass by the four corners of the court; and, indeed, in every corner of the court <i>there was</i> a court.</p> <p>(22) In the four corners of the court <i>there were</i> courts joined of forty cubits^e long {about 60 ft.; 18.3 m.} and thirty wide^f {about 45 ft.; 13.7 m.}: these four corners <i>were</i> of one measure.</p> <p>(23) And <i>there was</i> a row of building all around in them, around about them four, and <i>it was</i> made with boiling places under the rows all around.</p> <p>(24) Then He said to me, <i>These are the places of those who boil, where the ministers of the house shall boil the sacrifice of the people.</i></p>
<p>46:22e – 40 cubits – about 60 ft or 18.3 meters 46:22f – 30 cubits – about 45 ft or about 13.7 meters - See Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>Chapter 47</p> <p>(1) Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.</p> <p>(2) Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.</p> <p>(3) And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.</p> <p>(4) Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.</p> <p>(5) Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.</p> <p>(6) And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.</p> <p>(7) Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.</p> <p>(8) Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.</p>	<p>Chapter 47</p> <p>(1) Afterward He brought me again to the door of the house {temple}; and, indeed, waters came out from under the threshold of the house {temple} eastward: because the forefront of the house <i>stood towards</i> the east, and the waters came down from under from the right side of the house, at the south <i>side</i> of the altar.</p> <p>(2) Then He brought me out of the way of the gate northward, and led me about the way outside to the outer gate by the way that faces eastward; and there ran out waters on the right side.</p> <p>(3) And when the man who had the line in his hand went forth eastward, he measured a thousand cubits^a {about 1500 ft.; 457.2 m.}, and he brought me through the waters; the waters <i>were</i> to the ankles.</p> <p>(4) Again he measured a thousand {about 1500 ft.; 457.2 m.}, and brought me through the waters; the waters <i>were</i> to the knees. Again he measured a thousand {about 1500 ft.; 457.2 m.}, and brought me through; the waters <i>were</i> to the waist.</p> <p>(5) Afterward he measured a thousand {about 1500 ft.; 457.2 m.}; <i>and it was</i> a river that I could not pass over: because the waters had risen, waters to swim in, a river that could not be passed over.</p> <p>(6) And he said to me, <i>Son of man, have you seen this?</i> Then he brought me, and caused me to return to the brink of the river.</p> <p>(7) Now when I had returned, indeed, at the bank of the river <i>were</i> very many trees on the one side and on the other.</p> <p>(8) Then he said to me, <i>These waters go out towards the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, cause the waters to be healed.</i></p>
<p>47:3a – 1000 cubits – about 1500 ft or 457.2 meters - see Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(9) And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.</p> <p>(10) And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.</p> <p>(11) But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.</p> <p>(12) And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.</p> <p>(13) Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.</p> <p>(14) And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.</p> <p>(15) And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;</p>	<p>(9) And it will come to pass, <i>that</i> everything that lives, which moves, wherever the rivers come, will live: and there will be a very great multitude of fish, because these waters will come there: because they will be healed; and everything will live wherever the river comes.</p> <p>(10) And it will come to pass, <i>that</i> the fishermen will stand upon it from En-gedi even to Eneglaim; there will be a <i>place</i> to spread forth nets; their fish will be according to their kinds, as the fish of the great {Mediterranean} sea, exceedingly many.</p> <p>(11) But its muddy places and its marshes will not be healed; they will be given to salt.</p> <p>(12) And by the river upon its bank, on this side and on that side, will grow all trees for food, whose leaf will not fade, neither will its fruit be consumed: it will bring forth new fruit according to its months, because their waters they issued out of the sanctuary: and their fruit will be for food, and their leaves for medicine.</p> <p>(13) This is what the Lord GOD {Jehovah} says; This <i>shall be</i> the border, whereby you shall inherit the land according to the twelve tribes of Israel: Joseph <i>shall have two</i> portions.</p> <p>(14) And you shall inherit it, one as well as another: <i>concerning</i> the which I lifted up My hand to give it to your forefathers: and this land will fall to you for inheritance.</p> <p>(15) And this <i>will be</i> the border of the land towards the north side, from the great {Mediterranean} sea, the way of Hethlon, as men go to Zedad;</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(16) Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran.</p> <p>(17) And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.</p> <p>(18) And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.</p> <p>(19) And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.</p> <p>(20) The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.</p> <p>(21) So shall ye divide this land unto you according to the tribes of Israel.</p> <p>(22) And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.</p> <p>(23) And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD.</p> <p>Chapter 48</p> <p>(1) Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.</p>	<p>(16) Hamath, Berothah, Sibraim, which <i>is</i> between the border of Damascus and the border of Hamath; Hazarhatticon, which <i>is</i> by the coast of Hauran.</p> <p>(17) And the border from the sea will be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And <i>this is</i> the north side.</p> <p>(18) And the east side you shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel <i>by</i> the Jordan River, from the border to the east sea. And <i>this is</i> the east side.</p> <p>(19) And the south side southward, from Tamar <i>even</i> to the waters of strife <i>in</i> Kadesh, the river to the great {Mediterranean} sea. And <i>this is</i> the south side southward.</p> <p>(20) The west side also <i>will be</i> the great {Mediterranean} sea from the border, until a man comes opposite Namath. This <i>is</i> the west side.</p> <p>(21) So shall you divide this land to yourselves according to the tribes of Israel.</p> <p>(22) And it shall come to pass, <i>that</i> you shall divide it by lot for an inheritance to you, and to the strangers who live among you, who will bear children among you: and they will be to you as born in the country among the children of Israel; they will have inheritance with you among the tribes of Israel.</p> <p>(23) And it will come to pass, <i>that</i> in the tribe where the stranger lives, there you shall give <i>him</i> his inheritance, says the Lord GOD {Jehovah}.</p> <p>Chapter 48</p> <p>(1) Now these <i>are</i> the names of the tribes. From the north end to the coast of the way of Hethlon, as one goes to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; because these are his sides east <i>and</i> west; a <i>portion for</i> Dan.</p>

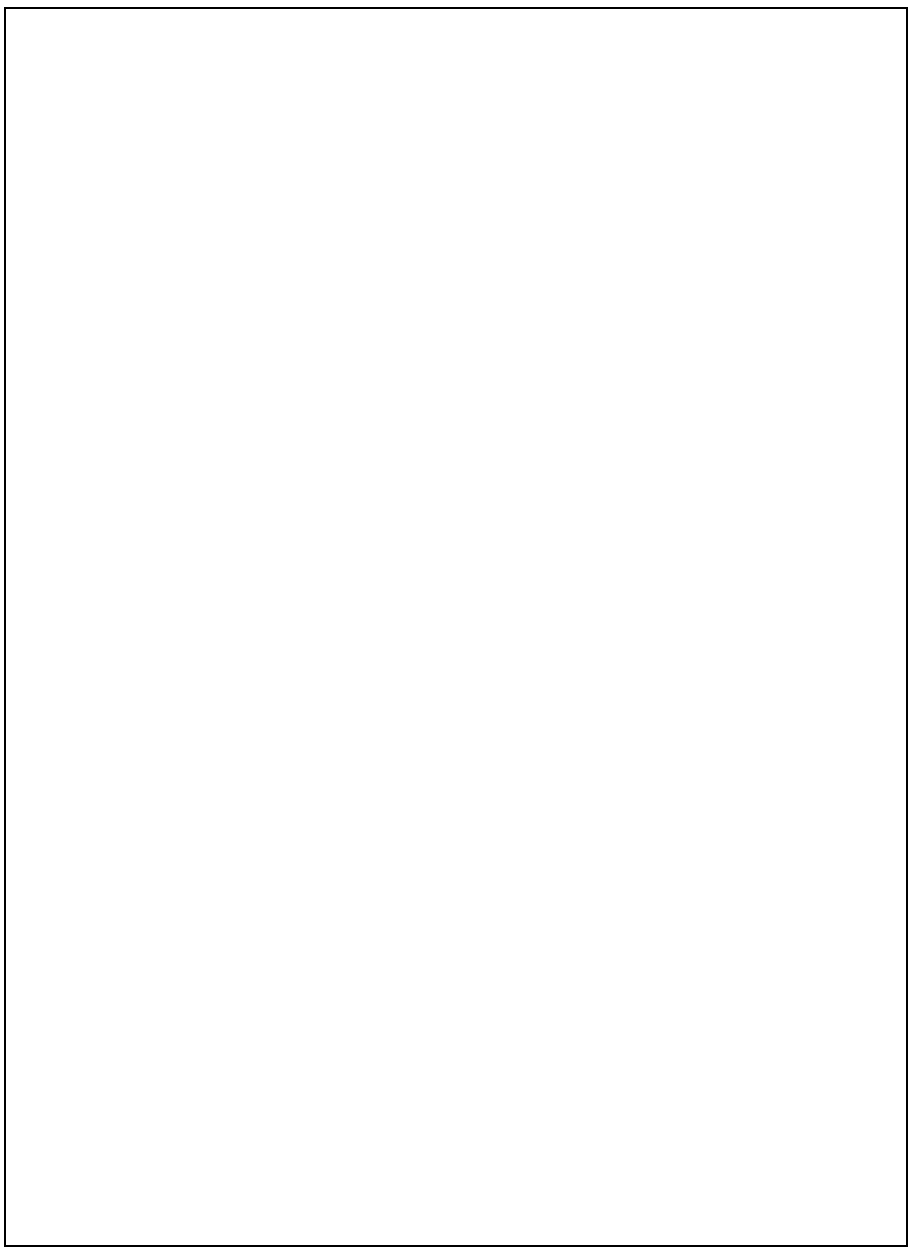
{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(2) And by the border of Dan, from the east side unto the west side, a portion for Asher.</p> <p>(3) And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.</p> <p>(4) And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.</p> <p>(5) And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.</p> <p>(6) And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.</p> <p>(7) And by the border of Reuben, from the east side unto the west side, a portion for Judah.</p> <p>(8) And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side; and the sanctuary shall be in the midst of it.</p> <p>(9) The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.</p> <p>(10) And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.</p>	<p>(2) And by the border of Dan, from the east side to the west side, a <i>portion for</i> Asher.</p> <p>(3) And by the border of Asher, from the east side even to the west side, a <i>portion for</i> Naphtali.</p> <p>(4) And by the border of Naphtali, from the east side to the west side, a <i>portion for</i> Manasseh.</p> <p>(5) And by the border of Manasseh, from the east side to the west side, a <i>portion for</i> Ephraim.</p> <p>(6) And by the border of Ephraim, from the east side even to the west side, a <i>portion for</i> Reuben.</p> <p>(7) And by the border of Reuben, from the east side to the west side, a <i>portion for</i> Judah.</p> <p>(8) And by the border of Judah, from the east side to the west side, shall be the offering which you shall offer of twenty-five thousand <i>reeds^a</i> in width {about 52.1 mi.; 83.8 km.}, and in length as one of the <i>other</i> parts, from the east side to the west side: and the sanctuary {temple} shall be in its midst.</p> <p>(9) The sacrifice that you shall offer to the LORD {Jehovah} <i>shall be</i> of twenty-five thousand^b in length {about 52.1 mi.; 83.8 km.}, and of ten thousand in width {about 20.8 mi.; 33.5 km.}.</p> <p>(10) And for them, <i>even</i> for the priests, shall be <i>this</i> holy sacrifice; towards the north twenty-five thousand in length {about 52.1 mi.; 83.8 km.}, and towards the west ten thousand in width {about 20.8 mi.; 33.5 km.}, and towards the east ten thousand in width {about 20.8 mi.; 33.5 km.}, and towards the south twenty-five thousand in length {about 52.1 mi.; 83.8 km.}: and the sanctuary {temple} of the LORD {Jehovah} shall be in its midst.</p>
<p>48:8a - modern translations insert cubits rather than reeds -- using cubits decreases the size of all measurements by a factor of 6.67. -- 25,000 reeds -- 52.1 miles/83.8 km</p> <p>48:9b - 10,000 reeds -- 20.8 miles/33.5 km - see Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(11) It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.</p> <p>(12) And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.</p> <p>(13) And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.</p> <p>(14) And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD.</p> <p>(15) And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.</p> <p>(16) And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.</p> <p>(17) And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.</p>	<p>(11) <i>It shall be</i> for the priests who are sanctified of the sons of Zadok; who have kept My charge, who did not go astray when the children of Israel went astray, as the Levites went astray.</p> <p>(12) And <i>this</i> sacrifice of the land that is offered shall be to them a thing most holy by the border of the Levites.</p> <p>(13) And opposite the border of the priests the Levites <i>shall have</i> twenty-five thousand in length {about 52.1 mi.; 83.8 km.}, and ten thousand in width {about 20.8 mi.; 33.5 km.}: all the length <i>shall be</i> twenty-five thousand {about 52.1 mi.; 83.8 km.}, and the width ten thousand {about 20.8 mi.; 33.5 km.}.</p> <p>(14) And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: because <i>it is</i> holy to the LORD {Jehovah}.</p> <p>(15) And the five thousand {about 10.4 mi.; 16.7 km.}, that are left in the width over against the twenty-five thousand {about 52.1 mi.; 83.8 km.}, shall be a profane <i>place</i> for the city, for houses, and for suburbs: and the city shall be in its midst.</p> <p>(16) And these <i>shall be</i> its measurements; the north side four thousand five hundred^c {about 8.5 mi.; 13.7 km.}, and the south side four thousand and five hundred {about 8.5 mi.; 13.7 km.}, and on the east side four thousand and five {about 8.5 mi.; 13.7 km.}, and the west side four thousand and five hundred {about 8.5 mi.; 13.7 km.}.</p> <p>(17) And the suburbs of the city shall be towards the north two hundred fifty^d {about 2,500 ft.; 762 m.}, and towards the south two hundred fifty {about 2,500 ft.; 762 m.}, and towards the east two hundred fifty {about 2,500 ft.; 762 m.}, and towards the west two hundred fifty {about 2,500 ft.; 762 m.}.</p>
<p>48:16c - four thousand five hundred <i>reeds</i> - about 8.5 miles or 13.7 kilometers - see Appendix J: Bible Weights and Measures</p> <p>48:17d - two hundred fifty <i>reeds</i> - about 2,500ft or 762 meters - see Appendix J: Bible Weights and Measures</p>	

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(18) And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.</p> <p>(19) And they that serve the city shall serve it out of all the tribes of Israel.</p> <p>(20) All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.</p> <p>(21) And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.</p> <p>(22) Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.</p> <p>(23) As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion.</p>	<p>(18) And the remainder in length opposite the sacrifice of the holy <i>portion shall be</i> ten thousand eastward {about 20.8 mi.; 33.5 km.}, and ten thousand westward {about 20.8 mi.; 33.5 km.}: and it shall be opposite the sacrifice of the holy <i>portion</i>; and its increase shall be for food to those who serve the city.</p> <p>(19) And those who serve the city shall serve it out of all the tribes of Israel.</p> <p>(20) All the offering <i>shall be</i> twenty-five thousand {about 52.1 mi.; 83.8 km.} by twenty-five thousand {about 52.1 mi.; 83.8 km.}; you shall offer the holy sacrifice foursquare, with the possession of the city.</p> <p>(21) And the remainder <i>shall be</i> for the prince, on the one side and on the other of the holy offering, and of the possession of the city, opposite the twenty-five thousand {about 52.1 mi.; 83.8 km.} of the offering towards the east border, and westward opposite the twenty-five thousand {about 52.1 mi.; 83.8 km.} towards the west border, opposite the portions for the prince: and it shall be the holy offering; and the sanctuary of the house {temple} <i>shall be</i> in its midst.</p> <p>(22) Furthermore from the possession of the Levites, and from the possession of the city, <i>being</i> in the midst of <i>that</i> which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.</p> <p>(23) As for the rest of the tribes, from the east side to the west side, Benjamin <i>shall have a portion</i>.</p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
<p>(24) And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.</p> <p>(25) And by the border of Simeon, from the east side unto the west side, Issachar a portion.</p> <p>(26) And by the border of Issachar, from the east side unto the west side, Zebulun a portion.</p> <p>(27) And by the border of Zebulun, from the east side unto the west side, Gad a portion.</p> <p>(28) And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.</p> <p>(29) This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD.</p> <p>(30) And these are the goings out of the city on the north side, four thousand and five hundred measures. (31) And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.</p> <p>(32) And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.</p> <p>(33) And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.</p>	<p>(24) <i>And by the border of Benjamin, from the east side to the west side, Simeon shall have a portion.</i></p> <p>(25) <i>And by the border of Simeon, from the east side to the west side, Issachar a portion.</i></p> <p>(26) <i>And by the border of Issachar, from the east side to the west side, Zebulun a portion.</i></p> <p>(27) <i>And by the border of Zebulun, from the east side to the west side, Gad a portion.</i></p> <p>(28) <i>And by the border of Gad, at the south side southward, the border shall be even from Tamar to the waters of strife in Kadesh, and to the river toward the great {Mediterranean} sea.</i></p> <p>(29) <i>This is the land which you shall divide by lot to the tribes of Israel for inheritance, and these are their portions, says the Lord GOD {Jehovah}.</i></p> <p>(30) <i>And these are the exits of the city on the north side, four thousand five hundred measures {about 8.5 mi.; 13.7 km.}.</i></p> <p>(31) <i>And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.</i></p> <p>(32) <i>And at the east side four thousand five hundred {about 8.5 mi.; 13.7 km.}: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.</i></p> <p>(33) <i>And at the south side four thousand five hundred measures {about 8.5 mi.; 13.7 km.}: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.</i></p>

{26} Ezekiel	
King James 1769 Version	King James Paraphrase
(34) At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. (35) It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.	(34) <i>At the west side four thousand five hundred {about 8.5 mi.; 13.7 km.}, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.</i> (35) <i>It was around eighteen thousand measures {about 34 mi.; 54.7 km.} and the name of the city from that day shall be, The LORD {Jehovah} is there.</i>



{27} Daniel	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. (2) And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. (3) And the king spake unto Ashpenaz the master of his eunuchs, that he should bring <i>certain</i> of the children of Israel, and of the king's seed, and of the princes; (4) Children in whom <i>was</i> no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as <i>had</i> ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. (5) And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.	Chapter 1 (1) In the third year of the reign of Jehoiakim king of Judah {3520 A.H./C-522 B.C.} ^{a*} Nebuchadnezzar king of Babylon came to Jerusalem, and besieged it. (2) And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house {temple} of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. (3) And the king spoke to Ashpenaz the master of his eunuchs, that he should bring <i>certain</i> of the children of Israel, and of the king's offspring, and of the princes; (4) Children in whom <i>there was</i> no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as <i>had</i> ability in them to stand in the king's palace, and whom they might teach the learning and the language of the Chaldeans. (5) And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end of which they might stand before the king.
1:1a - third year of Jehoiakim - Daniel and his friends along with other royalty will be carried to Babylon - 114 years after fall of northern kingdom of Israel. 8 years after this first exile Nebuchadnezzar carries away second group of exiles, including king Jehoiachin and Ezekiel {and other priests} [see Ezekiel 1] and appoints Zedekiah as king over Judah - 19 years after this first exile, Nebuchadnezzar will return during Zedekiah's 11th year of reign to destroy Jerusalem and the temple. - see Appendix G: World Time Line of Biblical History	
Third year of the reign of Jehoiakim- see Appendix G: World Time Line of Biblical History [^a 3520 A.H./C-522 B.C.]	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(6) Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:</p> <p>(7) Unto whom the prince of the eunuchs gave names: for he gave unto Daniel <i>the name</i> of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.</p> <p>(8) But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.</p> <p>(9) Now God had brought Daniel into favour and tender love with the prince of the eunuchs.</p> <p>(10) And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which <i>are</i> of your sort? then shall ye make <i>me</i> endanger my head to the king.</p>	<p>(6) Now among these were of the children of Judah, Daniel {God is my judge},^b Hananiah {whom Jehovah has favored},^c Mishael {who is comparable to God},^d and Azariah {whom God helps};^e</p> <p>(7) To whom the prince of the eunuchs gave names: because he gave to Daniel <i>the name</i> of Belteshazzar {keeper of hidden treasures of Bel};^f and to Hananiah, Shadrach {inspired by the sun god};^g and to Mishael, Meshach {of the goddess Shach};^h and to Azariah, Abed-nego {the servant of the shining fire}.ⁱ</p> <p>(8) But Daniel determined in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.^j</p> <p>(9) Now God had brought Daniel into favor and tender love with the prince of the eunuchs.</p> <p>(10) And the prince of the eunuchs said to Daniel, I fear my lord the king, who has appointed your meat and your drink: because why should he see your faces worse in appearance than the children who <i>are</i> of your kind? then you will cause <i>me</i> to endanger my <i>own</i> head to the king.</p>
<p>1:6b - Daniel {דניאל}- God is my judge</p> <p>1:6c - Hananiah {חנניה}- whom Jehovah has favored</p> <p>1:6d - Mishael {מישאל}- who is comparable to God</p> <p>1:6e - Azariah {עזריה}- whom God helps</p> <p>1:7f - Belteshazzar {בלטשאצר} – keeper of the hidden treasures of Bel</p> <p>1:7g - Shadrach {שדרך}- inspired by the sun god</p> <p>1:7h - Meshach {מישך} - of the goddess Shach</p> <p>1:7i - Abed-nego {עבד נגד} - the servant of the shining fire</p> <p>1:8j - Jews were only allowed to eat meat that had been prepared according to the law of Moses. Since Daniel could not control how the meat was prepared he chose to not eat any meat.</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(11) Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,</p> <p>(12) Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.</p> <p>(13) Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.</p> <p>(14) So he consented to them in this matter, and proved them ten days.</p> <p>(15) And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.</p> <p>(16) Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.</p> <p>(17) As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.</p> <p>(18) Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.</p> <p>(19) And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.</p> <p>(20) And in all matters of wisdom <i>and</i> understanding, that the king enquired of them, he found them ten times better than all the magicians <i>and</i> astrologers that <i>were</i> in all his realm.</p> <p>(21) And Daniel continued <i>even</i> unto the first year of king Cyrus.</p>	<p>(11) Then Daniel said to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,</p> <p>(12) I urge {ask; plead with} you, test your servants, ten days; and let them give us <i>only</i> vegetables to eat, and water to drink.</p> <p>(13) Then let our appearances be looked upon before you, and the appearance of the children who eat of the portion of the king's meat: and as you see, deal with your servants.</p> <p>(14) So he consented to them in this matter, and tested them ten days.</p> <p>(15) And at the end of ten days their appearances appeared fairer and fatter in flesh than all the children who ate the portion of the king's meat.</p> <p>(16) So Melzar took away the portion of their meat, and the wine that they should drink; and gave them vegetables <i>only</i>.</p> <p>(17) As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.</p> <p>(18) Now at the end of the days that the king had said he would bring them in, the prince of the eunuchs brought them in before Nebuchadnezzar.</p> <p>(19) And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore they stood before the king.</p> <p>(20) And in all matters of wisdom <i>and</i> understanding, that the king inquired of them, he found them ten times better than all the magicians <i>and</i> astrologers who <i>were</i> in all his realm.</p> <p>(21) And Daniel continued <i>even</i> to the first year of king Cyrus.^k</p>
<p>1:21k - 1st year of King Cyrus - 70th year and end of exile - Daniel lives through the end of the 70 years - see Dan. 9:2; Jer. 29:10 – See Appendix G: World Time Line of Biblical History</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>Chapter 2</p> <p>(1) And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.</p> <p>(2) Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.</p> <p>(3) And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.</p> <p>(4) Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.</p> <p>(5) The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.</p> <p>(6) But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.</p> <p>(7) They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.</p> <p>(8) The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.</p>	<p>Chapter 2</p> <p>(1) And in the second year of the reign of Nebuchadnezzar {3520 A.H./C-522 B.C.}* Nebuchadnezzar dreamed dreams, his spirit was troubled because of them, and his sleep left him.</p> <p>(2) Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, to explain to the king his dreams. So they came and stood before the king.</p> <p>(3) And the king said to them, I have dreamed a dream, and my spirit was troubled to know the dream.</p> <p>(4) Then the Chaldeans spoke to the king in Syriac,^a O king, live forever: tell your servants the dream, and we will explain the interpretation.</p> <p>(5) The king answered and said to the Chaldeans, The thing has gone from me: if you will not make known to me the dream, with its interpretation, you shall be cut in pieces, and your houses shall be made a dunghill.</p> <p>(6) But if you show <i>me</i> the dream, and its interpretation, you shall receive from me gifts and rewards and great honor: therefore show me the dream, and its interpretation.</p> <p>(7) They answered again and said, Let the king tell his servants the dream, and we will show its interpretation.</p> <p>(8) The king answered and said, I know of certainty that you would gain the time, because you see the thing has gone from me.</p>
<p>2:4a - Dan. 2:4b to Dan. 7:28 is written in Chaldean [also called Aramaic or Syriac] rather than in Hebrew. Note: Ez. 4:8-6:18; Ez.7:12-26 and Jer. 10:11 are also in Aramaic.</p> <p>[*03520 A.H./C-522 B.C.]– See Appendix G: World Time Line of Biblical History</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(9) But if ye will not make known unto me the dream, <i>there is but</i> one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.</p> <p>(10) The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore <i>there is</i> no king, lord, nor ruler, <i>that</i> asked such things at any magician, or astrologer, or Chaldean.</p> <p>(11) And <i>it is</i> a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.</p> <p>(12) For this cause the king was angry and very furious, and commanded to destroy all the wise <i>men</i> of Babylon.</p> <p>(13) And the decree went forth that the wise <i>men</i> should be slain; and they sought Daniel and his fellows to be slain.</p> <p>(14) Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise <i>men</i> of Babylon:</p> <p>(15) He answered and said to Arioch the king's captain, Why <i>is</i> the decree so hasty from the king? Then Arioch made the thing known to Daniel.</p> <p>(16) Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.</p> <p>(17) Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:</p>	<p>(9) But if you will not make known to me the dream, <i>there is but</i> one decree for you: because you have prepared lying and corrupt words to speak before me, until the time is changed: therefore tell me the dream, and I will know that you can show me its interpretation.</p> <p>(10) The Chaldeans answered before the king, and said, There is not a man upon the earth who can show the king's matter: because <i>there is</i> no king, lord, nor ruler, <i>who</i> asks such things of any magician, or astrologer, or Chaldean.</p> <p>(11) And <i>it is</i> a rare thing that the king requires, and there is no one else who can show it to the king, except the gods, who do not live with flesh.</p> <p>(12) Because of this the king was angry and very furious, and commanded that all the wise <i>men</i> of Babylon be destroyed.</p> <p>(13) And the decree went forth that the wise <i>men</i> should be killed; and they sought Daniel and his fellows to be killed.</p> <p>(14) Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, who had gone forth to kill the wise <i>men</i> of Babylon:</p> <p>(15) He answered and said to Arioch the king's captain, Why <i>is</i> the decree so hasty from the king? Then Arioch made the thing known to Daniel.</p> <p>(16) Then Daniel went in, and requested of the king that he would give him time, and that he would show the king the interpretation.</p> <p>(17) Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(18) That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise <i>men</i> of Babylon.</p> <p>(19) Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.</p> <p>(20) Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:</p> <p>(21) And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:</p> <p>(22) He revealeth the deep and secret things: he knoweth what <i>is</i> in the darkness, and the light dwelleth with him.</p> <p>(23) I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast <i>now</i> made known unto us the king's matter.</p> <p>(24) Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise <i>men</i> of Babylon: he went and said thus unto him; Destroy not the wise <i>men</i> of Babylon: bring me in before the king, and I will shew unto the king the interpretation.</p> <p>(25) Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.</p>	<p>(18) That they would seek the mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise <i>men</i> of Babylon.</p> <p>(19) Then the secret was revealed to Daniel in a night vision. Then Daniel blessed the God of heaven.</p> <p>(20) Daniel answered and said, Blessed is the Name of God forever and ever: because wisdom and might are His:</p> <p>(21) And He changes the times and the seasons:^b He removes kings, and sets up kings: He gives wisdom to the wise, and knowledge to those who know understanding:</p> <p>(22) He reveals the deep and secret things: He knows what <i>is</i> in the darkness, and the light lives with Him.</p> <p>(23) I thank You, and praise You, O God of my fathers, Who has given me wisdom and might, and has made known to me now what we desired of You: because You have <i>now</i> made known to us the king's matter.</p> <p>(24) Therefore Daniel went in to Arioch, whom the king had ordained to destroy the wise <i>men</i> of Babylon: he went and said these things to him; Do not destroy the wise <i>men</i> of Babylon: bring me in before the king, and I will show to the king the interpretation.</p> <p>(25) Then Arioch quickly brought in Daniel before the king, and said these things to him, I have found a man of the captives of Judah, who will make known to the king the interpretation.</p>
2:21b - He changes times and seasons -see Dan. 7:25	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(26) The king answered and said to Daniel, whose name <i>was</i> Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?</p> <p>(27) Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise <i>men</i>, the astrologers, the magicians, the soothsayers, shew unto the king;</p> <p>(28) But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;</p> <p>(29) As for thee, O king, thy thoughts came <i>into thy mind</i> upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.</p> <p>(30) But as for me, this secret is not revealed to me for <i>any</i> wisdom that I have more than any living, but for <i>their</i> sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.</p> <p>(31) Thou, O king, sawest, and behold a great image. This great image, whose brightness <i>was</i> excellent, stood before thee; and the form thereof <i>was</i> terrible.</p> <p>(32) This image's head <i>was</i> of fine gold, his breast and his arms of silver, his belly and his thighs of brass,</p> <p>(33) His legs of iron, his feet part of iron and part of clay.</p> <p>(34) Thou sawest till that a stone was cut out without hands, which smote the image upon his feet <i>that were</i> of iron and clay, and brake them to pieces.</p>	<p>(26) The king answered and said to Daniel, whose name <i>was</i> Belteshazzar, Are you able to make known to me the dream which I have seen, and its interpretation?</p> <p>(27) Daniel answered in the presence of the king, and said, The secret which the king has demanded the wise <i>men</i>, the astrologers, the magicians, the soothsayers, cannot show to the king;</p> <p>(28) But there is a God in heaven Who reveals secrets, and makes known to the king Nebuchadnezzar what will be in the latter days. Your dream, and the visions of your head upon your bed, are these;</p> <p>(29) As for you, O king, your thoughts came <i>into your mind</i> upon your bed, what should come to pass hereafter: and He who reveals secrets makes known to you what will come to pass.</p> <p>(30) But as for me, this secret is not revealed to me because of <i>any</i> wisdom that I have more than any living, but for <i>their</i> sakes the interpretation will be made known to the king, and that you might know the thoughts of your heart.</p> <p>(31) You, O king, saw, a great image. This great image, whose brightness <i>was</i> excellent, stood before you; and its form <i>was</i> terrible.</p> <p>(32) This image's head <i>was</i> of fine gold, his breast and his arms of silver, his belly and his thighs of brass,</p> <p>(33) His legs of iron, his feet part of iron and part of clay.</p> <p>(34) You watched until a stone was cut out without hands, which struck the image upon his feet <i>that were</i> of iron and clay, and broke them to pieces.</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(35) Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.</p> <p>(36) This is the dream; and we will tell the interpretation thereof before the king.</p> <p>(37) Thou, O king, <i>art</i> a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.</p> <p>(38) And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou <i>art</i> this head of gold.</p> <p>(39) And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.</p> <p>(40) And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all <i>things</i>: and as iron that breaketh all these, shall it break in pieces and bruise.</p> <p>(41) And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.</p> <p>(42) And <i>as</i> the toes of the feet <i>were</i> part of iron, and part of clay, <i>so</i> the kingdom shall be partly strong, and partly broken.</p>	<p>(35) Then the iron, the clay, the brass, the silver, and the gold, were broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that struck the image became a great mountain, and filled the whole earth.</p> <p>(36) This <i>is</i> the dream; and we will tell its interpretation to the king.</p> <p>(37) You, O king, <i>are</i> a king of kings: because the God of heaven has given you a kingdom, power, and strength, and glory.</p> <p>(38) And wherever the children of men live, the beasts of the field and the birds of the heaven He has given into your hand, and has made you ruler over them all. You <i>are</i> this head of gold.</p> <p>(39) And after you will arise another kingdom^c inferior to you, and another third kingdom^d of brass, which will bear rule over all the earth.</p> <p>(40) And the fourth kingdom^e will be strong as iron: just as iron breaks into pieces and subdues all <i>things</i>: and as iron that breaks all these, it will break in pieces and bruise.</p> <p>(41) And as you saw the feet and toes, part of potters' clay, and part of iron, the kingdom will be divided; but there will be in it of the strength of the iron, just as you saw the iron mixed with miry {muddy} clay.</p> <p>(42) And <i>as</i> the toes of the feet <i>were</i> part of iron, and part of clay, <i>so</i> the kingdom will be partly strong, and partly broken.</p>
<p>2:39c - second kingdom - Media-Persian empire - fulfilled Dan. 5:31 - see also Dan. 7 - Media and Persia named in Dan. 8:20 2:39d - third kingdom - Greek empire - see also Dan. 7 - Greece named in Dan. 8:21 2:40e - fourth kingdom - Roman empire - see also Dan. 7 and Dan. 8</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(43) And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.</p> <p>(44) And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, <i>but</i> it shall break in pieces and consume all these kingdoms, and it shall stand for ever.</p> <p>(45) Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream <i>is</i> certain, and the interpretation thereof sure.</p> <p>(46) Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.</p> <p>(47) The king answered unto Daniel, and said, Of a truth <i>it is</i>, that your God <i>is</i> a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.</p> <p>(48) Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise <i>men</i> of Babylon.</p> <p>(49) Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel <i>sat</i> in the gate of the king.</p>	<p>(43) And as you saw iron mixed with miry {muddy} clay, they will mingle themselves with the offspring of men: but they will not cling to one another, even as iron is not mixed with clay.</p> <p>(44) And in the days of these kings the God of heaven will set up a kingdom, which will never be destroyed: and the kingdom will not be left to other people, <i>but</i> it will break in pieces and consume all these kingdoms, and it will stand forever.</p> <p>(45) Just as you saw the stone that was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God has made known to the king what will come to pass hereafter: and the dream <i>is</i> certain, and its interpretation is sure.</p> <p>(46) Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer a sacrifice and sweet aromas to him.</p> <p>(47) The king answered Daniel, and said, Most certainly your God <i>is</i> a God of gods, and a Lord of kings, and a revealer of secrets, since you could reveal this secret.</p> <p>(48) Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise <i>men</i> of Babylon.</p> <p>(49) Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel <i>sat</i> in the gate of the king.</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>Chapter 3</p> <p>(1) Nebuchadnezzar the king made an image of gold, whose height <i>was</i> threescore cubits, <i>and</i> the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.</p> <p>(2) Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.</p> <p>(3) Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.</p> <p>(4) Then an herald cried aloud, To you it is commanded, O people, nations, and languages,</p> <p>(5) <i>That</i> at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:</p> <p>(6) And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.</p> <p>(7) Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down <i>and</i> worshipped the golden image that Nebuchadnezzar the king had set up.</p>	<p>Chapter 3</p> <p>(1) Nebuchadnezzar the king made an image of gold, whose height <i>was</i> sixty cubits {about 90 ft.; 27.4 m.},^a <i>and</i> its width was six cubits {about 9 ft.; 2.74 m.}:^b he set it up in the plain of Dura, in the province of Babylon.</p> <p>(2) Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.</p> <p>(3) Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together to the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.</p> <p>(4) Then a herald cried aloud, To you it is commanded, O people, nations, and languages,</p> <p>(5) <i>That</i> when you hear the sound of the cornet, flute, harp, lyre, psaltery, bagpipe, and all kinds of music, you fall down and worship the golden image that Nebuchadnezzar the king has set up:</p> <p>(6) And whoever does not fall down and worship shall that same hour be cast into the midst of a burning fiery furnace.</p> <p>(7) Therefore at that time, when all the people heard the sound of the cornet, flute, harp, lyre, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down <i>and</i> worshiped the golden image that Nebuchadnezzar the king had set up.</p>
<p>3:1a - sixty cubits - about 90 feet or 27.4 meters tall 3:1b - six cubits - about 9 feet or 2.74 meters wide - see Appendix J: Bible Weights and Measures</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(8) Wherefore at that time certain Chaldeans came near, and accused the Jews.</p> <p>(9) They spake and said to the king Nebuchadnezzar, O king, live for ever.</p> <p>(10) Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:</p> <p>(11) And whoso falleth not down and worshippeth, <i>that</i> he should be cast into the midst of a burning fiery furnace.</p> <p>(12) There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.</p> <p>(13) Then Nebuchadnezzar in <i>his</i> rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.</p> <p>(14) Nebuchadnezzar spake and said unto them, <i>Is it</i> true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?</p> <p>(15) Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; <i>well</i>: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who <i>is</i> that God that shall deliver you out of my hands?</p>	<p>(8) Therefore at that time certain Chaldeans came near, and accused the Jews.</p> <p>(9) They spoke and said to the king Nebuchadnezzar, O king, live forever.</p> <p>(10) You, O king, have made a decree, that every man who shall hear the sound of the cornet, flute, harp, lyre, psaltery, and bagpipe, and all kinds of music, shall fall down and worship the golden image:</p> <p>(11) And whoever does not fall down and worship, <i>that</i> he should be cast into the midst of a burning fiery furnace.</p> <p>(12) There are certain Jews whom you have set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded you: they do not serve your gods, nor worship the golden image which you have set up.</p> <p>(13) Then Nebuchadnezzar in <i>his</i> rage and fury commanded that Shadrach, Meshach, and Abed-nego be brought. Then they brought these men before the king.</p> <p>(14) Nebuchadnezzar spoke and said to them, <i>Is it</i> true, O Shadrach, Meshach, and Abed-nego, that you do not serve my gods, nor worship the golden image which I have set up?</p> <p>(15) Now if you are ready that when you hear the sound of the cornet, flute, harp, lyre, psaltery, and bagpipe, and all kinds of music, you fall down and worship the image which I have made; <i>well</i>: but if you do not worship, you shall be cast that same hour into the midst of a burning fiery furnace; and Who <i>is</i> this God Who will deliver you out of my hands?</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(16) Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we <i>are</i> not careful to answer thee in this matter.</p> <p>(17) If it be <i>so</i>, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver <i>us</i> out of thine hand, O king.</p> <p>(18) But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.</p> <p>(19) Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: <i>therefore</i> he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.</p> <p>(20) And he commanded the most mighty men that <i>were</i> in his army to bind Shadrach, Meshach, and Abednego, <i>and</i> to cast <i>them</i> into the burning fiery furnace.</p> <p>(21) Then these men were bound in their coats, their hosen, and their hats, and their <i>other</i> garments, and were cast into the midst of the burning fiery furnace.</p> <p>(22) Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.</p> <p>(23) And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.</p>	<p>(16) Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we <i>are</i> not careful to answer you in this matter.</p> <p>(17) If it is to be, our God Whom we serve is able to deliver us from the burning fiery furnace, and He will deliver <i>us</i> out of your hand, O king.</p> <p>(18) But if not, let it be known to you, O king, that we will not serve your gods, nor worship the golden image which you have set up.</p> <p>(19) Then Nebuchadnezzar was full of fury, and his appearance was changed against Shadrach, Meshach, and Abed-nego: <i>therefore</i> he spoke, and commanded that they should heat the furnace seven times hotter than it was normally to be heated.</p> <p>(20) And he commanded the strongest men who <i>were</i> in his army bind Shadrach, Meshach, and Abed-nego, <i>and</i> to cast <i>them</i> into the burning fiery furnace.</p> <p>(21) Then these men were bound in their coats, their shoes, and their hats, and their <i>other</i> clothing, and were cast into the midst of the burning fiery furnace.</p> <p>(22) Therefore because the king's commandment was urgent, and the furnace exceedingly hot, the flame of the fire killed the men who took up Shadrach, Meshach, and Abed-nego.</p> <p>(23) And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(24) Then Nebuchadnezzar the king was astonished, and rose up in haste, <i>and</i> spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.</p> <p>(25) He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.</p> <p>(26) Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, <i>and</i> spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come <i>hither</i>. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.</p> <p>(27) And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.</p> <p>(28) <i>Then</i> Nebuchadnezzar spake, and said, Blessed <i>be</i> the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.</p> <p>(29) Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.</p>	<p>(24) Then Nebuchadnezzar the king was astonished, and rose up quickly, <i>and</i> spoke, and said to his counselors, Did we not cast three men bound into the midst of the fire? They answered and said to the king, True, O king.</p> <p>(25) He answered and said, Look, I see four men loose, walking in the midst of the fire, and they have no harm; and the form of the fourth is like the Son of God.</p> <p>(26) Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, <i>and</i> spoke, and said, Shadrach, Meshach, and Abed-nego, you servants of the most high God, come forth, and come <i>here</i>. Then Shadrach, Meshach, and Abed-nego, came forth from the midst of the fire.</p> <p>(27) And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor did they have the smell of smoke upon them.</p> <p>(28) <i>Then</i> Nebuchadnezzar spoke, and said, Blessed <i>is</i> the God of Shadrach, Meshach, and Abed-nego, Who has sent His Angel, and delivered His servants who trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.</p> <p>(29) Therefore I make a decree, That every people, nation, and language, which speaks anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God Who can deliver in this way.</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(30) Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.</p> <p>Chapter 4</p> <p>(1) Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.</p> <p>(2) I thought it good to shew the signs and wonders that the high God hath wrought toward me.</p> <p>(3) How great <i>are</i> his signs! and how mighty <i>are</i> his wonders! his kingdom <i>is</i> an everlasting kingdom, and his dominion <i>is</i> from generation to generation.</p> <p>(4) I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:</p> <p>(5) I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.</p> <p>(6) Therefore made I a decree to bring in all the wise <i>men</i> of Babylon before me, that they might make known unto me the interpretation of the dream.</p> <p>(7) Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.</p> <p>(8) But at the last Daniel came in before me, whose name <i>was</i> Belteshazzar, according to the name of my god, and in whom <i>is</i> the spirit of the holy gods: and before him I told the dream, <i>saying</i>,</p>	<p>(30) Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.</p> <p>Chapter 4</p> <p>(1) Nebuchadnezzar the king, to all people, nations, and languages, who live in all the earth; May peace be multiplied to you.</p> <p>(2) I thought it good to show the signs and wonders that the high God has performed towards me.</p> <p>(3) How great <i>are</i> His signs! and how mighty <i>are</i> His wonders! His kingdom <i>is</i> an everlasting kingdom, and He rules from generation to generation.</p> <p>(4) I Nebuchadnezzar was at rest in my house, and flourishing in my palace:</p> <p>(5) I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.</p> <p>(6) Therefore I made a decree to bring in all the wise <i>men</i> of Babylon before me, that they might make known to me the interpretation of the dream.</p> <p>(7) Then the magicians, the astrologers, the Chaldeans, and the soothsayers came in: and I told the dream before them; but they did not make known to me its interpretation.</p> <p>(8) But at the last Daniel came in before me whose name <i>was</i> Belteshazzar, according to the name of my god, and in whom <i>is</i> the spirit of the holy gods: and before him I told the dream, <i>saying</i>,</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(9) O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods <i>is</i> in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.</p> <p>(10) Thus <i>were</i> the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof <i>was</i> great.</p> <p>(11) The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:</p> <p>(12) The leaves thereof <i>were</i> fair, and the fruit thereof much, and in it <i>was</i> meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.</p> <p>(13) I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;</p> <p>(14) He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:</p> <p>(15) Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and <i>let</i> his portion <i>be</i> with the beasts in the grass of the earth:</p> <p>(16) Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.</p>	<p>(9) O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods <i>is</i> in you, and no secret troubles you, tell me the visions of my dream that I have seen, and its interpretation.</p> <p>(10) These <i>were</i> the visions of my head in my bed; I saw, and there was a tree in the midst of the earth, and its height <i>was</i> great.</p> <p>(11) The tree grew, and was strong, and its height reached to heaven, and its sight to the ends of all the earth:</p> <p>(12) Its leaves <i>were</i> fair, and it produced much fruit, and in it <i>was</i> food for all: the beasts of the field had shade under it, and the birds of the heaven lived in its branches, and all flesh was fed by it.</p> <p>(13) I saw in the visions of my head upon my bed, and, there was, a watcher and a holy one came down from heaven;</p> <p>(14) He cried aloud, and said this, Cut down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the birds from his branches:</p> <p>(15) Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and <i>let</i> his portion <i>be</i> with the beasts in the grass of the earth:</p> <p>(16) Let his heart be changed from man's, and let a beast's heart be given to him; and let seven times {years}^a pass over him.</p>
4:16a - times - years - see Dan: 4:23,32 and Dan. 7:25	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(17) This matter <i>is</i> by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.</p> <p>(18) This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise <i>men</i> of my kingdom are not able to make known unto me the interpretation: but thou <i>art</i> able; for the spirit of the holy gods <i>is</i> in thee.</p> <p>(19) Then Daniel, whose name <i>was</i> Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream <i>be</i> to them that hate thee, and the interpretation thereof to thine enemies.</p> <p>(20) The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;</p> <p>(21) Whose leaves <i>were</i> fair, and the fruit thereof much, and in it <i>was</i> meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:</p> <p>(22) It <i>is</i> thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.</p>	<p>(17) This matter <i>is</i> by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High rules in the kingdom of men, and gives it to whomever He wills, and sets up over it the basest of men.</p> <p>(18) This dream I king Nebuchadnezzar have seen. Now you, O Belteshazzar, declare its interpretation, since all the wise <i>men</i> of my kingdom are not able to make known to me its interpretation: but you <i>are</i> able; because the spirit of the holy gods <i>is</i> in you.</p> <p>(19) Then Daniel, whose name <i>was</i> Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spoke, and said, Belteshazzar, do not let the dream, or its interpretation, trouble you. Belteshazzar answered and said, My lord, may the dream <i>be</i> upon those who hate you, and its interpretation against your enemies.</p> <p>(20) The tree that you saw, which grew, and was strong, whose height reached to the heaven, and its sight to all the earth;</p> <p>(21) Whose leaves <i>were</i> fair, and its fruit much, and in it <i>was</i> food for all; under which the beasts of the field lived, and upon whose branches the birds of the heaven had their home:</p> <p>(22) It is you, O king, who have grown and become strong: because your greatness has grown, and reaches to heaven, and your rule to the ends of the earth.</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(23) And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and <i>let</i> his portion <i>be</i> with the beasts of the field, till seven times pass over him;</p> <p>(24) This <i>is</i> the interpretation, O king, and this <i>is</i> the decree of the most High, which <i>is</i> come upon my lord the king:</p> <p>(25) That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.</p> <p>(26) And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.</p> <p>(27) Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.</p> <p>(28) All this came upon the king Nebuchadnezzar.</p> <p>(29) At the end of twelve months he walked in the palace of the kingdom of Babylon.</p>	<p>(23) And as the king saw a watcher and a holy one coming down from heaven, and saying, Cut the tree down, and destroy it; yet leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and <i>let</i> his portion <i>be</i> with the beasts of the field, until seven times {years} pass over him;</p> <p>(24) This <i>is</i> the interpretation, O king, and this <i>is</i> the decree of the most High, which has come upon my lord the king:</p> <p>(25) That they shall drive you from men, and you shall live with the beasts of the field, and they shall cause you to eat grass as oxen, and they shall wet you with the dew of heaven, and seven times {years} shall pass over you, until you know that the most High rules in the kingdom of men, and gives it to whomever He wills.</p> <p>(26) And as they were commanded to leave the stump of the tree roots; your kingdom will be sure to you, after you have come to know that the heavens rule.</p> <p>(27) Therefore, O king, let my counsel be acceptable to you, and break off your sins by righteousness, and your iniquities by showing mercy to the poor; that there may be a lengthening of your peace.</p> <p>(28) All this came upon the king Nebuchadnezzar.</p> <p>(29) At the end of twelve months he walked in the palace of the kingdom of Babylon.</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(30) The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?</p> <p>(31) While the word <i>was</i> in the king's mouth, there fell a voice from heaven, <i>saying</i>, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.</p> <p>(32) And they shall drive thee from men, and thy dwelling <i>shall be</i> with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.</p> <p>(33) The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' <i>feathers</i>, and his nails like birds' <i>claws</i>.</p> <p>(34) And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion <i>is</i> an everlasting dominion, and his kingdom <i>is</i> from generation to generation:</p> <p>(35) And all the inhabitants of the earth <i>are</i> reputed as nothing: and he doeth according to his will in the army of heaven, and <i>among</i> the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?</p>	<p>(30) The king spoke, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?</p> <p>(31) While the word <i>was</i> in the king's mouth, there came a voice from heaven, <i>saying</i>, O king Nebuchadnezzar, to you it is spoken; The kingdom has departed from you.</p> <p>(32) And they shall drive you from men, and you shall live with the beasts of the field: they shall cause you to eat grass as oxen, and seven times {years}^b shall pass over you, until you know that the most High rules in the kingdom of men, and gives it to whomever He wills.</p> <p>(33) That very same hour the thing was fulfilled upon Nebuchadnezzar: and he was driven from men, and ate grass as oxen, and his body was wet with the dew of heaven, until his hairs were grown like eagles' <i>feathers</i>, and his nails like birds' <i>claws</i>.</p> <p>(34) And at the end of the days I Nebuchadnezzar lifted up my eyes to heaven, and my understanding returned to me, and I blessed the most High, and I praised and honored Him Who lives forever, Whose kingdom <i>is</i> an everlasting kingdom, and His kingdom <i>is</i> from generation to generation:</p> <p>(35) And all those who live in the earth <i>are</i> reputed as nothing: and He does according to His will in the army of heaven, and <i>among</i> those who live in the earth: and no one can stop Him, or say to Him, What are You doing?</p>
4:32b - times - years - see Dan. 7:25	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(36) At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.</p> <p>(37) Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works <i>are</i> truth, and his ways judgment: and those that walk in pride he is able to abase.</p> <p>Chapter 5</p> <p>(1) Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.</p> <p>(2) Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which <i>was</i> in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.</p> <p>(3) Then they brought the golden vessels that were taken out of the temple of the house of God which <i>was</i> at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.</p> <p>(4) They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.</p> <p>(5) In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.</p>	<p>(36) At the same time my reason returned to me; and because the glory of my kingdom, my honor and brightness returned to me; and my counselors and my lords sought me; and I was established in my kingdom, and excellent majesty was added to me.</p> <p>(37) Now I Nebuchadnezzar praise and extol and honor the King of heaven, all Whose works <i>are</i> truth, and His ways judgment: and those who walk in pride He is able to bring low.</p> <p>Chapter 5</p> <p>(1) Belshazzar^a the king made a great feast to a thousand of his lords, and drank wine before the thousand.</p> <p>(2) Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father {grandfather} Nebuchadnezzar had taken out of the temple which <i>was</i> in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink from them.</p> <p>(3) Then they brought the golden vessels that were taken out of the temple of the house of God which <i>was</i> at Jerusalem; and the king, and his princes, his wives, and his concubines, drank from them.</p> <p>(4) They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.</p> <p>(5) In the same hour <i>there</i> came forth fingers of a man's hand, and wrote upon the plaster of the wall of the king's palace opposite the candlestick: and the king saw the part of the hand that wrote.</p>
<p>5:1a - Belshazzar - son (grandson [Jer. 27:7]) of king Nebuchadnezzar. The term "father" is often used of ancestors in general. Jer. 27:7 makes it clear that Nebuchadnezzar is Belshazzar's grandfather. - see Dan. 5:11,13 - Belshazzar reigned for three years, so this event takes place during his third year of reigning as king over the Babylonian empire. -- See also Jeremiah 27:7 - See: Appendix G: World Time Line of Biblical History</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(6) Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.</p> <p>(7) The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. <i>And</i> the king spake, and said to the wise <i>men</i> of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and <i>have</i> a chain of gold about his neck, and shall be the third ruler in the kingdom.</p> <p>(8) Then came in all the king's wise <i>men</i>: but they could not read the writing, nor make known to the king the interpretation thereof.</p> <p>(9) Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.</p> <p>(10) <i>Now</i> the queen, by reason of the words of the king and his lords, came into the banquet house: <i>and</i> the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:</p> <p>(11) There is a man in thy kingdom, in whom <i>is</i> the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, <i>I say</i>, thy father, made master of the magicians, astrologers, Chaldeans, <i>and</i> soothsayers;</p>	<p>(6) Then the king's appearance was changed, and his thoughts troubled him, so that the joints of his body were loosed, and his knees knocked against each other.</p> <p>(7) The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. <i>And</i> the king spoke, and said to the wise <i>men</i> of Babylon, Whoever will read this writing, and show me its interpretation, shall be clothed with scarlet, and <i>have</i> a chain of gold around his neck, and shall be the third ruler in the kingdom.</p> <p>(8) Then in all the king's wise <i>men</i> came: but they could not read the writing, nor make known to the king its interpretation.</p> <p>(9) Then king Belshazzar was greatly troubled, and his appearance was changed in him, and his lords were astonished.</p> <p>(10) <i>Now</i> the queen, because of the words of the king and his lords, came into the banquet house: <i>and</i> the queen spoke and said, O king, may you live forever: do not let your thoughts trouble you, nor let your appearance be changed:</p> <p>(11) There is a man in your kingdom, in whom <i>is</i> the spirit of the holy gods; and in the days of your father {grandfather} light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar your father {grandfather}, the king, <i>I say</i>, your father {grandfather};^b made master of the magicians, astrologers, Chaldeans, <i>and</i> soothsayers;</p>
5:11b – father {grandfather} - Nebuchadnezzar – See Dan. 5:1; Jer. 27:7	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(12) Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.</p> <p>(13) Then was Daniel brought in before the king. <i>And</i> the king spake and said unto Daniel, <i>Art</i> thou that Daniel, which <i>art</i> of the children of the captivity of Judah, whom the king my father brought out of Jewry?</p> <p>(14) I have even heard of thee, that the spirit of the gods <i>is</i> in thee, and <i>that</i> light and understanding and excellent wisdom is found in thee.</p> <p>(15) And now the wise <i>men</i>, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:</p> <p>(16) And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and <i>have</i> a chain of gold about thy neck, and shalt be the third ruler in the kingdom.</p> <p>(17) Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.</p>	<p>(12) Because an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in this same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.</p> <p>(13) Then Daniel was brought in before the king. <i>And</i> the king spoke and said to Daniel, <i>Are</i> you that Daniel, who <i>is</i> of the children of the captivity of Judah, whom the king my father {grandfather} brought out of Jewry?</p> <p>(14) I have even heard of you, that the spirit of the gods <i>is</i> in you, and <i>that</i> light and understanding and excellent wisdom is found in you.</p> <p>(15) And now the wise <i>men</i>, the astrologers, have been brought in before me, that they should read this writing, and make known to me its interpretation: but they could not show the interpretation of the thing:</p> <p>(16) And I have heard of you, that you can make interpretations, and dissolve doubts: now if you can read the writing, and make known to me its interpretation, you shall be clothed with scarlet, and <i>have</i> a chain of gold around your neck, and shall be the third ruler in the kingdom.</p> <p>(17) Then Daniel answered and said before the king, Keep your gifts to yourself, and give your rewards to another; yet I will read the writing to the king, and make known to him the interpretation.</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(18) O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:</p> <p>(19) And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.</p> <p>(20) But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:</p> <p>(21) And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling <i>was</i> with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and <i>that</i> he appointeth over it whomsoever he will.</p> <p>(22) And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;</p> <p>(23) But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath <i>is</i>, and whose <i>are</i> all thy ways, hast thou not glorified:</p>	<p>(18) O king, the most high God gave Nebuchadnezzar your father {grandfather} a kingdom, and majesty, and glory, and honor:</p> <p>(19) And because of the majesty that He gave him, all people, nations, and languages, trembled and feared before him: whom he wanted he killed; and whom he wanted he kept alive; and whom he wanted he set up; and whom he wanted he put down.</p> <p>(20) But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:^c</p> <p>(21) And he was driven from the sons of men; and his heart was made like the beasts, and he lived with the wild donkeys: they fed him with grass like oxen, and his body was wet with the dew of heaven; until he knew that the most high God ruled in the kingdom of men, and <i>that</i> He appoints over it whomever He chooses.</p> <p>(22) And you his son {grandson}, O Belshazzar, have not humbled your heart, though you knew all this;</p> <p>(23) But have lifted up yourself against the Lord of heaven; and they have brought the vessels of His house {temple} before you, and you, and your lords, your wives, and your concubines, have drunk wine in them; and you have praised the gods of silver, and gold, of brass, iron, wood, and stone, which cannot see, nor hear, nor know: and the God in Whose hand your breath and all your ways <i>are</i>, you have not glorified:</p>
5:20c – see Daniel Chapter 4	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(24) Then was the part of the hand sent from him; and this writing was written.</p> <p>(25) And this <i>is</i> the writing that was written, MENE, MENE, TEKEL, UPHARSIN.</p> <p>(26) This <i>is</i> the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.</p> <p>(27) TEKEL; Thou art weighed in the balances, and art found wanting.</p> <p>(28) PERES; Thy kingdom is divided, and given to the Medes and Persians.</p> <p>(29) Then commanded Belshazzar, and they clothed Daniel with scarlet, and <i>put</i> a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.</p> <p>(30) In that night was Belshazzar the king of the Chaldeans slain.</p> <p>(31) And Darius the Median took the kingdom, <i>being</i> about threescore and two years old.</p> <p>Chapter 6</p> <p>(1) It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;</p> <p>(2) And over these three presidents; of whom Daniel <i>was</i> first: that the princes might give accounts unto them, and the king should have no damage.</p> <p>(3) Then this Daniel was preferred above the presidents and princes, because an excellent spirit <i>was</i> in him; and the king thought to set him over the whole realm.</p>	<p>(24) Then the part of the hand was sent from Him; and this writing was written.</p> <p>(25) And this <i>is</i> the writing that was written, MENE, MENE, TEKEL, UPHARSIN.^d</p> <p>(26) This <i>is</i> the interpretation of the thing: MENE; God has numbered your kingdom, and finished it.</p> <p>(27) TEKEL; You are weighed in the balances, and are found lacking.</p> <p>(28) PERES; Your kingdom is divided, and given to the Medes and Persians.</p> <p>(29) Then Belshazzar commanded, and they clothed Daniel with scarlet, and <i>put</i> a chain of gold around his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.</p> <p>(30) In that night Belshazzar {3587 A.H./C-455 B.C.}* the king of the Chaldeans was killed.</p> <p>(31) And Darius the Median, <i>being</i> about sixty-two years old took the kingdom.</p> <p>Chapter 6</p> <p>(1) It pleased Darius to set over the kingdom one hundred and twenty princes, who should be over the whole kingdom;</p> <p>(2) And over these three presidents; of whom Daniel <i>was</i> first: that the princes might give accounts to them, and the king should have no loss.</p> <p>(3) Then this Daniel was preferred above the presidents and princes, because an excellent spirit <i>was</i> in him; and the king thought to set him over the whole realm.</p>
<p>5:25d – MENE, MENE, TEKEL, UPHARSIN – {מֵנֵא מֵנֵא תְקֵל וּפְרָסִין}</p> <ul style="list-style-type: none"> - Mene – numbered, Mene – numbered, - Tekel – weighed in the balance - Upharsin - divided <p>3rd year of Belshazzar; end of Belshazzar's reign; beginning of Mede and Persian reign [*3587 A.H./C-455 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(4) Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he <i>was</i> faithful, neither was there any error or fault found in him.</p> <p>(5) Then said these men, We shall not find any occasion against this Daniel, except we find <i>it</i> against him concerning the law of his God.</p> <p>(6) Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.</p> <p>(7) All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.</p> <p>(8) Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.</p> <p>(9) Wherefore king Darius signed the writing and the decree.</p> <p>(10) Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.</p> <p>(11) Then these men assembled, and found Daniel praying and making supplication before his God.</p>	<p>(4) Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find no occasion nor fault; because he <i>was</i> faithful, neither was there any error or fault found in him.</p> <p>(5) Then these men said, We will not find any occasion against this Daniel, unless we find <i>it</i> against him concerning the law of his God.</p> <p>(6) Then these presidents and princes assembled together to the king, and said this to him, King Darius, may you live forever.</p> <p>(7) All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whoever shall ask a petition of any God or man for thirty days, except from you, O king, he shall be cast into the den of lions.</p> <p>(8) Now, O king, establish the decree, and sign the writing, that it not be changed, according to the law of the Medes and Persians, which does not alter.</p> <p>(9) Therefore king Darius signed the writing and the decree.</p> <p>(10) Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he had always done.</p> <p>(11) Then these men assembled, and found Daniel praying and making requests before his God.</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(12) Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask <i>a petition</i> of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing <i>is</i> true, according to the law of the Medes and Persians, which altereth not.</p> <p>(13) Then answered they and said before the king, That Daniel, which <i>is</i> of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.</p> <p>(14) Then the king, when he heard <i>these</i> words, was sore displeased with himself, and set <i>his</i> heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.</p> <p>(15) Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians <i>is</i>, That no decree nor statute which the king establisheth may be changed.</p> <p>(16) Then the king commanded, and they brought Daniel, and cast <i>him</i> into the den of lions. <i>Now</i> the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.</p> <p>(17) And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.</p> <p>(18) Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.</p>	<p>(12) Then they came near, and spoke before the king concerning the king's decree; Have you not signed a decree, that every man who shall ask <i>a petition</i> of any God or man within thirty days, except of you, O king, shall be cast into the den of lions? The king answered and said, This thing <i>is</i> true, according to the law of the Medes and Persians, which does not alter.</p> <p>(13) Then they answered and said before the king, That Daniel, who <i>is</i> of the children of the captivity of Judah, does not regard you, O king, nor the decree that you have signed, but makes his petition three times a day.</p> <p>(14) Then the king, when he heard <i>these</i> words, was greatly displeased with himself, and set <i>his</i> heart on Daniel to deliver him: and he labored until the going down of the sun to deliver him.</p> <p>(15) Then these men assembled to the king, and said to the king, You know, O king, that the law of the Medes and Persians <i>is</i>, That no decree nor statute which the king establishes may be changed.</p> <p>(16) Then the king commanded, and they brought Daniel, and cast <i>him</i> into the den of lions. <i>Now</i> the king spoke and said to Daniel, Your God whom you serve continually, He will deliver you.</p> <p>(17) And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet {ring}, and with the signet {rings} of his lords; that the purpose might not be changed concerning Daniel.</p> <p>(18) Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(19) Then the king arose very early in the morning, and went in haste unto the den of lions.</p> <p>(20) And when he came to the den, he cried with a lamentable voice unto Daniel: <i>and</i> the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?</p> <p>(21) Then said Daniel unto the king, O king, live for ever.</p> <p>(22) My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.</p> <p>(23) Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.</p> <p>(24) And the king commanded, and they brought those men which had accused Daniel, and they cast <i>them</i> into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.</p> <p>(25) Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.</p> <p>(26) I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom <i>that</i> which shall not be destroyed, and his dominion <i>shall be even</i> unto the end.</p>	<p>(19) Then the king arose very early in the morning, and went in haste to the den of lions.</p> <p>(20) And when he came to the den, he cried with a despairing voice to Daniel: <i>and</i> the king spoke and said to Daniel, O Daniel, servant of the living God, is your God, Whom you serve continually, able to deliver you from the lions?</p> <p>(21) Then Daniel said to the king, O king, may you live forever.</p> <p>(22) My God has sent His Angel, and has shut the lions' mouths, that they have not hurt me: because before Him I was found innocent; and also before you, O king, I have done no harm.</p> <p>(23) Then the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of harm was found upon him, because he believed in his God.</p> <p>(24) And the king commanded, and they brought those men who had accused Daniel, and they cast <i>them</i> into the den of lions, them, their children, and their wives; and the lions overpowered them, and broke all their bones in pieces before they came to the bottom of the den.</p> <p>(25) Then king Darius wrote to all people, nations, and languages, who live in all the earth; May peace be multiplied to you.</p> <p>(26) I make a decree, That in every part of my kingdom men tremble and fear before the God of Daniel: because He <i>is</i> the living God, and steadfast forever, and His kingdom <i>that</i> which shall not be destroyed, and His dominion <i>shall be even</i> to the end.</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(27) He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.</p> <p>(28) So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.</p> <p>Chapter 7</p> <p>(1) In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, <i>and</i> told the sum of the matters.</p> <p>(2) Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.</p> <p>(3) And four great beasts came up from the sea, diverse one from another.</p> <p>(4) The first <i>was</i> like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.</p> <p>(5) And behold another beast, a second, like to a bear, and it raised up itself on one side, and <i>it had</i> three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.</p> <p>(6) After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.</p>	<p>(27) He delivers and rescues, and He works signs Who has delivered Daniel from the power of the lions.</p> <p>(28) So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.</p> <p>Chapter 7</p> <p>(1) In the first year of Belshazzar king of Babylon {3584 A.H./C-458 B.C.}^{a*} Daniel had a dream and visions of his head upon his bed: then he wrote the dream, <i>and</i> told the sum of the matters.</p> <p>(2) Daniel spoke and said, I saw in my vision by night, and, indeed, the four winds of the heaven strove upon the great {Mediterranean} sea.</p> <p>(3) And four great beasts came up from the sea, different from one another.</p> <p>(4) The first <i>was</i> like a lion,^b and had eagle's wings: I watched until its wings were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.</p> <p>(5) And look another beast, a second, like a bear,^c and it raised up itself on one side, and <i>it had</i> three ribs in its mouth between its teeth: and they said this to it, <i>Arise, devour much flesh.</i></p> <p>(6) After this I saw, and another, like a leopard,^d which had upon its back four wings of a bird; the beast also had four heads; and authority to rule was given to it.</p>
<p>7:1a - in the <u>first year</u> of Belshazzar - [3584 A.H./C-458 B.C.] - see <u>Appendix G: World Time Line of Biblical History</u>. Note that these events took place before the events of chapter 5 which took place during Belshazzar's third year of reign.</p> <p>7:4b - first empire -like a lion - Babylonian empire - interpretation of animals given in Dan. 7</p> <p>7:5c - second empire - like a bear - Media-Persian empire - named in Dan. 8:20</p> <p>7:6d - third kingdom – like a leopard - Greek empire - named in Dan. 8:21 Note: when Alexander the Great died, his <u>four</u> generals divided the empire</p> <p>1st year of Belshazzar [*3584 A.H./C-458 B.C.] - see <u>Appendix G: World Time Line of Biblical History</u></p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(7) After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it <i>was</i> diverse from all the beasts that <i>were</i> before it; and it had ten horns.</p> <p>(8) I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn <i>were</i> eyes like the eyes of man, and a mouth speaking great things.</p> <p>(9) I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment <i>was</i> white as snow, and the hair of his head like the pure wool: his throne <i>was like</i> the fiery flame, <i>and</i> his wheels <i>as</i> burning fire.</p> <p>(10) A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.</p> <p>(11) I beheld then because of the voice of the great words which the horn spake: I beheld <i>even</i> till the beast was slain, and his body destroyed, and given to the burning flame.</p> <p>(12) As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.</p> <p>(13) I saw in the night visions, and, behold, <i>one</i> like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.</p>	<p>(7) After this I saw in the night visions, and look a fourth beast, dreadful and terrible, and exceedingly strong; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with its feet: and it <i>was</i> different from all the beasts that <i>were</i> before it; and it had ten horns.</p> <p>(8) I considered the horns, and, indeed, there came up among them another little horn, before whom three of the first horns were plucked up by the roots: and, indeed, in this horn <i>were</i> eyes like the eyes of man, and a mouth speaking great things.</p> <p>(9) I watched until the thrones were cast down, and the Ancient of days sat, Whose robe <i>was</i> white as snow, and the hair of His head like the pure wool: His throne <i>was like</i> the fiery flame, <i>and</i> His wheels <i>as</i> burning fire.^e</p> <p>(10) A fiery stream issued and came forth from before Him: thousand thousands ministered to Him, and ten thousand times ten thousand^f stood before Him: the judgment was set, and the books were opened.</p> <p>(11) I watched then because of the voice of the great words which the horn spoke: I watched <i>even</i> until the beast was killed, and his body destroyed, and given to the burning flame.</p> <p>(12) As concerning the rest of the beasts, they had their authority to rule taken away: yet their lives were prolonged for a season and time.</p> <p>(13) I saw in the night visions, and, indeed, <i>one</i> like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.</p>
<p>7:9e - Rev. 1:14; Ezek. 1:15-20 7:10f - ten thousand times ten thousand - see Rev. 5:11</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(14) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion <i>is</i> an everlasting dominion, which shall not pass away, and his kingdom <i>that</i> which shall not be destroyed.</p> <p>(15) I Daniel was grieved in my spirit in the midst of <i>my</i> body, and the visions of my head troubled me.</p> <p>(16) I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.</p> <p>(17) These great beasts, which are four, <i>are</i> four kings, <i>which</i> shall arise out of the earth.</p> <p>(18) But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.</p> <p>(19) Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth <i>were of</i> iron, and his nails <i>of</i> brass; <i>which</i> devoured, brake in pieces, and stamped the residue with his feet;</p> <p>(20) And of the ten horns that <i>were</i> in his head, and <i>of</i> the other which came up, and before whom three fell; even <i>of</i> that horn that had eyes, and a mouth that spake very great things, whose look <i>was</i> more stout than his fellows.</p> <p>(21) I beheld, and the same horn made war with the saints, and prevailed against them;</p> <p>(22) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom</p>	<p>(14) And there was given <i>to</i> Him authority to rule, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His kingdom <i>is</i> an everlasting kingdom, which will not pass away, and His kingdom <i>that</i> which will not be destroyed.</p> <p>(15) I Daniel was grieved in my spirit in the midst of <i>my</i> body, and the visions of my head troubled me.</p> <p>(16) I came near to one of those who stood by, and asked him the truth of all this. So he told me, and caused me know the interpretation of these things.</p> <p>(17) <i>These great beasts, which are four, are four kings, who will arise out of the earth.</i></p> <p>(18) <i>But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever.</i></p> <p>(19) Then I would know the truth of the fourth beast, which was different from all the others, exceedingly dreadful, whose teeth <i>were of</i> iron, and his nails <i>of</i> brass; <i>who</i> devoured, broke in pieces, and stamped the residue with his feet;</p> <p>(20) And of the ten horns that <i>were</i> in his head, and <i>of</i> the other which came up, and before whom three fell;^s even <i>of</i> that horn that had eyes, and a mouth that spake very great things, whose look <i>was</i> more stout than his fellows.</p> <p>(21) I watched, and the same horn made war with the saints, and prevailed against them;</p> <p>(22) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.</p>
7:20g - three fell - Egypt, Libya, and Ethiopia - see Dan. 11:43	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(23) Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.</p> <p>(24) And the ten horns out of this kingdom <i>are</i> ten kings <i>that</i> shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.</p> <p>(25) And he shall speak <i>great</i> words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.</p> <p>(26) But the judgment shall sit, and they shall take away his dominion, to consume and to destroy <i>it</i> unto the end.</p>	<p>(23) This he said, <i>The fourth beast will be the fourth kingdom upon earth, which will be different from all kingdoms, and will devour the whole earth, and will tread it down, and break it in pieces.</i></p> <p>(24) <i>And the ten horns out of this kingdom are ten kings who will arise: and another will rise after them; and he will be different from the first, and he will subdue three kings.</i>^h</p> <p>(25) <i>And he will speak great words against the most High, and will wear out the saints of the most High, and think to change times and laws:ⁱ and they will be given into his hand until a time and times and the dividing of time.^j</i></p> <p>(26) <i>But the judgment will sit, and they will take away his authority to rule, to consume and to destroy it to the end.</i></p> <p>(27) <i>And the kingdom and authority to rule, and the greatness of the kingdom under the whole heaven, will be given to the people of the saints of the most High, Whose kingdom is an everlasting kingdom, and all nations shall serve and obey Him.</i></p> <p>(28) <i>This is the end of the matter. As for me Daniel, my thoughts greatly troubled me, and my countenance changed in me: but I kept the matter in my heart.</i></p>
<p>7:24h - subdue three kings - Egypt, Libya, and Ethiopia named in Dan. 11:43 7:25i - think to change times - see Dan. 2:21 7:25j - time, (two) times and half time - 3 1/2 years - 1260 days on a 360 day calendar - see notes on "The Numbers of Daniel" at www.TheWordNotes.com - Dan. 12:7; Rev. 11:3; Rev. 12:6 - see Dan. 2:21</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(7) And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.</p> <p>(8) Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.</p> <p>(9) And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant <i>land</i>.</p> <p>(10) And it waxed great, <i>even</i> to the host of heaven; and it cast down <i>some</i> of the host and of the stars to the ground, and stamped upon them.</p> <p>(11) Yea, he magnified <i>himself</i> even to the prince of the host, and by him the daily <i>sacrifice</i> was taken away, and the place of his sanctuary was cast down.</p> <p>(12) And an host was given <i>him</i> against the daily <i>sacrifice</i> by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.</p> <p>(13) Then I heard one saint speaking, and another saint said unto that certain <i>saint</i> which spake, How long <i>shall be</i> the vision <i>concerning</i> the daily <i>sacrifice</i>, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?</p>	<p>(7) And I saw him come close to the ram, and he was moved with anger against him, and struck the ram, and broke his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was no one who could deliver the ram out of his hand.</p> <p>(8) Therefore the male goat became very great: and when he was strong, the great horn was broken; and in its place came up four notable ones^e towards the four winds of heaven.</p> <p>(9) And out of one of them came forth a little horn, which grew exceedingly great, towards the south, and towards the east, and towards the pleasant <i>land</i>.</p> <p>(10) And it grew great, <i>even</i> to the host of heaven; and it cast down <i>some</i> of the host and of the stars to the ground, and stamped upon them.</p> <p>(11) Yes, he magnified <i>himself</i> even to the Prince of the host, and by him the daily <i>sacrifice</i> was taken away, and the place of His sanctuary {temple} was cast down.</p> <p>(12) And a host {multitude} was given <i>to him</i> against the daily <i>sacrifice</i> because of sin, and it cast down the truth to the ground; and it practiced, and prospered.</p> <p>(13) Then I heard one saint speaking, and another saint said to that certain <i>saint</i> {Palmonee [wonderful numberer]}^f who spoke, <i>How long shall the vision concerning the daily sacrifice be, and the transgression of desolation, to give both the sanctuary {temple} and the host {multitude} to be trodden under foot?</i></p>
<p>8:8e - four notable ones - see note on Dan. 7:6 and Dan. 8:22</p> <p>8:13f - "to that certain" - to Palmonee - {לפלמוןי} "wonderful numberer"</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(14) And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.</p> <p>(15) And it came to pass, when I, <i>even</i> I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.</p> <p>(16) And I heard a man's voice between <i>the banks of</i> Ulai, which called, and said, Gabriel, make this <i>man</i> to understand the vision.</p> <p>(17) So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end <i>shall be</i> the vision.</p> <p>(18) Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.</p> <p>(19) And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end <i>shall be</i>.</p> <p>(20) The ram which thou sawest having <i>two</i> horns <i>are</i> the kings of Media and Persia.</p> <p>(21) And the rough goat is the king of Grecia: and the great horn that is between his eyes <i>is</i> the first king.</p> <p>(22) Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.</p>	<p>(14) And he said to me, For two thousand-three hundred days;^g then the sanctuary {temple} shall be cleansed.</p> <p>(15) And it came to pass, when I, <i>even</i> I Daniel, had seen the vision, and sought for the meaning, then, there stood before me as the appearance of a man.</p> <p>(16) And I heard a man's voice between <i>the banks of</i> Ulai, which called, and said, Gabriel {man of God},^h cause this <i>man</i> to understand the vision.</p> <p>(17) So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said to me, Understand, O son of man: because the vision <i>will be</i> at the time of the end.</p> <p>(18) Now as he was speaking with me, I was in a deep sleep on my face towards the ground: but he touched me, and set me upright.</p> <p>(19) And he said, Indeed, I will cause you to know what will be in the last end of the indignation: because the end <i>shall be</i> at the appointed time.</p> <p>(20) The ram which you saw having <i>two</i> horns <i>are</i> the kings of Media and Persia.</p> <p>(21) And the rough goat is the king of Greece: and the great horn that is between his eyes <i>is</i> the first king.ⁱ</p> <p>(22) Now when that one has been broken, four stood up in its place, four kingdoms will stand up out of the nation,^j but not in his power.</p>
<p>8:14g - 2300 days - exactly 7 months, 10 days [220 days] (Day of Atonement!) less than seven - 360 day years [2520 days]- see notes on "The Numbers of Daniel" at www.TheWordNotes.com</p> <p>8:16h - Gabriel {גַּבְרִיאֵל} - man of God; Lk. 1:19,26</p> <p>8:21i - note that the beast represents an empire and the horns represent kings or rulers - the first beast represents the Media-Persian empire, the second beast represents the Grecian Empire</p> <p>8:22j - When Alexander the Great died, he had four generals who divided up the empire amongst themselves - see note on Dan. 11:4</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(23) And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.</p> <p>(24) And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.</p> <p>(25) And through his policy also he shall cause craft to prosper in his hand; and he shall magnify <i>himself</i> in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.</p> <p>(26) And the vision of the evening and the morning which was told <i>is</i> true: wherefore shut thou up the vision; for it <i>shall be</i> for many days.</p> <p>(27) And I Daniel fainted, and was sick <i>certain</i> days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood <i>it</i>.</p> <p>Chapter 9</p> <p>(1) In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;</p>	<p>(23) And in the latter time of their kingdom,^k when the transgressors have come to the full, a king of fierce countenance, and understanding dark sentences, will stand up.</p> <p>(24) And his power will be mighty, but not by his own power: and he will destroy wonderfully, and will prosper, and practice, and will destroy the mighty and the holy people.</p> <p>(25) And through his policy also he will cause craft {craftiness; deceit} to prosper in his hand; and he will magnify <i>himself</i> in his heart, and by peace will destroy many: he will also stand up against the Prince of princes; but he shall be broken without hand.¹</p> <p>(26) And the vision of the evenings and the mornings which was told <i>is</i> true: therefore you shut up the vision; because it <i>will be</i> for many days.</p> <p>(27) And I Daniel fainted, and was sick <i>certain</i> days; afterward I rose up, and did the king's business; and I was astonished at the vision, but no one understood <i>it</i>.</p> <p>Chapter 9</p> <p>(1) In the first year of Darius {3587 A.H./C-455 B.C.}^{a*} the son of Ahasuerus, of the descent of the Medes, who was made king over the realm of the Chaldeans;</p>
<p>8:23k – i.e. at the end of time – just before Armageddon, in the area of the above empires</p> <p>8:25l – he will exalt himself and stand up against Jesus, but Jesus will destroy him by simply saying: “It is finished” - see Rev. 16:17; Rev. 21:6</p> <p>9:1a - in the first year of Darius - which is the end of Belshazzar's third year of reign and 3 years before Cyrus becomes sole king over Babylon and grants Jews right to return to Jerusalem at the end of the seventy year exile. See note on Dan. 9:25 [Is. 44:28]</p> <p>[*3587 A.H./C-455 B.C.]</p> <p>[Sometime during the reign of the Persian kings 82 years was added to the “traditional” time period due to errors in secular history – see Appendix G: World Time Line of Biblical History]</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(2) In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.</p> <p>(3) And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:</p> <p>(4) And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;</p> <p>(5) We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:</p> <p>(6) Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.</p> <p>(7) O Lord, righteousness <i>belongeth</i> unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, <i>that are</i> near, and <i>that are</i> far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.</p> <p>(8) O Lord, to us <i>belongeth</i> confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.</p> <p>(9) To the Lord our God <i>belong</i> mercies and forgivenesses, though we have rebelled against him;</p>	<p>(2) In the first year of his reign I Daniel understood by books the number of the years, of which the word of the LORD {Jehovah} came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.^b</p> <p>(3) And I set my face to the Lord God, to seek by prayer and requests, with fasting, and sackcloth, and ashes:</p> <p>(4) And I prayed to the LORD {Jehovah} my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to those who love Him, and to those who keep His commandments;</p> <p>(5) We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Your precepts and from Your judgments:</p> <p>(6) Neither have we listened to Your servants the prophets, who spoke in Your Name to our kings, our princes, and our fathers, and to all the people of the land.</p> <p>(7) O Lord, righteousness <i>belongs</i> to You, but to us confusion of faces {minds}, as at this day; to the men of Judah, and to those who live in Jerusalem, and to all Israel, <i>who are</i> near, and <i>who are</i> far off, through all the countries where You have driven them, because of their sin that they have sinned against You.</p> <p>(8) O Lord, to us <i>belongs</i> confusion of face {mind}, to our kings, to our princes, and to our fathers, because we have sinned against You.</p> <p>(9) To the Lord our God <i>belongs</i> mercies and forgiveness, though we have rebelled against Him;</p>
<p>9:2b Daniel understands that the exile will be over in three years. - Jeremiah's book - Jer. 25:11; Jer. 29:10</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(10) Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.</p> <p>(11) Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.</p> <p>(12) And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.</p> <p>(13) As <i>it is</i> written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.</p> <p>(14) Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God <i>is</i> righteous in all his works which he doeth: for we obeyed not his voice.</p> <p>(15) And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.</p> <p>(16) O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people <i>are become</i> a reproach to all <i>that are</i> about us.</p>	<p>(10) Neither have we obeyed the voice of the LORD {Jehovah} our God, to walk in His laws, which He set before us by His servants the prophets.</p> <p>(11) Yes, all Israel has sinned against Your law, even by departing, that they might not obey Your voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him.</p> <p>(12) And He has confirmed His words, which He spoke against us, and against our judges who judged us, by bringing upon us a great evil: because under the whole heaven <i>there</i> has not been done as has been done upon Jerusalem.</p> <p>(13) As <i>it is</i> written in the law of Moses, all this evil has come upon us: yet we have not made our prayer before the LORD {Jehovah} our God, that we might turn from our sins, and understand Your truth.</p> <p>(14) Therefore the LORD {Jehovah} has looked upon the evil, and brought it upon us: because the LORD {Jehovah} our God <i>is</i> righteous in all His works which He does: because we did not obey His voice.</p> <p>(15) And now, O Lord our God, Who has brought Your people forth out of the land of Egypt with a mighty hand, and has been made known to all, as at this day; we have sinned, we have done wickedly.</p> <p>(16) O Lord, according to all Your righteousness, I beg of You, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain: because for our sins, and for the sins of our forefathers, Jerusalem and Your people <i>have become</i> a reproach to all <i>who are</i> around us.</p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(17) Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.</p> <p>(18) O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.</p> <p>(19) O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.</p> <p>(20) And whiles I <i>was</i> speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;</p> <p>(21) Yea, whiles I <i>was</i> speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.</p> <p>(22) And he informed <i>me</i>, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.</p> <p>(23) At the beginning of thy supplications the commandment came forth, and I am come to shew <i>thee</i>; for thou <i>art</i> greatly beloved: therefore understand the matter, and consider the vision.</p>	<p>(17) Now therefore, O our God, hear the prayer of Your servant, and his requests, and cause Your face to shine upon Your sanctuary {temple} that is desolate, for the Lord's sake.</p> <p>(18) O my God, incline Your ear, and hear; open Your eyes, and see our desolation, and the city which is called by Your Name: because we do not present our requests before You due to our own righteousness, but because of Your great mercies.</p> <p>(19) O Lord, hear; O Lord, forgive; O Lord, listen and act; do not delay, for Your own sake, O my God: for Your city and Your people are called by Your Name.</p> <p>(20) And while I <i>was</i> speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my request before the LORD {Jehovah} my God for the holy mountain of my God;</p> <p>(21) Yes, while I <i>was</i> speaking in prayer, even the man Gabriel,^c whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening sacrifice.</p> <p>(22) And he informed <i>me</i>, and talked with me, and said, O Daniel, I have now come forth to give you skill and understanding.</p> <p>(23) At the beginning of your requests the commandment came forth, and I have come to show <i>you</i>; because you <i>are</i> greatly beloved: therefore understand the matter, and consider the vision.</p>
9:21c – Dan. 8:16	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(24) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.</p> <p>(25) Know therefore and understand, <i>that</i> from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince <i>shall be</i> seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.</p> <p>(26) And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof <i>shall be</i> with a flood, and unto the end of the war desolations are determined.</p>	<p>(24) Seventy weeks {sevens} [490 years]^d are determined upon your people {Israel} and upon your holy city {Jerusalem}, to finish the sin, and to make an end of sins, and to make reconciliation for sin, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy {One}.</p> <p>(25) Know therefore and understand, <i>that</i> from the going forth of the commandment to restore and to build Jerusalem to the Messiah the Prince <i>there will be</i> seven sevens and sixty-two sevens {483 years}^e the street will be built again, and the wall, even in troublesome times.</p> <p>(26) And after {seven-sevens and} sixty-two sevens {483 years}^f the Messiah will be cut off {executed}^g but not for Himself: and the people of the prince who is to come will destroy the city and the sanctuary {temple}; and its end <i>will be</i> with a flood, and to the end of the war desolations are determined.</p>
<p>9:24d - seventy weeks - literally seventy sevens [70x7=490 years] 9:25e - seven and sixty-two weeks [see 9:24]- There are differing views as to why the 69 weeks are divided in this manner [7 and 62] - i.e. sixty-nine sevens [69x7 = 483 years] - there were 483 years from the decree of Cyrus to restore and rebuild Jerusalem until Jesus was crucified. – Cyrus was named by name in Is. 44:28; 45:1-13 about 50 to 150 years before he was born. Jesus lived about 33 years [483-33=450] this means Cyrus decree was 450 years before Jesus was born – see Appendix G: World Time Line of Biblical History 9:26f - after the sixty-two - seven and sixty-two [refer back to 9:25] 9:26g - cut off - killed (crucified) - 483 of 490 years were fulfilled when Jesus was crucified - 7 years yet remain to be fulfilled.</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(27) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make <i>it</i> desolate, even until the consummation, and that determined shall be poured upon the desolate.</p> <p>Chapter 10 (1) In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing <i>was</i> true, but the time appointed <i>was</i> long; and he understood the thing, and had understanding of the vision. (2) In those days I Daniel was mourning three full weeks. (3) I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. (4) And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;</p>	<p>(27) And he will confirm the covenant with many for one seven {7 years};^b and in the midst of the week {seven} he will cause the sacrifice and the offerings to cease, and by the overspreading of abominations he will make <i>it</i> desolate, even until the end, and that determined will be poured upon the desolate.</p> <p>Chapter 10 (1) In the third year of Cyrus king of Persia {3591 A.H./C-451 B.C.}^a a thing was revealed to Daniel, whose name was called Belteshazzar; and the thing <i>was</i> true, but the time appointed <i>was</i> long; and he understood the thing, and had understanding of the vision. (2) In those days I Daniel was mourning three full weeks. (3) I ate no pleasant bread, neither meat nor wine entered in my mouth, neither did I anoint myself at all, until three whole weeks were fulfilled. (4) And in the twenty-fourth day of the first month {Nisan [Mar.-Apr.]}{1/24/3591 A.H.},^b as I was by the side of the great river, which is Hiddekel;^c</p>
<p>9:27h – the evil person will make a treaty with Israel for 7 years, but will break the treaty in the middle of the seven years. Seven years is 2520 days on a 360 day calendar. The actual time period will be 2300 days [see Dan. 8:14]. This puts the difference between the two dates as 220 days which is 7 months and 10 days less than seven years. Also note that the seventh month, the tenth day of the month is the Day of Atonement {Yom Kippur}</p> <p>10:1a – Daniel lived to see the reign of Cyrus who would issue the decree to restore and rebuild Jerusalem [Is. 44:28] during his first year as the sole reigning king of Persia [Cyrus co-reigned three years with Darius]</p> <p>10:4b - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>10:4c – river Hiddekel east of Assyria – Gen. 2:14 – Tigris River?</p> <p>3rd year of Cyrus [*3591 A.H./C-451 B.C.] - See note following note on Dan. 9:2 concerning dates.</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(5) Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins <i>were</i> girded with fine gold of Uphaz:</p> <p>(6) His body also <i>was</i> like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.</p> <p>(7) And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.</p> <p>(8) Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.</p> <p>(9) Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.</p> <p>(10) And, behold, an hand touched me, which set me upon my knees and <i>upon</i> the palms of my hands.</p> <p>(11) And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.</p> <p>(12) Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.</p>	<p>(5) Then I lifted up my eyes, and looked, and saw a certain man clothed in linen, whose waist had a belt with fine gold of Uphaz:</p> <p>(6) His body also <i>was</i> like the beryl {light blue},^d and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.</p> <p>(7) And I Daniel alone saw the vision: because the men who were with me did not see the vision; but a great quaking fell upon them, so that they fled to hide themselves.</p> <p>(8) Therefore I was left alone, and saw this great vision, and there remained no strength in me: because my beauty was turned into corruption, and I retained no strength.</p> <p>(9) Yet I heard the voice of his words: and when I heard the voice of his words, then I was in a deep sleep on my face, with my face towards the ground.</p> <p>(10) And, indeed, a hand touched me, which set me upon my knees and <i>upon</i> the palms of my hands.</p> <p>(11) And he said to me, <i>O Daniel, a man greatly beloved, understand the words that I speak to you, and stand upright: because I have now been sent to you.</i> And when he had spoken these words to me, I stood trembling.</p> <p>(12) Then he said to me, <i>Do not be afraid, Daniel: because from the first day that you set your heart to understand, and to discipline yourself before your God, your words were heard, and I have come because of your words.</i></p>
10:6d - beryl - a gem possibly topaz - light blue in color	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(13) But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.</p> <p>(14) Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for <i>many</i> days.</p> <p>(15) And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.</p> <p>(16) And, behold, <i>one</i> like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.</p> <p>(17) For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.</p> <p>(18) Then there came again and touched me <i>one</i> like the appearance of a man, and he strengthened me,</p> <p>(19) And said, O man greatly beloved, fear not: peace <i>be</i> unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.</p> <p>(20) Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.</p>	<p>(13) But the prince of the kingdom of Persia hindered me twenty-one days: but, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.^e</p> <p>(14) Now I have come to cause you to understand what will come upon your people in the latter days:^f because the vision is yet for <i>many</i> days in the future.</p> <p>(15) And when he had spoken such words to me, I set my face towards the ground, and I became dumb {unable to speak}.</p> <p>(16) And, indeed, <i>one</i> like the appearance of the sons of men touched my lips: then I opened my mouth, and spoke, and said to him who stood before me, O my lord, because of the vision my sorrows are turned upon me, and I have retained no strength.</p> <p>(17) How can the servant of this my lord talk with this my lord? Because as for me, all at once there is no strength in me, neither is there breath left in me.</p> <p>(18) Then there came <i>one</i> like the appearance of a man again and touched me, and he strengthened me,</p> <p>(19) And said, O man greatly beloved, do not be afraid: peace <i>be</i> to you, be strong, yes, be strong. And when he had spoken to me, I was strengthened, and said, Let my lord speak; because you have strengthened me.</p> <p>(20) Then he said, Do you know from where I have come to you? and now I will return to fight with the prince of Persia: and when I have gone forth, the prince of Greece will come.</p>
<p>10:13e – the prince of the Kingdom of Persia hindered me – note: the real battles are in the spiritual realm – the battles we encounter are only a reflection of the spiritual battles</p> <p>10:14f – your people – Daniel’s people - Jews</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(21) But I will shew thee that which is noted in the scripture of truth: and <i>there</i> is none that holdeth with me in these things, but Michael your prince.</p> <p>Chapter 11 (1) Also I in the first year of Darius the Mede, <i>even</i> I, stood to confirm and to strengthen him. (2) And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than <i>they</i> all: and by his strength through his riches he shall stir up all against the realm of Grecia. (3) And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. (4) And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. (5) And the king of the south shall be strong, and <i>one</i> of his princes; and he shall be strong above him, and have dominion; his dominion <i>shall be</i> a great dominion.</p>	<p>(21) But I will show you that which is noted in the Scripture of truth: and <i>there</i> is no one who stands with me in these things, except Michael your prince.</p> <p>Chapter 11 (1) Also I in the first year of Darius the Mede {3587 A.H./C-455 B.C.};^a <i>even</i> I, stood to confirm and to strengthen him. (2) And now I will show you the truth. Indeed, there will stand up yet three kings in Persia; and the fourth will be far richer than all of <i>them</i>: and by his strength through his riches he will stir up all against the realm of Greece. (3) And a mighty king will stand up, who will rule with great authority, and do according to his will.^b (4) And when he stands up, his kingdom will be broken, and will be divided towards the four winds of heaven;^c and not to his posterity, nor according to his dominion which he ruled: because his kingdom will be plucked up, even for others besides those. (5) And the king of the south {Egypt}^d will be strong, and <i>one</i> of his princes; and he will be strong above him, and have authority to rule; his kingdom <i>will be</i> a great kingdom.</p>
<p>11:1a - 1st year of Darius – see Appendix G: World Time Line of Biblical History 11:3b - a mighty king - Alexander the Great - see note on Dan. 7:6 11:4c - when Alexander died due to excessive drinking, his kingdom was divided among his four generals.</p> <p>Most of the following information on kings from 11:5 to 11:20 comes from Matthew Henry's (1662 - 1714) Bible Commentary on Daniel</p> <p>11:5d - king of the south - Ptolemy Philadephus king of Egypt - a general under Alexander the Great</p> <p>1st year of Darius [* 3587 A.H./C-455 B.C.] - See note following note on Dan. 9:2 concerning dates.</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(6) And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in <i>these</i> times.</p> <p>(7) But out of a branch of her roots shall <i>one</i> stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:</p> <p>(8) And shall also carry captives into Egypt their gods, with their princes, <i>and</i> with their precious vessels of silver and of gold; and he shall continue <i>more</i> years than the king of the north.</p> <p>(9) So the king of the south shall come into <i>his</i> kingdom, and shall return into his own land.</p> <p>(10) But his sons shall be stirred up, and shall assemble a multitude of great forces: and <i>one</i> shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, <i>even</i> to his fortress.</p> <p>(11) And the king of the south shall be moved with choler, and shall come forth and fight with him, <i>even</i> with the king of the north; and he shall set forth a great multitude; but the multitude shall be given into his hand.</p>	<p>(6) <i>And in the end of year they will join themselves together; because the king's daughter of the south {Egypt} will come to the king of the north {Syria}^e to make an agreement:^f but she will not retain the power of the arm; neither will he stand, nor his arm: but she will be given up, and those who brought her, and he who fathered her, and he who strengthened her in <i>these</i> times.</i></p> <p>(7) But out of a branch of her roots <i>one</i> will stand up in his place,^g who will come with an army, and will enter into the fortress of the king of the north, and will deal against them, and will prevail:</p> <p>(8) <i>And will also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he will continue more years than the king of the north {Syria}.</i></p> <p>(9) So the king of the south {Egypt} will come into <i>his</i> kingdom, and will return into his own land.</p> <p>(10) But his sons will be stirred up, and will assemble a multitude of great forces: and <i>one</i> will certainly come, and overflow, and pass through: then he will return, and be stirred up, <i>even</i> to his fortress.</p> <p>(11) <i>And the king of the south {Egypt} will be moved with anger, and will come forth and fight with him, even with the king of the north {Syria}: and he will set forth a great multitude; but the multitude will be given into his hand.</i></p>
<p>11:6e - king of the north - Syrian king Antiochus - a general under Alexander the Great</p> <p>11:6f - Ptolemy Philadelphus king of Egypt sent his daughter Berenice to Antiochus Theos king of Syria to become his wife in hopes of bringing about peace, but the unhappy marriage resulted in more problems. The king of Syria divorced Berenice and returned to his first wife only to be poisoned by his first wife</p> <p>11:7g - "Ptolemaeus Euergetes, the son and successor of Ptolemaeus Philadelphus, shall come with an army against Seleucus Callinicus [Antiochus the Great who was Berenice's son whom she set in his father's place to be king over Syria] to avenge his sister's quarrel, and shall prevail. ... " -- Numerous battles between Egypt and Syria followed. ... The land of Judea lay between these two potent kingdoms of Egypt and Syria, so that in all the struggles between them was sure to suffer.</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(12) <i>And</i> when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down <i>many</i> ten thousands: but he shall not be strengthened <i>by it</i>.</p> <p>(13) For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.</p> <p>(14) And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.</p> <p>(15) So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither <i>shall there be any</i> strength to withstand.</p> <p>(16) But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.</p> <p>(17) He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand <i>on his side</i>, neither be for him.</p>	<p>(12) <i>And</i> when he has taken away the multitude, his heart will be lifted up; and he will cast down <i>many</i> ten thousands: but he will not be strengthened <i>by it</i>.</p> <p>(13) Because the king of the north {Syria} will return, and will set forth a multitude greater than the former, and will certainly come after certain years with a great army and with much riches.</p> <p>(14) And in those times many will stand up against the king of the south {Egypt}: also the robbers of your people will exalt themselves to establish the vision; but they will fall.</p> <p>(15) So the king of the north {Syria} will come, and cast up a mount, and take the most fenced cities: and the arms of the south {Egypt} will not withstand, neither his chosen people, neither <i>will there be any</i> strength to withstand.</p> <p>(16) But he who comes against him will do according to his own will, and no one will stand before him: and he will stand in the glorious land, which by his hand will be consumed.</p> <p>(17) He will also set his face to enter with the strength of his whole kingdom, and upright ones with him; so he will do: and he will give him the daughter of women, corrupting her: but she will not stand <i>on his side</i>, neither be for him.^h</p>
<p>11:17h - In his {king of Syria} -- "war against the king of Egypt, taking advantage of the infancy of Ptolemy Epiphanes, and the <i>upright ones</i>, many of the pious Israelites, siding with him. ...In prosecution of his design, he shall give him his daughter Cleopatra to wife, designing, as Saul in giving his daughter to David, that she should be a <i>snare to him</i>, and do him a mischief; but she <i>shall not stand on her father's</i> side, nor be <i>for him</i>, but for her husband, and so that plot failed him.</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(18) After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause <i>it</i> to turn upon him.</p> <p>(19) Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.</p> <p>(20) Then shall stand up in his estate a raiser of taxes <i>in</i> the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.</p> <p>(21) And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.</p> <p>(22) And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.</p>	<p>(18) <i>After this he will turn his face towards the islands, and will take many: but a prince for his own behalf will cause the reproach offered by him to cease; without his own reproach he will cause <i>it</i> to turn upon him.</i>ⁱ</p> <p>(19) <i>Then he will turn his face towards the fort of his own land: but he will stumble and fall, and not be found.</i></p> <p>(20) <i>Then there will stand up in his place a raiser of taxes <i>in</i> the glory of the kingdom: but within few days he will be destroyed,</i>^j <i>neither in anger, nor in battle.</i></p> <p>(21) <i>And in his place a vile person will stand up, to whom they will not give the honor of the kingdom: but he will come in peaceably, and obtain the kingdom by flatteries.</i></p> <p>(22) <i>And with the arms of a flood they will be overflowed from before him, and will be broken; yes, also the prince of the covenant.</i></p>
<p>11:18i - His {king of Syria} "war with the Romans is here foretold ... He shall <i>turn his face to the isles</i> ..the isles of the Gentiles, Greece and Italy. He took many of the isles about the Hellespont-Rhodes, Samos, Delos, etc., which by war or treaty he made himself master of; but a <i>prince</i>, even the Roman general, shall <i>return his reproach</i> with which he abused the Romans <i>upon himself</i>, ...When he was totally routed by the Romans, and was forced to abandon to them all he had in Europe, and had a very heavy tribute exacted from him, he <i>turned to his own land</i>, and, not knowing which way to raise money to pay his tribute, he plundered a temple of Jupiter, which so incensed his own subjects against him that they set upon him, and killed him."</p> <p>11:20j - "There rose up one in his place, a <i>raiser of taxes</i>, a <i>sender forth of the extortioner</i>, or extorter. This character was remarkably answered in Seleucus Philopater, the elder son of Antiochus the Great, who was a great oppressor of his own subjects, and exacted abundance of money from them; and, when he was told he would thereby lose his friends, he said he knew no better friend he had then <i>money</i>. He likewise attempted to rob the temple at Jerusalem, which this seems especially to refer to. But <i>within a few days he shall be destroyed, neither in anger nor in battle</i>, but poisoned by Heliodorus, one of his own servants, when he had reigned but twelve years."</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(23) And after the league <i>made</i> with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.</p> <p>(24) He shall enter peaceably even upon the fattest places of the province; and he shall do <i>that</i> which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: <i>yea</i>, and he shall forecast his devices against the strong holds, even for a time.</p> <p>(25) And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.</p> <p>(26) Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.</p> <p>(27) And both these kings' hearts <i>shall be</i> to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end <i>shall be</i> at the time appointed.</p> <p>(28) Then shall he return into his land with great riches; and his heart <i>shall be</i> against the holy covenant; and he shall do <i>exploits</i>, and return to his own land.</p> <p>(29) At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.</p>	<p>(23) And after the league <i>is made</i> with him he will work deceitfully: because he will come up, and will become strong with a small people.</p> <p>(24) He will enter peaceably even upon the fattest places of the province; and he will do <i>that</i> which his fathers have not done, nor his fathers' fathers; he will scatter among them the prey, and spoil, and riches: <i>yes</i>, and he will forecast his devices against the strongholds, even for a time.</p> <p>(25) And he will stir up his power and his courage against the king of the south with a great army; and the king of the south will be stirred up to battle with a very great and mighty army; but he will not stand: because they will forecast devices against him.^k</p> <p>(26) Yes, those who feed of the portion of his food will destroy him, and his army will overflow: and many will fall down killed.</p> <p>(27) And both these kings' hearts <i>will be</i> to do mischief, and they will speak lies at one table; but it will not prosper: because the end <i>will be</i> yet at the time appointed.</p> <p>(28) Then he will return into his land with great riches; and his heart <i>will be</i> against the holy covenant; and he will do <i>exploits</i>, and return to his own land.</p> <p>(29) At the time appointed he will return,^l and come toward the south; but it will not be as the former, or as the latter.</p>
<p>11:25k - Antiochus Epiphanes</p> <p>11:29l - from this point on there is some disagreement as to who is being talked about. Antiochus desecrated the temple by sacrificing a pig on the altar. He was a type of anti-christ. There is no question that most of the following verses refer specifically to the Anti-Christ who is yet to come.</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(30) For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.</p> <p>(31) And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily <i>sacrifice</i>, and they shall place the abomination that maketh desolate.</p> <p>(32) And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do <i>exploits</i>.</p> <p>(33) And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, <i>many</i> days.</p> <p>(34) Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.</p> <p>(35) And <i>some</i> of them of understanding shall fall, to try them, and to purge, and to make <i>them</i> white, <i>even</i> to the time of the end: because <i>it is</i> yet for a time appointed.</p> <p>(36) And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.</p>	<p>(30) <i>Because the ships of Chittim will come against him: therefore he will be grieved, and return, and have indignation against the holy covenant: so he will do; he will even return, and have intelligence with those who forsake the holy covenant.</i></p> <p>(31) <i>And arms will stand on his part, and they will pollute the sanctuary of strength, and will take away the daily <i>sacrifice</i>, and they will place the abomination that makes desolate.</i></p> <p>(32) <i>And he will corrupt by flatteries those who act wickedly against the covenant: but the people who know their God will be strong, and do <i>exploits</i>.</i></p> <p>(33) <i>And those who understand among the people will instruct many: yet they will fall by the sword, and by flame, by captivity, and by spoil, <i>many</i> days.</i></p> <p>(34) <i>Now when they fall, they will be helped with a little help: but many will cling to them with flatteries.</i></p> <p>(35) <i>And <i>some</i> of those of understanding will fall, to try them, and to purge, and to make <i>them</i> white, <i>even</i> to the time of the end: because <i>it is</i> yet for a time appointed.</i></p> <p>(36) <i>And the king will do according to his will; and he will exalt himself, and magnify himself above every god, and will speak marvelous things against the God of gods, and will prosper until the indignation is accomplished: because that which is determined will be done.</i></p>

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(37) Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.</p> <p>(38) But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.</p> <p>(39) Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge <i>and</i> increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.</p> <p>(40) And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.</p> <p>(41) He shall enter also into the glorious land, and many <i>countries</i> shall be overthrown: but these shall escape out of his hand, <i>even</i> Edom, and Moab, and the chief of the children of Ammon.</p> <p>(42) He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.</p> <p>(43) But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians <i>shall be</i> at his steps.</p> <p>(44) But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.</p>	<p>(37) Neither will he regard the God of his fathers, nor the desire of women,^m nor regard any god: because he will magnify himself above all.</p> <p>(38) But in his place he will honor the god of forces:ⁿ and a god whom his forefathers did not know he will honor with gold, and silver, and with precious stones, and pleasant things.</p> <p>(39) So he will do in the most strong holds with a strange god, whom he will acknowledge <i>and</i> increase with glory: and he will cause them to rule over many, and will divide the land for gain.</p> <p>(40) And at the time of the end the king of the south will push at him: and the king of the north will come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and will overflow and pass over.</p> <p>(41) He will enter also into the glorious land, and many <i>countries</i> will be overthrown: but these will escape out of his hand, <i>even</i> Edom, and Moab, and the chief of the children of Ammon.</p> <p>(42) He will stretch forth his hand also upon the countries: and the land of Egypt will not escape.</p> <p>(43) But he will have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians <i>will be</i> at his steps.</p> <p>(44) But news out of the east and out of the north will trouble him: therefore he will go forth with great fury to destroy, and to completely do away with many.</p>
<p>11:37m - desire of women - could be a reference to the antichrist being a homosexual- a man totally devoid of all God-given desires, but if we capitalize Desire of Women, it could be a reference to Jesus.</p> <p>11:38n – the god of forces [11:39 - strange god] - Satan</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(45) And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.</p> <p>Chapter 12</p> <p>(1) And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation <i>even</i> to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.</p> <p>(2) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame <i>and</i> everlasting contempt.</p> <p>(3) And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.</p> <p>(4) But thou, O Daniel, shut up the words, and seal the book, <i>even</i> to the time of the end: many shall run to and fro, and knowledge shall be increased.</p> <p>(5) Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.</p> <p>(6) And <i>one</i> said to the man clothed in linen, which <i>was</i> upon the waters of the river, How long <i>shall it be to</i> the end of these wonders?</p>	<p>(45) <i>And he will plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he will come to his end, and no one will help him.</i></p> <p>Chapter 12</p> <p>(1) <i>And at that time Michael will stand up, the great prince who stands for the children of your people: and there will be a time of trouble, such as never was since there was a nation <i>even</i> to that same time: and at that time your people will be delivered, every one who is found written in the book.</i>^a</p> <p>(2) <i>And many of those who sleep in the dust of the earth will awake, some to everlasting life, and some to shame <i>and</i> everlasting contempt.</i></p> <p>(3) <i>And those who are wise will shine as the brightness of the firmament {sky; crystal dome};^b and those who turn many to righteousness as the stars forever and ever.</i></p> <p>(4) <i>But you, O Daniel, shut up the words, and seal the book, <i>even</i> to the time of the end: many will run to and fro, and knowledge will be increased.</i></p> <p>(5) Then I Daniel looked, and there stood two others, the one on this side of the bank of the river, and the other on that side of the bank of the river.</p> <p>(6) And <i>one</i> said to the man clothed in linen, which <i>was</i> upon the waters of the river, <i>How long shall it be to the end of these wonders?</i></p>
<p>12:1a - the book - the Book of Life - Rev. 20:12-15 12:3b – firmament – see note on Gen. 1:6</p>	

{27} Daniel	
King James 1769 Version	King James Paraphrase
<p>(7) And I heard the man clothed in linen, which <i>was</i> upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that <i>it shall be</i> for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these <i>things</i> shall be finished.</p> <p>(8) And I heard, but I understood not: then said I, O my Lord, what <i>shall be</i> the end of these <i>things</i>?</p> <p>(9) And he said, Go thy way, Daniel: for the words <i>are</i> closed up and sealed till the time of the end.</p> <p>(10) Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.</p> <p>(11) And from the time <i>that</i> the daily <i>sacrifice</i> shall be taken away, and the abomination that maketh desolate set up, <i>there shall be</i> a thousand two hundred and ninety days.</p> <p>(12) Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.</p> <p>(13) But go thou thy way till the end <i>be</i>: for thou shalt rest, and stand in thy lot at the end of the days.</p>	<p>(7) And I heard the man clothed in linen, who <i>was</i> upon the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him Who lives forever that <i>it shall be for a time, two times, and a half time {three and a half years}</i>; ^c and when he has accomplished to scatter the power of the holy people, all <i>these things will be finished</i>.</p> <p>(8) And I heard, but I did not understand: then I said, O my Lord, what <i>will be</i> the end of these <i>things</i>?</p> <p>(9) And He said, <i>Go your way, Daniel: because the words are closed up and sealed until the time of the end.</i></p> <p>(10) <i>Many will be purified, and made white, and tried; but the wicked will do wickedly: and none of the wicked will understand; but the wise will understand.</i></p> <p>(11) <i>And from the time that the daily sacrifice is taken away, and the abomination that makes desolate set up, there will be a thousand two hundred and ninety days.</i> ^d</p> <p>(12) <i>Blessed is he who waits, and comes to the thousand three hundred and thirty-five days.</i> ^e</p> <p>(13) <i>But you go your way until the end: because you will rest, and stand in your lot at the end of the days.</i></p>
<p>12:7c - time, (two) times, and half time - 3 1/2 years - 1260 days on a 360 day calendar - see Notes on: "The Numbers of Daniel" at www.TheWordNotes.com - Dan. 11:25; Rev. 11:3; Rev. 12:6</p> <p>12:11d - 1290 days</p> <p>12:12e - 1335 days -see notes on "The Numbers of Daniel" at www.TheWordNotes.com</p>	

=====

Numbers of Daniel {Palmonee [wonderful numberer] - 8:13}
Seventy-sevens - 9:24-9:26 - determined upon Daniel's people
70 x 7 [490 years]- Dan. 9:24

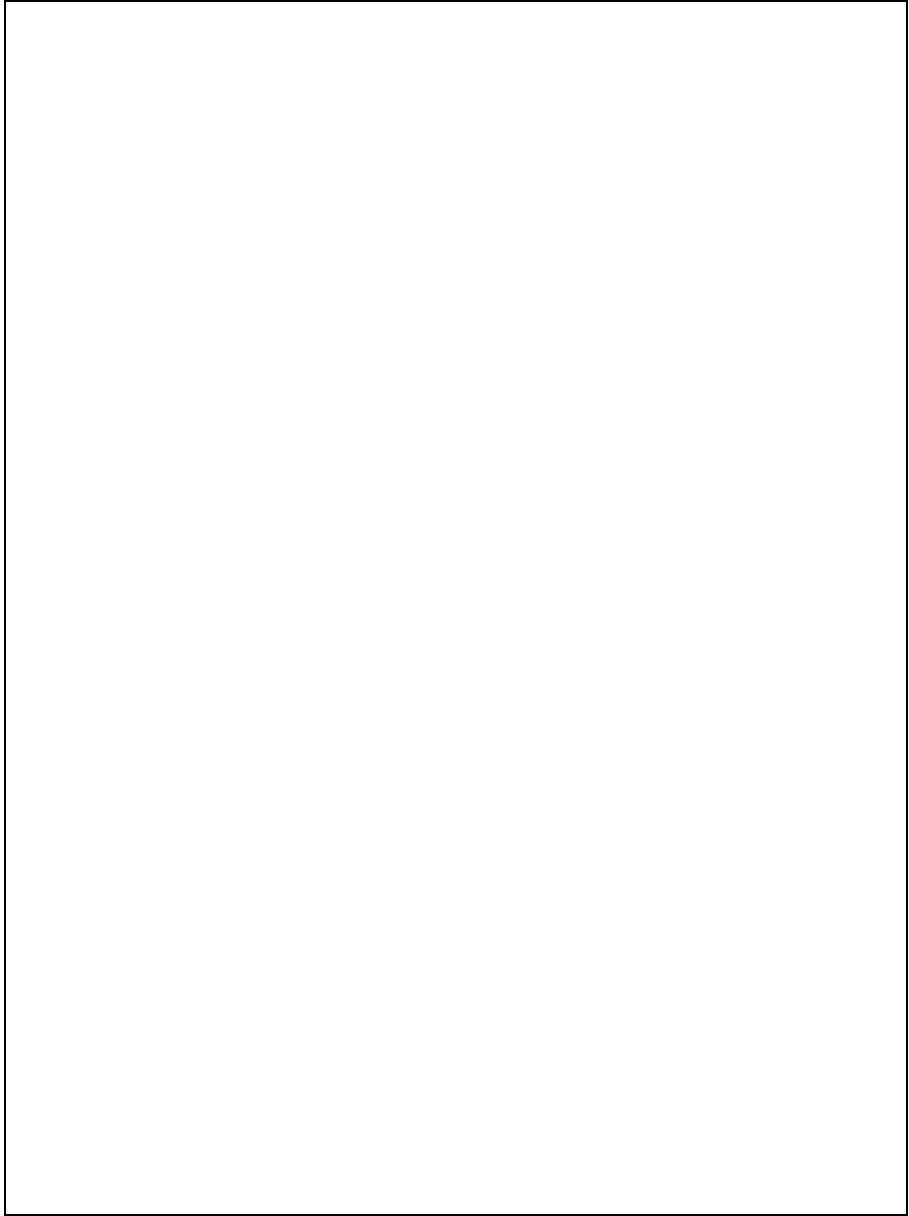
69 x 7 [483 years] - Dan 9:25-26

2300 evenings and mornings - 8:11-14 - casts stars to ground, daily
sacrifice, sanctuary cast down, transgression of desolation, treaty 9:27
1335 days - 12:12
1290 days - 12:11; 8:11
1260 days - 7:25; 12:7

Note: 30 days/month x 12 months/year x 7 years = 2520 days
2520 days – 2300 days = 220 days
220 days / 30 days/month = 7 months and 10 days
The seventh month the tenth day is Yom Kippur {the Day of Atonement} – Lev. 23:27

Note: 30 days/month x 12 months/year x 7 years = 2520 days
2520 days – 2300 days = 220 days
220 days / 30 days/month = 7 months and 10 days
The seventh month the tenth day is Yom Kippur {the Day of Atonement} – Lev. 23:27

- See [How Long Was a Day in Genesis?](http://www.TheWordNotes.com) At www.TheWordNotes.com



{28} Hosea	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, <i>and</i> Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. (2) The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, <i>departing</i> from the LORD. (3) So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. (4) And the LORD said unto him, Call his name Jezreel; for yet a little <i>while</i> , and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. (5) And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. (6) And she conceived again, and bare a daughter. And <i>God</i> said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.	Chapter 1 (1) The word of the LORD {Jehovah} that came to Hosea {deliverer}, ^a the son of Beeri, in the days of Uzziah, Jotham, Ahaz, <i>and</i> Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. ^b (2) The beginning of the word of the LORD {Jehovah} by Hosea. And the LORD {Jehovah} said to Hosea, <i>Go, take to yourself a wife of prostitution and children of prostitution: because the land has committed great prostitution, departing from the LORD {Jehovah}.</i> (3) So he went and took Gomer the daughter of Diblaim; who conceived, and gave birth to him a son. (4) And the LORD {Jehovah} said to him, <i>Call his name Jezreel {God will scatter};^c because in yet a little while, I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.</i> (5) <i>And it will come to pass at that day, that I will break the bow of Israel in the valley of Jezreel {God will scatter}.</i> (6) And she conceived again, and gave birth to a daughter. And <i>God</i> said to him, <i>Call her name Loruhamah {no mercy};^d because I will no more have mercy upon the house of Israel; but I will utterly {completely} take them away.</i>
1:1a - Hosea {הוֹשֵׁעַ} - deliverer 1:1b - Uzziah's reign ends [3371 A.H./C-671 B.C.] after reign of 52 years - See Is. 6:1 Jotham's reign ends [3386 A.H./C-656 B.C.] after reign of 16 years. Ahaz reign ends [3402 A.H./C-640 B.C.] after reign of 16 years. Hezekiah co-reigns with his father Ahaz [3400 A.H./C-642 B.C.] 2 years Hezekiah begins sole reign upon death of his father [3402 A.H./C-640 B.C.] - 4 years before end of Northern Kingdom of Israel - 118 years before captivity of Southern Kingdom of Judah - See Isaiah 1:1. See Appendix G: World Time Line of Biblical History 1:4c - Jezreel {יֶזְרְעֵאל} - God will sow or scatter - When Assyria conquered Israel in 3406 A.H./C-636 B.C. - the northern kingdom of Israel was literally scattered all over the known world by the Assyrians, who normally took people from conquered areas and re-settled them far away from each other to prevent future rebellions. 1:6d - Loruhamah {לֹרְחָמָה} - no mercy	

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(7) But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.</p> <p>(8) Now when she had weaned Loruhamah, she conceived, and bare a son.</p> <p>(9) Then said <i>God</i>, Call his name Loammi: for ye <i>are</i> not my people, and I will not be your <i>God</i>.</p> <p>(10) Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, <i>that</i> in the place where it was said unto them, Ye <i>are</i> not my people, <i>there</i> it shall be said unto them, <i>Ye are</i> the sons of the living God.</p> <p>(11) Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great <i>shall be</i> the day of Jezreel.</p> <p>Chapter 2</p> <p>(1) Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.</p> <p>(2) Plead with your mother, plead: for she is not my wife, neither <i>am</i> I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;</p>	<p>(7) But I will have mercy upon the house of Judah, and will save them by the LORD {Jehovah} their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.</p> <p>(8) Now when she had weaned Loruhamah, she conceived, and gave birth to a son.</p> <p>(9) Then <i>God</i> said, Call his name Loammi {not My people};^e because you <i>are</i> not My people, and I will not be your <i>God</i>.</p> <p>(10) Yet the number of the children of Israel will be as the sand of the sea, which cannot be measured nor numbered; and it will come to pass, <i>that</i> in the place where it was said to them, You <i>are</i> not My people, <i>there</i> it shall be said to them, <i>You are</i> the sons of the living God.</p> <p>(11) Then the children of Judah and the children of Israel^f will be gathered together, and appoint themselves one head, and they will come up out of the land: because great <i>will be</i> the day of Jezreel.^g</p> <p>Chapter 2</p> <p>(1) Say to your brothers, Ammi {My people};^a and to your sisters, Ruhamah {obtained mercy}.^b</p> <p>(2) Plead with your mother, plead: because she <i>is</i> not My wife, neither <i>am</i> I her Husband: let her therefore put away her prostitution out of her sight, and her adulteries from between her breasts;</p>
<p>1:9e - Loammi {לא עמי} - not My people</p> <p>1:11f - children of Judah - the southern kingdom of Judah which actually consisted of the tribes of Judah and Benjamin - the children of Israel - the northern kingdom of Israel which consisted of the other ten tribes of Israel which came to be known as the Lost Tribes of Israel. -- Following the death of king Solomon, Israel was split into the two kingdoms.</p> <p>1:11g - the day of Jezreel {God will disperse} - known in the New Testament as the Second Coming of the Lord on the day of Armageddon at the end of Daniel's last seven years known as the time of Jacob's Trouble {Jer. 30:7} - see 1:4</p> <p>2:1a - Ammi {עמי} - My people</p> <p>2:1b - Ruhamah {רחמה} - obtained mercy</p>	

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(3) Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.</p> <p>(4) And I will not have mercy upon her children; for they <i>be</i> the children of whoredoms.</p> <p>(5) For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give <i>me</i> my bread and my water, my wool and my flax, mine oil and my drink.</p> <p>(6) Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.</p> <p>(7) And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find <i>them</i>: then shall she say, I will go and return to my first husband; for then <i>was it</i> better with me than now.</p> <p>(8) For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, <i>which</i> they prepared for Baal.</p> <p>(9) Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax <i>given</i> to cover her nakedness.</p> <p>(10) And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.</p> <p>(11) I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.</p> <p>(12) And I will destroy her vines and her fig trees, whereof she hath said, These <i>are</i> my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.</p>	<p>(3) <i>Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and kill her with thirst.</i></p> <p>(4) <i>And I will not have mercy upon her children; because they <i>are</i> the children of prostitution.</i></p> <p>(5) <i>Because their mother has played the prostitute: she who has conceived them has done shamefully: because she said, I will go after my lovers, who give <i>me</i> my bread and my water, my wool and my flax, my oil and my drink.</i></p> <p>(6) <i>Therefore, indeed, I will hedge up your way with thorns, and make a wall, that she will not find her paths.</i></p> <p>(7) <i>And she will follow after her lovers, but she will not overtake them; and she will seek them, but will not find <i>them</i>: then she will say, I will go and return to my first husband; because then <i>it was</i> better for me than now.</i></p> <p>(8) <i>But she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, <i>which</i> they prepared for Baal.</i></p> <p>(9) <i>Therefore I will return, and take away My corn in its time, and My wine in its season, and will recover My wool and My flax <i>given</i> to cover her nakedness.</i></p> <p>(10) <i>And now I will uncover her nakedness in the sight of her lovers, and no one shall deliver her out of My hand.</i></p> <p>(11) <i>I will also cause all her joy to cease, her feast days, her new moons, and her sabbaths {Saturdays}, and all her solemn feasts.</i></p> <p>(12) <i>And I will destroy her vines and her fig trees, of which she has said, These <i>are</i> my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field will eat them.</i></p>

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(13) And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.</p> <p>(14) Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.</p> <p>(15) And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.</p> <p>(16) And it shall be at that day, saith the LORD, <i>that</i> thou shalt call me Ishi; and shalt call me no more Baali.</p> <p>(17) For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.</p> <p>(18) And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and <i>with</i> the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.</p> <p>(19) And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.</p> <p>(20) I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.</p> <p>(21) And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;</p> <p>(22) And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.</p>	<p>(13) And I will visit upon her the days of Baalim, in which she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot Me, says the LORD {Jehovah}.</p> <p>(14) Therefore, indeed, I will lure her, and bring her into the wilderness, and speak comfortably to her.</p> <p>(15) And I will give her her vineyards from there, and the valley of Achor for a door of hope: and she will sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.</p> <p>(16) And it will be at that day, says the LORD {Jehovah}, <i>that</i> you shall call Me Ishi {my Husband};^c and will no more call me Baali {my Baal}.^d</p> <p>(17) Because I will take away the names of Baalim out of her mouth, and they will no more be remembered by their name.</p> <p>(18) And in that day will I make a covenant for them with the beasts of the field, and with the birds of heaven, and <i>with</i> the crawling things of the ground: and I will break the bow and the sword and the battle out of the earth, and will cause them to lie down safely.</p> <p>(19) And I will wed you to Myself forever; yes, I will wed you to Myself in righteousness, and in judgment, and in loving kindness, and in mercies.</p> <p>(20) I will even wed you to Myself in faithfulness: and you will know the LORD {Jehovah}.</p> <p>(21) And it will come to pass in that day, I will hear, says the LORD {Jehovah}, I will hear the heavens, and they will hear the earth;</p> <p>(22) And the earth will hear the corn, and the wine, and the oil; and they will hear Jezreel.</p>
<p>2:16c - Ishi {אִשִּׁי} - my husband</p> <p>2:16d - Baali {בַּעֲלִי} - my Baal - a pagan deity</p>	

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(23) And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to <i>them which were</i> not my people, Thou <i>art</i> my people; and they shall say, <i>Thou art</i> my God.</p> <p>Chapter 3 (1) Then said the LORD unto me, Go yet, love a woman beloved of <i>her</i> friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine. (2) So I bought her to me for fifteen <i>pieces</i> of silver, and <i>for</i> an homer of barley, and an half homer of barley: (3) And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for <i>another</i> man: so <i>will</i> I also <i>be</i> for thee. (4) Yet let no man strive, nor reprove another: for thy people <i>are</i> as they that strive with the priest. (5) Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.</p>	<p>(23) <i>And I will sow her to Myself in the earth; and I will have mercy upon her who had not obtained mercy; and I will say to those who were</i> not My people, You <i>are</i> My people; and they will say, <i>You are</i> my God.</p> <p>Chapter 3 (1) Then the LORD {Jehovah} said to me, Go again, love a woman who is loved by <i>her</i> friend, yet an adulteress, according to the love of the LORD {Jehovah} towards the children of Israel, who look to other gods, and love bottles of wine. (2) So I bought her for myself for fifteen <i>pieces</i> of silver;^a and <i>for</i> one and a half homers of barley {about 9 bushels or 80 gal.; 222L.}: (3) And I said to her, You shall live for me many days; you shall not play the prostitute, and you shall not be for <i>another</i> man: so I <i>will</i> also <i>be</i> for you. (4) <i>Because the children of Israel shall live many days without a king, and without a prince, and without a sacrifice, and without an image,^b and without an ephod {priestly robe};^c and without family idol:^d</i> (5) <i>Afterward the children of Israel will return, and seek the LORD {Jehovah} their God, and David their king; and will fear the LORD {Jehovah} and His goodness in the latter days.</i></p>
<p>3:2a - 15 pieces of silver - according to Ex. 21:32 the common price for a slave was 30 pieces of silver. A homer = 10 ephahs = 222 liters = 6.25 bushels -- so - 1 1/2 homers was about 9 bushels or about 80 gallons. – see Appendix J: Bible Weights and Measures Gomer apparently left Hosea and returned to prostitution. Probably due to her indebtedness, she was now being sold as a slave. Female slaves were commonly stripped naked for public auction. Hosea now goes and buys her back for a little more than half the price of a normal slave. Apparently, she, like Israel, is no longer attractive enough to sell for the normal price. Hosea demonstrates God's love for Israel by buying his wife back from slavery in spite of her infidelity and unattractiveness.</p> <p>3:4b - image - handmade god 3:4c - ephod - priestly robe 3:4d - teraphim {תְּרָפִים} - family idol</p>	

{28} Hosea	
King James 1769 Version	King James Paraphrase
Chapter 4 (1) Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because <i>there</i> is no truth, nor mercy, nor knowledge of God in the land. (2) By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. (3) Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. (4) Yet let no man strive, nor reprove another: for thy people <i>are</i> as they that strive with the priest. (5) Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. (6) My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. (7) As they were increased, so they sinned against me: <i>therefore</i> will I change their glory into shame. (8) They eat up the sin of my people, and they set their heart on their iniquity. (9) And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings. (10) For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.	Chapter 4 (1) Hear the word of the LORD {Jehovah}, you children of Israel: because the LORD {Jehovah} has a controversy with those who live in the land, because <i>there</i> is no truth, nor mercy, nor knowledge of God in the land. (2) By swearing, and lying, and killing, and stealing, and committing adultery, they break out { <i>against the Lord's commandments</i> }, and murders are everywhere. (3) Therefore the land will mourn, and everyone who lives in it will die, with the beasts of the field, and with the birds of heaven; yes, the fish of the sea also will be taken away. (4) Yet let no man strive with, nor reprove another: because your people <i>are</i> as those who strive with the priest. (5) Therefore you will fall in the day, and the prophet also will fall with you in the night, and I will destroy your mother. (6) My people are destroyed for lack of knowledge: because you have rejected knowledge, I will also reject you, that you will be no priest to Me: since you have forgotten the law of your God, I will also forget your children. (7) As they were increased, so they sinned against Me: <i>therefore</i> will I change their glory into shame. (8) They enjoy the sin of My people, and they set their hearts on their evil. (9) And it will be the same for the people and the priests: and I will punish them for their ways, and reward them according to their deeds. (10) Because they will eat, and not have enough: they will commit prostitution, and will not increase: because they have quit taking heed of the LORD {Jehovah}.

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(11) Whoredom and wine and new wine take away the heart.</p> <p>(12) My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused <i>them</i> to err, and they have gone a whoring from under their God.</p> <p>(13) They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof <i>is</i> good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.</p> <p>(14) I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people <i>that</i> doth not understand shall fall.</p> <p>(15) Though thou, Israel, play the harlot, <i>yet</i> let not Judah offend; and come not ye unto Gilgal, neither go ye up to Bethaven, nor swear, The LORD liveth.</p> <p>(16) For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.</p> <p>(17) Ephraim <i>is</i> joined to idols: let him alone.</p> <p>(18) Their drink is sour: they have committed whoredom continually: her rulers <i>with</i> shame do love, Give ye.</p> <p>(19) The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.</p>	<p>(11) <i>Prostitution and wine and new wine take away the heart.</i></p> <p>(12) <i>My people ask counsel at their wooden idols, and their staff declares to them: because the spirit of prostitution has caused <i>them</i> to err, and they have gone prostituting leaving their God.</i></p> <p>(13) <i>They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because its shadow is good: therefore your daughters will commit prostitution, and your spouses will commit adultery.</i></p> <p>(14) <i>I will not punish your daughters when they commit prostitution, nor your spouses when they commit adultery: because they themselves are separated with prostitutes, and they sacrifice with prostitutes: therefore the people <i>who</i> do not understand will fall.</i></p> <p>(15) <i>Though you, Israel, play the prostitute, <i>yet</i> do not let Judah take offense; and do not come to Gilgal, neither go up to Bethaven, nor swear, The LORD {Jehovah} lives.</i></p> <p>(16) <i>Because Israel slides back as a backsliding heifer: now the LORD {Jehovah} will feed them as a lamb in a large place.</i></p> <p>(17) <i>Ephraim is joined to idols: let him alone.</i></p> <p>(18) <i>Their drink is sour: they have committed prostitution continually: her rulers shamefully make love, admit it.</i></p> <p>(19) <i>The wind has bound her up in her wings, and they will be ashamed because of their sacrifices.</i></p>

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>Chapter 5</p> <p>(1) Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment <i>is</i> toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.</p> <p>(2) And the revolvers are profound to make slaughter, though I <i>have been</i> a rebuker of them all.</p> <p>(3) I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, <i>and</i> Israel is defiled.</p> <p>(4) They will not frame their doings to turn unto their God: for the spirit of whoredoms <i>is</i> in the midst of them, and they have not known the LORD.</p> <p>(5) And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.</p> <p>(6) They shall go with their flocks and with their herds to seek the LORD; but they shall not find <i>him</i>; he hath withdrawn himself from them.</p> <p>(7) They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.</p> <p>(8) Blow ye the cornet in Gibeah, <i>and</i> the trumpet in Ramah: cry aloud <i>at</i> Bethaven, after thee, O Benjamin.</p> <p>(9) Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.</p> <p>(10) The princes of Judah were like them that remove the bound: <i>therefore</i> I will pour out my wrath upon them like water.</p>	<p>Chapter 5</p> <p>(1) Hear this, O priests; and listen, you house of Israel; and pay attention, O house of the king; because judgment <i>is</i> towards you, because you have been a snare on Mizpah, and a net spread upon Tabor.^a</p> <p>(2) And the revolvers are profound to make slaughter, though I <i>have been</i> a rebuker of them all.</p> <p>(3) I know Ephraim^b, and Israel is not hid from Me: because now, O Ephraim, you commit prostitution, <i>and</i> Israel is defiled.</p> <p>(4) They will not constrain their deeds to turn to their God: because the spirit of prostitution <i>is</i> in their midst, and they have not known the LORD {Jehovah}.</p> <p>(5) And the pride of Israel testifies to his face: therefore Israel and Ephraim will fall in their evil deeds; Judah also will fall with them.</p> <p>(6) They will go with their flocks and with their herds to seek the LORD {Jehovah}; but they will not find <i>Him</i>; He has withdrawn Himself from them.</p> <p>(7) They have dealt treacherously against the LORD {Jehovah}: because they have given birth to illegitimate children: now a month will devour them with their portions.</p> <p>(8) Blow the cornet in Gibeah, <i>and</i> the trumpet in Ramah: cry aloud <i>at</i> Bethaven, after you, O Benjamin.</p> <p>(9) Ephraim will be desolate in the day of rebuke: among the tribes of Israel I have made known that which will surely be.</p> <p>(10) The princes of Judah were like those who remove the boundaries:^c <i>therefore</i> I will pour out My wrath {anger; judgment} upon them like water.</p>
<p>5:1a - Mizpah and Tabor were places of worship which defiled God's laws and have not taught His ways</p> <p>5:3b - Ephraim - another name for the northern kingdom of Israel - see Hosea 7:1</p> <p>5:10c - those who remove boundaries - boundaries were markers which showed where one person's property started and another's ended. Those who removed boundaries were guilty of stealing land that did not belong to them.</p>	

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(11) Ephraim is oppressed <i>and</i> broken in judgment, because he willingly walked after the commandment.</p> <p>(12) Therefore <i>will I be</i> unto Ephraim as a moth, and to the house of Judah as rottenness.</p> <p>(13) When Ephraim saw his sickness, and Judah <i>saw</i> his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.</p> <p>(14) For I <i>will be</i> unto Ephraim as a lion, and as a young lion to the house of Judah: I, <i>even</i> I, will tear and go away; I will take away, and none shall rescue <i>him</i>.</p> <p>(15) I will go <i>and</i> return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.</p> <p>Chapter 6</p> <p>(1) Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.</p> <p>(2) After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.</p> <p>(3) Then shall we know, <i>if</i> we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter <i>and</i> former rain unto the earth.</p> <p>(4) O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness <i>is</i> as a morning cloud, and as the early dew it goeth away.</p>	<p>(11) Ephraim is oppressed <i>and</i> broken in judgment, because he willingly walked after the commandment.</p> <p>(12) Therefore I <i>will be</i> to Ephraim as a moth, and to the house of Judah as rottenness.</p> <p>(13) When Ephraim saw his sickness, and Judah <i>saw</i> his wound, then Ephraim went to the Assyrian, and sent to king Jareb: yet he could not heal you, nor cure you of your wound.</p> <p>(14) Because I <i>will be</i> to Ephraim as a lion, and as a young lion to the house of Judah: I, <i>even</i> I, will tear and go away; I will take away, and no one will rescue <i>him</i>.</p> <p>(15) I will go <i>and</i> return to My place, until they acknowledge their offense, and seek My face: in their affliction they will seek Me early.</p> <p>Chapter 6</p> <p>(1) Come, and let us return to the LORD {Jehovah}: because He has torn, and He will heal us; He has stricken, and He will bind us up.</p> <p>(2) After two days He will revive us: in the third day he will raise us up, and we will live in His sight.</p> <p>(3) Then we will know, <i>if</i> we continue to know the LORD {Jehovah}: His going forth is prepared as the morning; and He will come to us as the rain, as the latter <i>and</i> former rain to the earth.</p> <p>(4) O Ephraim, what shall I do to you? O Judah, what shall I do to you? because your goodness <i>is</i> as a morning cloud, and as the early dew it goes away.</p>

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(5) Therefore have I hewed <i>them</i> by the prophets; I have slain them by the words of my mouth: and thy judgments <i>are as the light that</i> goeth forth.</p> <p>(6) For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.</p> <p>(7) But they like men have transgressed the covenant: there have they dealt treacherously against me.</p> <p>(8) Gilead <i>is</i> a city of them that work iniquity, <i>and is</i> polluted with blood. (9) And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.</p> <p>(10) I have seen an horrible thing in the house of Israel: there <i>is</i> the whoredom of Ephraim, Israel is defiled.</p> <p>(11) Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.</p> <p>Chapter 7</p> <p>(1) When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, <i>and</i> the troop of robbers spoileth without.</p> <p>(2) And they consider not in their hearts <i>that</i> I remember all their wickedness: now their own doings have beset them about; they are before my face.</p> <p>(3) They make the king glad with their wickedness, and the princes with their lies.</p> <p>(4) They <i>are</i> all adulterers, as an oven heated by the baker, <i>who</i> ceaseth from raising after he hath kneaded the dough, until it be leavened.</p>	<p>(5) Therefore I have cut <i>them</i> down by the prophets; I have killed them by the words of My mouth: and your judgments <i>are as the light that</i> goes forth.</p> <p>(6) Because I desired mercy, and not sacrifice;^a and the knowledge of God more than burnt offerings.</p> <p>(7) But they like men have sinned against the covenant: there they have dealt treacherously against Me.</p> <p>(8) Gilead <i>is</i> a city of those who do evil, <i>and is</i> polluted with blood.</p> <p>(9) And as troops of robbers wait for a man, <i>so</i> the company of priests murder in the way by consent: because they commit shameful acts.</p> <p>(10) I have seen a horrible thing in the house of Israel: there <i>is</i> the prostitution of Ephraim, Israel is defiled.</p> <p>(11) Also, O Judah, he has set a harvest for you, when I returned the captivity of My people.</p> <p>Chapter 7</p> <p>(1) When I would have healed Israel, then the evil of Ephraim was uncovered, and the wickedness of Samaria: because they commit falsehood; and the thief comes inside, <i>and</i> the troop of robbers spoils outside.</p> <p>(2) And they do not consider in their hearts <i>that</i> I remember all their wickedness: now their own deeds have come upon them; they are before My face.</p> <p>(3) They make the king glad with their wickedness, and the princes with their lies.</p> <p>(4) They <i>are</i> all adulterers, as an oven heated by the baker, <i>who</i> ceases from raising after he has kneaded the dough, until it is leavened.</p>
6:6a – mercy – Mat. 5:7; Mat. 9:13; Mat. 12:7	

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(5) In the day of our king the princes have made <i>him</i> sick with bottles of wine; he stretched out his hand with scorners.</p> <p>(6) For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.</p> <p>(7) They are all hot as an oven, and have devoured their judges; all their kings are fallen: <i>there is</i> none among them that calleth unto me.</p> <p>(8) Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.</p> <p>(9) Strangers have devoured his strength, and he knoweth <i>it</i> not: yea, gray hairs are here and there upon him, yet he knoweth not.</p> <p>(10) And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.</p> <p>(11) Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.</p> <p>(12) When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.</p> <p>(13) Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.</p> <p>(14) And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, <i>and</i> they rebel against me.</p>	<p>(5) In the day of our king the princes have made <i>him</i> sick with bottles of wine; he stretched out his hand with scorners.</p> <p>(6) Because they have made their hearts ready like an oven, while they lie in wait: their baker sleeps all the night; in the morning it burns as a flaming fire.</p> <p>(7) They are all hot as an oven, and have devoured their judges; all their kings are fallen: <i>there is</i> no one among them who calls to Me.</p> <p>(8) Ephraim, he has mixed himself among the people; Ephraim is a cake not turned.</p> <p>(9) Strangers have devoured his strength, and he does not know <i>it</i>: yes, gray hairs are here and there upon him, yet he does not know.</p> <p>(10) And the pride of Israel testifies to his face: and they do not return to the LORD {Jehovah} their God, nor for all this do they seek Him.</p> <p>(11) Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.</p> <p>(12) When they shall go, I will spread My net upon them; I will bring them down as the birds of the heaven; I will chastise them, as their congregation has heard.</p> <p>(13) Woe to them! because they have fled from Me: destruction to them! because they have sinned against Me: though I have redeemed them, yet they have spoken lies against Me.</p> <p>(14) And they have not cried to Me with their hearts, when they howled upon their beds: they assemble themselves for corn and wine, <i>and</i> they rebel against Me.</p>

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(15) Though I have bound <i>and</i> strengthened their arms, yet do they imagine mischief against me.</p> <p>(16) They return, <i>but</i> not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this <i>shall be</i> their derision in the land of Egypt.</p> <p>Chapter 8</p> <p>(1) <i>Set</i> the trumpet to thy mouth. <i>He shall come</i> as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.</p> <p>(2) Israel shall cry unto me, My God, we know thee.</p> <p>(3) Israel hath cast off <i>the thing that is</i> good: the enemy shall pursue him.</p> <p>(4) They have set up kings, but not by me: they have made princes, and I knew <i>it</i> not: of their silver and their gold have they made them idols, that they may be cut off.</p> <p>(5) Thy calf, O Samaria, hath cast <i>thee</i> off; mine anger is kindled against them: how long <i>will it be</i> ere they attain to innocency?</p> <p>(6) For from Israel <i>was</i> it also: the workman made it; therefore it <i>is</i> not God: but the calf of Samaria shall be broken in pieces.</p> <p>(7) For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.</p> <p>(8) Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.</p>	<p>(15) Though I have bound <i>and</i> strengthened their arms, yet they imagine mischief against Me.</p> <p>(16) They return, <i>but</i> not to the most High: they are like a deceitful bow: their princes will fall by the sword for the rage of their tongue: this <i>will be</i> their derision in the land of Egypt.</p> <p>Chapter 8</p> <p>(1) <i>Put</i> the trumpet to your mouth. <i>He will come</i> as an eagle against the house {temple} of the LORD {Jehovah}, because they have sinned against My covenant, and turned away from My law.</p> <p>(2) Israel will cry to me, My God, we know You.</p> <p>(3) Israel has cast off <i>the thing that is</i> good: the enemy will pursue him.</p> <p>(4) They have set up kings, but not by Me: they have made princes, and I did not know <i>it</i>: of their silver and their gold they have made for themselves idols, that they may be cut off.</p> <p>(5) Your calf, O Samaria, has cast <i>you</i> off; My anger is kindled against them: how long <i>will it be</i> before they attain to innocence?</p> <p>(6) Because it was also from Israel: the workman made it; therefore it <i>is</i> not God: but the calf of Samaria^a will be broken in pieces.</p> <p>(7) Because they have sown the wind, and they will reap the whirlwind: it has no stalk: the bud will yield no meal: if it happens that it does yield, the strangers will swallow it up.</p> <p>(8) Israel is swallowed up: now they shall be among the Gentiles {non-Jews; nations} as a vessel in which is no pleasure.</p>
8:6a – calf of Samaria – I Ki, 12:28; Ex. 32:4	

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(9) For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.</p> <p>(10) Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.</p> <p>(11) Because Ephraim hath made many altars to sin, altars shall be unto him to sin.</p> <p>(12) I have written to him the great things of my law, <i>but</i> they were counted as a strange thing.</p> <p>(13) They sacrifice flesh <i>for</i> the sacrifices of mine offerings, and eat <i>it</i>; <i>but</i> the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.</p> <p>(14) For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.</p> <p>Chapter 9</p> <p>(1) Rejoice not, O Israel, for joy, as <i>other</i> people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor.</p> <p>(2) The floor and the winepress shall not feed them, and the new wine shall fail in her.</p> <p>(3) They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt, and they shall eat unclean <i>things</i> in Assyria.</p>	<p>(9) <i>Because they have gone up to Assyria, a wild donkey alone by himself: Ephraim has hired lovers.^b</i></p> <p>(10) <i>Yes, though they have hired among the nations, now I will gather them, and they will sorrow a little for the burden of the king of princes.</i></p> <p>(11) <i>Because Ephraim has made many altars to sin, altars will be to him to sin.</i></p> <p>(12) <i>I have written to him the great things of My law, but they were counted as a strange thing.</i></p> <p>(13) <i>They sacrifice meat for the sacrifices of My offerings, and eat it; but the LORD {Jehovah} does not accept them; now He will remember their evil deeds, and visit their sins: they will return to Egypt.</i></p> <p>(14) <i>Because Israel has forgotten his Maker, and builds temples; and Judah has multiplied fenced cities: but I will send a fire upon his cities, and it will devour its palaces.</i></p> <p>Chapter 9</p> <p>(1) <i>Do not rejoice, for joy, O Israel, as other people: because you have gone prostituting away from your God, you have loved a reward upon every corn floor.</i></p> <p>(2) <i>The floor and the wine press will not feed them, and the new wine will fail in her.</i></p> <p>(3) <i>They shall not live in the LORD's {Jehovah's} land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.</i></p>
<p>8:9b - unlike normal prostitutes who charge for their services, Israel pays men to make love to her</p>	

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(4) They shall not offer wine <i>offerings</i> to the LORD, neither shall they be pleasing unto him: their sacrifices <i>shall be</i> unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.</p> <p>(5) What will ye do in the solemn day, and in the day of the feast of the LORD?</p> <p>(6) For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant <i>places</i> for their silver, nettles shall possess them: thorns <i>shall be</i> in their tabernacles.</p> <p>(7) The days of visitation are come, the days of recompence are come; Israel shall know <i>it</i>: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.</p> <p>(8) The watchman of Ephraim <i>was</i> with my God: <i>but</i> the prophet is a snare of a fowler in all his ways, <i>and</i> hatred in the house of his God.</p> <p>(9) They have deeply corrupted <i>themselves</i>, as in the days of Gibeah: <i>therefore</i> he will remember their iniquity, he will visit their sins.</p> <p>(10) I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: <i>but</i> they went to Baalpeor, and separated themselves unto <i>that</i> shame; and <i>their</i> abominations were according as they loved.</p> <p>(11) <i>As for</i> Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.</p> <p>(12) Though they bring up their children, yet will I bereave them, <i>that there shall not be</i> a man <i>left</i>: yea, woe also to them when I depart from them!</p>	<p>(4) They will not offer wine <i>offerings</i> to the LORD {Jehovah}, neither will they be pleasing to Him: their sacrifices <i>will be</i> to them as the bread of mourners; all who eat of it will be polluted: because their bread for their soul will not come into the house {temple} of the LORD {Jehovah}.</p> <p>(5) What will you do in the solemn day, and in the day of the feast of the LORD {Jehovah}?</p> <p>(6) Because, indeed, they are gone because of destruction: Egypt will gather them up, Memphis will bury them: the pleasant <i>places</i> for their silver, nettles will possess them: thorns <i>will be</i> in their tabernacles.</p> <p>(7) The days of visitation have come, the days of payment have come; Israel will know <i>it</i>: the prophet is a fool, the spiritual man is mad, because the multitude of your evil deeds, and the great hatred.</p> <p>(8) The watchman of Ephraim <i>was</i> with My God: <i>but</i> the prophet is a trap of a fowler {bird trapper}^a in all his ways, <i>and</i> hatred in the house {temple} of his God.</p> <p>(9) They have deeply corrupted <i>themselves</i>, as in the days of Gibeah: <i>therefore</i> He will remember their evil deeds, He will visit their sins.</p> <p>(10) I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig tree at her first time: <i>but</i> they went to Baalpeor, and separated themselves to <i>that</i> shame; and <i>their</i> abominations were according as they loved.</p> <p>(11) <i>As for</i> Ephraim, their glory will fly away like a bird, from the birth, and from the womb, and from the conception.</p> <p>(12) Though they bring up their children, yet I will cause them to mourn for them, <i>that there will not be</i> a man <i>left</i>: yes, woe also to them when I depart from them!</p>
9:8a - a fowler is a person who traps birds to sell	

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(13) Ephraim, as I saw Tyrus, <i>is</i> planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.</p> <p>(14) Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts.</p> <p>(15) All their wickedness <i>is</i> in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes <i>are</i> revolvers.</p> <p>(16) Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay <i>even</i> the beloved <i>fruit</i> of their womb.</p> <p>(17) My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.</p> <p>Chapter 10</p> <p>(1) Israel <i>is</i> an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.</p> <p>(2) Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.</p> <p>(3) For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?</p> <p>(4) They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.</p> <p>(5) The inhabitants of Samaria shall fear because of the calves of Bethaven: for the people thereof shall mourn over it, and the priests thereof <i>that</i> rejoiced on it, for the glory thereof, because it is departed from it.</p>	<p>(13) Ephraim, as I saw Tyrus, <i>is</i> planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.</p> <p>(14) Give them, O LORD {Jehovah}: what will You give? give them a miscarrying womb and dry breasts.</p> <p>(15) All their wickedness <i>is</i> in Gilgal: because there I hated them: for the wickedness of their deeds I will drive them out of My house {temple}, I will love them no more: all their princes <i>are</i> revolvers.</p> <p>(16) Ephraim is stricken, their root is dried up, they will bear no fruit: yes, though they bring forth, yet I will kill <i>even</i> the beloved <i>fruit</i> of their womb.</p> <p>(17) My God will cast them away, because they did not listen to Him: and they will be wanderers among the nations.</p> <p>Chapter 10</p> <p>(1) Israel <i>is</i> an empty vine, he brings forth fruit to himself: according to the multitude of his fruit he has increased the altars; according to the goodness of his land they have made goodly images.</p> <p>(2) Their heart is divided; now they will be found faulty: He will break down their altars, He will spoil their images.</p> <p>(3) Because now they will say, We have no king, because we did not fear {revere} the LORD {Jehovah}; what then should a king do to us?</p> <p>(4) They have spoken words, swearing falsely in making a covenant: therefore judgment springs up as hemlock in the furrows of the field.</p> <p>(5) Those who live in Samaria will fear because of the calves of Bethaven: because its people will mourn over it, and its priests <i>who</i> rejoiced on it, because its glory has departed from it.</p>

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(6) It shall be also carried unto Assyria <i>for</i> a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.</p> <p>(7) <i>As for</i> Samaria, her king is cut off as the foam upon the water.</p> <p>(8) The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.</p> <p>(9) O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.</p> <p>(10) <i>It is</i> in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.</p> <p>(11) And Ephraim <i>is as</i> an heifer <i>that is</i> taught, <i>and</i> loveth to tread out <i>the corn</i>; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, <i>and</i> Jacob shall break his clods.</p> <p>(12) Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for <i>it is</i> time to seek the LORD, till he come and rain righteousness upon you.</p> <p>(13) Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.</p> <p>(14) Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Betharbel in the day of battle: the mother was dashed in pieces upon <i>her</i> children.</p> <p>(15) So shall Bethel do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.</p>	<p>(6) <i>It will</i> be also carried to Assyria <i>for</i> a present to king Jareb: Ephraim will receive shame, and Israel will be ashamed of his own counsel.</p> <p>(7) <i>As for</i> Samaria, her king is cut off as the foam upon the water.</p> <p>(8) The high places also of Aven, the sin of Israel, will be destroyed: the thorn and the thistle will come up on their altars; and they will say to the mountains, Cover us; and to the hills, Fall on us.</p> <p>(9) O Israel, you have sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of evil deeds did not overtake them.</p> <p>(10) <i>It is</i> in My desire that I should punish them; and the people will be gathered against them, when they will bind themselves in their two furrows.</p> <p>(11) And Ephraim <i>is as</i> a heifer <i>that is</i> taught, <i>and</i> loves to tread out <i>the corn</i>; but I passed over upon her fair neck: I will make Ephraim to ride; Judah will plow, <i>and</i> Jacob will break his clods.</p> <p>(12) Sow to yourselves in righteousness, reap in mercy; break up your allow {unsown} ground: because <i>it is</i> time to seek the LORD {Jehovah}, until He comes and rains righteousness upon you.</p> <p>(13) You have plowed wickedness, you have reaped evil; you have eaten the fruit of lies: because you trusted in your own way, in the multitude of your mighty men.</p> <p>(14) Therefore a storm will arise among your people, and all your fortresses will be spoiled, as Shalman spoiled Betharbel in the day of battle: the mother was dashed in pieces upon <i>her</i> children.</p> <p>(15) So Bethel will do to you because of your great wickedness: in a morning the king of Israel will be completely cut off.</p>

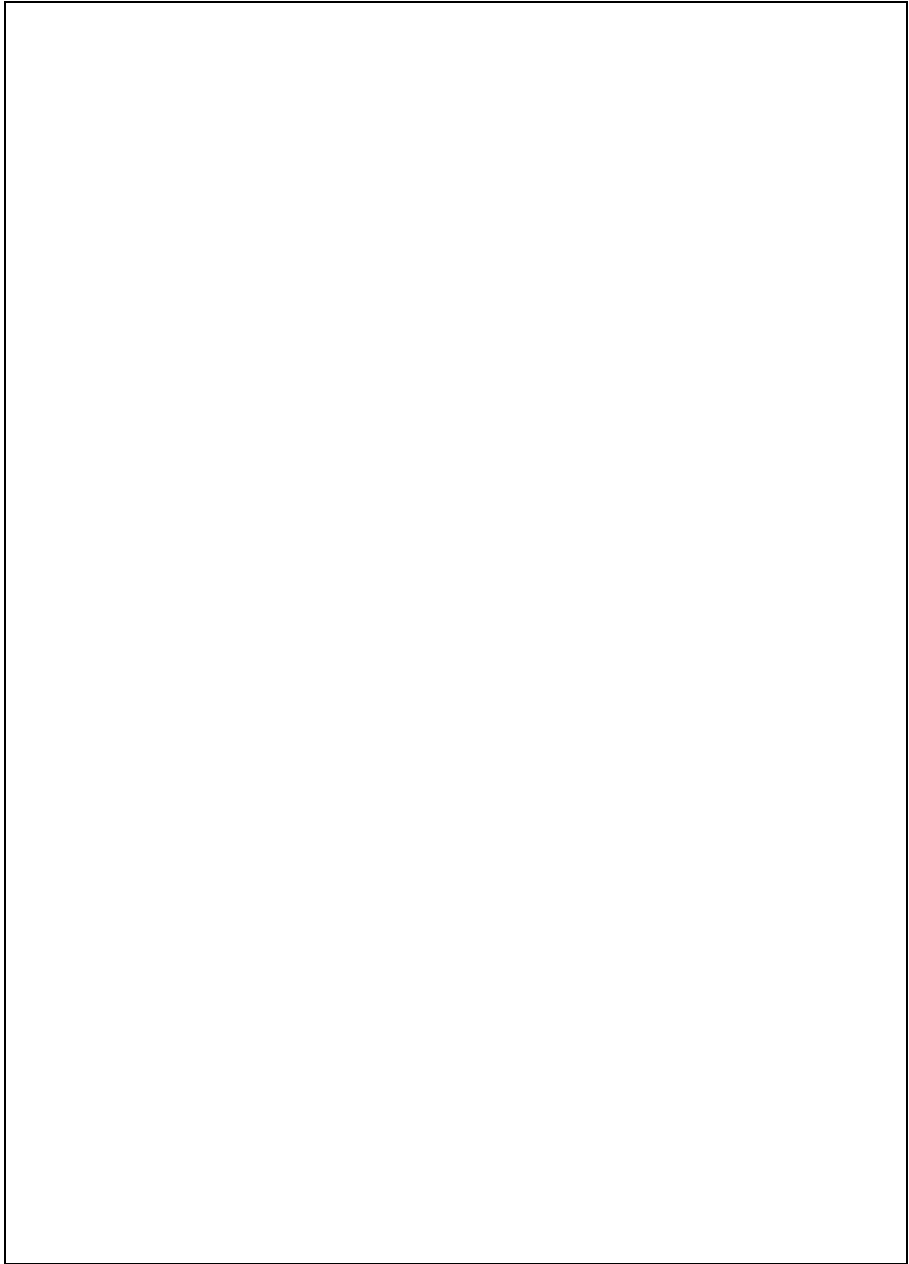
{28} Hosea	
King James 1769 Version	King James Paraphrase
Chapter 11 (1) When Israel <i>was</i> a child, then I loved him, and called my son out of Egypt. (2) <i>As</i> they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images. (3) I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. (4) I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. (5) He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. (6) And the sword shall abide on his cities, and shall consume his branches, and devour <i>them</i> , because of their own counsels. (7) And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt <i>him</i> . (8) How shall I give thee up, Ephraim? <i>how</i> shall I deliver thee, Israel? how shall I make thee as Admah? <i>how</i> shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. (9) I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I <i>am</i> God, and not man; the Holy One in the midst of thee: and I will not enter into the city. (10) They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. (11) They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.	Chapter 11 (1) When Israel <i>was</i> a child, then I loved him, and called My son out of Egypt. ^a (2) <i>As</i> they called them, so they went from them: they sacrificed to Baalim, and burned incense to graven images. (3) I taught Ephraim also to go, taking them by their arms; but they did not know that I healed them. (4) I drew them with cords of a man, with bands of love: and I was to them as those who take off the yoke on their jaws, and I gave to them food. (5) He will not return into the land of Egypt, but the Assyrian will be his king, because they refused to return. (6) And the sword will stay on his cities, and will consume his branches, and devour <i>them</i> , because of their own counsels. (7) And My people are bent to backsliding from Me: though they called them to the most High, no one at all would exalt <i>Him</i> . (8) How shall I give you up, Ephraim? <i>how</i> shall I deliver you, Israel? how shall I make you as Admah? ^b <i>how</i> shall I set you as Zeboim? ^c My heart has turned inside Me, My desire to change My judgments are kindled together. (9) I will not execute the fierceness of My anger, I will not return to destroy Ephraim: because I <i>am</i> God, and not man; the Holy One in your midst: and I will not enter into the city. (10) They will walk after the LORD {Jehovah}: He will roar like a lion: when He roars, then the children will tremble from the west. (11) They will tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, says the LORD {Jehovah}.
11:1a – out of Egypt I called My Son – Mat. 2:15 11:8b - Admah - earthy - a place near the dead 11:8c - Zeboim - gazelles - a place in Palestine	

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(12) Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.</p> <p>Chapter 12</p> <p>(1) Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.</p> <p>(2) The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.</p> <p>(3) He took his brother by the heel in the womb, and by his strength he had power with God:</p> <p>(4) Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him <i>in</i> Bethel, and there he spake with us;</p> <p>(5) Even the LORD God of hosts; the LORD is his memorial.</p> <p>(6) Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.</p> <p>(7) <i>He is</i> a merchant, the balances of deceit <i>are</i> in his hand: he loveth to oppress.</p> <p>(8) And Ephraim said, Yet I am become rich, I have found me out substance: <i>in</i> all my labours they shall find none iniquity in me that <i>were</i> sin.</p> <p>(9) And I <i>that am</i> the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.</p> <p>(10) I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.</p>	<p>(12) Ephraim encircles me with lies, and the house of Israel with deceit: but Judah still rules with God, and is faithful with the saints.</p> <p>Chapter 12</p> <p>(1) Ephraim feeds on wind, and follows after the east wind: he daily increases lies and desolation; and they make a covenant with the Assyrians, and oil is carried into Egypt.</p> <p>(2) The LORD {Jehovah} has also a controversy with Judah, and will punish Jacob according to his ways; according to his deeds He will pay him.</p> <p>(3) He took his brother by the heel in the womb,^a and by his strength he had power with God:</p> <p>(4) Yes, he had power over the angel, and prevailed:^b he wept, and made requests to Him: he found Him <i>in</i> Bethel, and there He spoke with us;</p> <p>(5) Even the LORD {Jehovah} God of hosts {multitudes; armies}; the LORD {Jehovah} is his memorial.</p> <p>(6) Therefore turn to your God: keep mercy and judgment, and wait on your God continually.</p> <p>(7) <i>He is</i> a merchant, the balances of deceit <i>are</i> in his hand: he loves to oppress.</p> <p>(8) And Ephraim said, Yet I have become rich, I have found my own substance: <i>in</i> all my labors they will find no evil in me that <i>is</i> sin.</p> <p>(9) And I <i>Who am</i> the LORD {Jehovah} your God from the land of Egypt will yet cause you to live in tabernacles {tents}, as in the days of the solemn feast.</p> <p>(10) I have also spoken by the prophets, and I have multiplied visions, and used parables, by the ministry of the prophets.</p>
<p>12:3a – Gen. 25:26 12:4b – Gen. 32:24-30</p>	

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(11) <i>Is there</i> iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars <i>are</i> as heaps in the furrows of the fields.</p> <p>(12) And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept <i>sheep</i>.</p> <p>(13) And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.</p> <p>(14) Ephraim provoked <i>him</i> to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.</p> <p>Chapter 13</p> <p>(1) When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.</p> <p>(2) And now they sin more and more, and have made them molten images of their silver, <i>and</i> idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.</p> <p>(3) Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff <i>that</i> is driven with the whirlwind out of the floor, and as the smoke out of the chimney.</p> <p>(4) Yet I <i>am</i> the LORD thy God from the land of Egypt, and thou shalt know no god but me: for <i>there is</i> no saviour beside me.</p> <p>(5) I did know thee in the wilderness, in the land of great drought.</p> <p>(6) According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.</p> <p>(7) Therefore I will be unto them as a lion: as a leopard by the way will I observe <i>them</i>:</p>	<p>(11) <i>Is there</i> evil in Gilead? surely they are vanity: they sacrifice bulls in Gilgal; yes, their altars <i>are</i> as heaps in the furrows of the fields.</p> <p>(12) And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept <i>sheep</i>.^c</p> <p>(13) And by a prophet the LORD {Jehovah} brought Israel out of Egypt, and by a prophet he was preserved.</p> <p>(14) Ephraim provoked <i>Him</i> to anger most bitterly: therefore he shall leave his blood upon himself, and his reproach his Lord shall return to him.</p> <p>Chapter 13</p> <p>(1) When Ephraim spoke trembling, he exalted himself in Israel; but when he offended in Baal, he died.</p> <p>(2) And now they sin more and more, and have made them molten images of their silver, <i>and</i> idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men who sacrifice kiss the calves.</p> <p>(3) Therefore they shall be as the morning cloud, and as the early dew that passes away, as the chaff <i>that</i> is driven with the whirlwind out of the floor, and as the smoke out of the chimney.</p> <p>(4) Yet I <i>am</i> the LORD {Jehovah} your God from the land of Egypt, and you shall know no god but Me: because <i>there is</i> no savior besides Me.</p> <p>(5) I knew you in the wilderness, in the land of great drought.</p> <p>(6) According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore they have forgotten Me.</p> <p>(7) Therefore I will be to them as a lion: as a leopard by the way I will observe <i>them</i>:</p>
12:12c – Gen. 29:18f	

{28} Hosea	
King James 1769 Version	King James Paraphrase
<p>(8) I will meet them as a bear <i>that is</i> bereaved <i>of her whelps</i>, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.</p> <p>(9) O Israel, thou hast destroyed thyself; but in me is thine help.</p> <p>(10) I will be thy king: where <i>is any other</i> that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?</p> <p>(11) I gave thee a king in mine anger, and took <i>him</i> away in my wrath.</p> <p>(12) The iniquity of Ephraim <i>is</i> bound up; his sin <i>is</i> hid.</p> <p>(13) The sorrows of a travailing woman shall come upon him: he <i>is</i> an unwise son; for he should not stay long in <i>the place of</i> the breaking forth of children.</p> <p>(14) I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.</p> <p>(15) Though he be fruitful among <i>his</i> brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.</p> <p>(16) Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.</p>	<p>(8) I will meet them as a bear <i>that is</i> bereaved <i>of her cubs</i>, and will tear the muscle of their hearts, and there I will devour them like a lion: the wild beast will tear them.</p> <p>(9) O Israel, you have destroyed yourself; but in Me <i>is</i> your help.</p> <p>(10) I will be your King: where in all your cities <i>is any other</i> who may save you? and your judges of whom you said, Give me a king and princes?</p> <p>(11) I gave you a king in My anger, and took <i>him</i> away in My wrath {anger; judgment}.</p> <p>(12) The evil of Ephraim <i>is</i> bound up; his sin <i>is</i> hidden.</p> <p>(13) The sorrows of a woman in child birth shall come upon him: he <i>is</i> an unwise son; because he should not stay long in <i>the place of</i> the birth of children.</p> <p>(14) I will ransom them from the power of the grave; I will redeem them from death: O death, I will be your plagues; O grave, I will be your destruction: repentance will be hidden from My eyes.</p> <p>(15) Though he is fruitful among <i>his</i> brothers, an east wind will come, the wind of the LORD {Jehovah} will come up from the wilderness, and his spring will become dry, and his fountain will be dried up: he will spoil the treasure of all pleasant vessels.</p> <p>(16) Samaria will become desolate; because she has rebelled against her God: they will fall by the sword: their infants will be dashed in pieces, and their pregnant women will be ripped up.</p>

{28} Hosea	
King James 1769 Version	King James Paraphrase
Chapter 14 (1) O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. (2) Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive <i>us</i> graciously: so will we render the calves of our lips. (3) Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, <i>Ye are</i> our gods: for in thee the fatherless findeth mercy. (4) I will heal their backsliding, I will love them freely: for mine anger is turned away from him. (5) I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. (6) His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. (7) They that dwell under his shadow shall return; they shall revive <i>as</i> the corn, and grow as the vine: the scent thereof <i>shall be</i> as the wine of Lebanon. (8) Ephraim <i>shall say</i> , What have I to do any more with idols? I have heard <i>him</i> , and observed him: I <i>am</i> like a green fir tree. From me is thy fruit found. (9) Who <i>is</i> wise, and he shall understand these <i>things</i> ? prudent, and he shall know them? for the ways of the LORD <i>are</i> right, and the just shall walk in them: but the transgressors shall fall therein.	Chapter 14 (1) O Israel, return to the LORD {Jehovah} your God; because you have fallen because of your evil deeds. (2) Take with you words, and turn to the LORD {Jehovah}: say to Him, Take away all evil, and receive <i>us</i> graciously: so we will give the calves {sacrifices} of our lips {praise}. (3) Asshur will not save us; we will not ride upon horses: neither will we say any more to the work of our hands, <i>You are</i> our gods: because in You the fatherless find mercy. (4) I will heal their backsliding, I will love them freely: because My anger is turned away from him. (5) I will be as the dew to Israel: he will grow as the lily, and cast forth his roots as Lebanon. (6) His branches will spread, and his beauty will be as the olive tree, and his smell as Lebanon. (7) Those who live under His shadow will return; they will revive <i>as</i> the corn, and grow as the vine: its scent <i>will be</i> as the wine of Lebanon. (8) Ephraim <i>will say</i> , What have I to do any more with idols? I have heard <i>him</i> , and observed him: I <i>am</i> like a green fir tree. From Me your fruit is found. (9) Who <i>is</i> wise, and he will understand these <i>things</i> ? prudent, and he will know them? because the ways of the LORD {Jehovah} <i>are</i> right, and the just will walk in them: but the sinners will fall in them.



{29} Joel	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) The word of the LORD that came to Joel the son of Pethuel. (2) Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? (3) Tell ye your children of it, and <i>let</i> your children <i>tell</i> their children, and their children another generation. (4) That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. (5) Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. (6) For a nation is come up upon my land, strong, and without number, whose teeth <i>are</i> the teeth of a lion, and he hath the cheek teeth of a great lion. (7) He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast <i>it</i> away; the branches thereof are made white. (8) Lament like a virgin girded with sackcloth for the husband of her youth. (9) The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn. (10) The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. (11) Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.	Chapter 1 (1) The word of the LORD {Jehovah} that came to Joel {Jehovah is God} ^a the son of Pethuel. (2) <i>Hear this, you old men, and listen, all you who live in the land. Has this been in your days, or even in the days of your fathers?</i> (3) <i>Tell your children of it, and let your children tell their children, and their children another generation.</i> (4) <i>That which the palmer worm has left the locust has eaten; and that which the locust has left the canker worm has eaten; and that which the canker worm has left the caterpillar has eaten.</i> (5) <i>Awaken, you drunkards, and weep; and howl, all you who drink wine, because of the new wine; because it is cut off from your mouth.</i> (6) <i>Because a nation has come up upon My land, strong, and without number, whose teeth are the teeth of a lion, and he has the cheek teeth of a great lion.</i> (7) <i>He has laid My vine waste, and barked My fig tree: he has made it clean bare, and cast it away; its branches are made white.</i> (8) <i>Cry loudly like a virgin {young woman}^b clothed with sackcloth for the husband of her youth.</i> (9) <i>The meat offering and the drink offering is cut off from the house {temple} of the LORD {Jehovah}; the priests, the LORD's {Jehovah's} ministers, mourn.</i> (10) <i>The field is wasted, the land mourns; because the corn is wasted: the new wine is dried up, the oil wastes away.</i> (11) <i>Be ashamed, O gardeners; howl, O vine dressers, for the wheat and for the barley; because the harvest of the field has perished.</i>
1:1a - Joel {יְהוָה} - Jehovah is God 1:8b – see Appendix H: Does Isaiah 7:14 Refer to A Virgin? – Yes!!!	

{29} Joel	
King James 1769 Version	King James Paraphrase
<p>(12) The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, <i>even</i> all the trees of the field, are withered: because joy is withered away from the sons of men.</p> <p>(13) Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.</p> <p>(14) Sanctify ye a fast, call a solemn assembly, gather the elders <i>and</i> all the inhabitants of the land <i>into</i> the house of the LORD your God, and cry unto the LORD,</p> <p>(15) Alas for the day! for the day of the LORD <i>is</i> at hand, and as a destruction from the Almighty shall it come.</p> <p>(16) Is not the meat cut off before our eyes, <i>yea</i>, joy and gladness from the house of our God?</p> <p>(17) The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.</p> <p>(18) How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.</p> <p>(19) O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.</p> <p>(20) The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.</p>	<p>(12) The vine is dried up, and the fig tree withers away; the pomegranate tree, the palm tree also, and the apple tree, <i>even</i> all the trees of the field, are withered: because joy is withered away from the sons of men.</p> <p>(13) Tie your belts, and cry aloud, you priests: howl, you ministers of the altar: come, lie all night in sackcloth, you ministers of my God: because the meat offering and the drink offering is withheld from the house {temple} of your God.</p> <p>(14) Sanctify a fast, call a solemn assembly, gather the elders <i>and</i> all those who live in the land <i>into</i> the house {temple} of the LORD {Jehovah} your God, and cry to the LORD {Jehovah},</p> <p>(15) Alas for the day! because the day of the LORD {Jehovah}^c is at hand, and as a destruction from the Almighty it shall come.</p> <p>(16) Is not the meat cut off before our eyes, <i>yes</i>, joy and gladness from the house {temple} of our God?</p> <p>(17) The seed is rotten under their clods, the barns are laid desolate, the barns are broken down; because the corn has withered.</p> <p>(18) How the beasts do groan! the herds of cattle are perplexed, because they have no pasture; yes, the flocks of sheep are made desolate.</p> <p>(19) O LORD {Jehovah}, to You I will cry: because the fire has devoured the pastures of the wilderness, and the flame has burned all the trees of the field.</p> <p>(20) The beasts of the field cry also to You: because the rivers of waters are dried up, and the fire has devoured the pastures of the wilderness.</p>
1:15c – day of the Lord – see note on I Cor. 1:8	

{29} Joel	
King James 1769 Version	King James Paraphrase
<p>Chapter 2</p> <p>(1) Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for <i>it is nigh</i> at hand;</p> <p>(2) A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, <i>even</i> to the years of many generations.</p> <p>(3) A fire devoureth before them; and behind them a flame burneth: the land <i>is</i> as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.</p> <p>(4) The appearance of them <i>is</i> as the appearance of horses; and as horsemen, so shall they run.</p> <p>(5) Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.</p> <p>(6) Before their face the people shall be much pained: all faces shall gather blackness.</p> <p>(7) They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:</p> <p>(8) Neither shall one thrust another; they shall walk every one in his path: and <i>when</i> they fall upon the sword, they shall not be wounded.</p> <p>(9) They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.</p>	<p>Chapter 2</p> <p>(1) Blow the trumpet in Zion, and sound an alarm in My holy mountain: let all those who live in the land tremble: because the day of the LORD {Jehovah}^a is coming, because <i>it is</i> near at hand;</p> <p>(2) A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spreads upon the mountains: a great people and a strong; there has never been the like, neither shall be any more after it, <i>even</i> to the years of many generations.</p> <p>(3) A fire devours before them; and behind them a flame burns: the land <i>is</i> as the garden of Eden before them, and behind them a desolate wilderness; yes, and nothing will escape them.</p> <p>(4) The appearance of them <i>is</i> as the appearance of horses; and as horsemen, so they shall run.</p> <p>(5) Like the noise of chariots on the tops of mountains they will leap, like the noise of a flame of fire that devours the stubble, as a strong people set in battle array.^b</p> <p>(6) Before their face the people shall be greatly pained: all faces will gather blackness.</p> <p>(7) They will run like mighty men; they will climb the wall like men of war; and they will march everyone on his ways, and they will not break their ranks:</p> <p>(8) Neither will one thrust another; they will walk everyone in his path: and <i>when</i> they fall upon the sword, they will not be wounded.</p> <p>(9) They will run back and forth in the city; they will run upon the wall, they will climb up upon the houses; they will enter in at the windows like a thief.</p>
<p>2:1,11a – day of the Lord – see note on I Cor. 1:8</p> <p>2:3,5b - as a strong people - the locusts, the caterpillars, etc. - Joel 1:4; 2:25</p>	

{29} Joel	
King James 1769 Version	King James Paraphrase
<p>(10) The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:</p> <p>(11) And the LORD shall utter his voice before his army: for his camp <i>is</i> very great: for <i>he is</i> strong that executeth his word: for the day of the LORD <i>is</i> great and very terrible; and who can abide it?</p> <p>(12) Therefore also now, saith the LORD, turn ye <i>even</i> to me with all your heart, and with fasting, and with weeping, and with mourning:</p> <p>(13) And rend your heart, and not your garments, and turn unto the LORD your God: for he <i>is</i> gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.</p> <p>(14) Who knoweth <i>if</i> he will return and repent, and leave a blessing behind him; <i>even</i> a meat offering and a drink offering unto the LORD your God?</p> <p>(15) Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:</p> <p>(16) Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.</p> <p>(17) Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where <i>is</i> their God?</p> <p>(18) Then will the LORD be jealous for his land, and pity his people.</p>	<p>(10) <i>The earth will quake before them; the heavens will tremble: the sun and the moon will be dark, and the stars will withdraw their light:</i></p> <p>(11) And the LORD {Jehovah} shall speak before His army: because His camp <i>is</i> very great: because <i>He is</i> strong Who executes His word: because the day of the LORD {Jehovah} <i>is</i> great and very terrible; and who can abide it?</p> <p>(12) Therefore also now, says the LORD {Jehovah}, turn <i>yourselves even</i> to Me with all your heart, and with fasting, and with weeping, and with mourning:</p> <p>(13) And tear your heart, and not your clothes, and turn to the LORD {Jehovah} your God: because He <i>is</i> gracious and merciful, slow to anger, and of great kindness, and He repents of the evil.</p> <p>(14) Who knows <i>if</i> He will return and repent, and leave a blessing behind Him; <i>even</i> a meat offering and a drink offering to the LORD {Jehovah} your God?</p> <p>(15) Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:</p> <p>(16) Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that nurse the breasts: let the bridegroom go forth from his chamber, and the bride out of her closet.</p> <p>(17) Let the priests, the ministers of the LORD {Jehovah}, weep between the porch and the altar, and let them say, Spare Your people, O LORD {Jehovah}, and do not give Your heritage to reproach, that the heathen {ungodly nations} should rule over them: why should they say among the people, Where <i>is</i> their God?</p> <p>(18) Then the LORD {Jehovah} will be jealous for His land, and pity His people.</p>

{29} Joel	
King James 1769 Version	King James Paraphrase
<p>(19) Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:</p> <p>(20) But I will remove far off from you the northern <i>army</i>, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.</p> <p>(21) Fear not, O land; be glad and rejoice: for the LORD will do great things.</p> <p>(22) Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.</p> <p>(23) Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first <i>month</i>.</p> <p>(24) And the floors shall be full of wheat, and the fats shall overflow with wine and oil.</p> <p>(25) And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.</p> <p>(26) And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.</p>	<p>(19) Yes, the LORD {Jehovah} will answer and say to His people, Indeed, I will send you corn, and wine, and oil, and you will be satisfied with it: and I will no more make you a reproach among the heathen {ungodly nations};</p> <p>(20) But I will remove far off from you the northern <i>arm</i>,^c and will drive him into a land barren and desolate, with his face towards the east sea, and his back part towards the west sea, and his stench will come up, and his ill smell will come up, because he has done great things.</p> <p>(21) Do not fear, O land; be glad and rejoice: because the LORD {Jehovah} will do great things.</p> <p>(22) Do not be afraid, you beasts of the field: because the pastures of the wilderness spring forth, because the tree bears her fruit, the fig tree and the vine yield their strength.</p> <p>(23) Be glad then, you children of Zion, and rejoice in the LORD {Jehovah} your God: because He has given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first <i>month</i> {Nisan [March-April]}.^d</p> <p>(24) And the floors will be full of wheat, and the vats will overflow with wine and oil.</p> <p>(25) And I will restore to you the years that the locust has eaten, the canker worm, and the caterpillar, and the palmer worm, My great army which I sent among you.</p> <p>(26) And you will eat in plenty, and be satisfied, and praise the Name of the LORD {Jehovah} your God, Who has dealt wondrously with you: and My people will never be ashamed.</p>
<p>2:20c - northern army - see Ezekiel 38-39</p> <p>2:23d - first month - Nisan (March-April) - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p>	

{29} Joel	
King James 1769 Version	King James Paraphrase
<p>(27) And ye shall know that I <i>am</i> in the midst of Israel, and <i>that I am</i> the LORD your God, and none else: and my people shall never be ashamed.</p> <p>(28) And it shall come to pass afterward, <i>that</i> I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:</p> <p>(29) And also upon the servants and upon the handmaids in those days will I pour out my spirit.</p> <p>(30) And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.</p> <p>(31) The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.</p> <p>(32) And it shall come to pass, <i>that</i> whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.</p> <p>Chapter 3</p> <p>(1) For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,</p> <p>(2) I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and <i>for</i> my heritage Israel, whom they have scattered among the nations, and parted my land.</p> <p>(3) And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.</p>	<p>(27) And you will know that I <i>am</i> in the midst of Israel, and <i>that I am</i> the LORD {Jehovah} your God, and no one else: and My people will never be ashamed.</p> <p>(28) And it will come to pass afterward, <i>that</i> I will pour out My Spirit upon all flesh; and your sons and your daughters will prophesy, your old men will dream dreams, your young men will see visions:</p> <p>(29) And also upon the servants and upon the handmaids in those days I will pour out My Spirit.</p> <p>(30) And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.^e</p> <p>(31) The sun will be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD {Jehovah} comes.</p> <p>(32) And it will come to pass, <i>that</i> whoever will call on the Name of the LORD {Jehovah} shall be delivered: because in mount Zion and in Jerusalem {there} will be deliverance, as the LORD {Jehovah} has said, and in the remnant whom the LORD {Jehovah} shall call.</p> <p>Chapter 3</p> <p>(1) Because, indeed, in those days, and in that time, when I bring again the captivity of Judah and Jerusalem,</p> <p>(2) I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and <i>for</i> My heritage Israel, whom they have scattered among the nations, and parted My land.</p> <p>(3) And they have cast lots for My people; and have given a boy for a prostitute, and sold a girl for wine, that they might drink.</p>
2:30e – Acts 2:17-19	

{29} Joel	
King James 1769 Version	King James Paraphrase
<p>(4) Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly <i>and</i> speedily will I return your recompence upon your own head;</p> <p>(5) Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:</p> <p>(6) The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.</p> <p>(7) Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:</p> <p>(8) And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken <i>it</i>.</p> <p>(9) Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:</p> <p>(10) Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I <i>am</i> strong.</p> <p>(11) Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.</p> <p>(12) Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.</p> <p>(13) Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness <i>is</i> great.</p>	<p>(4) Yes, and what have you to do with Me, O Tyre, and Zidon, and all the coasts of Palestine? will you give Me payment? and if you pay Me, swiftly <i>and</i> speedily I will return your payment upon your own head;</p> <p>(5) Because you have taken My silver and My gold, and have carried into your temples My precious things:</p> <p>(6) The children also of Judah and the children of Jerusalem you have sold to the Grecians, that you might remove them far from their border.</p> <p>(7) Indeed, I will raise them out of the place where you have sold them, and will return your payment upon your own head:</p> <p>(8) And I will sell your sons and your daughters into the hand of the children of Judah, and they will sell them to the Sabeans, to a people far off: because the LORD {Jehovah} has spoken <i>it</i>.</p> <p>(9) Proclaim this among the Gentiles {non-Jews; nations}; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:</p> <p>(10) Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I <i>am</i> strong.</p> <p>(11) Assemble yourselves, and come, all you heathen {ungodly nations}, and gather yourselves together all around: there cause your mighty ones to come down, O LORD {Jehovah}.</p> <p>(12) Let the heathen {ungodly nations} be awakened, and come up to the valley of Jehoshaphat: because there I will sit to judge all the heathen {ungodly nations} all around.</p> <p>(13) Put in the sickle, because the harvest is ripe: come, get yourselves down; because the press is full, the vats overflow; because their wickedness <i>is</i> great.</p>

{29} Joel	
King James 1769 Version	King James Paraphrase
<p>(14) Multitudes, multitudes in the valley of decision: for the day of the LORD <i>is</i> near in the valley of decision.</p> <p>(15) The sun and the moon shall be darkened, and the stars shall withdraw their shining.</p> <p>(16) The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD <i>will be</i> the hope of his people, and the strength of the children of Israel.</p> <p>(17) So shall ye know that I <i>am</i> the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.</p> <p>(18) And it shall come to pass in that day, <i>that</i> the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.</p> <p>(19) Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence <i>against</i> the children of Judah, because they have shed innocent blood in their land.</p> <p>(20) But Judah shall dwell for ever, and Jerusalem from generation to generation.</p> <p>(21) For I will cleanse their blood <i>that</i> I have not cleansed: for the LORD dwelleth in Zion.</p>	<p>(14) Multitudes, multitudes in the valley of decision: because the day of the LORD {Jehovah} <i>is</i> near in the valley of decision.</p> <p>(15) The sun and the moon will be darkened, and the stars will withdraw their light.</p> <p>(16) The LORD {Jehovah} also will roar out of Zion, and speak His voice from Jerusalem; and the heavens and the earth will shake: but the LORD {Jehovah} <i>will be</i> the hope of His people, and the strength of the children of Israel.</p> <p>(17) So you shall know that I <i>am</i> the LORD {Jehovah} your God living in Zion, My holy mountain: then Jerusalem will be holy, and no strangers will pass through her any more.</p> <p>(18) And it will come to pass in that day, <i>that</i> the mountains will drop down new wine, and the hills will flow with milk, and all the rivers of Judah will flow with waters, and a fountain will come forth of the house of the LORD {Jehovah}, and will water the valley of Shittim.</p> <p>(19) Egypt will be a desolation, and Edom will be a desolate wilderness, because of the violence <i>against</i> the children of Judah, because they have shed innocent blood in their land.</p> <p>(20) But Judah will live forever, and Jerusalem from generation to generation.</p> <p>(21) Because I will cleanse their blood <i>that</i> I have not cleansed: because the LORD {Jehovah} lives in Zion.</p>

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.</p> <p>(2) And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.</p> <p>(3) Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away <i>the punishment</i> thereof; because they have threshed Gilead with threshing instruments of iron:</p> <p>(4) But I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad.</p> <p>(5) I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.</p> <p>(6) Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away <i>the punishment</i> thereof; because they carried away captive the whole captivity, to deliver <i>them</i> up to Edom:</p> <p>(7) But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:</p>	<p>Chapter 1</p> <p>(1) The words of Amos {burdensome},^a who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.^b</p> <p>(2) And he said, The LORD {Jehovah} will roar from Zion, and speak His voice from Jerusalem; and the homes of the shepherds will mourn, and the top of Carmel will wither.</p> <p>(3) This is what the LORD {Jehovah} says; For three sins of Damascus, and for four, I will not turn away its <i>punishment</i>; because they have threshed Gilead with threshing instruments of iron:</p> <p>(4) But I will send a fire into the house of Hazael, which will devour the palaces of Benhadad.</p> <p>(5) I will break also the bar of Damascus, and cut off those who live in the plain of Aven, and he who holds the sceptre from the house of Eden: and the people of Syria will go into captivity to Kir, says the LORD {Jehovah}.</p> <p>(6) This is what the LORD {Jehovah} says; For three sins of Gaza, and for four, I will not turn away its <i>punishment</i>; because they carried away captive the whole captivity, to deliver <i>them</i> up to Edom:</p> <p>(7) But I will send a fire on the wall of Gaza, which will devour its palaces:</p>
<p>1:1a - Amos {עֲמֹס} - burdensome</p> <p>1:1b - in the days of Uzziah king of the southern kingdom of Judah, 2 years before the earthquake - Uzziah was 16 when he began his reign in the 27th year of Jeroboam#2's reign over Israel 3319 A.H./C-723 B.C. - he reigned for 52 years to 3371 A.H. /C-671 B.C. - Jeroboam's reign lasted 41 years -we have no record as to when the earthquake itself took place. The northern kingdom of Israel fell to the Assyrians in 3406 A.H. - 35 years after Uzziah's death. The southern kingdom of Judah would be conquered by Babylon 114 years after the fall of the northern kingdom of Israel. See Appendix G: World Time Line of Biblical History</p>	

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>(8) And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.</p> <p>(9) Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away <i>the punishment</i> thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:</p> <p>(10) But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.</p> <p>(11) Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away <i>the punishment</i> thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:</p> <p>(12) But I will send a fire upon Teman, which shall devour the palaces of Bozrah.</p> <p>(13) Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away <i>the punishment</i> thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border:</p> <p>(14) But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:</p> <p>(15) And their king shall go into captivity, he and his princes together, saith the LORD.</p>	<p>(8) And I will cut off those who live in Ashdod, and he who holds the sceptre from Ashkelon, and I will turn My hand against Ekron: and the remnant of the Philistines will perish, says the Lord GOD {Jehovah}.</p> <p>(9) This is what the LORD {Jehovah} says; For three sins of Tyrus, and for four, I will not turn away its <i>punishment</i>; because they delivered up the whole captivity to Edom, and did not remember the brotherly covenant:</p> <p>(10) But I will send a fire on the wall of Tyrus, which will devour its palaces.</p> <p>(11) This is what the LORD {Jehovah} says; For three sins of Edom, and for four, I will not turn away its <i>punishment</i>; because he pursued his brother with the sword, and cast off all pity, and his anger tore continually, and he kept his wrath {anger} forever:</p> <p>(12) But I will send a fire upon Teman, which will devour the palaces of Bozrah.</p> <p>(13) This is what the LORD {Jehovah} says; For three sins of the children of Ammon, and for four, I will not turn away its <i>punishment</i>; because they have ripped up the women with child of Gilead, that they might enlarge their border:</p> <p>(14) But I will kindle a fire in the wall of Rabbah, and it will devour its palaces, with shouting in the day of battle, with a tempest in the day of the whirlwind:</p> <p>(15) And their king will go into captivity, he and his princes together, says the LORD {Jehovah}.</p>

{30} Amos	
King James 1769 Version	King James Paraphrase
Chapter 2 (1) Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away <i>the punishment</i> thereof; because he burned the bones of the king of Edom into lime: (2) But I will send a fire upon Moab, and it shall devour the palaces of Kerioth: and Moab shall die with tumult, with shouting, <i>and</i> with the sound of the trumpet: (3) And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD. (4) Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away <i>the punishment</i> thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked: (5) But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem. (6) Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away <i>the punishment</i> thereof; because they sold the righteous for silver, and the poor for a pair of shoes; (7) That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the <i>same</i> maid, to profane my holy name: (8) And they lay <i>themselves</i> down upon clothes laid to pledge by every altar, and they drink the wine of the condemned <i>in</i> the house of their god. (9) Yet destroyed I the Amorite before them, whose height <i>was</i> like the height of the cedars, and he <i>was</i> strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.	Chapter 2 (1) This is what the LORD {Jehovah} says; For three sins of Moab, and for four, I will not turn away its <i>punishment</i> ; because he burned the bones of the king of Edom into lime: (2) But I will send a fire upon Moab, and it will devour the palaces of Kerioth: and Moab will die with tumult, with shouting, <i>and</i> with the sound of the trumpet: (3) And I will cut off the judge from its midst, and will kill all its princes with him, says the LORD {Jehovah}. (4) This is what the LORD {Jehovah} says; For three sins of Judah, and for four, I will not turn away its <i>punishment</i> ; because they have despised the law of the LORD {Jehovah}, and have not kept His commandments, and their lies caused them to err, after the manner their forefathers have walked: (5) But I will send a fire upon Judah, and it will devour the palaces of Jerusalem. (6) This is what the LORD {Jehovah} says; For three sins of Israel, and for four, I will not turn away its <i>punishment</i> ; because they sold the righteous for silver, and the poor for a pair of shoes; (7) Who pant after the dust of the earth on the head of the poor, and turn aside the way of the humble: and a man and his father will go in to the <i>same</i> maid, to profane My holy Name: (8) And they lay <i>themselves</i> down upon clothes laid to pledge by every altar, and they drink the wine of the condemned <i>in</i> the house {temple} of their god. (9) Yet I destroyed the Amorite before them, whose height <i>was</i> like the height of the cedars, and he <i>was</i> strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>(10) Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.</p> <p>(11) And I raised up of your sons for prophets, and of your young men for Nazarites. <i>Is it</i> not even thus, O ye children of Israel? saith the LORD.</p> <p>(12) But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not.</p> <p>(13) Behold, I am pressed under you, as a cart is pressed <i>that is</i> full of sheaves.</p> <p>(14) Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:</p> <p>(15) Neither shall he stand that handleth the bow; and <i>he that is</i> swift of foot shall not deliver <i>himself</i>: neither shall he that rideth the horse deliver himself.</p> <p>(16) And <i>he that is</i> courageous among the mighty shall flee away naked in that day, saith the LORD.</p> <p>Chapter 3</p> <p>(1) Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,</p> <p>(2) You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.</p> <p>(3) Can two walk together, except they be agreed?</p> <p>(4) Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?</p> <p>(5) Can a bird fall in a snare upon the earth, where no gin <i>is</i> for him? shall <i>one</i> take up a snare from the earth, and have taken nothing at all?</p>	<p>(10) Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.</p> <p>(11) And I raised up of your sons for prophets, and of your young men for Nazarites. <i>Is this not so</i>, O you children of Israel? says the LORD {Jehovah}.</p> <p>(12) But you gave the Nazarites wine to drink;^a and commanded the prophets, saying, Do not prophesy.</p> <p>(13) Indeed, I am pressed under you, as a cart is pressed <i>that is</i> full of sheaves.</p> <p>(14) Therefore the flight will perish from the swift, and the strong will not strengthen his force, neither will the mighty deliver himself:</p> <p>(15) Neither will he stand who handles the bow; and <i>he who is</i> swift of foot will not deliver <i>himself</i>: neither will he who rides the horse deliver himself.</p> <p>(16) And <i>he who is</i> courageous among the mighty will flee away naked in that day, says the LORD {Jehovah}.</p> <p>Chapter 3</p> <p>(1) Hear this word that the LORD {Jehovah} has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,</p> <p>(2) You only have I known of all the families of the earth: therefore I will punish you for all your sins.</p> <p>(3) Can two walk together, except they are in agreement?</p> <p>(4) Will a lion roar in the forest, when he has no prey? will a young lion cry out of his den, if he has taken nothing?</p> <p>(5) Can a bird fall in a snare upon the earth, where no bait <i>is set</i> for him? will <i>one</i> take up a snare from the earth, and have taken nothing at all?</p>
2:12a - the Nazarites were not allowed to drink wine or strong drink. Num. 6:1-3	

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>(6) Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done <i>it</i>?</p> <p>(7) Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.</p> <p>(8) The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?</p> <p>(9) Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.</p> <p>(10) For they know not to do right, saith the LORD, who store up violence and robbery in their palaces.</p> <p>(11) Therefore thus saith the Lord GOD; An adversary <i>there shall be</i> even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.</p> <p>(12) Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus <i>in</i> a couch.</p> <p>(13) Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,</p> <p>(14) That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground.</p> <p>(15) And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.</p>	<p>(6) Will a trumpet be blown in the city, and the people not be afraid? will there be evil in a city, and the LORD {Jehovah} has not done <i>it</i>?</p> <p>(7) Surely the Lord GOD {Jehovah} will do nothing, unless He reveals His secret to His servants the prophets.</p> <p>(8) The lion has roared, who will not fear? the Lord GOD {Jehovah} has spoken, who can but prophesy?</p> <p>(9) Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and see the great tumults in its midst, and the oppressed in its midst.</p> <p>(10) Because they do not know to do right, says the LORD {Jehovah}, who store up violence and robbery in their palaces.</p> <p>(11) Therefore this is what the Lord GOD {Jehovah} says; <i>There will be</i> an adversary even all around the land; and he will bring down your strength from you, and your palaces will be spoiled.</p> <p>(12) This is what the LORD {Jehovah} says; As the shepherd takes out of the mouth of the lion two legs, or a piece of an ear; so the children of Israel will be taken out who live in Samaria in the corner of a bed, and in Damascus <i>in</i> a couch.</p> <p>(13) Listen, and testify in the house of Jacob, says the Lord GOD {Jehovah}, the God of hosts {armies; multitudes};^a</p> <p>(14) That in the day that I will visit the sins of Israel upon him I will also visit the altars of Bethel: and the horns of the altar will be cut off, and fall to the ground.</p> <p>(15) And I will strike the winter house with the summer house; and the houses of ivory will perish, and the great houses will have an end, says the LORD {Jehovah}.</p>
<p>3:13a - LORD of hosts - Jehovah sabaoth {יהוה צבאות} - Lord of armies or multitudes</p>	

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>Chapter 4</p> <p>(1) Hear this word, ye kine of Bashan, that <i>are</i> in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.</p> <p>(2) The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.</p> <p>(3) And ye shall go out at the breaches, every <i>cow at that which</i> is before her; and ye shall cast <i>them</i> into the palace, saith the LORD.</p> <p>(4) Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, <i>and</i> your tithes after three years:</p> <p>(5) And offer a sacrifice of thanksgiving with leaven, and proclaim <i>and</i> publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD.</p> <p>(6) And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.</p> <p>(7) And also I have withholden the rain from you, when <i>there were</i> yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.</p> <p>(8) So two <i>or</i> three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.</p>	<p>Chapter 4</p> <p>(1) Hear this word, you cattle of Bashan, who <i>are</i> in the mountains of Samaria, who oppress the poor, who crush the needy, who say to their masters, Bring, and let us drink.</p> <p>(2) The Lord GOD {Jehovah} has sworn by His holiness, that, indeed, the days will come upon you, that He will take you away with hooks, and your posterity with fishhooks.</p> <p>(3) And you will go out at the breaches, every <i>cow at that which</i> is before her; and you will cast <i>them</i> into the palace, says the LORD {Jehovah}.</p> <p>(4) Come to Bethel, and commit sin; at Gilgal multiply sin; and bring your sacrifices every morning, <i>and</i> your tithes after three years:</p> <p>(5) And offer a sacrifice of thanksgiving with leaven, and proclaim <i>and</i> publish the free offerings: because this pleases you, O you children of Israel, says the Lord GOD {Jehovah}.</p> <p>(6) And I also have given you cleanness of teeth in all your cities, and lack of bread in all your places: yet you have not returned to Me, says the LORD {Jehovah}.</p> <p>(7) And also I have withheld the rain from you, when <i>there were</i> yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece upon which it did not rain withered.</p> <p>(8) So two <i>or</i> three cities wandered to one city, to drink water; but they were not satisfied: yet you have not returned to Me, says the LORD {Jehovah}.</p>

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>(9) I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured <i>them</i>: yet have ye not returned unto me, saith the LORD.</p> <p>(10) I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.</p> <p>(11) I have overthrown <i>some</i> of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.</p> <p>(12) Therefore thus will I do unto thee, O Israel: <i>and</i> because I will do this unto thee, prepare to meet thy God, O Israel.</p> <p>(13) For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what <i>is</i> his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, <i>is</i> his name.</p> <p>Chapter 5</p> <p>(1) Hear ye this word which I take up against you, <i>even</i> a lamentation, O house of Israel.</p> <p>(2) The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; <i>there is</i> none to raise her up.</p> <p>(3) For thus saith the Lord GOD; The city that went out <i>by</i> a thousand shall leave an hundred, and that which went forth <i>by</i> an hundred shall leave ten, to the house of Israel.</p>	<p>(9) I have stricken you with blasting {hot wind; judgment} and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmer worm devoured <i>them</i>: yet you have not returned to Me, says the LORD {Jehovah}.</p> <p>(10) I have sent among you the pestilence after the manner of Egypt: your young men I have killed with the sword, and have taken away your horses; and I have made the stench of your camps to come up to your nostrils: yet you have not returned to Me, says the LORD {Jehovah}.</p> <p>(11) I have overthrown <i>some</i> of you, as God overthrew Sodom and Gomorrah,^a and you were as a firebrand plucked out of the burning: yet you have not returned to Me, says the LORD {Jehovah}.</p> <p>(12) Therefore this is what I will do to you, O Israel: <i>and</i> because I will do this to you, prepare to meet your God, O Israel.</p> <p>(13) Because, indeed, He Who formed the mountains, and created the wind, and declared to man His thoughts, Who made the morning darkness, and treads upon the high places of the earth, The LORD {Jehovah}, The God of hosts {armies}, <i>is</i> His Name.</p> <p>Chapter 5</p> <p>(1) Listen to this word which I take up against you, <i>even</i> a loud cry, O house of Israel.</p> <p>(2) The virgin of Israel has fallen; she will rise no more: she is forsaken upon her land; <i>there is</i> no one to raise her up.</p> <p>(3) Because this is what the Lord GOD {Jehovah} says; The city that went out <i>by</i> a thousand will leave one hundred, and that which went forth <i>by</i> one hundred will leave ten, to the house of Israel.</p>
4:11a – Sodom and Gomorrah – Gen. 19:24	

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>(4) For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:</p> <p>(5) But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought.</p> <p>(6) Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour <i>it</i>, and <i>there be</i> none to quench <i>it</i> in Bethel.</p> <p>(7) Ye who turn judgment to wormwood, and leave off righteousness in the earth,</p> <p>(8) <i>Seek him</i> that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD <i>is</i> his name:</p> <p>(9) That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.</p> <p>(10) They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.</p> <p>(11) Forasmuch therefore as your treading <i>is</i> upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.</p> <p>(12) For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate <i>from their right</i>.</p> <p>(13) Therefore the prudent shall keep silence in that time; for it is an evil time.</p>	<p>(4) <i>Because this is what the LORD {Jehovah} says to the house of Israel, Seek Me, and you shall live:</i></p> <p>(5) <i>But do not seek Bethel, nor enter into Gilgal, and do not pass to Beersheba: because Gilgal will surely go into captivity, and Bethel will come to nothing.</i></p> <p>(6) <i>Seek the LORD {Jehovah}, and you will live; lest He break out like fire in the house of Joseph, and devour it, and there be no one to quench it in Bethel.</i></p> <p>(7) <i>You who turn judgment to wormwood, and leave off righteousness in the earth,</i></p> <p>(8) <i>Seek Him Who makes the seven stars {constellation Pleiades}^a and Orion, and turns the shadow of death into the morning, and makes the day dark with night: Who calls for the waters of the sea, and pours them out upon the face of the earth: The LORD {Jehovah} is His Name:</i></p> <p>(9) <i>Who strengthens the spoiled against the strong, so that the spoiled will come against the fortress.</i></p> <p>(10) <i>They hate him who rebukes in the gate, and they despise him who speaks uprightly.</i></p> <p>(11) <i>Since therefore as your treading is upon the poor, and you take from him burdens of wheat: you have built houses of carved stone, but you will not live in them; you have planted pleasant vineyards, but you will not drink wine from them.</i></p> <p>(12) <i>Because I know your many sins and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.</i></p> <p>(13) <i>Therefore the prudent will keep silence in that time; because it is an evil time.</i></p>
5:8a - seven stars -the constellation Pleiades - see Job 9:9	

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>(14) Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.</p> <p>(15) Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.</p> <p>(16) Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing <i>shall be</i> in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.</p> <p>(17) And in all vineyards <i>shall be</i> wailing: for I will pass through thee, saith the LORD.</p> <p>(18) Woe unto you that desire the day of the LORD! to what end <i>is</i> it for you? the day of the LORD <i>is</i> darkness, and not light.</p> <p>(19) As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.</p> <p>(20) <i>Shall</i> not the day of the LORD <i>be</i> darkness, and not light? even very dark, and no brightness in it?</p> <p>(21) I hate, I despise your feast days, and I will not smell in your solemn assemblies.</p> <p>(22) Though ye offer me burnt offerings and your meat offerings, I will not accept <i>them</i>: neither will I regard the peace offerings of your fat beasts.</p> <p>(23) Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.</p> <p>(24) But let judgment run down as waters, and righteousness as a mighty stream.</p>	<p>(14) Seek good, and not evil, that you may live: and so the LORD {Jehovah}, the God of hosts {armies; multitudes}, will be with you, as you have spoken.</p> <p>(15) Hate the evil, and love the good, and establish judgment in the gates: it may be that the LORD {Jehovah} God of hosts {armies; multitudes} will be gracious to the remnant of Joseph.</p> <p>(16) Therefore the LORD {Jehovah}, the God of hosts {armies; multitudes}, the Lord, says this; Wailing <i>will be</i> in all streets; and they will say in all the highways, Alas! alas! and they will call the gardener to mourning, and those who are skillful of loud cries to bitter tears.</p> <p>(17) And in all vineyards <i>will be</i> crying: because I will pass through you, says the LORD {Jehovah}.</p> <p>(18) Woe to you who desire the day of the LORD {Jehovah}! to what end <i>is</i> it for you? the day of the LORD {Jehovah} <i>is</i> darkness, and not light.</p> <p>(19) As if a man fled from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a snake bit him.</p> <p>(20) <i>Shall</i> not the day of the LORD {Jehovah} <i>be</i> darkness, and not light? even very dark, and no brightness in it?</p> <p>(21) I hate, I despise your feast days, and I will not smell in your solemn assemblies.</p> <p>(22) Though you offer Me burnt offerings and your meat offerings, I will not accept <i>them</i>: neither will I regard the peace offerings of your fat beasts.</p> <p>(23) Take away from Me the noise of your songs; because I will not hear the melody of your musical instruments.</p> <p>(24) But let judgment run down as waters, and righteousness as a mighty stream.</p>

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>(25) Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?</p> <p>(26) But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.</p> <p>(27) Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.</p> <p>Chapter 6</p> <p>(1) Woe to them <i>that are</i> at ease in Zion, and trust in the mountain of Samaria, <i>which are</i> named chief of the nations, to whom the house of Israel came!</p> <p>(2) Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: <i>be they</i> better than these kingdoms? or their border greater than your border?</p> <p>(3) Ye that put far away the evil day, and cause the seat of violence to come near;</p> <p>(4) That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;</p> <p>(5) That chant to the sound of the viol, <i>and</i> invent to themselves instruments of musick, like David;</p> <p>(6) That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.</p> <p>(7) Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.</p>	<p>(25) Have you offered to Me sacrifices and offerings in the wilderness forty years, O house of Israel?</p> <p>(26) But you have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which you made to yourselves.</p> <p>(27) Therefore I will cause you to go into captivity beyond Damascus, says the LORD {Jehovah}, Whose Name is The God of hosts {armies; multitudes}.</p> <p>Chapter 6</p> <p>(1) Woe to those <i>who are</i> at ease in Zion, and trust in the mountain of Samaria, <i>who are</i> named chief of the nations, to whom the house of Israel came!</p> <p>(2) Pass to Calneh, and see; and from there go to Hamath the great: then go down to Gath of the Philistines: <i>are they</i> better than these kingdoms? or their border greater than your border?</p> <p>(3) You who put far away the evil day, and cause the seat of violence to come near;</p> <p>(4) Who lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;</p> <p>(5) Who chant to the sound of the musical instruments, <i>and</i> invent for themselves instruments of music, like David;</p> <p>(6) Who drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.</p> <p>(7) Therefore now they will go captive with the first who go captive,^a and their banquet that they feasted at will be removed.</p>
6:7a - the northern kingdom of Israel will go captive before the southern kingdom of Judah	

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>(8) The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.</p> <p>(9) And it shall come to pass, if there remain ten men in one house, that they shall die.</p> <p>(10) And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that <i>is</i> by the sides of the house, <i>Is there</i> yet <i>any</i> with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD.</p> <p>(11) For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.</p> <p>(12) Shall horses run upon the rock? will <i>one</i> plow <i>there</i> with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:</p> <p>(13) Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?</p> <p>(14) But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.</p> <p>Chapter 7</p> <p>(1) Thus hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, <i>it was</i> the latter growth after the king's mowings.</p>	<p>(8) The Lord GOD {Jehovah} has sworn by Himself, says the LORD {Jehovah} the God of hosts {armies; multitudes}, I hate the excellency of Jacob, and hate his palaces: therefore I will deliver up the city with all who are in it.</p> <p>(9) And it will come to pass, if there remains ten men in one house, that they will die.</p> <p>(10) And a man's uncle will take him up, and he who burns him, to bring out the bones out of the house, and will say to him who <i>is</i> by the sides of the house, <i>Are there</i> yet <i>any</i> with you? and he will say, No. Then he will say, Hold your tongue: because we may not make mention of the Name of the LORD {Jehovah}.</p> <p>(11) Because, indeed, the LORD {Jehovah} commands, and He will strike the great house with holes, and the little house with cracks.</p> <p>(12) Shall horses run upon the rock? will <i>one</i> plow <i>there</i> with oxen? because you have turned judgment into gall, and the fruit of righteousness into hemlock:</p> <p>(13) You who rejoice in a thing of nothing, who say, Have we not taken to ourselves horns by our own strength?</p> <p>(14) But, indeed, I will raise up against you a nation, O house of Israel, says the LORD {Jehovah} the God of hosts {armies; multitudes}; and they will afflict you from the entering in of Hemath to the river of the wilderness.</p> <p>Chapter 7</p> <p>(1) So the Lord GOD {Jehovah} has shown me; and, indeed, He formed grasshoppers in the beginning of the shooting up of the latter growth; and, indeed, <i>it was</i> the latter growth after the king's mowings.</p>

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>(2) And it came to pass, <i>that</i> when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small.</p> <p>(3) The LORD repented for this: It shall not be, saith the LORD.</p> <p>(4) Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.</p> <p>(5) Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he is small.</p> <p>(6) The LORD repented for this: This also shall not be, saith the Lord GOD.</p> <p>(7) Thus he shewed me: and, behold, the Lord stood upon a wall <i>made</i> by a plumbline, with a plumbline in his hand.</p> <p>(8) And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:</p> <p>(9) And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.</p> <p>(10) Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.</p> <p>(11) For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.</p> <p>(12) Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:</p>	<p>(2) And it came to pass, <i>that</i> when they had made an end of eating the grass of the land, then I said, O Lord GOD {Jehovah}, forgive, I beg You: by whom shall Jacob arise? because he is small.</p> <p>(3) The LORD {Jehovah} repented for this: It shall not be, says the LORD {Jehovah}.</p> <p>(4) So the Lord GOD {Jehovah} has shown me: and, indeed, the Lord GOD {Jehovah} called to contend by fire, and it devoured the great deep, and ate up a part.</p> <p>(5) Then I said, O Lord GOD {Jehovah}, cease, I beg You: by whom shall Jacob arise? because he is small.</p> <p>(6) The LORD {Jehovah} repented for this: This also shall not be, says the Lord GOD {Jehovah}.</p> <p>(7) So He showed me: and, indeed, the Lord stood upon a wall <i>made</i> by a plumb line,^a with a plumb line in His hand.</p> <p>(8) And the LORD {Jehovah} said to me, Amos, what do you see? And I said, A plumb line. Then the Lord said, Indeed, I will set a plumb line in the midst of My people Israel: I will not again pass by them any more:</p> <p>(9) And the high places of Isaac will be desolate, and the sanctuaries of Israel will be laid waste; and I will rise against the house of Jeroboam with the sword.</p> <p>(10) Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos has conspired against you in the midst of the house of Israel: the land is not able to bear all his words.</p> <p>(11) Because Amos says, Jeroboam will die by the sword, and Israel will surely be led away captive out of their own land.</p> <p>(12) Also Amaziah said to Amos, O you seer, go, flee away into the land of Judah, and there eat bread, and prophesy there:</p>
<p>7:7a - plumb line - a line with a weight on the end for determining how true to vertical a wall is - see Is. 28:17</p>	

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>(13) But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court.</p> <p>(14) Then answered Amos, and said to Amaziah, I <i>was</i> no prophet, neither <i>was</i> I a prophet's son; but I <i>was</i> an herdman, and a gatherer of sycomore fruit:</p> <p>(15) And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.</p> <p>(16) Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not <i>thy word</i> against the house of Isaac.</p> <p>(17) Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.</p> <p>Chapter 8</p> <p>(1) Thus hath the Lord GOD shewed unto me: and behold a basket of summer fruit.</p> <p>(2) And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.</p> <p>(3) And the songs of the temple shall be howlings in that day, saith the Lord GOD: <i>there shall be</i> many dead bodies in every place; they shall cast <i>them</i> forth with silence.</p> <p>(4) Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,</p>	<p>(13) But do not prophesy again any more at Bethel: because it <i>is</i> the king's chapel, and it is the king's court.</p> <p>(14) Then Amos answered, and said to Amaziah, I <i>was</i> no prophet, neither <i>was</i> I a prophet's son; but I <i>was</i> a herdsman, and a gatherer of sycamore fruit:</p> <p>(15) And the LORD {Jehovah} took me as I followed the flock, and the LORD {Jehovah} said to me, <i>Go, prophesy to My people Israel.</i></p> <p>(16) Now therefore listen to the word of the LORD {Jehovah}: <i>You say, Do not prophesy against Israel, and do not drop your words</i> against the house of Isaac.</p> <p>(17) Therefore this is what the LORD {Jehovah} says; Your wife will be a prostitute in the city, and your sons and your daughters will fall by the sword, and your land will be divided by line; and you will die in a polluted land: and Israel will surely go into captivity out of his land.</p> <p>Chapter 8</p> <p>(1) So the Lord GOD {Jehovah} has shown me: and indeed a basket of summer fruit.</p> <p>(2) And He said, <i>Amos, What do you see?</i> And I said, A basket of summer fruit. Then the LORD {Jehovah} said to me, <i>The end has come upon My people of Israel; I will not again pass by them anymore.</i></p> <p>(3) And the songs of the temple will be howlings in that day, says the Lord GOD {Jehovah}: <i>there will be</i> many dead bodies in every place; they will cast <i>them</i> forth with silence.</p> <p>(4) <i>Hear this, O you who swallow up the needy, even to cause the poor of the land to fail,</i></p>

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>(5) Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?</p> <p>(6) That we may buy the poor for silver, and the needy for a pair of shoes; <i>yea</i>, and sell the refuse of the wheat?</p> <p>(7) The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.</p> <p>(8) Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as <i>by</i> the flood of Egypt.</p> <p>(9) And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:</p> <p>(10) And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only <i>son</i>, and the end thereof as a bitter day.</p> <p>(11) Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:</p> <p>(12) And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find <i>it</i>.</p> <p>(13) In that day shall the fair virgins and young men faint for thirst.</p> <p>(14) They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again.</p>	<p>(5) <i>Saying</i>, When will the new moon be gone, that we may sell corn? and the sabbath {Saturday}, that we may set forth wheat,^a making the ephah {measure} small, and the shekel {price} great, and falsifying the balances by deceit?</p> <p>(6) That we may buy the poor for silver, and the needy for a pair of shoes; <i>yes</i>, and sell the waste of the wheat?</p> <p>(7) The LORD {Jehovah} has sworn by the excellency of Jacob, Surely I will never forget any of their works.</p> <p>(8) Shall not the land tremble for this, and every one mourn who lives in it? and it will rise up wholly as a flood; and it will be cast out and drowned, as <i>by</i> the flood of Egypt.</p> <p>(9) And it will come to pass in that day, says the Lord GOD {Jehovah}, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:</p> <p>(10) And I will turn your feasts into mourning, and all your songs into loud cries; and I will bring up sackcloth upon all waists, and baldness upon every head; and I will make it as the mourning for an only <i>son</i>, and its end as a bitter day.</p> <p>(11) Indeed, the days are coming, says the Lord GOD {Jehovah}, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD {Jehovah}:</p> <p>(12) And they will wander from sea to sea, and from the north even to the east, they will run back and forth to seek the word of the LORD {Jehovah}, and will not find <i>it</i>.</p> <p>(13) In that day the fair virgins and young men will faint for thirst.</p> <p>(14) Those who swear by the sin of Samaria, and say, Your god, O Dan, lives; and, The manner of Beersheba lives; even they will fall, and never rise up again.</p>
8:5a - the time for worship of the Lord has become a nuisance to them	

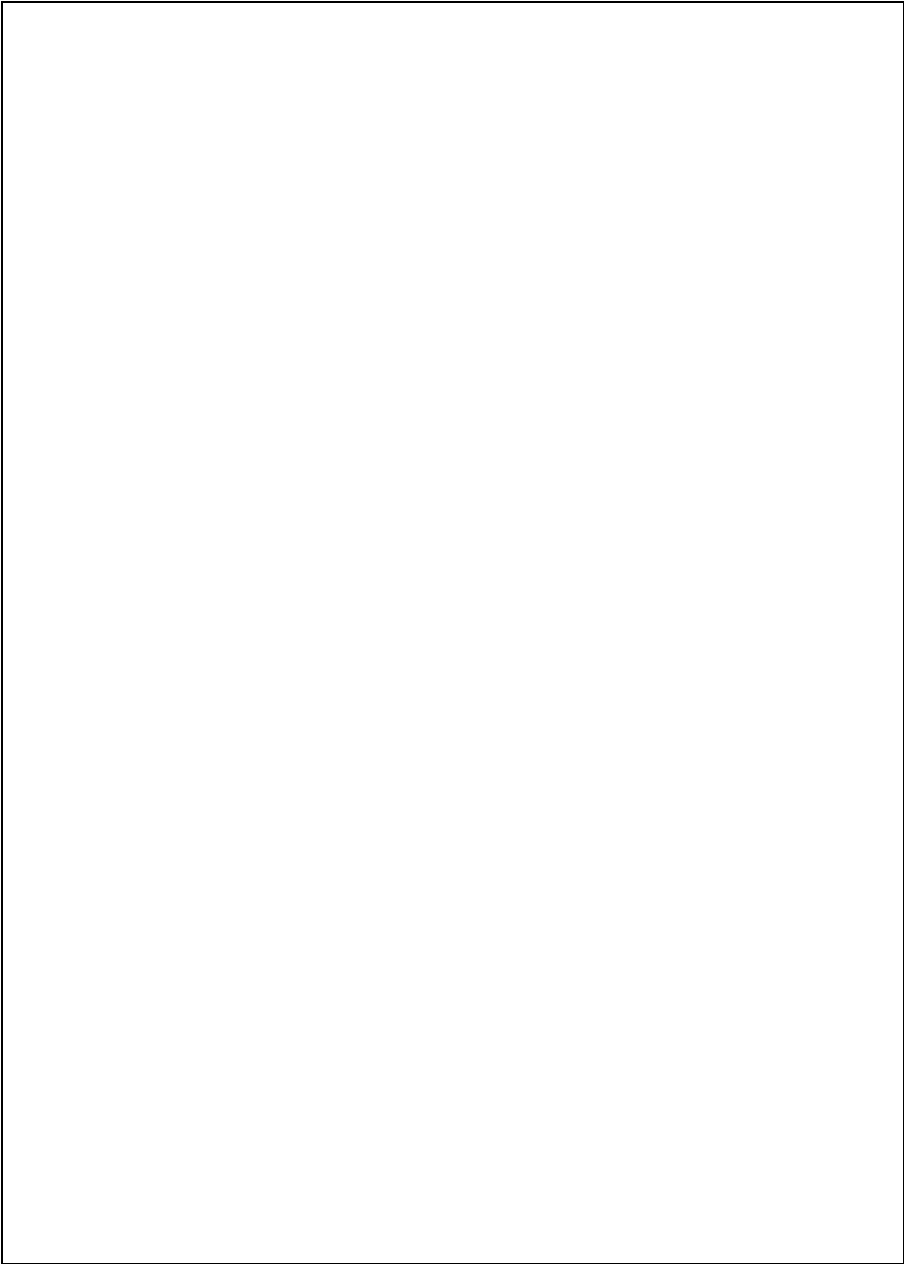
{30} Amos	
King James 1769 Version	King James Paraphrase
<p>Chapter 9</p> <p>(1) I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.</p> <p>(2) Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:</p> <p>(3) And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:</p> <p>(4) And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.</p> <p>(5) And the Lord GOD of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as <i>by</i> the flood of Egypt.</p> <p>(6) <i>It is</i> he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.</p> <p>(7) <i>Are</i> ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?</p>	<p>Chapter 9</p> <p>(1) I saw the Lord standing upon the altar: and He said, Strike the ledge of the door, that the posts may shake: and cut them in the head, all of them; and I will kill the last of them with the sword: he who flees of them will not flee away, and he who escapes of them will not be delivered.</p> <p>(2) Though they dig into hell, there My hand shall take them; though they climb up to heaven, there I will bring them down:</p> <p>(3) And though they hide themselves in the top of Carmel, I will search and take them out from there; and though they are hidden from My sight in the bottom of the sea, there I will command the snake, and he will bite them:</p> <p>(4) And though they go into captivity before their enemies, there I will command the sword, and it will kill them: and I will set My eyes upon them for evil, and not for good.</p> <p>(5) And the Lord GOD {Jehovah} of hosts {armies; multitudes} is He Who touches the land, and it will melt, and all who live in it will mourn: and it will rise up wholly like a flood; and will be drowned, as <i>by</i> the flood of Egypt.</p> <p>(6) <i>It is</i> He Who writes His stories in the heaven,^a and has founded His troop in the earth; He Who calls for the waters of the sea, and pours them out upon the face of the earth: The LORD {Jehovah} is His Name.</p> <p>(7) <i>Are</i> you not as children of the Ethiopians to Me, O children of Israel? says the LORD {Jehovah}. Have I not brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?</p>
<p>9:6a - the Lord gave the sun and the moon and the stars to portray His gospel to all the earth. Gen. 1:14; Romans chapter 1 - See <u>Witness of the Stars</u> by E.W. Bullinger. See <u>"The Heavens Declare The Glory of God – God's Plan of Redemption in the Stars"</u> at <u>www.TheWordNotes.com</u></p>	

{30} Amos	
King James 1769 Version	King James Paraphrase
<p>(8) Behold, the eyes of the Lord GOD <i>are</i> upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.</p> <p>(9) For, lo, I will command, and I will sift the house of Israel among all nations, like as <i>corn</i> is sifted in a sieve, yet shall not the least grain fall upon the earth.</p> <p>(10) All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.</p> <p>(11) In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:</p> <p>(12) That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.</p> <p>(13) Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.</p> <p>(14) And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit <i>them</i>; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.</p> <p>(15) And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.</p>	<p>(8) Indeed, the eyes of the Lord GOD {Jehovah} <i>are</i> upon the sinful kingdom, and I will destroy it from off the face of the earth; except I will not completely destroy the house of Jacob, says the LORD {Jehovah}.</p> <p>(9) Because, indeed, I will command, and I will sift the house of Israel among all nations, as <i>corn</i> is sifted in a strainer, yet not the least grain will fall upon the earth.</p> <p>(10) All the sinners of My people will die by the sword, who say, The evil will not overtake nor prevent {go before} us.</p> <p>(11) In that day I will raise up the tabernacle of David that is fallen, and close up its holes; and I will raise up his ruins, and I will build it as in the days of old:</p> <p>(12) That they may possess the remnant of Edom, and of all the heathen {nations}, who are called by My Name, says the LORD {Jehovah} Who does this.</p> <p>(13) Indeed, the days are coming, says the LORD {Jehovah}, that the plowman will overtake the reaper, and the treader of grapes him who sows seed; and the mountains will drop sweet wine, and all the hills will melt.</p> <p>(14) And I will bring again the captivity of My people of Israel, and they will build the waste cities, and live in <i>them</i>; and they will plant vineyards, and drink their wine; they will also make gardens, and eat their fruit.</p> <p>(15) And I will plant them upon their land, and they will no more be pulled up out of their land which I have given them, says the LORD {Jehovah} your God.</p>

{31} Obadiah	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. (2) Behold, I have made thee small among the heathen: thou art greatly despised. (3) The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation <i>is</i> high; that saith in his heart, Who shall bring me down to the ground? (4) Though thou exalt <i>thyself</i> as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD. (5) If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave <i>some</i> grapes? (6) How are <i>the things</i> of Esau searched out! <i>how</i> are his hidden things sought up! (7) All the men of thy confederacy have brought thee <i>even</i> to the border: the men that were at peace with thee have deceived thee, <i>and</i> prevailed against thee; <i>they that eat</i> thy bread have laid a wound under thee: <i>there is</i> none understanding in him.	Chapter 1 (1) The vision of Obadiah {serving Jehovah}. ^a This is what the Lord God {Jehovah} says concerning Edom: ^b <i>We have heard a message from the LORD {Jehovah}, and an ambassador is sent among the heathen {ungodly nations}: Rise up, even let us rise up against her for battle.</i> (2) <i>Look and consider, I have given you to be small among the heathen {ungodly nations}; you are greatly despised.</i> (3) <i>The pride of your heart has deceived you, living in the clefts of the rock, his home is lofty; saying in his heart, Who shall bring me down to the ground?</i> (4) <i>Though you exalt yourself as the eagle, and though you set your nest among the stars, I will bring you down from there, says the LORD {Jehovah}.</i> (5) <i>If thieves came to you, if robbers by night (how you have been cut off!), would they not have stolen until they had enough? If the grape-gatherers came to you, would they not leave gleanings?</i> (6) <i>How Esau {Edom}^b is searched out! His hidden things are sought out!</i> (7) <i>All the men of your confederacy have brought you to the border; the men who were at peace with you have deceived you, and have overcome you. Those who eat your bread have set a snare under you; there is no understanding in him</i>
1:1a - Obadiah {עבדיה} - serving Jah [short form of Jehovah] 1:1&6b - Edom - Esau - was made up of descendants of Esau - south of Jerusalem and west of the Dead Sea - a large area of cliffs - not easily accessible - the Edomites thought they could not be conquered - they opposed the Israelites when they came out of Egypt [Num. 20:14-21] {See also Gen. 36:8; Judges 11:17} and apparently took advantage of the fact that the Babylonians conquered Judah. - Edom allowed in Israel's congregation after third generation [Deut. 23:7,8] - Edom along with Moab and Ammon will escape antichrist [Dan. 11:48] - See also Jeremiah 49:7-22 Obadiah does not tell us when his prophecy is given, but based on Obadiah 1:11 we know that it was written sometime after Nebuchadnezzar overthrew Jerusalem in 3520 A.H./C-522 B.C.-- see Appendix G: World Time Line of Biblical History	

{31} Obadiah	
King James 1769 Version	King James Paraphrase
<p>(8) Shall I not in that day, saith the LORD, even destroy the wise <i>men</i> out of Edom, and understanding out of the mount of Esau?</p> <p>(9) And thy mighty <i>men</i>, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.</p> <p>(10) For <i>thy</i> violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.</p> <p>(11) In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou <i>wast</i> as one of them.</p> <p>(12) But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.</p> <p>(13) Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid <i>hands</i> on their substance in the day of their calamity;</p> <p>(14) Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.</p> <p>(15) For the day of the LORD <i>is</i> near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.</p>	<p>(8) Shall I not in that day even destroy the wise out of Edom, and understanding out of the mount of Esau, says Jehovah?</p> <p>(9) And your mighty ones, O Teman, shall be afraid, so that each man from the mount of Esau may be cut off by slaughter.</p> <p>(10) Shame shall cover you because of the violence against your brother Jacob, and you shall be cut off forever.</p> <p>(11) On the day of your standing on the other <i>side</i>, on the day that the strangers were capturing his force, and foreigners entered his gates and cast lots for Jerusalem, even you <i>were</i> like one of them.</p> <p>(12) But you should not have looked on the day of your brother on the day of his alienation; nor should you have rejoiced over the sons of Judah in the day of their ruin; nor should you have spoken proudly in the day of distress.</p> <p>(13) You should not have entered into the gate of My people in the day of their calamity; also, you should not have looked on their affliction in the day of their calamity. Nor should you have laid hands on their substance in the day of their calamity.</p> <p>(14) Nor should you have stood on the crossroads to cut off those of him who escaped; nor should you have shut up his survivors in the day of distress.</p> <p>(15) Because the day of the LORD {Jehovah}^c is near on all the heathen {ungodly nations}; as you have done, it shall be done to you. Your reward shall return upon your head.</p>
<p>1:15c – day of Jehovah - the day of the Lord [Zeph. 1:7]– Armageddon - Rev. 16:16 - See note on I Cor. 1:8</p>	

{31} Obadiah	
King James 1769 Version	King James Paraphrase
<p>(16) For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.</p> <p>(17) But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.</p> <p>(18) And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be <i>any</i> remaining of the house of Esau; for the LORD hath spoken <i>it</i>.</p> <p>(19) And <i>they of</i> the south shall possess the mount of Esau; and <i>they of</i> the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin <i>shall possess</i> Gilead.</p> <p>(20) And the captivity of this host of the children of Israel <i>shall possess</i> that of the Canaanites, <i>even</i> unto Zarephath; and the captivity of Jerusalem, which <i>is</i> in Sepharad, shall possess the cities of the south.</p> <p>(21) And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.</p>	<p>(16) Because as you have drunk upon My holy mountain, so all the heathen {ungodly nations} shall drink forever. Yes, they shall drink, and they shall swallow, and they shall be as <i>though</i> they had not been.</p> <p>(17) But upon Mount Zion shall be deliverance; and there shall be holiness. And the house of Jacob will possess their own possessions.</p> <p>(18) And the house of Jacob will be a fire, and the house of Joseph a flame. And the house of Esau <i>will be</i> for stubble. And they will kindle in them and burn them up. And there will be no survivor for the house of Esau; because Jehovah has spoken it.</p> <p>(19) And <i>those of</i> the south will possess the mountain of Esau and the low country of the Philistines. And they will possess the fields of Ephraim and the fields of Samaria; and Benjamin <i>will possess</i> Gilead.</p> <p>(20) And the exiles of this army <i>will go to</i> the sons of Israel who will possess <i>the land</i> of the Canaanites to Zarephath; even the exiles of Jerusalem who <i>are in</i> Sepharad will possess the cities of the south.</p> <p>(21) And deliverers will go up into the mountain of Zion to judge the mountain of Esau; and the kingdom shall be the LORD {Jehovah's}.</p>



{32} Jonah	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Now the word of the LORD came unto Jonah the son of Amittai, saying,</p> <p>(2) Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.</p> <p>(3) But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.</p> <p>(4) But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.</p> <p>(5) Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that <i>were</i> in the ship into the sea, to lighten <i>it</i> of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.</p> <p>(6) So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.</p> <p>(7) And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil <i>is</i> upon us. So they cast lots, and the lot fell upon Jonah.</p> <p>(8) Then said they unto him, Tell us, we pray thee, for whose cause this evil <i>is</i> upon us; What <i>is</i> thine occupation? and whence comest thou? what <i>is</i> thy country? and of what people <i>art</i> thou?</p> <p>(9) And he said unto them, I <i>am</i> an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry <i>land</i>.</p>	<p>Chapter 1</p> <p>(1) Now the word of the LORD came to Jonah {dove}^a the son of Amittai,^b saying,</p> <p>(2) Arise, go to Nineveh, that great city, and cry against it; because their wickedness has come up before Me.</p> <p>(3) But Jonah rose up to flee to Tarshish from the presence of the LORD {Jehovah}, and went down to Joppa; and he found a ship going to Tarshish: so he paid its fare, and went down into it, to go with them to Tarshish from the presence of the LORD {Jehovah}.</p> <p>(4) But the LORD {Jehovah} sent out a great wind upon the sea, and there was a mighty tempest in the sea, so that the ship was about to be broken.</p> <p>(5) Then the mariners were afraid, and every man cried to his god, and cast forth the cargo that <i>was</i> in the ship into the sea, to lighten <i>it</i>. But Jonah had gone down into the inside of the ship; and he lay down, and was fast asleep.</p> <p>(6) So the captain of the ship came to him, and said to him, What do you mean, O sleeper? arise, call upon your God, perhaps God will think of us, that we not perish.</p> <p>(7) And everyone said to his fellow, Come, and let us cast lots, that we may know for whose cause this evil <i>has</i> come upon us. So they cast lots, and the lot fell upon Jonah.</p> <p>(8) Then they said to him, Tell us, we ask you, for whose cause this evil <i>has come</i> upon us; What <i>is</i> your occupation? and where have you come from? what <i>is</i> your country? and of what people <i>are</i> you?</p> <p>(9) And he said to them, I <i>am</i> a Hebrew; and I fear the LORD {Jehovah}, the God of heaven, Who has made the sea and the dry <i>land</i>.</p>
<p>1:1a - Jonah {יֹנָתַן} - dove</p> <p>1:1b – Jonah son of Amittai – II Ki. 14:25</p>	

{32} Jonah	
King James 1769 Version	King James Paraphrase
<p>(10) Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.</p> <p>(11) Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.</p> <p>(12) And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.</p> <p>(13) Nevertheless the men rowed hard to bring <i>it</i> to the land; but they could not: for the sea wrought, and was tempestuous against them.</p> <p>(14) Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.</p> <p>(15) So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.</p> <p>(16) Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.</p> <p>(17) Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.</p>	<p>(10) Then the men were exceedingly afraid, and said to him, Why have you done this? Because the men knew that he fled from the presence of the LORD {Jehovah}, because he had told them.</p> <p>(11) Then they said to him, What shall we do to you, that the sea may be calm for us? because the sea was becoming more and more stormy.</p> <p>(12) And he said to them, Take me up, and cast me forth into the sea; then the sea will be calm for you: because I know that for my sake this great storm is upon you.</p> <p>(13) Nevertheless the men rowed hard to bring <i>it</i> to the land; but they could not: because the sea grew more and more stormy against them.</p> <p>(14) Therefore they cried to the LORD {Jehovah}, and said, We beg You, O LORD {Jehovah}, we beg You, do not let us perish for this man's life, and do not lay upon us innocent blood: because You, O LORD {Jehovah}, have done as it pleased You.</p> <p>(15) So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.</p> <p>(16) Then the men feared the LORD {Jehovah} exceedingly, and offered a sacrifice to the LORD {Jehovah}, and made vows.</p> <p>(17) Now the LORD {Jehovah} had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.</p>

{32} Jonah	
King James 1769 Version	King James Paraphrase
<p>Chapter 2</p> <p>(1) Then Jonah prayed unto the LORD his God out of the fish's belly,</p> <p>(2) And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, <i>and</i> thou heardest my voice.</p> <p>(3) For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.</p> <p>(4) Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.</p> <p>(5) The waters compassed me about, <i>even</i> to the soul: the depth closed me round about, the weeds were wrapped about my head.</p> <p>(6) I went down to the bottoms of the mountains; the earth with her bars <i>was</i> about me for ever: yet hast thou brought up my life from corruption, O LORD my God.</p> <p>(7) When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.</p> <p>(8) They that observe lying vanities forsake their own mercy.</p> <p>(9) But I will sacrifice unto thee with the voice of thanksgiving; I will pay <i>that</i> that I have vowed. Salvation <i>is</i> of the LORD.</p> <p>(10) And the LORD spake unto the fish, and it vomited out Jonah upon the dry <i>land</i>.</p> <p>Chapter 3</p> <p>(1) And the word of the LORD came unto Jonah the second time, saying,</p> <p>(2) Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.</p>	<p>Chapter 2</p> <p>(1) Then Jonah prayed to the LORD {Jehovah} his God out of the fish's belly,</p> <p>(2) And said, I cried because of my affliction to the LORD {Jehovah}, and He heard me; out of the belly of hell I cried, <i>and</i> You heard my voice.</p> <p>(3) Because You had cast me into the deep, in the midst of the seas; and the floods encompassed me: all Your breakers and Your waves passed over me.</p> <p>(4) Then I said, I am cast out of Your sight; yet I will look again towards Your holy temple.</p> <p>(5) The waters encompassed me, <i>even</i> to the soul: the depth closed all around me, the weeds were wrapped around my head.</p> <p>(6) I went down to the bottoms of the mountains; the earth with her bars <i>was</i> around me forever: yet You have brought up my life from corruption, O LORD {Jehovah} my God.</p> <p>(7) When my soul fainted within me I remembered the LORD {Jehovah}: and my prayer came in to You, into Your holy temple.</p> <p>(8) Those who observe lying vanities forsake their own mercy.</p> <p>(9) But I will sacrifice to You with the voice of thanksgiving; I will pay <i>that</i> which I have vowed. Salvation <i>is</i> of the LORD {Jehovah}.</p> <p>(10) And the LORD {Jehovah} spoke to the fish, and it vomited out Jonah upon the dry <i>land</i>.</p> <p>Chapter 3</p> <p>(1) And the word of the LORD {Jehovah} came to Jonah the second time, saying,</p> <p>(2) <i>Arise, go to Nineveh, that great city, and preach to it the preaching that I tell you.</i></p>

{32} Jonah	
King James 1769 Version	King James Paraphrase
<p>(3) So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.</p> <p>(4) And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.</p> <p>(5) So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.</p> <p>(6) For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered <i>him</i> with sackcloth, and sat in ashes.</p> <p>(7) And he caused <i>it</i> to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:</p> <p>(8) But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that <i>is</i> in their hands.</p> <p>(9) Who can tell <i>if</i> God will turn and repent, and turn away from his fierce anger, that we perish not?</p> <p>(10) And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did <i>it</i> not.</p>	<p>(3) So Jonah arose, and went to Nineveh, according to the word of the LORD {Jehovah}. Now Nineveh was an exceedingly great city of three days' journey^a {about 55 to 60 miles; 88 to 96 km. around}.</p> <p>(4) And Jonah began to enter into the city a day's journey^b {to about the center of the city}, and he cried, and said, Yet in forty days, and Nineveh will be overthrown.</p> <p>(5) So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.</p> <p>(6) Because word came to the king of Nineveh, and he arose from his throne, and he laid aside his robe, and covered <i>himself</i> with sackcloth, and sat in ashes.</p> <p>(7) And he caused <i>it</i> to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water:</p> <p>(8) But let man and beast be covered with sackcloth, and cry mightily to God: yes, let everyone turn from his evil way, and from the violence that <i>is</i> in their hands.</p> <p>(9) Who can tell <i>if</i> God will turn and repent, and turn away from His fierce anger, that we not perish?</p> <p>(10) And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do to them; and He did not do <i>it</i>.</p>
<p>3:3a - 3 days journey - i.e. to walk around - one of the largest, if not the largest cities of its day - some estimate about 55 to 60 miles to walk around</p> <p>3:4b - entered into the city a day's journey which based on the above numbers would have been about the center of the city.</p>	

{32} Jonah	
King James 1769 Version	King James Paraphrase
<p>Chapter 4</p> <p>(1) But it displeased Jonah exceedingly, and he was very angry.</p> <p>(2) And he prayed unto the LORD, and said, I pray thee, O LORD, <i>was</i> not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou <i>art</i> a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.</p> <p>(3) Therefore now, O LORD, take, I beseech thee, my life from me; for <i>it is</i> better for me to die than to live.</p> <p>(4) Then said the LORD, Doest thou well to be angry?</p> <p>(5) So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.</p> <p>(6) And the LORD God prepared a gourd, and made <i>it</i> to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.</p> <p>(7) But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.</p> <p>(8) And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, <i>It is</i> better for me to die than to live.</p> <p>(9) And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, <i>even</i> unto death.</p>	<p>Chapter 4</p> <p>(1) But it displeased Jonah exceedingly, and he was very angry.</p> <p>(2) And he prayed to the LORD {Jehovah}, and said, I ask You, O LORD {Jehovah}, <i>was</i> this not what I said, when I was yet in my country? Therefore I fled before to Tarshish: because I knew that You <i>are</i> a gracious God, and merciful, slow to anger, and of great kindness, and You repent of the evil.</p> <p>(3) Therefore now, O LORD {Jehovah}, I beg You, take my life from me; because <i>it is</i> better for me to die than to live.</p> <p>(4) Then the LORD {Jehovah} said, Do you have reason to be angry?</p> <p>(5) So Jonah went out of the city, and sat on the east side of the city, and there made for himself a booth, and sat under it in the shadow, until he might see what would become of the city.</p> <p>(6) And the LORD {Jehovah} God prepared a gourd, and caused <i>it</i> to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceedingly glad because of the gourd.</p> <p>(7) But God prepared a worm when the morning rose the next day, and it struck the gourd so that it withered.</p> <p>(8) And it came to pass, when the sun arose, that God prepared a strong east wind; and the sun beat upon the head of Jonah, so that he fainted, and wished in himself to die, and said, <i>It is</i> better for me to die than to live.</p> <p>(9) And God said to Jonah, Do you have reason to be angry for the gourd? And he said, I have reason to be angry, <i>even</i> to death.</p>

{32} Jonah	
King James 1769 Version	King James Paraphrase
(10) Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: (11) And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and <i>also</i> much cattle?	(10) Then the LORD {Jehovah} said, <i>You had pity on the gourd, for which you had not labored, neither caused it to grow; which came up in a night, and perished in a night:</i> (11) <i>And should I not spare Nineveh, that great city, in which are more than a hundred-twenty thousand persons who cannot discern between their right hand and their left hand; and also much cattle?</i>

{33} Micah	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, <i>and</i> Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. (2) Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple. (3) For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. (4) And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, <i>and</i> as the waters <i>that are</i> poured down a steep place. (5) For the transgression of Jacob <i>is</i> all this, and for the sins of the house of Israel. What <i>is</i> the transgression of Jacob? <i>is it</i> not Samaria? and what <i>are</i> the high places of Judah? <i>are they</i> not Jerusalem? (6) Therefore I will make Samaria as an heap of the field, <i>and</i> as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. (7) And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered <i>it</i> of the hire of an harlot, and they shall return to the hire of an harlot.	Chapter 1 (1) The word of the LORD {Jehovah} that came to Micah {who is like Jehovah} ^a the Morasthite in the days of Jotham, Ahaz, <i>and</i> Hezekiah, kings of Judah, ^b which he saw concerning Samaria and Jerusalem. (2) <i>Listen, all you people; Listen, O earth, and all who are in it: and let the Lord GOD {Jehovah} be witness against you, the Lord from His holy temple.</i> (3) <i>Because, indeed, the LORD {Jehovah} comes forth out of His place, and will come down, and tread upon the high places of the earth.</i> (4) <i>And the mountains will be molten under Him, and the valleys will be split, as wax before the fire, and as the waters that are poured down a steep place.</i> (5) <i>All this is because of the sin of Jacob, and because of the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?</i> (6) <i>Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down its stones into the valley, and I will uncover its foundations.</i> (7) <i>And all its graven images will be beaten to pieces, and all its gifts will be burned with the fire, and all its idols I will lay desolate: because she gathered it by the hire of a prostitute, and they will return to the hire of a prostitute.</i>
1:1a - Micah {מִיכָה} - who is like JAH [short for Jehovah] 1:1b - reigns of Jotham the tenth king of Judah (good son of Uzziah) reigned for 16 years from 3371 A.H./C-671 B.C. to 3386 A.H./C-656 B.C. , Ahaz (evil king) reigned 16 years from 3386 A.H./C-656 B.C. to 3402 A.H./C-640 B.C. Hezekiah (good king) reigned from 3402 A.H./C-640 B.C [four years before the fall of the northern kingdom of Israel to the Assyrians] to 3430 A.H./C-612 B.C. -- The southern kingdom of Judah would fall to the Babylonians in 3520 A.H./C-522 B.C. - See Appendix G: World Time Line of Biblical History	

{33} Micah	
King James 1769 Version	King James Paraphrase
<p>(8) Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.</p> <p>(9) For her wound <i>is</i> incurable; for it is come unto Judah; he is come unto the gate of my people, <i>even</i> to Jerusalem.</p> <p>(10) Declare ye <i>it</i> not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.</p> <p>(11) Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Bethel; he shall receive of you his standing.</p> <p>(12) For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.</p> <p>(13) O thou inhabitant of Lachish, bind the chariot to the swift beast: she <i>is</i> the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.</p> <p>(14) Therefore shalt thou give presents to Moreshethgath: the houses of Achzib <i>shall be</i> a lie to the kings of Israel.</p> <p>(15) Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.</p> <p>(16) Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.</p>	<p>(8) Therefore I {Micah}^c will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.</p> <p>(9) Because her wound <i>is</i> incurable; because it has come to Judah; he has come to the gate of my people, <i>even</i> to Jerusalem.</p> <p>(10) <i>Do not declare it at Gath, do not weep at all: in the house of Aphrah roll yourself in the dust.</i></p> <p>(11) <i>Pass away, those of you who live in Saphir, having your shame naked: those who live in Zaanan did not come forth in the mourning of Beth-ezel; he will receive of you his standing.</i></p> <p>(12) Because those who lived in Maroth waited carefully for good: but evil came down from the LORD {Jehovah} to the gate of Jerusalem.</p> <p>(13) O you who live in Lachish, bind the chariot to the swift beast: she <i>is</i> the beginning of the sin to the daughter of Zion: because the sins of Israel were found in you.</p> <p>(14) Therefore you shall give presents to Moresheth-gath: the houses of Achzib <i>shall be</i> a lie to the kings of Israel.</p> <p>(15) Yet I will bring an heir to you, O you who live in Mareshah: he will come to Adullam the glory of Israel.</p> <p>(16) Make yourself bald, and cut off your hair for your delicate children; enlarge your baldness as the eagle; because they have gone into captivity from you.</p>
<p>1:8c - Micah will howl and weep ... because of the Lord's judgment upon the northern kingdom of Israel by the Assyrians and the future judgment of the southern kingdom of Judah</p>	

{33} Micah	
King James 1769 Version	King James Paraphrase
Chapter 2 (1) Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. (2) And they covet fields, and take <i>them</i> by violence; and houses, and take <i>them</i> away: so they oppress a man and his house, even a man and his heritage. (3) Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil. (4) In that day shall <i>one</i> take up a parable against you, and lament with a doleful lamentation, <i>and</i> say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed <i>it</i> from me! turning away he hath divided our fields. (5) Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD. (6) Prophecy ye not, <i>say they to them that</i> prophecy: they shall not prophecy to them, <i>that</i> they shall not take shame. (7) O <i>thou that art</i> named the house of Jacob, is the spirit of the LORD straitened? <i>are</i> these his doings? do not my words do good to him that walketh uprightly? (8) Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.	Chapter 2 (1) Woe to those who devise sin, and think up evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. (2) And they covet fields, and take <i>them</i> by violence; and houses, and take <i>them</i> away: so they oppress a man and his house even a man and his heritage. (3) Therefore this is what the LORD {Jehovah} says; Indeed, against this family I devise an evil, from which you shall not remove your necks; neither shall you go proudly: because this time is evil. (4) In that day <i>one</i> will take up a parable against you, and lament with a mournful cry, <i>and</i> say, We are completely spoiled: He has changed the portion of my people: how He has removed <i>it</i> from me! turning away He has divided our fields. (5) Therefore you will have no one who will cast a cord by lot in the congregation of the LORD {Jehovah}. (6) Do not prophesy, <i>they say to those who</i> prophecy: they shall not prophecy to them, <i>that</i> they will not take shame. (7) O <i>you who are</i> named the house of Jacob, is the Spirit of the LORD {Jehovah} limited? <i>are</i> these His doings? do not My words do good to him who walks uprightly? (8) Even of late My people have risen up as an enemy: you pull off the robe with the clothing from those who pass by securely as men who were opposed to war. ^a
2:8a – God’s people robbed innocent travelers who were at peace and did nothing to provoke them	

{33} Micah	
King James 1769 Version	King James Paraphrase
<p>(9) The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.</p> <p>(10) Arise ye, and depart; for this is not <i>your</i> rest: because it is polluted, it shall destroy <i>you</i>, even with a sore destruction.</p> <p>(11) If a man walking in the spirit and falsehood do lie, <i>saying</i>, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.</p> <p>(12) I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of <i>the multitude</i> of men.</p> <p>(13) The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.</p> <p>Chapter 3</p> <p>(1) And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; <i>Is it</i> not for you to know judgment?</p> <p>(2) Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;</p> <p>(3) Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.</p> <p>(4) Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.</p>	<p>(9) <i>The women of My people you have cast out from their pleasant houses; from their children you have taken away My glory forever.</i></p> <p>(10) Arise, and depart; because this is not <i>your</i> rest: because it is polluted, it shall destroy <i>you</i>, even with a terrible destruction.</p> <p>(11) If a man walking in the spirit and falsehood lies, <i>saying</i>, I will prophesy to you of wine and of strong drink; he will even be the prophet of this people.</p> <p>(12) I will surely assemble, O Jacob, all of you; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they will make great noise because of the great number of men.</p> <p>(13) The breaker has come up before them: they have broken up, and have passed through the gate, and have gone out by it: and their king will pass before them, and the LORD {Jehovah} on their head.</p> <p>Chapter 3</p> <p>(1) And I said, Hear, I ask you, O heads of Jacob, and you princes of the house of Israel; <i>Is it</i> not for you to know judgment?</p> <p>(2) Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;</p> <p>(3) Who also eat the flesh of My people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron {large bowl}.</p> <p>(4) Then they shall cry to the LORD {Jehovah}, but He will not hear them: He will even hide His face from them at that time, as they have behaved themselves badly in what they do.</p>

{33} Micah	
King James 1769 Version	King James Paraphrase
<p>(5) Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.</p> <p>(6) Therefore night <i>shall be</i> unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.</p> <p>(7) Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for <i>there is</i> no answer of God.</p> <p>(8) But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.</p> <p>(9) Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.</p> <p>(10) They build up Zion with blood, and Jerusalem with iniquity.</p> <p>(11) The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, <i>Is</i> not the LORD among us? none evil can come upon us.</p> <p>(12) Therefore shall Zion for your sake be plowed <i>as</i> a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.</p>	<p>(5) <i>This is what the LORD {Jehovah} says concerning the prophets who cause My people to err, who bite with their teeth, and cry, Peace; and He who does not put words into their mouths, they even prepare war against Him.</i></p> <p>(6) Therefore night <i>will be</i> upon you, so that you will not have a vision; and it will be dark to you, so that you will not divine; and the sun will go down over the prophets, and the day will be dark over them.</p> <p>(7) Then the seers will be ashamed, and the diviners confounded: yes, they will all cover their lips; because <i>there is</i> no answer from God.</p> <p>(8) But truly I am full of power by the Spirit of the LORD {Jehovah}, and of judgment, and of might, to declare to Jacob his sin, and to Israel his sin.</p> <p>(9) Hear this, I ask you, you heads of the house of Jacob, and princes of the house of Israel, who hate judgment, and pervert all equity {fairness}.</p> <p>(10) They build up Zion with blood, and Jerusalem with sin.</p> <p>(11) Its leaders judge for reward, and its priests teach for hire, and its prophets divine for money: yet they will lean upon the LORD {Jehovah}, and say, <i>Is</i> not the LORD {Jehovah} among us? no evil can come upon us.</p> <p>(12) Therefore shall Zion for your sake be plowed <i>as</i> a field, and Jerusalem shall become heaps, and the mountain of the house {temple} as the high places of the forest.</p>

{33} Micah	
King James 1769 Version	King James Paraphrase
<p>Chapter 4</p> <p>(1) But in the last days it shall come to pass, <i>that</i> the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.</p> <p>(2) And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.</p> <p>(3) And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.</p> <p>(4) But they shall sit every man under his vine and under his fig tree; and none shall make <i>them</i> afraid: for the mouth of the LORD of hosts hath spoken <i>it</i>.</p> <p>(5) For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.</p> <p>(6) In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;</p>	<p>Chapter 4</p> <p>(1) But in the last days it will come to pass, <i>that</i> the mountain of the house {temple} of the LORD {Jehovah} will be established in the top of the mountains, and it will be exalted above the hills; and people will flow into it.</p> <p>(2) And many nations will come, and say, Come, and let us go up to the mountain of the LORD {Jehovah}, and to the house {temple} of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: because the law shall go forth from Zion, and the word of the LORD {Jehovah} from Jerusalem.</p> <p>(3) And He shall judge among many people, and rebuke strong nations far away; and they will beat their swords into plowshares, and their spears into pruning hooks: nation will not lift up a sword against nation, neither will they learn war any more.^a</p> <p>(4) But every man will sit under his vine and under his fig tree; and no one will make <i>them</i> afraid: because the mouth of the LORD {Jehovah} of hosts {armies; multitudes} has spoken <i>it</i>.</p> <p>(5) Because all people will walk everyone in the name of his god, but we will walk in the Name of the LORD {Jehovah} our God forever and ever.</p> <p>(6) In that day, says the LORD {Jehovah}, I will assemble her who is lame, and I will gather her who is driven out, and her whom I have afflicted;</p>
4:3a - Is. 2:4	

{33} Micah	
King James 1769 Version	King James Paraphrase
<p>(7) And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.</p> <p>(8) And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.</p> <p>(9) Now why dost thou cry out aloud? <i>is there</i> no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.</p> <p>(10) Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go <i>even</i> to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.</p> <p>(11) Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.</p> <p>(12) But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.</p> <p>(13) Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.</p>	<p>(7) And I will make her who is lame a remnant, and her who was cast far away a strong nation: and the LORD {Jehovah} will reign over them in mount Zion from that time forth, even forever.</p> <p>(8) And you, O tower of the flock, the stronghold of the daughter of Zion, to you it shall come, even the first dominion {rule; authority}; the kingdom will come to the daughter of Jerusalem.</p> <p>(9) Now why do you cry out aloud? <i>is there</i> no king in you? has your counselor perished? because pain has come upon you as a woman in child birth.</p> <p>(10) Be in pain, and labor to bring forth, O daughter of Zion, like a woman in child birth: because now you shall go forth out of the city, and you shall live in the field, and you shall go <i>even</i> to Babylon; there you will be delivered; there the LORD {Jehovah} will redeem you from the hand of your enemies.</p> <p>(11) Now also many nations are gathered against you, who say, Let her be defiled, and let our eye look upon Zion.</p> <p>(12) But they do not know the thoughts of the LORD {Jehovah}, neither do they understand His counsel: because He will gather them as the sheaves into the floor.</p> <p>(13) Arise and thresh, O daughter of Zion: because I will make your horn iron, and I will make your hooves brass: and you shall beat in pieces many people: and I will consecrate their gain to the LORD {Jehovah}, and their substance to the Lord of the whole earth.</p>

{33} Micah	
King James 1769 Version	King James Paraphrase
<p>Chapter 5</p> <p>(1) Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.</p> <p>(2) But thou, Bethlehem Ephratah, <i>though</i> thou be little among the thousands of Judah, <i>yet</i> out of thee shall he come forth unto me <i>that is</i> to be ruler in Israel; whose goings forth <i>have been</i> from of old, from everlasting.</p> <p>(3) Therefore will he give them up, until the time <i>that</i> she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.</p> <p>(4) And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.</p> <p>(5) And this <i>man</i> shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.</p> <p>(6) And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver <i>us</i> from the Assyrian, when he cometh into our land, and when he treadeth within our borders.</p> <p>(7) And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.</p>	<p>Chapter 5</p> <p>(1) Now gather yourself in troops, O daughter of troops: he has laid siege against us: they will strike the judge of Israel with a rod upon the cheek.</p> <p>(2) But you, Bethlehem Ephrath, <i>though</i> you are little among the thousands of Judah, <i>yet</i> out of you shall He come forth to Me <i>Who is</i> to be Ruler in Israel; Whose goings forth <i>have been</i> from of old, from everlasting.^a</p> <p>(3) Therefore He will give them up, until the time <i>that</i> she who has pains of child birth has brought forth: then the remnant of His brothers will return to the children of Israel.</p> <p>(4) And He shall stand and feed in the strength of the LORD {Jehovah}, in the majesty of the Name of the LORD {Jehovah} His God; and they will live: because now He will be great to the ends of the earth.</p> <p>(5) And this <i>Man</i> shall be the peace, when the Assyrian comes into our land: and when he treads in our palaces, then we shall raise against him seven shepherds, and eight princes.</p> <p>(6) And they will waste the land of Assyria with the sword, and the land of Nimrod in its entrances: so He will deliver <i>us</i> from the Assyrian, when he comes into our land, and when he treads within our borders.</p> <p>(7) And the remnant of Jacob shall be in the midst of many people as a dew from the LORD {Jehovah}, as the showers upon the grass, that does not wait for man, nor waits for the sons of men.</p>
5:2a - Mat. 2:6	

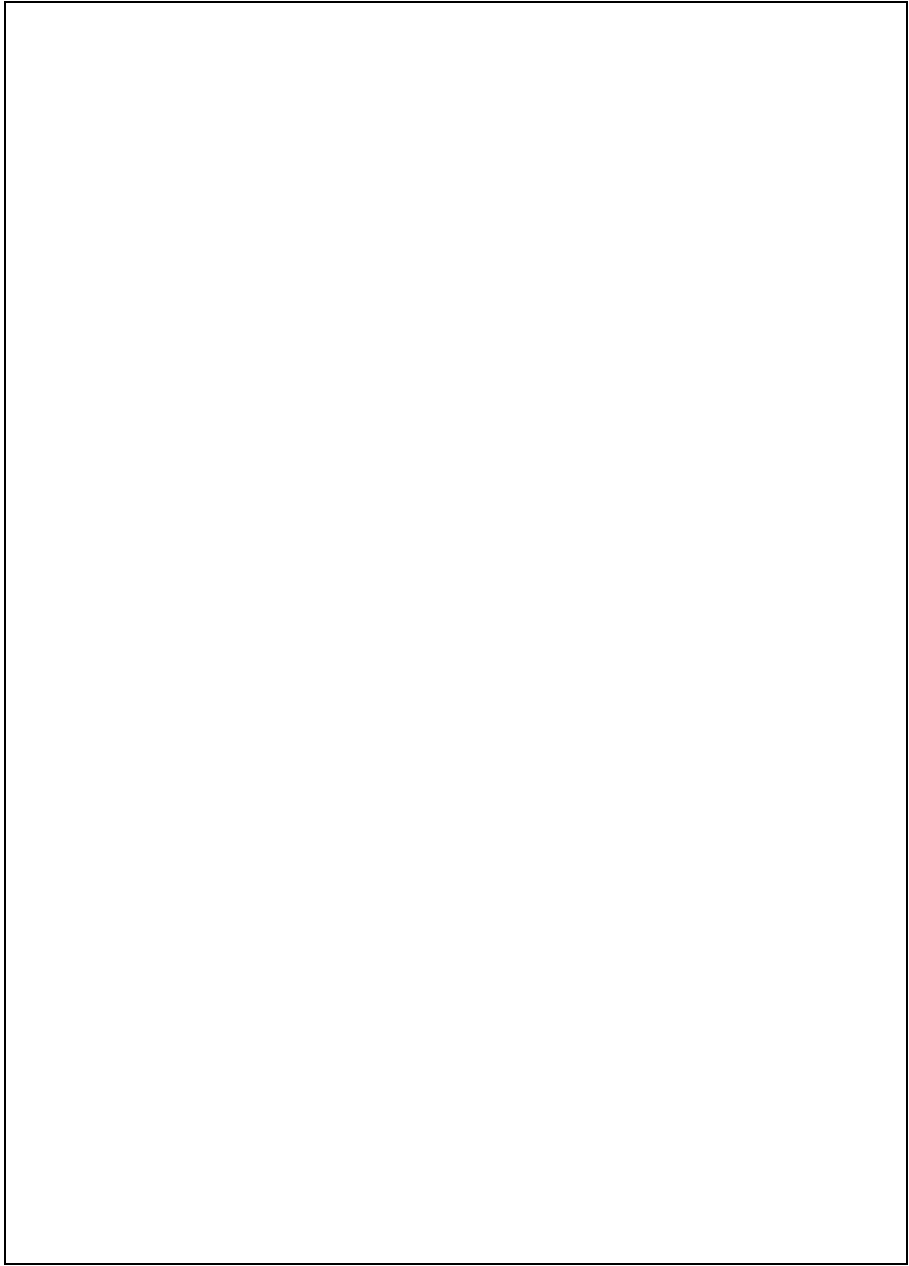
{33} Micah	
King James 1769 Version	King James Paraphrase
<p>(8) And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.</p> <p>(9) Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.</p> <p>(10) And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:</p> <p>(11) And I will cut off the cities of thy land, and throw down all thy strong holds:</p> <p>(12) And I will cut off witchcrafts out of thine hand; and thou shalt have no <i>more</i> soothsayers:</p> <p>(13) Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.</p> <p>(14) And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.</p> <p>(15) And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.</p> <p>Chapter 6</p> <p>(1) Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.</p> <p>(2) Hear ye, O mountains, the LORD'S controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.</p>	<p>(8) And the remnant of Jacob shall be among the Gentiles {non-Jews; nations} in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he goes through, both treads down, and tears in pieces, and no one can deliver.</p> <p>(9) Your hand will be lifted up upon your adversaries, and all your enemies will be cut off.</p> <p>(10) And it will come to pass in that day, says the LORD {Jehovah}, that I will cut off your horses out of your midst, and I will destroy your chariots:</p> <p>(11) And I will cut off the cities of your land, and throw down all your strongholds:</p> <p>(12) And I will cut off witchcrafts out of your hand; and you will have no <i>more</i> soothsayers:</p> <p>(13) Your graven images also I will cut off, and your standing images out of your midst; and you will no more worship the work of your hands.</p> <p>(14) And I will pluck up your groves out of your midst: so I will destroy your cities.</p> <p>(15) And I will execute vengeance in anger and fury upon the heathen {ungodly nations}, such as they have not heard.</p> <p>Chapter 6</p> <p>(1) Hear now what the LORD {Jehovah} says; Arise, contend before the mountains, and let the hills hear your voice.</p> <p>(2) Hear, O mountains, the LORD's {Jehovah's} controversy, and you strong foundations of the earth: because the LORD {Jehovah} has a controversy with His people, and He will plead with Israel.</p>

{33} Micah	
King James 1769 Version	King James Paraphrase
<p>(3) O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.</p> <p>(4) For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.</p> <p>(5) O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.</p> <p>(6) Wherewith shall I come before the LORD, <i>and</i> bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?</p> <p>(7) Will the LORD be pleased with thousands of rams, <i>or</i> with ten thousands of rivers of oil? shall I give my firstborn <i>for</i> my transgression, the fruit of my body <i>for</i> the sin of my soul?</p> <p>(8) He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?</p> <p>(9) The LORD'S voice crieth unto the city, and <i>the man of</i> wisdom shall see thy name: hear ye the rod, and who hath appointed it.</p> <p>(10) Are there yet the treasures of wickedness in the house of the wicked, and the scant measure <i>that is</i> abominable?</p> <p>(11) Shall I count <i>them</i> pure with the wicked balances, and with the bag of deceitful weights?</p> <p>(12) For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue <i>is</i> deceitful in their mouth.</p>	<p>(3) O My people, what have I done to you? and in what have I wearied you? testify against Me.</p> <p>(4) Because I brought you up out of the land of Egypt, and redeemed you out of the house of servants; and I sent before you Moses, Aaron, and Miriam.</p> <p>(5) O My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim to Gilgal;^a that you may know the righteousness of the LORD {Jehovah}.</p> <p>(6) With what shall I come before the LORD {Jehovah}, <i>and</i> bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old?</p> <p>(7) Will the LORD {Jehovah} be pleased with thousands of rams, <i>or</i> with ten thousands of rivers of oil? shall I give my firstborn <i>for</i> my sin, the fruit of my body <i>for</i> the sin of my soul?</p> <p>(8) He has shown you, O man, what is good; and what the LORD {Jehovah} requires of you, but to do justly, and to love mercy, and to walk humbly with your God?^b</p> <p>(9) The LORD's {Jehovah's} voice cries to the city, and <i>the man of</i> wisdom will see your name: hear the rod, and Who has appointed it.</p> <p>(10) Are there yet the treasures of wickedness in the house of the wicked, and the scant measure <i>that is</i> abominable?</p> <p>(11) Shall I count <i>them</i> pure with the wicked balances, and with the bag of deceitful weights?</p> <p>(12) Because its rich men are full of violence, and those who live in it have spoken lies, and their tongue <i>is</i> deceitful in their mouth.</p>
<p>6:5a - Num. 22 6:8b – what God requires</p>	

{33} Micah	
King James 1769 Version	King James Paraphrase
<p>(13) Therefore also will I make <i>thee</i> sick in smiting thee, in making <i>thee</i> desolate because of thy sins.</p> <p>(14) Thou shalt eat, but not be satisfied; and thy casting down <i>shall be</i> in the midst of thee; and thou shalt take hold, but shalt not deliver; and <i>that</i> which thou deliverest will I give up to the sword.</p> <p>(15) Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.</p> <p>(16) For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.</p> <p>Chapter 7</p> <p>(1) Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: <i>there is</i> no cluster to eat: my soul desired the firstripe fruit.</p> <p>(2) The good <i>man</i> is perished out of the earth: and <i>there is</i> none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.</p> <p>(3) That they may do evil with both hands earnestly, the prince asketh, and the judge <i>asketh</i> for a reward; and the great <i>man</i>, he uttereth his mischievous desire: so they wrap it up.</p> <p>(4) The best of them <i>is</i> as a brier: the most upright <i>is sharper</i> than a thorn hedge: the day of thy watchmen <i>and</i> thy visitation cometh; now shall be their perplexity.</p>	<p>(13) <i>Therefore I will also make you sick in striking you, in making you desolate because of your sins.</i></p> <p>(14) <i>You shall eat, but not be satisfied; and your casting down will be in the midst of you; and you will take hold, but will not deliver; and that which you deliver I will give up to the sword.</i></p> <p>(15) <i>You shall sow, but you will not reap; you shall tread the olives, but you will not anoint yourself with oil; and sweet wine, but will not drink wine.</i></p> <p>(16) <i>Because the laws of Omri are kept, and all the works of the house of Ahab, and you walk in their counsels; that I should make you a desolation, and those who live there a hissing: therefore you shall bear the reproach of My people.</i></p> <p>Chapter 7</p> <p>(1) Woe is me! Because I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: <i>there is</i> no cluster to eat: my soul desires the first ripe fruit.</p> <p>(2) The good <i>man</i> has perished out of the earth: and <i>there is</i> no one upright among men: they all lie in wait for blood; every man hunts his brother with a net.</p> <p>(3) That they may do evil with both hands earnestly, the prince asks, and the judge <i>asks</i> for a bribe; and the great <i>man</i>, he speaks his mischievous desire: so they wrap it up.</p> <p>(4) The best of them <i>is</i> as a brier: the most upright <i>is sharper</i> than a thorn hedge: the day of your watchmen <i>and</i> your visitation comes; now their perplexity shall be.</p>

{33} Micah	
King James 1769 Version	King James Paraphrase
<p>(5) Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.</p> <p>(6) For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies <i>are</i> the men of his own house.</p> <p>(7) Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.</p> <p>(8) Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD <i>shall be</i> a light unto me.</p> <p>(9) I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, <i>and</i> I shall behold his righteousness.</p> <p>(10) Then <i>she that is</i> mine enemy shall see <i>it</i>, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.</p> <p>(11) <i>In</i> the day that thy walls are to be built, <i>in</i> that day shall the decree be far removed.</p> <p>(12) <i>In</i> that day <i>also</i> he shall come even to thee from Assyria, and <i>from</i> the fortified cities, and from the fortress even to the river, and from sea to sea, and <i>from</i> mountain to mountain.</p> <p>(13) Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.</p>	<p>(5) Do not trust in a friend, do not put confidence in a guide: keep the doors of your mouth from her who lies in your bosom.</p> <p>(6) Because the son dishonors the father, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies <i>are</i> the men of his own house.</p> <p>(7) Therefore I will look to the LORD {Jehovah}; I will wait for the God of my salvation: my God will hear me.</p> <p>(8) Do not rejoice against me, O my enemy: when I fall, I shall arise; when I sit in darkness, the LORD {Jehovah} <i>will be</i> a light to me.</p> <p>(9) I will bear the indignation of the LORD {Jehovah}, because I have sinned against Him, until He pleads my cause, and executes judgment for me: He will bring me forth to the light, <i>and</i> I will see His righteousness.</p> <p>(10) Then <i>she who is</i> my enemy will see <i>it</i>, and shame will cover her who said to me, Where is the LORD {Jehovah} your God? my eyes will see her: now she will be trodden down as the mire {mud} of the streets.</p> <p>(11) <i>In the day that your walls are to be built, in that day the decree will be far removed.</i></p> <p>(12) <i>In that day also he shall come even to you from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.</i></p> <p>(13) <i>Nevertheless the land shall be desolate because of those who live in it, because of the fruit of their deeds.</i></p>

{33} Micah	
King James 1769 Version	King James Paraphrase
<p>(14) Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily <i>in</i> the wood, in the midst of Carmel: let them feed <i>in</i> Bashan and Gilead, as in the days of old.</p> <p>(15) According to the days of thy coming out of the land of Egypt will I shew unto him marvellous <i>things</i>.</p> <p>(16) The nations shall see and be confounded at all their might: they shall lay <i>their</i> hand upon <i>their</i> mouth, their ears shall be deaf.</p> <p>(17) They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.</p> <p>(18) Who <i>is</i> a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth <i>in</i> mercy.</p> <p>(19) He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.</p> <p>(20) Thou wilt perform the truth to Jacob, <i>and</i> the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.</p>	<p>(14) Feed Your people with Your rod, the flock of Your heritage, who live alone <i>in</i> the woods, in the midst of Carmel: let them feed <i>in</i> Bashan and Gilead, as in the days of old.</p> <p>(15) According to the days of your coming out of the land of Egypt I will show to him marvelous <i>things</i>.</p> <p>(16) The nations will see and be confounded at all their might: they will lay <i>their</i> hand upon <i>their</i> mouth, their ears will be deaf.</p> <p>(17) They shall lick the dust like a snake, they will move out of their holes like worms of the earth: they will be afraid of the LORD {Jehovah} our God, and will fear because of you.</p> <p>(18) Who <i>is</i> a God like You, Who pardons sin, and passes by the sin of the remnant of His heritage? He does not keep His anger forever, because He delights <i>in</i> mercy.</p> <p>(19) He will turn again, He will have compassion upon us; He will subdue our sins; and You will cast all their sins into the depths of the sea.</p> <p>(20) You will perform the truth to Jacob, <i>and</i> the mercy to Abraham, which You have sworn to our forefathers from the days of old.</p>



{34} Nahum	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) The burden of Nineveh. The book of the vision of Nahum the Elkoshite. (2) God <i>is</i> jealous, and the LORD revengeth; the LORD revengeth, and <i>is</i> furious; the LORD will take vengeance on his adversaries, and he reserveth <i>wrath</i> for his enemies. (3) The LORD <i>is</i> slow to anger, and great in power, and will not at all acquit <i>the wicked</i> : the LORD hath his way in the whirlwind and in the storm, and the clouds <i>are</i> the dust of his feet. (4) He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. (5) The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. (6) Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. (7) The LORD <i>is</i> good, a strong hold in the day of trouble; and he knoweth them that trust in him. (8) But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.	Chapter 1 (1) The vision of Nineveh. The book of the vision of Nahum {comforter} ^a the Elkoshite. (2) God <i>is</i> jealous, and the LORD {Jehovah} avenges; the LORD {Jehovah} avenges, and <i>is</i> furious; the LORD {Jehovah} will take vengeance on His adversaries, and He reserves <i>wrath</i> {anger; judgment} for His enemies. (3) The LORD {Jehovah} <i>is</i> slow to anger, and great in power, and will not at all acquit <i>the wicked</i> : the LORD {Jehovah} has His way in the whirlwind and in the storm, and the clouds <i>are</i> the dust of His feet. (4) He rebukes the sea, and makes it dry, and dries up all the rivers: Bashan wilts, and Carmel, and the flower of Lebanon withers away. (5) The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yes, the world, and all who live in it. (6) Who can stand before His indignation? and who can live in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him. (7) The LORD {Jehovah} <i>is</i> good, a stronghold in the day of trouble; and He knows those who trust in Him. (8) But with an overrunning flood He will make a complete end of its place {Nineveh}, and darkness will pursue His enemies.
1:1a - Nahum {נָחֻם} – comforter – the prophecy is given concerning Nineveh primary city of Assyria – Probably written sometime between the Assyrian capture of No-Ammon {Nah. 3:8} and the fall of Nineveh sometime around the early part of Jeremiah's ministry. - see the book of Jonah – the city of Nineveh repented at Jonah's preaching {Jonah 3:10} {about 100 years earlier} but now was worse than ever. The Assyrians were proud of their conquests which included the conquering of the northern kingdom of Israel in 3406 A.H./C-636 B.C. - see Appendix G: World Time Line of Biblical History .	

{34} Nahum	
King James 1769 Version	King James Paraphrase
<p>(9) What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.</p> <p>(10) For while <i>they be</i> folden together <i>as</i> thorns, and while they are drunken <i>as</i> drunkards, they shall be devoured as stubble fully dry.</p> <p>(11) There is <i>one</i> come out of thee, that imagineth evil against the LORD, a wicked counsellor.</p> <p>(12) Thus saith the LORD; Though <i>they be</i> quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.</p> <p>(13) For now will I break his yoke from off thee, and will burst thy bonds in sunder.</p> <p>(14) And the LORD hath given a commandment concerning thee, <i>that</i> no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.</p> <p>(15) Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.</p> <p>Chapter 2</p> <p>(1) He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make <i>thy</i> loins strong, fortify <i>thy</i> power mightily.</p> <p>(2) For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.</p>	<p>(9) What do you imagine against the LORD {Jehovah}? He will make a complete end: affliction will not rise up the second time.</p> <p>(10) Because while <i>they are</i> entangled together <i>as</i> thorns, and while they are drunken <i>as</i> drunkards, they will be devoured as stubble fully dry.</p> <p>(11) There is <i>one</i> who comes out of you, who imagines evil against the LORD {Jehovah}, a wicked counselor.</p> <p>(12) This is what the LORD {Jehovah} says; Though <i>they are</i> quiet, and likewise many, yet even so they will be cut down, when he passes through. Though I have afflicted you, I will afflict you no more.</p> <p>(13) Because now I will break his yoke from off you, and will burst your bonds in pieces.</p> <p>(14) And the LORD {Jehovah} has given a commandment concerning you, <i>that</i> no more of your name be sown: out of the house of your gods I will cut off the graven image and the molten image: I will make your grave; because you are vile.</p> <p>(15) Look, upon the mountains the feet of him who brings good news, who publishes peace! O Judah, keep your solemn feasts, perform your vows: because the wicked will no more pass through you; he is completely cut off.</p> <p>Chapter 2</p> <p>(1) He who dashes in pieces has come up before your face: guard the fortress, watch the highway, make <i>your</i> thighs strong, fortify <i>your</i> power mightily.</p> <p>(2) Because the LORD {Jehovah} has turned away the excellency of Jacob, as the excellency of Israel: because the plunderers have plundered them, and marred their vine branches.</p>

{34} Nahum	
King James 1769 Version	King James Paraphrase
<p>(3) The shield of his mighty men is made red, the valiant men <i>are</i> in scarlet: the chariots <i>shall be</i> with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.</p> <p>(4) The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.</p> <p>(5) He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.</p> <p>(6) The gates of the rivers shall be opened, and the palace shall be dissolved.</p> <p>(7) And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead <i>her</i> as with the voice of doves, tabering upon their breasts.</p> <p>(8) But Nineveh <i>is</i> of old like a pool of water: yet they shall flee away. Stand, stand, <i>shall they cry</i>; but none shall look back.</p> <p>(9) Take ye the spoil of silver, take the spoil of gold: for <i>there is</i> none end of the store <i>and</i> glory out of all the pleasant furniture.</p> <p>(10) She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain <i>is</i> in all loins, and the faces of them all gather blackness.</p> <p>(11) Where <i>is</i> the dwelling of the lions, and the feedingplace of the young lions, where the lion, <i>even</i> the old lion, walked, <i>and</i> the lion's whelp, and none made <i>them</i> afraid?</p> <p>(12) The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.</p>	<p>(3) The shield of his mighty men is made red, the valiant men <i>are</i> in scarlet: the chariots <i>will be</i> with flaming torches in the day of his preparation, and the fir trees will be terribly shaken.</p> <p>(4) The chariots will rage in the streets, they will jostle one against another in the broad ways: they will appear like torches, they will run like the lightnings.</p> <p>(5) He shall number his nobles: they will stumble in their walk; they will go quickly to its wall, and the defense will be prepared.</p> <p>(6) The gates of the rivers will be opened, and the palace will be dissolved.</p> <p>(7) And she who stood firm will be led away captive, she will be brought up, and her maids will lead <i>her</i> as with the voice of doves, beating upon their breasts.</p> <p>(8) But Nineveh <i>is</i> of old like a pool of water: yet they will flee away. Stand, stand, <i>they will cry</i>; but no one will look back.</p> <p>(9) Take for yourselves the spoil of silver, take the spoil of gold: because of all the pleasant furniture.</p> <p>(10) She is empty, and void, and waste: and the heart melts, and the knees knock together, and much pain <i>is</i> in all waists, and the faces of them all gather blackness.</p> <p>(11) Where <i>is</i> the home of the lions, and the feeding place of the young lions, where the lion, <i>even</i> the old lion, walked, <i>and</i> the lion's cub, and no one made <i>them</i> afraid?</p> <p>(12) The lion tore in pieces enough for his cubs, and killed for his lionesses, and filled his holes with prey, and his dens with torn prey.</p>

{34} Nahum	
King James 1769 Version	King James Paraphrase
<p>(13) Behold, I <i>am</i> against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.</p> <p>Chapter 3</p> <p>(1) Woe to the bloody city! it is all full of lies <i>and</i> robbery; the prey departeth not;</p> <p>(2) The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.</p> <p>(3) The horseman lifteth up both the bright sword and the glittering spear: and <i>there is</i> a multitude of slain, and a great number of carcases; and <i>there is</i> none end of <i>their</i> corpses; they stumble upon their corpses:</p> <p>(4) Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.</p> <p>(5) Behold, I <i>am</i> against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.</p> <p>(6) And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.</p> <p>(7) And it shall come to pass, <i>that</i> all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?</p>	<p>(13) Indeed, I <i>am</i> against you, says the LORD {Jehovah} of hosts {armies; multitudes}, and I will burn her chariots in the smoke, and the sword shall devour your young lions: and I will cut off your prey from the earth, and the voice of your messengers will no more be heard.</p> <p>Chapter 3</p> <p>(1) Woe to the bloody city! it is all full of lies <i>and</i> robbery; the prey does not depart;</p> <p>(2) The noise of a whip, and the noise of the rattling of the wheels, and of the galloping horses, and of the jumping chariots.</p> <p>(3) The horseman lifts up both the bright sword and the glittering spear: and <i>there is</i> a multitude of those killed, and a great number of dead bodies; and <i>there is</i> no end of <i>their</i> dead bodies; they stumble upon their dead bodies:</p> <p>(4) Because of the multitude of the prostitutions of the well favored prostitute, the mistress of witchcrafts, who sells nations through her prostitutions, and families through her witchcrafts.</p> <p>(5) Indeed, I <i>am</i> against you, says the LORD {Jehovah} of hosts {armies; multitudes}; and I will lift your skirts upon your face, and I will show the nations your nakedness, and the kingdoms your shame.</p> <p>(6) And I will cast abominable filth upon you, and make you vile, and will set you as a gazing stock.</p> <p>(7) And it will come to pass, <i>that</i> all those who look upon you will flee from you, and say, Nineveh is laid waste: who will mourn her? where shall I seek comforters for you?</p>

{34} Nahum	
King James 1769 Version	King James Paraphrase
<p>(8) Art thou better than populous No, that was situate among the rivers, <i>that had</i> the waters round about it, whose rampart <i>was</i> the sea, <i>and</i> her wall <i>was</i> from the sea?</p> <p>(9) Ethiopia and Egypt <i>were</i> her strength, and <i>it was</i> infinite; Put and Lubim were thy helpers.</p> <p>(10) Yet <i>was</i> she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.</p> <p>(11) Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.</p> <p>(12) All thy strong holds <i>shall be like</i> fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.</p> <p>(13) Behold, thy people in the midst of thee <i>are</i> women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.</p> <p>(14) Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.</p> <p>(15) There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.</p> <p>(16) Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and flieth away.</p> <p>(17) Thy crowned <i>are</i> as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, <i>but</i> when the sun ariseth they flee away, and their place is not known where they <i>are</i>.</p>	<p>(8) <i>Are</i> you better than populous No {an Egyptian city},^a that was situated among the rivers, <i>that had</i> the waters all around it, whose protection <i>was</i> the sea, <i>and</i> her wall <i>was</i> from the sea?</p> <p>(9) Ethiopia and Egypt <i>were</i> her strength, and <i>it was</i> infinite; Libya and north Africa were your helpers.</p> <p>(10) Yet she <i>was</i> carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honorable men, and all her great men were bound in chains.</p> <p>(11) You also will be drunken: you will be hidden, you also will seek strength because of the enemy.</p> <p>(12) All your strongholds <i>will be like</i> fig trees with the first ripe figs: if they are shaken, they will even fall into the mouth of the eater.</p> <p>(13) Indeed, your people in the midst of you <i>are</i> women: the gates of your land will be set wide open to your enemies: the fire will devour your bars.</p> <p>(14) Draw your waters for the siege, fortify your strongholds: go into clay, and tread the mortar, make strong the brick kiln.</p> <p>(15) There the fire will devour you; the sword will cut you off, it will eat you up like the canker worm: make yourself many as the canker worm, make yourself many as the locusts.</p> <p>(16) You have multiplied your merchants above the stars of heaven: the canker worm spoils, and flies away.</p> <p>(17) Your crowned <i>are</i> as the locusts, and your captains as the great grasshoppers, which camp in the hedges in the cold day, <i>but</i> when the sun arises they flee away, and their place is not known where they <i>are</i>.</p>
3:8a - No Amon {נֹחַם מִצְרַיִם} - an Egyptian city {Thebes, Egypt} - Jer. 46:26; Ezek. 30:15-16	

{34} Nahum	
King James 1769 Version	King James Paraphrase
(18) Thy shepherds slumber, O king of Assyria: thy nobles shall dwell <i>in the dust</i> : thy people is scattered upon the mountains, and no man gathereth <i>them</i> . (19) <i>There is</i> no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?	(18) <i>Your shepherds sleep, O king of Assyria: your nobles will live in the dust: your people are scattered upon the mountains, and no man gathers them.</i> (19) <i>There is</i> no healing of your bruise; your wound is grievous: all who hear the news of you will clap the hands over you: because upon whom has your wickedness not passed continually?

{35} Habakkuk	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) The burden which Habakkuk the prophet did see.</p> <p>(2) O LORD, how long shall I cry, and thou wilt not hear! <i>even</i> cry out unto thee of violence, and thou wilt not save!</p> <p>(3) Why dost thou shew me iniquity, and cause <i>me</i> to behold grievance? for spoiling and violence <i>are</i> before me: and there are <i>that</i> raise up strife and contention.</p> <p>(4) Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.</p> <p>(5) Behold ye among the heathen, and regard, and wonder marvellously: for <i>I</i> will work a work in your days, <i>which</i> ye will not believe, though it be told <i>you</i>.</p> <p>(6) For, lo, I raise up the Chaldeans, <i>that</i> bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces <i>that are</i> not theirs.</p> <p>(7) They <i>are</i> terrible and dreadful: their judgment and their dignity shall proceed of themselves.</p> <p>(8) Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle <i>that</i> hasteth to eat.</p>	<p>Chapter 1</p> <p>(1) The vision which Habakkuk {strong embrace}^a the prophet saw.</p> <p>(2) O LORD {Jehovah}, how long shall I cry, and You will not hear! <i>even</i> cry out to You <i>about</i> violence, and You will not save!</p> <p>(3) Why do You show me sin, and cause <i>me</i> to see perversity? because destruction and violence <i>are</i> before me: and there are those who raise up strife and contention.</p> <p>(4) Therefore the law is not enforced, and justice never goes forth: because the wicked encircle around the righteous; therefore injustice continues.</p> <p>(5) Listen you who live among the heathen {ungodly nations}, and pay attention, and wonder marvelously: because <i>I</i> will work a work in your days, <i>which</i> you will not believe, though it is told <i>you</i>.</p> <p>(6) Because, indeed, I raise up the Chaldeans,^b <i>that</i> bitter and hasty nation, which shall march through the breadth of the land, to possess the homes <i>that are</i> not theirs.</p> <p>(7) They <i>are</i> terrible and dreadful: their judgment and their dignity will proceed from themselves.</p> <p>(8) Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen will spread themselves, and their horsemen will come from far away; they will fly as the eagle <i>that</i> hurries to eat.</p>
<p>We believe that Habakkuk prophesied at a time just prior to the Babylonian invasion of Judah. The Babylonians conquered Jerusalem in 3520 A.H./C-522 B.C. - 114 years after the fall of the Northern Kingdom of Israel to the Assyrians and 377 years after the death of King Solomon. [II Ki. 24:1; II Chron. 36:5-11; Dan. 2:1] {Jerusalem and the Temple will be totally destroyed 19 years later in 3539 A.H. due to the rebellion of King Zedekiah against Nebuchadnezzar.} II Ki. 25:1-4,8; Jer. 39:1-2; 52:2-7 – See: Appendix G: World Time Line of Biblical History</p> <p>1:1a - Habakkuk {חֲבַקּוּק} - strong embrace</p> <p>1:6b - Chaldeans - i.e. Babylonians</p>	

{35} Habakkuk	
King James 1769 Version	King James Paraphrase
<p>(9) They shall come all for violence: their faces shall sup up <i>as</i> the east wind, and they shall gather the captivity as the sand.</p> <p>(10) And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.</p> <p>(11) Then shall <i>his</i> mind change, and he shall pass over, and offend, <i>imputing</i> this his power unto his god.</p> <p>(12) <i>Art</i> thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.</p> <p>(13) <i>Thou art</i> of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, <i>and</i> holdest thy tongue when the wicked devoureth <i>the man that</i> is more righteous than he?</p> <p>(14) And makest men as the fishes of the sea, as the creeping things, <i>that have</i> no ruler over them?</p> <p>(15) They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.</p> <p>(16) Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion <i>is</i> fat, and their meat plenteous.</p> <p>(17) Shall they therefore empty their net, and not spare continually to slay the nations?</p>	<p>(9) <i>They will</i> all come for violence: their faces <i>will</i> devour <i>as</i> the east wind, and <i>they will</i> gather the captives as the sand.</p> <p>(10) <i>And they will</i> scoff at the kings, and the princes <i>will</i> be a scorn to them: <i>they will</i> deride every stronghold; because <i>they will</i> heap up dirt, and take it.</p> <p>(11) <i>Then his</i> mind <i>will</i> change, and <i>he will</i> pass over, and offend, giving credit to <i>his god</i> for his power.</p> <p>(12) <i>Are</i> You not from everlasting, O LORD {Jehovah} my God, my Holy One? we shall not die. O LORD {Jehovah}, You have ordained them for judgment; and, O mighty God, You have established them for correction.</p> <p>(13) <i>You are</i> of purer eyes than to look upon evil, and cannot look on sin: why do You look upon those who deal treacherously, <i>and</i> hold Your tongue when the wicked <i>man</i> devours <i>one who is</i> more righteous than he?</p> <p>(14) And make men as the fish of the sea, as the crawling things, <i>that have</i> no ruler over them?</p> <p>(15) All of them take up with the hook, they catch them in their net, and gather them in their fishing net: therefore they rejoice and are glad.</p> <p>(16) Therefore they sacrifice to their net, and burn incense to their fishing net; because by them their portion <i>is</i> fat, and their meat plenteous.</p> <p>(17) Shall they therefore empty their net, and not spare continually to kill the nations?</p>

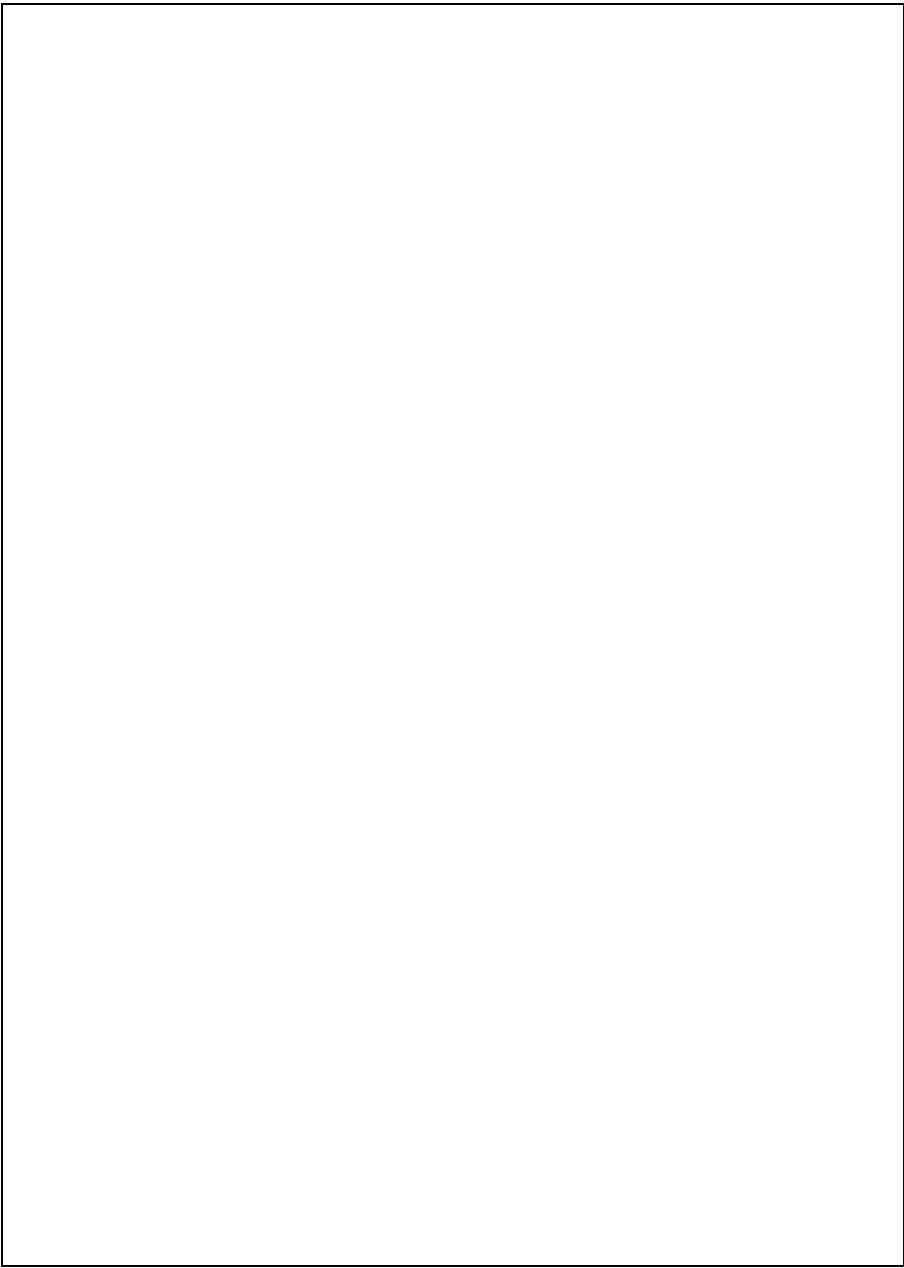
{35} Habakkuk	
King James 1769 Version	King James Paraphrase
Chapter 2 (1) I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. (2) And the LORD answered me, and said, Write the vision, and make <i>it</i> plain upon tables, that he may run that readeth it. (3) For the vision <i>is</i> yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. (4) Behold, his soul <i>which</i> is lifted up is not upright in him: but the just shall live by his faith. (5) Yea also, because he transgresseth by wine, <i>he</i> is a proud man, neither keepeth at home, who enlargeth his desire as hell, and <i>is</i> as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: (6) Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth <i>that which</i> is not his! how long? and to him that ladeth himself with thick clay! (7) Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? (8) Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and <i>for</i> the violence of the land, of the city, and of all that dwell therein.	Chapter 2 (1) I will stand upon my watch, and set myself upon the tower, and will watch to see what He will say to me, and what I shall answer when I am reproved. (2) And the LORD {Jehovah} answered me, and said, <i>Write the vision, and make it plain upon tablets, that he who reads it may run.</i> (3) <i>Because the vision is yet for an appointed time, but at the end it will speak, and not lie: though it tarry, wait for it; because it will surely come, it will not delay.</i> (4) <i>Indeed, he whose soul is puffed up is not upright in himself: but the just will live by his faith.^a</i> (5) <i>Yes also, because he sins by wine, he is a proud man, neither stays at home, who enlarges his desire as hell, and is as death, and cannot be satisfied, but gathers to himself all nations, and heaps up to himself all people:</i> (6) <i>Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him who increases that which is not his! how long? and to him who loads himself up with pledges he does not plan to keep!^b</i> (7) <i>Shall they not rise up suddenly who will bite you, and awake who will torment you, and you will be for their booty?</i> (8) <i>Because you have spoiled many nations, all the remnant of the people will spoil you; because of men's blood, and for the violence of the land, of the city, and of all who live in it.</i>
2:4a – Rom. 1:17; Gal. 3:11; Heb. 10:38 2:6b - ladens himself with thick clay - clay was used for pledges - a lump of clay was used and each individual pressed his signet ring into the clay to seal his pledge. The issue here is that he is making many pledges that he has no intention of keeping.	

{35} Habakkuk	
King James 1769 Version	King James Paraphrase
<p>(9) Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!</p> <p>(10) Thou hast consulted shame to thy house by cutting off many people, and hast sinned <i>against</i> thy soul.</p> <p>(11) For the stone shall cry out of the wall, and the beam out of the timber shall answer it.</p> <p>(12) Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!</p> <p>(13) Behold, <i>is it</i> not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?</p> <p>(14) For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.</p> <p>(15) Woe unto him that giveth his neighbour drink, that putteth thy bottle to <i>him</i>, and makest <i>him</i> drunken also, that thou mayest look on their nakedness!</p> <p>(16) Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewing <i>shall be</i> on thy glory.</p> <p>(17) For the violence of Lebanon shall cover thee, and the spoil of beasts, <i>which</i> made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.</p> <p>(18) What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?</p>	<p>(9) Woe to him who desires an evil desire for what belongs to someone else^c for his house, that he may set his nest on high, that he may be delivered from the power of evil!</p> <p>(10) You have consulted shame to your house by cutting off many people, and have sinned <i>against</i> your own soul.</p> <p>(11) Because the stone will cry out of the wall, and the beam out of the timber will answer it.</p> <p>(12) Woe to him who builds a town with blood, and establishes a city by sin!</p> <p>(13) Indeed, <i>is it</i> not of the LORD {Jehovah} of hosts {armies; multitudes} that the people shall labor in the very fire, and the people will weary themselves for only vanity?</p> <p>(14) Because the earth will be filled with the knowledge of the glory of the LORD {Jehovah}, as the waters cover the sea.</p> <p>(15) Woe to him who gives his neighbor drink, that puts your bottle to <i>him</i>, and also causes <i>him to be</i> drunk, that you may look on their nakedness!</p> <p>(16) You are filled with shame for glory: you also drink, and expose yourself: the cup of the LORD's {Jehovah's} right hand will be turned against you, and shameful vomiting <i>will be</i> on your glory.</p> <p>(17) Because the violence of Lebanon will cover you, and the spoil of beasts, <i>which</i> made them afraid, because of men's blood, and for the violence of the land, of the city, and of all who live in it.</p> <p>(18) What does the graven image profit that its maker has formed it; the molten image, and a teacher of lies, that the maker of his work trusts in it, to make idols that cannot speak?</p>
<p>2:9c - covets an evil covetousness - i.e. has an evil desire to take that which is not rightfully his for himself</p>	

{35} Habakkuk	
King James 1769 Version	King James Paraphrase
Chapter 3 (1) A prayer of Habakkuk the prophet upon Shigionoth. (2) O LORD, I have heard thy speech, <i>and</i> was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. (3) God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. (4) And <i>his</i> brightness was as the light; he had horns <i>coming</i> out of his hand: and there <i>was</i> the hiding of his power. (5) Before him went the pestilence, and burning coals went forth at his feet. (6) He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways <i>are</i> everlasting. (7) I saw the tents of Cushan in affliction: <i>and</i> the curtains of the land of Midian did tremble. (8) Was the LORD displeased against the rivers? <i>was</i> thine anger against the rivers? <i>was</i> thy wrath against the sea, that thou didst ride upon thine horses <i>and</i> thy chariots of salvation? Selah. Thou didst cleave the earth with rivers.	Chapter 3 (1) A prayer of Habakkuk the prophet set to poetic verse. ^a (2) O LORD {Jehovah}, I have heard Your speech, <i>and</i> was afraid: O LORD {Jehovah}, revive Your work in the midst of the years, in the midst of the years make known; in wrath {anger; judgment} remember mercy. (3) God came from Teman, and the Holy One from mount Paran. ^b Selah {musical pause}. ^c His glory covered the heavens, and the earth was full of His praise. (4) And <i>His</i> brightness was as the light; He had horns <i>coming</i> out of his hand: ^d and there <i>was</i> the hiding of His power. (5) Before Him went the pestilence, and burning coals went forth at His feet. (6) He stood, and measured the earth: He looked, and violently shook the nations; and the everlasting mountains were scattered, the perpetual hills bowed down {before Him}: His ways <i>are</i> everlasting. (7) I saw the tents of Cushan in affliction: <i>and</i> the curtains of the land of Midian trembled. (8) Was the LORD {Jehovah} displeased against the rivers? <i>Was</i> Your anger against the rivers? <i>Was</i> Your wrath {anger; judgment} against the sea, that You rode upon Your horses <i>and</i> Your chariots of salvation?
3:1a - upon Shigionoth {על שִׁגְיוֹנוֹת} i.e. set to poetic verse 3:3b - Teman and mount Paran - both near Mount Sinai 3:3c - Selah {סֶלָה} - musical pause 3:4d - horns coming out of His hands - horns are used symbolically throughout scripture as a symbol of kingly authority - see Dan. 7:24 - i.e. all ruling authority comes from the Lord	

{35} Habakkuk	
King James 1769 Version	King James Paraphrase
<p>(9) Thy bow was made quite naked, <i>according</i> to the oaths of the tribes, <i>even thy</i> word. Selah. Thou didst cleave the earth with rivers.</p> <p>(10) The mountains saw thee, <i>and</i> they trembled: the overflowing of the water passed by: the deep uttered his voice, <i>and</i> lifted up his hands on high.</p> <p>(11) The sun <i>and</i> moon stood still in their habitation: at the light of thine arrows they went, <i>and</i> at the shining of thy glittering spear.</p> <p>(12) Thou didst march through the land in indignation, thou didst thresh the heathen in anger.</p> <p>(13) Thou wentest forth for the salvation of thy people, <i>even</i> for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.</p> <p>(14) Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing <i>was</i> as to devour the poor secretly.</p> <p>(15) Thou didst walk through the sea with thine horses, <i>through</i> the heap of great waters.</p> <p>(16) When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.</p>	<p>(9) Your bow was made quite naked, <i>according</i> to the oaths of the tribes, <i>even Your</i> word. Selah {musical pause}. You divided the earth with rivers.</p> <p>(10) The mountains saw You, <i>and</i> they trembled: the overflowing of the water passed by: the deep spoke, <i>and</i> lifted up his hands on high.</p> <p>(11) The sun <i>and</i> moon stood still in their homes: at the light of Your arrows they went, <i>and</i> at the shining of Your glittering spear.</p> <p>(12) You marched through the land in indignation, You threshed the heathen {ungodly nations} in anger.</p> <p>(13) You went forth for the salvation of Your people, <i>even</i> for salvation with Your anointed; You wounded the head out of the house of the wicked, by uncovering the foundation up to the neck. Selah {musical pause}</p> <p>(14) You stuck through with his clubs the head of his villages: they came out as a whirlwind to scatter me: their rejoicing <i>was</i> as to devour the poor secretly.</p> <p>(15) You walked through the sea with Your horses, <i>through</i> the heap of great waters.</p> <p>(16) When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones and I trembled in myself, that I might rest in the day of trouble: when He comes up to the people, He will invade them with His troops.^e</p>
<p>3:16e - His troops -- the Lord will use the ungodly Babylonians as His instruments to discipline His people</p>	

{35} Habakkuk	
King James 1769 Version	King James Paraphrase
<p>(17) Although the fig tree shall not blossom, neither <i>shall</i> fruit <i>be</i> in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and <i>there shall be</i> no herd in the stalls:</p> <p>(18) Yet I will rejoice in the LORD, I will joy in the God of my salvation.</p> <p>(19) The LORD God <i>is</i> my strength, and he will make my feet like hinds' <i>feet</i>, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.</p>	<p>(17) Although the fig tree shall not blossom, neither <i>will</i> fruit <i>be</i> in the vines; the labor of the olive will fail, and the fields will yield no food; the flock will be cut off from the fold, and <i>there will be</i> no herd in the stalls:</p> <p>(18) Yet I will rejoice in the LORD {Jehovah}, I will rejoice in the God of my salvation.</p> <p>(19) The LORD {Jehovah} God <i>is</i> my strength, and He will make my feet like deer's <i>feet</i>, and He will cause me to walk upon my high places. To the chief singer on my stringed instruments.</p>



{36} Zephaniah	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. (2) I will utterly consume all <i>things</i> from off the land, saith the LORD. (3) I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD. (4) I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, <i>and</i> the name of the Chemarims with the priests; (5) And them that worship the host of heaven upon the housetops; and them that worship <i>and</i> that swear by the LORD, and that swear by Malcham; (6) And them that are turned back from the LORD; and <i>those</i> that have not sought the LORD, nor enquired for him. (7) Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.	Chapter 1 (1) The word of the LORD {Jehovah} which came to Zephaniah {Jehovah has revealed secrets} ^a the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah ^b the son of Amon, king of Judah. (2) <i>I will completely consume all things from off the land</i> , says the LORD {Jehovah}. (3) <i>I will consume man and beast; I will consume the birds of the heaven, and the fish of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the land</i> , says the LORD {Jehovah}. (4) <i>I will also stretch out My hand upon Judah, and upon all those who live in Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the idol worshipers with the priests;</i> (5) <i>And those who worship the host of heaven upon the housetops; and those who worship and who swear by the LORD {Jehovah}, and who swear by Malcham {Molech; idol of Ammonites};^c</i> (6) <i>And those who have turned away from the LORD {Jehovah}; and those that have not sought the LORD {Jehovah}, nor inquired for Him.</i> (7) <i>Hold your peace at the presence of the Lord GOD {Jehovah}: because the day of the LORD {Jehovah}^d is at hand: because the LORD {Jehovah} has prepared a sacrifice, He has invited His guests.</i>
1:1a - Zephaniah {צפניה} - Jah has revealed secrets [Jah is short for Jehovah] 1:1b - Josiah reigned from [3487 A.H./C-555 B.C.] to [3517 A.H./C-525 B.C.] - for 31 years - Josiah's reign ended 3 years before the Babylonian captivity of Judah. The Great Revival during Josiah's reign occurred 16 years before the Babylonian captivity [II Ki. 22:3-8; 22-23; II Chr. 34:8-15; 35:1, 18-19]. - see Appendix G: World Time Line of Biblical History 1:5c - Malcham {Molech} - I Ki. 11: 7, 33; Amos 5:26 - i.e. they worshiped God and pagan gods 1:7d - the day of the Lord - Armageddon - Rev. 16:16 - See note on I Cor. 1:8	

{36} Zephaniah	
King James 1769 Version	King James Paraphrase
<p>(8) And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.</p> <p>(9) In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.</p> <p>(10) And it shall come to pass in that day, saith the LORD, <i>that there shall be</i> the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.</p> <p>(11) Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.</p> <p>(12) And it shall come to pass at that time, <i>that</i> I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.</p> <p>(13) Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit <i>them</i>; and they shall plant vineyards, but not drink the wine thereof.</p> <p>(14) The great day of the LORD <i>is</i> near, <i>it is</i> near, and hasteth greatly, <i>even</i> the voice of the day of the LORD: the mighty man shall cry there bitterly.</p>	<p>(8) And it shall come to pass in the day of the LORD's {Jehovah's} sacrifice, that I will punish the princes, and the king's children, and all those who are clothed with foreign clothing.^e</p> <p>(9) In the same day I will also punish all those who leap on the threshold, who fill their masters' houses with violence and deceit.</p> <p>(10) And it will come to pass in that day, says the LORD {Jehovah}, <i>that there will be</i> the noise of a cry from the fish gate, and a howling from the second, and a great crashing from the hills.</p> <p>(11) Howl, you who live in Maktesh {a part of Jerusalem}, because all the merchant people are cut down; all those who carry silver are cut off.</p> <p>(12) And it will come to pass at that time, <i>that</i> I will search Jerusalem with candles, and punish the men who are settled on their wine dregs: who say in their heart, The LORD {Jehovah} will not do good, neither will He do evil.</p> <p>(13) Therefore their goods will become a booty, and their houses a desolation: they will also build houses, but not live in <i>them</i>; and they will plant vineyards, but not drink its wine.</p> <p>(14) The great day of the LORD {Jehovah}^f <i>is</i> near, <i>it is</i> near, and it comes speedily, <i>even</i> the voice of the day of the LORD {Jehovah}: the mighty man will cry there bitterly.</p>
<p>1:8e – strange clothing – foreign clothing – copying and wearing clothing similar to the ungodly nations that surrounded them - Deut. 22:5 {men and women wearing inappropriate clothing}; II Ki. 10:22 {wearing clothing to worship idols}; Is. 3:18-24 {flaunting luxury}. The Law of Moses forbade mixing wool with linen in their clothing [Lev. 19:19; Ezek. 44:17] etc.</p> <p>1:14f - the day of the Lord – Armageddon - Rev. 16:16 - See note on I Cor. 1:8</p>	

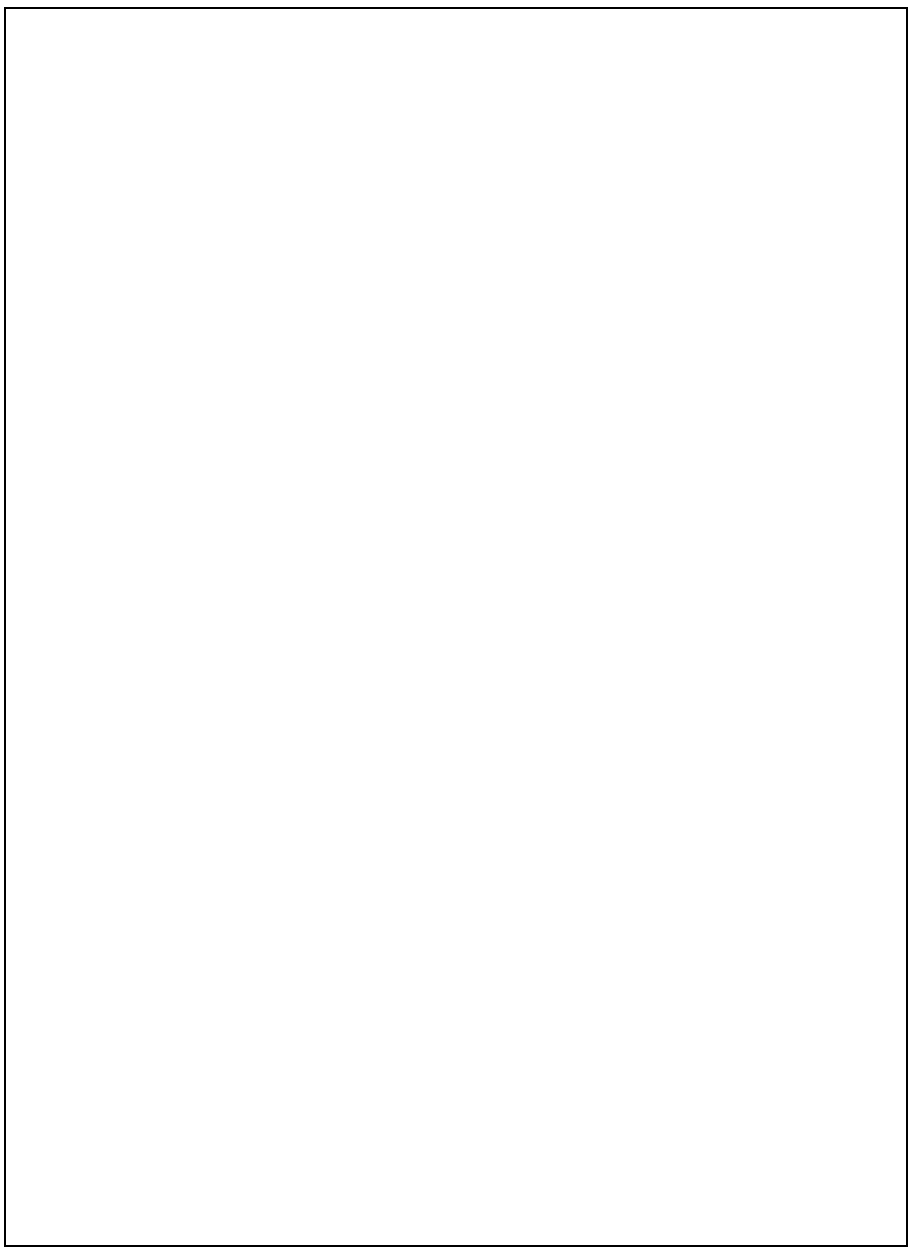
{36} Zephaniah	
King James 1769 Version	King James Paraphrase
<p>(15) That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,</p> <p>(16) A day of the trumpet and alarm against the fenced cities, and against the high towers.</p> <p>(17) And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.</p> <p>(18) Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.</p> <p>Chapter 2</p> <p>(1) Gather yourselves together, yea, gather together, O nation not desired;</p> <p>(2) Before the decree bring forth, <i>before</i> the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.</p> <p>(3) Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.</p> <p>(4) For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.</p>	<p>(15) That day <i>is</i> a day of wrath {anger; judgment}, a day of trouble and distress, a day of waste and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,</p> <p>(16) A day of the trumpet and alarm against the fenced cities, and against the high towers.</p> <p>(17) And I will bring distress upon men, that they will walk like blind men, because they have sinned against the LORD {Jehovah}: and their blood will be poured out as dust, and their flesh as the dung.</p> <p>(18) Neither their silver nor their gold will be able to deliver them in the day of the LORD's {Jehovah's} wrath {anger; judgment}; but the whole land will be devoured by the fire of His jealousy: because He will make even a speedy end of all those who live in the land.</p> <p>Chapter 2</p> <p>(1) Gather yourselves together, yes, gather together, O nation not desired;</p> <p>(2) Before the decree bring forth, <i>before</i> the day passes as the chaff, before the fierce anger of the LORD {Jehovah} comes upon you, before the day of the LORD's {Jehovah's} anger comes upon you.</p> <p>(3) Seek the LORD {Jehovah}, all you humble of the earth, who have done His judgment; seek righteousness, seek humility: it may be you will be hidden in the day of the LORD's {Jehovah's} anger.</p> <p>(4) Because Gaza will be forsaken, and Ashkelon a desolation: they will drive out Ashdod at the noon day, and Ekron will be rooted up.</p>

{36} Zephaniah	
King James 1769 Version	King James Paraphrase
<p>(5) Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.</p> <p>(6) And the sea coast shall be dwellings <i>and</i> cottages for shepherds, and folds for flocks.</p> <p>(7) And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.</p> <p>(8) I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified <i>themselves</i> against their border.</p> <p>(9) Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, <i>even</i> the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.</p> <p>(10) This shall they have for their pride, because they have reproached and magnified <i>themselves</i> against the people of the LORD of hosts.</p> <p>(11) The LORD <i>will be</i> terrible unto them: for he will famish all the gods of the earth; and <i>men</i> shall worship him, every one from his place, <i>even</i> all the isles of the heathen.</p> <p>(12) Ye Ethiopians also, ye <i>shall be</i> slain by my sword.</p>	<p>(5) Woe to those who live on the sea coast, the nation of the Cherethites! the word of the LORD {Jehovah} is against you; O Canaan, the land of the Philistines, I will even destroy you, that there will be no one living in you.</p> <p>(6) And the sea coast will be houses <i>and</i> cottages for shepherds, and folds for flocks.</p> <p>(7) And the coast will be for the remnant of the house of Judah; they will feed upon them: in the houses of Ashkelon they will lie down in the evening: because the LORD {Jehovah} their God will visit them, and turn away their captivity.</p> <p>(8) I have heard the reproach of Moab, and the curses of the children of Ammon, with which they have reproached My people, and magnified <i>themselves</i> against their border.</p> <p>(9) Therefore as I live, says the LORD {Jehovah} of hosts {armies; multitudes}, the God of Israel, Surely Moab will be as Sodom, and the children of Ammon as Gomorrah, <i>even</i> the breeding of nettles, and salt-pits, and a continual desolation: the remnant of My people will spoil them, and the remnant of My people will possess them.</p> <p>(10) This they will have for their pride, because they have reproached and magnified <i>themselves</i> against the people of the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(11) The LORD {Jehovah} <i>will be</i> terrible to them: because He will famish all the gods of the earth; and <i>men</i> will worship Him, everyone from his place, <i>even</i> all the islands of the heathen {ungodly nations}.</p> <p>(12) You Ethiopians also, you <i>will be</i> killed by My sword.</p>

{36} Zephaniah	
King James 1769 Version	King James Paraphrase
<p>(13) And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, <i>and</i> dry like a wilderness.</p> <p>(14) And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; <i>their</i> voice shall sing in the windows; desolation <i>shall be</i> in the thresholds: for he shall uncover the cedar work.</p> <p>(15) This is the rejoicing city that dwelt carelessly, that said in her heart, I <i>am</i>, and <i>there is</i> none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, <i>and</i> wag his hand.</p> <p>Chapter 3</p> <p>(1) Woe to her that is filthy and polluted, to the oppressing city!</p> <p>(2) She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.</p> <p>(3) Her princes within her <i>are</i> roaring lions; her judges <i>are</i> evening wolves; they gnaw not the bones till the morrow.</p> <p>(4) Her prophets <i>are</i> light <i>and</i> treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.</p> <p>(5) The just LORD <i>is</i> in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.</p>	<p>(13) <i>And He will stretch out His hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.</i></p> <p>(14) <i>And flocks will lie down in the midst of her, all the beasts of the nations: both the cormorant^a and the bittern^b {wild birds and animals} will lodge in its upper ledges; their voices will sing in the windows; desolation will be in the thresholds: because He will uncover the cedar work.</i></p> <p>(15) <i>This is the rejoicing city that lived carelessly, that said in her heart, I am, and there is no one besides me: how she has become a desolation, a place for beasts to lie down in! everyone that passes by her will hiss, and wave his hand.</i></p> <p>Chapter 3</p> <p>(1) <i>Woe to her who is filthy and polluted, to the oppressing city!</i></p> <p>(2) <i>She did not obey the voice; she did not receive correction; she did not trust in the LORD {Jehovah}; she did not draw near to her God.</i></p> <p>(3) <i>Her princes within her are roaring lions; her judges are evening wolves; they do not gnaw the bones until the morning.</i></p> <p>(4) <i>Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.</i></p> <p>(5) <i>The just LORD {Jehovah} is in the midst of it; He will not commit sin: every morning He brings His judgment to light, He does not fail; but the unjust know no shame.</i></p>
<p>2:14a - cormorant {קִיאָר} - some type of bird - some translations translate it as pelican, but the exact species of bird is unclear</p> <p>2:14b - bittern {קִבִּיר} - wild bird, porcupine? hedge-hog? we're not sure what this animal is</p> <p>Note: A lot of our knowledge of various species of plants and animals has been lost through the years so when it comes to translation unfortunately much guess work comes into play. Also, many of the various species have become extinct.</p>	

{36} Zephaniah	
King James 1769 Version	King James Paraphrase
<p>(6) I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.</p> <p>(7) I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, <i>and</i> corrupted all their doings.</p> <p>(8) Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination <i>is</i> to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, <i>even</i> all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.</p> <p>(9) For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.</p> <p>(10) From beyond the rivers of Ethiopia my suppliants, <i>even</i> the daughter of my dispersed, shall bring mine offering.</p> <p>(11) In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.</p> <p>(12) I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.</p> <p>(13) The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make <i>them</i> afraid.</p>	<p>(6) I have cut off the nations: their towers are desolate; I made their streets waste, that no one passes by: their cities are destroyed, so that there is no man, that there is no one living in them.</p> <p>(7) I said, Surely you will fear Me, you will receive instruction; so their homes should not be cut off, however I punished them: but they rose early, <i>and</i> corrupted everything they did.</p> <p>(8) Therefore wait upon Me, says the LORD {Jehovah}, until the day that I rise up to the prey: because My determination <i>is</i> to gather the nations, that I may assemble the kingdoms, to pour upon them My indignation, <i>even</i> all My fierce anger: because all the earth will be devoured with the fire of My jealousy.</p> <p>(9) Because then I will turn to the people a pure language, that they may all call upon the Name of the LORD {Jehovah}, to serve Him with one consent.</p> <p>(10) From beyond the rivers of Ethiopia My worshipers, <i>even</i> the daughter of My dispersed, will bring My offering.</p> <p>(11) In that day you will not be ashamed because of everything you have done, in which you have sinned against Me: because then I will take away out of the midst of you those who rejoice in your pride, and you will no more be arrogant because of My holy mountain.</p> <p>(12) I will also leave in the midst of you an afflicted and poor people, and they will trust in the Name of the LORD {Jehovah}.</p> <p>(13) The remnant of Israel will not commit sin, nor speak lies; neither will a deceitful tongue be found in their mouth: because they will feed and lie down, and no one will make <i>them</i> afraid.</p>

{36} Zephaniah	
King James 1769 Version	King James Paraphrase
<p>(14) Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.</p> <p>(15) The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, <i>even</i> the LORD, <i>is</i> in the midst of thee: thou shalt not see evil any more.</p> <p>(16) In that day it shall be said to Jerusalem, Fear thou not: <i>and to</i> Zion, Let not thine hands be slack.</p> <p>(17) The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.</p> <p>(18) I will gather <i>them that are</i> sorrowful for the solemn assembly, <i>who</i> are of thee, <i>to whom</i> the reproach of it <i>was</i> a burden.</p> <p>(19) Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.</p> <p>(20) At that time will I bring you <i>again</i>, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.</p>	<p>(14) Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.</p> <p>(15) The LORD {Jehovah} has taken away your judgments, He has cast out your enemy: the king of Israel, <i>even</i> the LORD {Jehovah}, <i>is</i> in the midst of you: you will not see evil anymore.</p> <p>(16) In that day it will be said to Jerusalem, Do not fear: <i>and to</i> Zion, Do not let your hands be slack.</p> <p>(17) The LORD {Jehovah} your God in your midst is mighty; He will save, He will rejoice over you with joy; He will rest in His love, He will rejoice over you with singing.</p> <p>(18) I will gather <i>those who are</i> sorrowful for the solemn assembly, <i>who</i> are yours, <i>to whom</i> its reproach <i>was</i> a burden.</p> <p>(19) Look, at that time I will undo all who afflict you: and I will save her who is lame, and gather her who was driven out; and I will bring them praise and fame in every land where they have been put to shame.</p> <p>(20) At that time I will bring you <i>again</i>, even in the time that I gather you: because I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, says the LORD {Jehovah}.</p>



{37} Haggai	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, (2) Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built. (3) Then came the word of the LORD by Haggai the prophet, saying, (4) <i>Is it</i> time for you, O ye, to dwell in your cieled houses, and this house <i>lie</i> waste? (5) Now therefore thus saith the LORD of hosts; Consider your ways.	Chapter 1 (1) In the second year of Darius the king {3605 A.H./C-437 B.C.}, ^a in the sixth month {Ellul [Aug.-Sept.]}, ^b on the first day of the month {6/1/3605 A.H.}, the word of the LORD {Jehovah} came by Haggai {festive} ^c the prophet to Zerubbabel {descended from Babylon} ^d the son of Shealtiel, governor of Judah, and to Joshua {Jehovah saves} ^e the son of Josedech, the high priest, saying, (2) This is what the LORD {Jehovah} of hosts {armies; multitudes} ^f says, <i>These people say, The time has not come, the time that the LORD's {Jehovah's} house {temple} should be built.</i> (3) Then the word of the LORD {Jehovah} came by Haggai the prophet, saying, (4) <i>Is it time for you, O you, to live in your houses with ceilings, and this house {temple}^g lies in waste?</i> (5) Now therefore this is what the LORD {Jehovah} of hosts {armies; multitudes} says; Consider your ways.
1:1a - second year of Darius {Darius Hystaspes}- 16 years after end of 70 year Exile. See Ezra 4-6; Zech. 1:1 [Note: temple construction had been started 15 years earlier, but quickly stopped due to opposition.] [The new temple will be completed 19 years after the end of the 70 years exile - the first temple had been destroyed 19 years after the first exile!] 1:1b - sixth month - month of Ellul [August-September] - See Appendix L: The Modern Jewish Calendar and Holy Days . See also The Jewish Calendar at www.TheWordNotes.com 1:1c - Haggai {חגי} - festive 1:1d - Zerubbabel {זרובבל} - descended from Babylon - a descendant of King David whom Cyrus [who co-reigned with Darius] appointed to be governor over Jerusalem 1:1e - Joshua {יְהוֹשֻׁעַ} - Jehovah saves – see note on Mat. 1:21 1:2f - LORD of hosts - Jehovah sabaoth {יְהוָה צְבָאוֹת} - Lord of armies or multitudes 1:4g - this house - i.e. the Temple of the Lord 2nd year of Darius; 16 years after Cyrus decree to restore Jerusalem [*3605 A.H./C-437 B.C.] - See Appendix G: World Time Line of Biblical History	

{37} Haggai	
King James 1769 Version	King James Paraphrase
<p>(6) Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages <i>to put it</i> into a bag with holes.</p> <p>(7) Thus saith the LORD of hosts; Consider your ways.</p> <p>(8) Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.</p> <p>(9) Ye looked for much, and, lo, <i>it came</i> to little; and when ye brought <i>it</i> home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.</p> <p>(10) Therefore the heaven over you is stayed from dew, and the earth is stayed <i>from</i> her fruit.</p> <p>(11) And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon <i>that</i> which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.</p> <p>(12) Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.</p> <p>(13) Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I <i>am</i> with you, saith the LORD.</p>	<p>(6) You have sown much, and bring in little; you eat, but you do not have enough; you drink, but you are not filled with drink; you put on clothes, but no one is warm; and he who earns wages earns wages <i>to put it</i> into a bag with holes.</p> <p>(7) This is what the LORD {Jehovah} of hosts {armies} says; Consider your ways.</p> <p>(8) Go up to the mountain, and bring wood, and build the house {temple}; and I will take pleasure in it, and I will be glorified, says the LORD {Jehovah}.</p> <p>(9) You looked for much, and, indeed, <i>it came</i> to little; and when you brought <i>it</i> home, I blew upon it. Why? says the LORD {Jehovah} of hosts {armies; multitudes}. Because of My house {temple} that is waste, and every man of you runs to his own house.</p> <p>(10) Therefore the heaven over you has withheld its dew, and the earth has withheld her fruit.</p> <p>(11) And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon <i>that</i> which the ground brings forth, and upon men, and upon cattle, and upon all the labor of the hands.</p> <p>(12) Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD {Jehovah} their God, and the words of Haggai the prophet, as the LORD {Jehovah} their God had sent him, and the people feared before the LORD {Jehovah}.</p> <p>(13) Then Haggai the LORD's {Jehovah's} messenger in the LORD'S message spoke to the people, saying, I <i>am</i> with you, says the LORD {Jehovah}.</p>

{37} Haggai	
King James 1769 Version	King James Paraphrase
<p>(14) And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,</p> <p>(15) In the four and twentieth day of the sixth month, in the second year of Darius the king.</p> <p>Chapter 2</p> <p>(1) In the seventh <i>month</i>, in the one and twentieth <i>day</i> of the month, came the word of the LORD by the prophet Haggai, saying,</p> <p>(2) Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,</p> <p>(3) Who <i>is</i> left among you that saw this house in her first glory? and how do ye see it now? <i>is it</i> not in your eyes in comparison of it as nothing?</p> <p>(4) Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I <i>am</i> with you, saith the LORD of hosts:</p> <p>(5) <i>According to</i> the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.</p>	<p>(14) And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and worked in the house {temple} of the LORD {Jehovah} of hosts {armies; multitudes}, their God,</p> <p>(15) On the twenty-fourth day of the sixth month {6/24/3605 A.H.} {Ellul [Aug.-Sept.]}, in the second year of Darius the king {3605 A.H./C-437 B.C.}.^{h*}</p> <p>Chapter 2</p> <p>(1) In the seventh <i>month</i> {Tishri [Sept.-Oct.]},^a on the twenty first <i>day</i> of the month {7/21/3605 A.H.}[*], the word of the LORD {Jehovah} came by the prophet Haggai, saying,</p> <p>(2) <i>Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the remainder of the people, saying,</i></p> <p>(3) <i>Who is left among you who saw this house {temple} in her first glory? and how do you see it now? is it not in your eyes in comparison of it as nothing?</i></p> <p>(4) Yet now be strong, O Zerubbabel, says the LORD {Jehovah}; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all you people of the land, says the LORD {Jehovah}, and work: because I <i>am</i> with you, says the LORD {Jehovah} of hosts:</p> <p>(5) <i>According to</i> the word that I covenanted with you when you came out of Egypt, so My Spirit remains among you: do not be afraid.</p>
<p>1:15h – sixth month Ellul [Aug./Sept.] - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>2:1a - seventh month - Tishri [September-October] - the 21st day of the month is the last day of the Feast of Tabernacles! - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>2nd year of Darius; 16 years after Cyrus decree to restore Jerusalem [*3605 A.H./C-437 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{37} Haggai	
King James 1769 Version	King James Paraphrase
<p>(6) For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry <i>land</i>;</p> <p>(7) And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.</p> <p>(8) The silver is mine, and the gold is mine, saith the LORD of hosts.</p> <p>(9) The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.</p> <p>(10) In the four and twentieth <i>day</i> of the ninth <i>month</i>, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,</p> <p>(11) Thus saith the LORD of hosts; Ask now the priests <i>concerning</i> the law, saying,</p> <p>(12) If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.</p>	<p>(6) <i>Because this is what the LORD {Jehovah} of hosts {armies; multitudes} says; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;</i></p> <p>(7) <i>And I will shake all nations, and the Desire of all nations will come: and I will fill this house {temple} with glory, says the LORD {Jehovah} of hosts {armies; multitudes}.</i></p> <p>(8) <i>The silver is Mine, and the gold is Mine, says the LORD {Jehovah} of hosts {armies; multitudes}.</i></p> <p>(9) <i>The glory of this latter house {temple} shall be greater than of the former,^b says the LORD {Jehovah} of hosts {armies; multitudes}: and in this place I will give peace, says the LORD {Jehovah} of hosts {armies; multitudes}.</i></p> <p>(10) <i>On the twenty-fourth day of the ninth month {9/24/3605 A.H.}{Kislev [Nov.-Dec.]},^c in the second year of Darius {3605 A.H./C-437 B.C.},* the word of the LORD {Jehovah} came by Haggai the prophet, saying,</i></p> <p>(11) <i>This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Ask now the priests concerning the law, saying,</i></p> <p>(12) <i>If one carries holy meat in the skirt of his clothing, and with his skirt he touches bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.</i></p>
<p>2:9b – the glory of the second temple will be greater – because Jesus Himself will enter it</p> <p>2:10c - the ninth month - Kislev (November-December) - the 24th day - the day before Hanukkah the Feast of Dedication (Also called the Feast of Lights) Note: the Feast of Dedication is not a Biblical feast, and will not become a time of celebration until the time of the Maccabees a little more than a 100 years after these events -- On this day the foundation of the temple will be laid [Hag. 2:18] – See John 10:22 - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>2nd year of Darius; 16 years after Cyrus decree to restore Jerusalem [*3605 A.H./C-437 B.C.] - See Appendix G: World Time Line of Biblical History</p>	

{37} Haggai	
King James 1769 Version	King James Paraphrase
<p>(13) Then said Haggai, If <i>one that is</i> unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.</p> <p>(14) Then answered Haggai, and said, So <i>is</i> this people, and so <i>is</i> this nation before me, saith the LORD; and so <i>is</i> every work of their hands; and that which they offer there <i>is</i> unclean.</p> <p>(15) And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:</p> <p>(16) Since those <i>days</i> were, when <i>one</i> came to an heap of twenty <i>measures</i>, there were <i>but</i> ten: when <i>one</i> came to the pressfat for to draw out fifty <i>vessels</i> out of the press, there were <i>but</i> twenty.</p> <p>(17) I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye <i>turned</i> not to me, saith the LORD.</p> <p>(18) Consider now from this day and upward, from the four and twentieth day of the ninth <i>month</i>, <i>even</i> from the day that the foundation of the LORD'S temple was laid, consider <i>it</i>.</p> <p>(19) Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless <i>you</i>.</p> <p>(20) And again the word of the LORD came unto Haggai in the four and twentieth <i>day</i> of the month, saying,</p> <p>(21) Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;</p>	<p>(13) Then Haggai said, If <i>one that is</i> unclean because of a dead body that <i>touches</i> any of these, shall it be unclean? And the priests answered and said, It shall be unclean.</p> <p>(14) Then Haggai answered, and said, So <i>is</i> this people, and so <i>is</i> this nation before Me, says the LORD {Jehovah}; and so <i>is</i> every work of their hands; and that which they offer there <i>is</i> unclean.</p> <p>(15) And now, I ask you, consider from this day forward, from before a stone was laid upon a stone in the temple of the LORD {Jehovah}:</p> <p>(16) Since those <i>days</i> were, when <i>one</i> came to a heap of twenty <i>measures</i>, there were <i>but</i> ten: when <i>one</i> came to the wine press to draw out fifty <i>vessels</i> out of the press, there were <i>but</i> twenty.</p> <p>(17) I struck you with blasting {hot wind; judgment} and with mildew and with hail in all the labors of your hands; yet you did not <i>turn</i> to Me, says the LORD {Jehovah}.</p> <p>(18) Consider now from this day forward, from the twenty-fourth day of the ninth <i>month</i> {9/24/3605 A.H.}{Kislev [Nov.-Dec.]}^d <i>even</i> from the day that the foundation of the LORD's {Jehovah's} temple was laid, consider <i>it</i>.</p> <p>(19) Is the seed yet in the barn? yes, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, have not brought forth: from this day forward I will bless <i>you</i>.</p> <p>(20) And again the word of the LORD {Jehovah} came to Haggai in the twenty-fourth <i>day</i> of the month, saying,</p> <p>(21) <i>Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;</i></p>
<p>2:18d - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com - -- Kislev 24 – Kislev 25 will later become Hanukkah {Feast of Dedication} see note on John 10:22</p>	

{37} Haggai	
King James 1769 Version	King James Paraphrase
<p>(22) And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.</p> <p>(23) In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.</p>	<p>(22) And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen {ungodly nations}; and I will overthrow the chariots, and those who ride in them; and the horses and their riders shall come down, everyone by the sword of his brother.</p> <p>(23) In that day, says the LORD {Jehovah} of hosts {armies; multitudes}, I will take you, O Zerubbabel, My servant, the son of Shealtiel, says the LORD {Jehovah}, and will make you as a signet {ring}: because I have chosen you, says the LORD {Jehovah} of hosts {armies; multitudes}.</p>

{38} Zechariah	
King James 1769 Version	King James Paraphrase
Chapter 1 (1) In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, (2) The LORD hath been sore displeased with your fathers. (3) Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. (4) Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and <i>from</i> your evil doings: but they did not hear, nor hearken unto me, saith the LORD. (5) Your fathers, where <i>are</i> they? and the prophets, do they live for ever?	Chapter 1 (1) In the eighth month {Heshvan [Oct.-Nov.]} ^a in the second year of Darius {3605 A.H./C-437 B.C.}, ^{b*} the word of the LORD {Jehovah} came to Zechariah {Jehovah has remembered} ^c , the son of Berechiah, the son of Iddo the prophet, saying, (2) The LORD {Jehovah} has been greatly displeased with your forefathers. (3) Therefore say to them, This is what the LORD {Jehovah} of hosts {armies} says; Turn to Me, says the LORD {Jehovah} of hosts {armies; multitudes} ^d , and I will turn to you, says the LORD {Jehovah} of hosts {armies}. (4) Do not be as your forefathers, to whom the former prophets have cried, saying, This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Turn now from your evil ways, and <i>from</i> your evil deeds: but they did not hear, nor listen to Me, says the LORD {Jehovah}. (5) Your forefathers, where <i>are</i> they? and the prophets, do they live forever?
1:1a - eighth month - Heshvan (October-November) - See Appendix L: The Modern Jewish Calendar and Holy Days . See also The Jewish Calendar at www.TheWordNotes.com 1:1b - Darius - Darius Hystaspes [Ahasuerus of the book of Esther – see Messiah: His First Coming Scheduled by Dr. David Cooper, p. 436] {not the same as Darius of Daniel chapter 6} - 2nd year of Darius' reign is 16th year after Cyrus' decree ending the Babylonian captivity of Judah - This same year work on rebuilding the temple resumed. It will be completed 4 years later - 19 years total after Cyrus' decree and 70 years from the destruction of Solomon's temple. - See Haggai 1:1 - Haggai gave some prophecies two months prior to Zechariah. -- see Ezra 4-6. . It will be 14 years after the temple is completed before Nehemiah will come to inspect the broken down walls around Jerusalem. 1:1c - Zechariah {זְכַרְיָה} - JAH has remembered [JAH is a short form of Jehovah] 1:3d - LORD of hosts - Jehovah sabaoth {יְהוָה צְבָאוֹת} - Lord of armies or Multitudes 2nd year of Darius Hystaspes [*3605 A.H./C-437 B.C.] - See Appendix G: World Time Line of Biblical History	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(6) But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.</p> <p>(7) Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,</p> <p>(8) I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that <i>were</i> in the bottom; and behind him <i>were there</i> red horses, speckled, and white.</p> <p>(9) Then said I, O my lord, what <i>are</i> these? And the angel that talked with me said unto me, I will shew thee what these <i>be</i>.</p> <p>(10) And the man that stood among the myrtle trees answered and said, These <i>are they</i> whom the LORD hath sent to walk to and fro through the earth.</p> <p>(11) And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.</p> <p>(12) Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?</p>	<p>(6) But My words and My laws, which I commanded My servants the prophets, did they not take hold of your forefathers? and they answered and said, The LORD {Jehovah} of hosts {armies; multitudes} has dealt with us just as He thought to do to us, according to our ways, and according to our deeds.</p> <p>(7) On the twenty-fourth day of the eleventh month, which is the month Sebat {11/24/3605 A.H.} {[Jan.-Feb.]}^e, in the second year of Darius {3605 A.H./C-437 B.C.}*^f, the word of the LORD {Jehovah} came to Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,</p> <p>(8) I saw by night, and a Man riding upon a red horse, and He stood among the myrtle trees that <i>were</i> in the valley; and behind Him <i>there were</i> red horses, gray-speckled, and white.</p> <p>(9) Then I said, O my lord, what <i>are</i> these? And the Angel who talked with me said to me, <i>I will show you what these are</i>.</p> <p>(10) And the Man who stood among the myrtle trees answered and said, <i>These are those whom the LORD {Jehovah} has sent to walk back and forth through the earth</i>.</p> <p>(11) And they spoke to the Angel of the LORD {Jehovah} Who stood among the myrtle trees, and said, <i>We have walked to and fro through the earth, and, indeed, all the earth sits still, and is at rest</i>.^f</p> <p>(12) Then the Angel of the LORD {Jehovah} answered and said, O LORD {Jehovah} of hosts {armies; multitudes}, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You have had indignation these seventy years?</p>
<p>1:7e - eleventh month - Shebat - (January-February) - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>1:11f - the purpose of the horsemen is to report the conditions on the earth [not for the Lord's benefit, but for the angels who can only be in one place at a time]. See Rev. 6:2</p> <p>2nd year of Darius Hystaspes [*3605 A.H./C-437 B.C.]</p>	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(13) And the LORD answered the angel that talked with me <i>with</i> good words <i>and</i> comfortable words.</p> <p>(14) So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.</p> <p>(15) And I am very sore displeased with the heathen <i>that are</i> at ease: for I was but a little displeased, and they helped forward the affliction.</p> <p>(16) Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.</p> <p>(17) Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.</p> <p>(18) Then lifted I up mine eyes, and saw, and behold four horns.</p> <p>(19) And I said unto the angel that talked with me, What <i>be</i> these? And he answered me, These <i>are</i> the horns which have scattered Judah, Israel, and Jerusalem.</p> <p>(20) And the LORD shewed me four carpenters.</p>	<p>(13) And the LORD {Jehovah} answered the Angel who talked with me <i>with</i> good words <i>and</i> comfortable words.</p> <p>(14) So the Angel who communed with me said to me, Cry, saying, This is what the LORD {Jehovah} of hosts {armies; multitudes} says; I am jealous for Jerusalem and for Zion with a great jealousy.</p> <p>(15) And I am very greatly displeased with the heathen {ungodly nations} <i>who are</i> at ease: because I was but a little displeased, and they helped forward the affliction.</p> <p>(16) Therefore this is what the LORD {Jehovah} says; I have returned to Jerusalem with mercies: My house {temple} shall be built in it, says the LORD {Jehovah} of hosts {armies; multitudes}, and a {measuring} line^s shall be stretched forth upon Jerusalem.</p> <p>(17) Cry again, saying, This is what the LORD {Jehovah} of hosts {armies; multitudes} says; My cities through prosperity will yet be spread abroad; and the LORD {Jehovah} will yet comfort Zion, and will yet choose Jerusalem.</p> <p>(18) Then I lifted up my eyes, and saw, and look four horns {kings}.^h</p> <p>(19) And I said to the Angel Who talked with me, What <i>are</i> these? And He answered me, These <i>are</i> the horns {kings} who have scattered Judah, Israel, and Jerusalem.</p> <p>(20) And the LORD {Jehovah} showed me four carpenters.</p>
<p>1:16g – measuring line – see Zech. 2:1 1:18h - horns - kings - see Dan. 8:20-21 - horns represent kings - see Zech. 1:19</p>	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(21) Then said I, What come these to do? And he spake, saying, These <i>are</i> the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up <i>their</i> horn over the land of Judah to scatter it.</p> <p>Chapter 2</p> <p>(1) I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.</p> <p>(2) Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what <i>is</i> the length thereof.</p> <p>(4) And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited <i>as</i> towns without walls for the multitude of men and cattle therein:</p> <p>(5) For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.</p> <p>(6) Ho, ho, <i>come forth</i>, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.</p> <p>(7) Deliver thyself, O Zion, that dwellest <i>with</i> the daughter of Babylon.</p> <p>(8) For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.</p>	<p>(21) Then I said, What did these come to do? And He spoke, saying, <i>These are the horns {kings}ⁱ who have scattered Judah, so that no man lifted up his head: but these have come to fight them, to cast out the horns {kings} of the Gentiles {non-Jews; nations}, who lifted up <i>their</i> horn {king} over the land of Judah to scatter it.</i></p> <p>Chapter 2</p> <p>(1) I lifted up my eyes again, and looked, and saw a man with a measuring line in his hand.</p> <p>(2) Then I asked, Where are you going? And he said to me, <i>Measuring Jerusalem, to see what its width is, and what its length is.</i></p> <p>(3) And, indeed, the Angel Who talked with me went forth, and another angel went out to meet Him,</p> <p>(4) And said to Him, <i>Run, speak to this young man, saying, Jerusalem shall be lived in as towns without walls because of the multitude of men and cattle in it:</i></p> <p>(5) Because, I, says the LORD {Jehovah}, will be to her a wall of fire all around, and will be the glory in her midst.</p> <p>(6) Oh, oh, {listen} <i>come forth</i>, and flee from the land of the north, says the LORD {Jehovah}: because I have spread you abroad as the four winds of the heaven, says the LORD {Jehovah}.</p> <p>(7) Deliver yourself, O Zion, who lives <i>with</i> the daughter of Babylon.</p> <p>(8) Because this is what the LORD {Jehovah} of hosts {armies; multitudes} says; After the glory He has sent me to the nations which spoiled you: because he who touches you touches the apple of His eye.</p>
1:21i - horns - kings - see Dan. 8:20-21	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(9) For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.</p> <p>(10) Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.</p> <p>(11) And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.</p> <p>(12) And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.</p> <p>(13) Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.</p> <p>Chapter 3</p> <p>(1) And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.</p> <p>(2) And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: <i>is not this a brand plucked out of the fire?</i></p> <p>(3) Now Joshua was clothed with filthy garments, and stood before the angel.</p> <p>(4) And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.</p>	<p>(9) <i>Because, indeed, I will shake My hand upon them, and they will be a spoil to their servants; and you will know that the LORD {Jehovah} of hosts {armies; multitudes} has sent me.</i></p> <p>(10) <i>Sing and rejoice, O daughter of Zion: because, indeed, I am coming, and I will live in the midst of you, says the LORD {Jehovah}.</i></p> <p>(11) <i>And many nations will be joined to the LORD {Jehovah} in that day, and will be My people: and I will live in your midst, and you will know that the LORD {Jehovah} of hosts {armies; multitudes} has sent Me to you.</i></p> <p>(12) <i>And the LORD {Jehovah} will inherit Judah His portion in the holy land, and will choose Jerusalem again.</i></p> <p>(13) <i>Be silent, O all flesh, before the LORD {Jehovah}: because He is raised up out of His holy house {temple}.</i></p> <p>Chapter 3</p> <p>(1) And He showed me Joshua the high priest standing before the Angel of the LORD {Jehovah}, and Satan standing at his right hand to resist him.</p> <p>(2) And the LORD {Jehovah} said to Satan, <i>The LORD {Jehovah} rebuke you, O Satan; even the LORD {Jehovah} Who has chosen Jerusalem rebukes you: is this not a brand plucked out of the fire?</i></p> <p>(3) Now Joshua was clothed with filthy clothes,^a and stood before the angel.</p> <p>(4) And He answered and spoke to those who stood before Him, saying, <i>Take away the filthy clothes from him.</i> And to him He said, <i>Indeed, I have caused your sin to pass from you, and I will clothe you with a change of clothes.</i></p>
<p>3:3a - filthy clothes - filthy clothes represent unrighteousness [by God's standard]; clean, white clothes represent righteousness – see Rev. 19:8</p>	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(5) And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.</p> <p>(6) And the angel of the LORD protested unto Joshua, saying,</p> <p>(7) Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.</p> <p>(8) Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they <i>are</i> men wondered at: for, behold, I will bring forth my servant the BRANCH.</p> <p>(9) For behold the stone that I have laid before Joshua; upon one stone <i>shall be</i> seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.</p> <p>(10) In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.</p> <p>Chapter 4</p> <p>(1) And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,</p> <p>(2) And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all <i>of</i> gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which <i>are</i> upon the top thereof:</p>	<p>(5) And I said, Let them set a fair mitre {priestly hat}^b upon his head. So they set a fair mitre {priestly hat} upon his head, and clothed him with robes. And the angel of the LORD {Jehovah} stood by.</p> <p>(6) And the Angel of the LORD {Jehovah} spoke to Joshua, saying, (7) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; If you will walk in My ways, and if you will keep My charge, then you shall also judge My house, and shall also keep My courts, and I will give you places to walk among these who stand by.</p> <p>(8) Listen now, O Joshua the high priest, you, and your fellows who sit before you: because they <i>are</i> men wondered at: because, indeed, I will bring forth My servant the BRANCH.</p> <p>(9) Because look the stone that I have laid before Joshua; upon one stone <i>shall</i> seven eyes <i>be</i>: see, I will engrave its engraving, says the LORD {Jehovah} of hosts {armies; multitudes}, and I will remove the evil of that land in one day.</p> <p>(10) In that day, says the LORD {Jehovah} of hosts {armies; multitudes}, everyone of you shall call his neighbor under the vine and under the fig tree.</p> <p>Chapter 4</p> <p>(1) And the Angel Who talked with me came again, and awoke me, as a man who is awakened out of his sleep,</p> <p>(2) And said to me, What do you see? And I said, I have looked, and I see a candlestick all <i>of</i> gold, with a bowl upon its top, and its seven lamps on it, and seven pipes to the seven lamps, which <i>are</i> upon its top:^a</p>
<p>3:5b - mitre - priestly hat [similar to one worn by the pope] 4:2a - seven branched candlestick – menorah – Ex. 25</p>	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(3) And two olive trees by it, one upon the right <i>side</i> of the bowl, and the other upon the left <i>side</i> thereof. (4) So I answered and spake to the angel that talked with me, saying, What <i>are</i> these, my lord?</p> <p>(5) Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.</p> <p>(6) Then he answered and spake unto me, saying, This <i>is</i> the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.</p> <p>(7) Who <i>art</i> thou, O great mountain? before Zerubbabel <i>thou shalt become</i> a plain: and he shall bring forth the headstone <i>thereof</i> with shoutings, <i>crying</i>, Grace, grace unto it.</p> <p>(8) Moreover the word of the LORD came unto me, saying,</p> <p>(9) The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.</p> <p>(10) For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel <i>with</i> those seven; they <i>are</i> the eyes of the LORD, which run to and fro through the whole earth.</p> <p>(11) Then answered I, and said unto him, What <i>are</i> these two olive trees upon the right <i>side</i> of the candlestick and upon the left <i>side</i> thereof?</p> <p>(12) And I answered again, and said unto him, What <i>be these</i> two olive branches which through the two golden pipes empty the golden <i>oil</i> out of themselves?</p>	<p>(3) And two olive trees^b by it, one upon the right <i>side</i> of the bowl, and the other upon the left <i>side</i> of it.</p> <p>(4) So I answered and spoke to the Angel Who talked with me, saying, What <i>are</i> these, my lord?</p> <p>(5) Then the Angel who talked with me answered and said to me, Do you not know what these are? And I said, No, my lord.</p> <p>(6) Then He answered and spoke to me, saying, This is the word of the LORD {Jehovah} to Zerubbabel, saying, Not by might, nor by power, but by My Spirit, says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(7) Who are you, O great mountain? before Zerubbabel you shall become a plain: and he shall bring forth its headstone with shouts, crying, Grace, grace {undeserved favor}^c to it.</p> <p>(8) Furthermore the word of the LORD {Jehovah} came to me, saying,</p> <p>(9) The hands of Zerubbabel have laid the foundation of this house {temple};^d his hands will also finish it; and you will know that the LORD {Jehovah} of hosts {armies; multitudes} has sent me to you.</p> <p>(10) Because who has despised the day of small things? because they will rejoice, and will see the plumb line^e in the hand of Zerubbabel with those seven; they are the eyes of the LORD {Jehovah}, which run back and forth through the whole earth.</p> <p>(11) Then I answered, and said to Him, What <i>are</i> these two olive trees upon the right <i>side</i> of the candlestick and upon its left <i>side</i>?</p> <p>(12) And I asked again, and asked Him, What <i>are these</i> two olive branches which through the two golden pipes empty the golden <i>oil</i> out of themselves?</p>
<p>4:3b – two olive trees – Zech. 4:14; Rev. 11:1-7 4:7c – grace – undeserved favor 4:9d - this house - i.e. the temple 4:10e - plummet - plumb line used to measure how straight up and down something is</p>	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(13) And he answered me and said, Knowest thou not what these <i>be</i>? And I said, No, my lord.</p> <p>(14) Then said he, These <i>are</i> the two anointed ones, that stand by the Lord of the whole earth.</p> <p>Chapter 5</p> <p>(1) Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.</p> <p>(2) And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof <i>is</i> twenty cubits, and the breadth thereof ten cubits.</p> <p>(3) Then said he unto me, This <i>is</i> the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off <i>as</i> on this side according to it; and every one that sweareth shall be cut off <i>as</i> on that side according to it.</p> <p>(4) I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.</p> <p>(5) Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what <i>is</i> this that goeth forth.</p> <p>(6) And I said, What <i>is</i> it? And he said, This <i>is</i> an ephah that goeth forth. He said moreover, This <i>is</i> their resemblance through all the earth.</p> <p>(7) And, behold, there was lifted up a talent of lead: and this <i>is</i> a woman that sitteth in the midst of the ephah.</p>	<p>(13) And He answered me and said, <i>Do you not know what these are?</i> And I said, No, my Lord.</p> <p>(14) Then He said, <i>These are the two anointed ones, who stand by the Lord of the whole earth.</i>^f</p> <p>Chapter 5</p> <p>(1) Then I turned, and lifted up my eyes, and looked, and saw a flying scroll.</p> <p>(2) And He said to me, <i>What do you see?</i> And I answered, I see a flying scroll; its length <i>is</i> twenty cubits {about 30 ft.; 9.2 m.},^a and its width ten cubits {about 15 ft.; 4.6 m.}.^b</p> <p>(3) Then He said to me, <i>This is the curse that goes forth over the face of the whole earth: because according to this side everyone who steals shall be cut off; and according to the other side everyone who swears shall be cut off.</i></p> <p>(4) I will bring it forth, says the LORD {Jehovah} of hosts {armies; multitudes}, and it shall enter into the house of the thief, and into the house of him who swears falsely by My Name: and it shall remain in the midst of his house, and shall consume it with its timbers and its stones.</p> <p>(5) Then the Angel Who talked with me went forth, and said to me, <i>Lift up now your eyes, and see what this is that goes forth.</i></p> <p>(6) And I said, What <i>is</i> it? And He said, <i>This is an ephah</i> {a container that holds about 6 gal.; 22 L.}^c that goes forth. Furthermore He said, <i>This is what they represent through all the earth.</i></p> <p>(7) And, look, there was lifted up a talent of lead: {about 75.6 lbs; 34.3 kg.}^d and this <i>is</i> a woman who sits in the midst of the ephah {container}.</p>
<p>4:14f- Rev. 11:1-7 5:2a - 20 cubits - about 30 feet - about 9.2 meters 5:2b - 10 cubits - about 15 feet - about 4.6 meters 5:6c - ephah - 22 liters - 24 quarts - 6 gallons - 3 pecks - a container that holds this amount 5:7d - talent - 75.6 lbs - 34.3 kilograms - see Appendix J: Bible Weights and Measures</p>	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(8) And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.</p> <p>(9) Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind <i>was</i> in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.</p> <p>(10) Then said I to the angel that talked with me, Whither do these bear the ephah?</p> <p>(11) And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.</p> <p>Chapter 6</p> <p>(1) And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains <i>were</i> mountains of brass.</p> <p>(2) In the first chariot <i>were</i> red horses; and in the second chariot black horses;</p> <p>(3) And in the third chariot white horses; and in the fourth chariot grisled and bay horses.</p> <p>(4) Then I answered and said unto the angel that talked with me, What <i>are</i> these, my lord?</p> <p>(5) And the angel answered and said unto me, These <i>are</i> the four spirits of the heavens, which go forth from standing before the Lord of all the earth.</p> <p>(6) The black horses which <i>are</i> therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.</p>	<p>(8) And He said, <i>This is wickedness. And He cast it into the midst of the ephah {a container that holds about 6 gal.; 22 L.}; and He cast the weight of lead upon its mouth.</i></p> <p>(9) Then I lifted up my eyes, and looked, and, there came out two women, and the wind <i>was</i> in their wings; because they had wings like the wings of a stork: and they lifted up the ephah {container} between the earth and the heaven.</p> <p>(10) Then I asked the Angel Who talked with me, Where are these carrying the ephah {container}?</p> <p>(11) And He said to me, <i>To build it a house in the land of Shinar: and it shall be established, and set there upon its own base.</i></p> <p>Chapter 6</p> <p>(1) And I turned, and lifted up my eyes, and looked, and there came four chariots out from between two mountains; and the mountains <i>were</i> mountains of brass.</p> <p>(2) In the first chariot <i>were</i> red horses; and in the second chariot black horses;</p> <p>(3) And in the third chariot white horses; and in the fourth chariot gray-speckled and red horses.^a</p> <p>(4) Then I answered and asked the Angel Who talked with me, What <i>are</i> these, my Lord?</p> <p>(5) And the Angel answered and said to me, <i>These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.</i></p> <p>(6) <i>The black horses which are in it go forth into the north country; and the white go forth after them; and the gray-speckled go forth towards the south country.</i></p>
6:3a – Zech. 18	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(7) And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.</p> <p>(8) Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.</p> <p>(9) And the word of the LORD came unto me, saying,</p> <p>(10) Take of <i>them</i> of the captivity, <i>even</i> of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;</p> <p>(11) Then take silver and gold, and make crowns, and set <i>them</i> upon the head of Joshua the son of Josedech, the high priest;</p> <p>(12) And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:</p> <p>(13) Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.</p> <p>(14) And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.</p>	<p>(7) And the red went forth, and sought to go that they might walk back and forth through the earth: and He said, Go from here, walk back and forth through the earth. So they walked back and forth through the earth.</p> <p>(8) Then He cried to me, and spoke to me, saying, Indeed, these who go toward the north country have quieted My Spirit in the north country.</p> <p>(9) And the word of the LORD came to me, saying,</p> <p>(10) Take of <i>those</i> of the captivity, <i>even</i> of Heldai, of Tobijah, and of Jedaiah, who have come from Babylon, and you come the same day, and go into the house of Josiah the son of Zephaniah;</p> <p>(11) Then take silver and gold, and make crowns, and set <i>them</i> upon the head of Joshua the son of Josedech, the high priest;</p> <p>(12) And speak to him, saying, This is what the LORD {Jehovah} of hosts {armies; multitudes}, says, Indeed the Man Whose Name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the LORD {Jehovah}:</p> <p>(13) Even He shall build the temple of the LORD {Jehovah}; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both.</p> <p>(14) And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD {Jehovah}.</p>

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(15) And they <i>that are</i> far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And <i>this</i> shall come to pass, if ye will diligently obey the voice of the LORD your God.</p> <p>Chapter 7</p> <p>(1) And it came to pass in the fourth year of king Darius, <i>that</i> the word of the LORD came unto Zechariah in the fourth <i>day</i> of the ninth month, <i>even</i> in Chisleu;</p> <p>(2) When they had sent unto the house of God Sherezzer and Regemmelech, and their men, to pray before the LORD,</p> <p>(3) <i>And</i> to speak unto the priests which <i>were</i> in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?</p> <p>(4) Then came the word of the LORD of hosts unto me, saying,</p>	<p>(15) And those <i>who are</i> far off will come and build in the temple of the LORD {Jehovah}, and you will know that the LORD {Jehovah} of hosts {armies; multitudes} has sent me to you. And <i>this</i> will come to pass, if you will diligently obey the voice of the LORD {Jehovah} your God.</p> <p>Chapter 7</p> <p>(1) And it came to pass in the fourth year of king Darius {3607 A.H./C-435 B.C.},^{a*} <i>that</i> the word of the LORD {Jehovah} came to Zechariah in the fourth <i>day</i> of the ninth month <i>even</i> in Chisleu {9/4/3607 A.H.}{[Nov.-Dec.]};^b</p> <p>(2) <i>When they had sent to the house {temple} of God Sherezzer and Regemmelech, and their men, to pray before the LORD {Jehovah},</i></p> <p>(3) <i>And</i> to speak to the priests who <i>were</i> in the house {temple} of the LORD {Jehovah} of hosts {armies; multitudes}, and to the prophets, saying, <i>Should I weep in the fifth month {Ab [Jul.-Aug.]};</i>^c separating Myself, as I have done these so many years?</p> <p>(4) Then the word of the LORD {Jehovah} of hosts {armies; multitudes} came to me, saying,</p>
<p>7:1a - 4th year of king Darius - 2 years before the temple will be completed, 17 years after Cyrus' decree to restore and rebuild Jerusalem</p> <p>7:1b - ninth month - Kislev (November-December) - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>7:3c - fifth month - Ab - (July-August) - according to Jewish tradition, both Solomon's temple and Herod's temple were destroyed on the 9th day of the fifth month - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>[*3607 A.H./C-435 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(5) Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh <i>month</i>, even those seventy years, did ye at all fast unto me, <i>even</i> to me?</p> <p>(6) And when ye did eat, and when ye did drink, did not ye eat <i>for yourselves</i>, and drink <i>for yourselves</i>?</p> <p>(7) <i>Should ye</i> not <i>hear</i> the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when <i>men</i> inhabited the south and the plain?</p> <p>(8) And the word of the LORD came unto Zechariah, saying,</p> <p>(9) Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:</p> <p>(10) And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.</p> <p>(11) But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.</p> <p>(12) Yea, they made their hearts <i>as</i> an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.</p>	<p>(5) Speak to all the people of the land, and to the priests, saying, When you fasted and mourned in the fifth <i>month</i> {Ab [Jul.-Aug.]} and seventh <i>month</i> {Tishri [Sept.-Oct.]}^d even those seventy years^e did you at all fast to Me, <i>even</i> to Me?</p> <p>(6) And when you ate, and when you drank, did you not eat <i>for yourselves</i>, and drink <i>for yourselves</i>?</p> <p>(7) <i>Should you</i> not <i>hear</i> the words which the LORD {Jehovah} has cried by the former prophets, when Jerusalem was inhabited {lived in} and in prosperity, and its cities all around her, when <i>men</i> lived in the south and the plain?</p> <p>(8) And the word of the LORD {Jehovah} came to Zechariah, saying,</p> <p>(9) This is what the LORD {Jehovah} of hosts {armies; multitudes} says, saying, Let everyone execute true judgment, and show mercy and compassion to his brother:</p> <p>(10) And do not oppress the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.</p> <p>(11) But they refused to listen, and pulled away the shoulder, and stopped their ears, that they should not hear.</p> <p>(12) Yes, they made their hearts <i>as</i> a hardened stone, lest they should hear the law, and the words which the LORD {Jehovah} of hosts {armies; multitudes} has sent in His Spirit by the former prophets: therefore a great wrath {anger; judgment} came from the LORD {Jehovah} of hosts {armies; multitudes}.</p>
<p>7:5d - seventh month - Tishri (September-October)</p> <p>7:5e - seventy years - i.e. the seventy years of Babylonian captivity and destruction of the temple - see Appendix G: World Time Line of Biblical History</p>	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(13) Therefore it is come to pass, <i>that</i> as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:</p> <p>(14) But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.</p> <p>Chapter 8</p> <p>(1) Again the word of the LORD of hosts came <i>to me</i>, saying,</p> <p>(2) Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.</p> <p>(3) Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.</p> <p>(4) Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.</p> <p>(5) And the streets of the city shall be full of boys and girls playing in the streets thereof.</p> <p>(6) Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.</p> <p>(7) Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;</p>	<p>(13) Therefore it has come to pass, <i>that</i> as He cried, and they would not hear; so they cried, and I would not hear, says the LORD {Jehovah} of hosts {armies; multitudes}:</p> <p>(14) But I scattered them with a whirlwind among all the nations whom they did not know. And so the land became desolate after them, so that no man passed through nor returned: because they laid the pleasant land desolate.</p> <p>Chapter 8</p> <p>(1) Again the word of the LORD {Jehovah} of hosts {armies; multitudes} came <i>to me</i>, saying,</p> <p>(2) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.</p> <p>(3) This is what the LORD {Jehovah} says; I have returned to Zion, and will live in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD {Jehovah} of hosts {armies; multitudes} the holy mountain.</p> <p>(4) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; There will yet live old men and old women in the streets of Jerusalem, and every man with his staff in his hand because of old age.</p> <p>(5) And the streets of the city will be full of boys and girls playing in its streets.</p> <p>(6) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; If it is marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in My eyes? says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(7) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Indeed, I will save My people from the east country, and from the west country;</p>

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(8) And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.</p> <p>(9) Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which <i>were</i> in the day <i>that</i> the foundation of the house of the LORD of hosts was laid, that the temple might be built.</p> <p>(10) For before these days there was no hire for man, nor any hire for beast; neither <i>was there any</i> peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.</p> <p>(11) But now I <i>will not be</i> unto the residue of this people as in the former days, saith the LORD of hosts.</p> <p>(12) For the seed <i>shall be</i> prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these <i>things</i>.</p> <p>(13) And it shall come to pass, <i>that</i> as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, <i>but</i> let your hands be strong.</p> <p>(14) For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:</p>	<p>(8) And I will bring them, and they shall live in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in righteousness.</p> <p>(9) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; Let your hands be strong, you who hear in these days these words by the mouth of the prophets, who <i>were</i> in the day <i>that</i> the foundation of the house {temple} of the LORD {Jehovah} of hosts {armies; multitudes} was laid, that the temple might be built.</p> <p>(10) Because before these days there was no hire for man, nor any hire for beast; neither <i>was there any</i> peace to him who went out or came in because of the affliction: because I set all men everyone against his neighbor.</p> <p>(11) But now I <i>will not be</i> to the remnant of this people as in the former days, says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(12) Because the seed <i>shall be</i> prosperous; the vine will give her fruit, and the ground will give her increase, and the heavens will give their dew; and I will cause the remnant of this people to possess all these <i>things</i>.</p> <p>(13) And it will come to pass, <i>that</i> as you were a curse among the heathen {ungodly nations}, O house of Judah, and house of Israel; so I will save you, and you will be a blessing: do not fear, <i>but</i> let your hands be strong.</p> <p>(14) Because this is what the LORD {Jehovah} of hosts {armies; multitudes} says; As I thought to punish you, when your forefathers provoked Me to wrath {anger; judgment}, says the LORD {Jehovah} of hosts {armies; multitudes}, and I did not repent:</p>

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(15) So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.</p> <p>(16) These <i>are</i> the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:</p> <p>(17) And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these <i>are things</i> that I hate, saith the LORD.</p> <p>(18) And the word of the LORD of hosts came unto me, saying,</p> <p>(19) Thus saith the LORD of hosts; The fast of the fourth <i>month</i>, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.</p> <p>(20) Thus saith the LORD of hosts; <i>It shall yet come to pass</i>, that there shall come people, and the inhabitants of many cities:</p> <p>(21) And the inhabitants of one <i>city</i> shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.</p> <p>(22) Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.</p>	<p>(15) So again I have thought in these days to do well to Jerusalem and to the house of Judah: do not fear.</p> <p>(16) These <i>are</i> the things that you shall do; Let every man speak the truth to his neighbor; execute the judgment of truth and peace in your gates:</p> <p>(17) And let none of you imagine evil in your hearts against his neighbor; and love no false oath: because all these <i>are things</i> that I hate, says the LORD {Jehovah}.</p> <p>(18) And the word of the LORD {Jehovah} of hosts {armies; multitudes} came to me, saying,</p> <p>(19) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; The fast of the fourth <i>month</i> {Tammuz [Jun.-Jul.]},^a and the fast of the fifth <i>month</i> {Ab [Jul.-Aug.]},^b and the fast of the seventh <i>month</i> {Tishri [Sept.-Oct.]},^c and the fast of the tenth <i>month</i> {Tebeth [Dec.-Jan.]},^d shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.</p> <p>(20) This is what the LORD {Jehovah} of hosts {armies; multitudes} says; <i>It will yet come to pass</i>, that there will come people, and those who live in many cities:</p> <p>(21) And those who live in one <i>city</i> will go to another, saying, Let us quickly go to pray before the LORD {Jehovah}, and to seek the LORD {Jehovah} of hosts {armies; multitudes}: I will go also.</p> <p>(22) Yes, many people and strong nations will come to seek the LORD {Jehovah} of hosts {armies; multitudes} in Jerusalem, and to pray before the LORD {Jehovah}.</p>
<p>8:19a - fourth month - Tammuz (June-July) - See Appendix L: The Modern Jewish Calendar and Holy Days. See also The Jewish Calendar at www.TheWordNotes.com</p> <p>8:19b - fifth month - Ab (July-August) - month temple was destroyed</p> <p>8:19c - seventh month - Tishri (September-October)</p> <p>8:19d - tenth month - Tebeth (December-January)</p>	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(23) Thus saith the LORD of hosts; In those days <i>it shall come to pass</i>, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard <i>that</i> God <i>is</i> with you.</p> <p>Chapter 9 (1) The burden of the word of the LORD in the land of Hadrach, and Damascus <i>shall be</i> the rest thereof: when the eyes of man, as of all the tribes of Israel, <i>shall be</i> toward the LORD. (2) And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. (3) And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. (4) Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire. (5) Ashkelon shall see <i>it</i>, and fear; Gaza also <i>shall see it</i>, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. (6) And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. (7) And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, <i>shall be</i> for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.</p>	<p>(23) <i>This is what the LORD {Jehovah} of hosts {armies; multitudes} says; In those days <i>it will come to pass</i>, that ten men will take hold out of all languages of the nations, even will take hold of the clothes of him who is a Jew, saying, We will go with you: because we have heard <i>that</i> God <i>is</i> with you.</i></p> <p>Chapter 9 (1) The vision of the word of the LORD {Jehovah} in the land of Hadrach, and Damascus <i>will be</i> its rest; when the eyes of man, as of all the tribes of Israel, <i>will be</i> towards the LORD {Jehovah}. (2) And Hamath also will border by it; Tyrus, and Zidon, though it is very wise. (3) And Tyrus built herself a stronghold, and heaped up silver as the dust, and fine gold as the mire {mud} of the streets. (4) Indeed, the Lord will cast her out, and He will strike her power in the sea; and she shall be burned up with fire. (5) Ashkelon will see <i>it</i>, and fear; Gaza also <i>shall see it</i>, and be very sorrowful, and Ekron; because her expectation will be ashamed; and the king will perish from Gaza, and no one will live in Ashkelon. (6) And an illegitimate child will live in Ashdod, and I will cut off the pride of the Philistines. (7) And I will take away his blood out of his mouth, and his abominations from between his teeth: but he who remains, even he, <i>will be</i> for our God, and he will be as a governor in Judah, and Ekron as a Jebusite.</p>

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(8) And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.</p> <p>(9) Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.</p> <p>(10) And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion <i>shall be</i> from sea <i>even</i> to sea, and from the river <i>even</i> to the ends of the earth. (11) As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.</p> <p>(12) Turn you to the strong hold, ye prisoners of hope: even to day do I declare <i>that</i> I will render double unto thee;</p> <p>(13) When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.</p> <p>(14) And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.</p> <p>(15) The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, <i>and</i> make a noise as through wine; and they shall be filled like bowls, <i>and</i> as the corners of the altar.</p>	<p>(8) And I will encamp around My house {temple} because of the army, because of him who passes by, and because of him who returns: and no oppressor will pass through them any more: because now I have seen with My eyes.</p> <p>(9) Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Look, your King comes to you: He is just, and having salvation; humble, and riding upon a donkey; upon a colt the foal of a donkey.^a</p> <p>(10) And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow will be cut off: and He will speak peace to the heathen {ungodly nations}: and His Kingdom <i>will be</i> from sea <i>even</i> to sea, and from the river <i>even</i> to the ends of the earth.</p> <p>(11) As for you also, by the blood of your covenant I have sent forth your prisoners out of the pit in which there is no water.</p> <p>(12) Turn to the stronghold, you prisoners of hope: even today I do declare <i>that</i> I will pay double to you;</p> <p>(13) When I have bent Judah for Myself, filled the bow with Ephraim, and raised up your sons, O Zion, against your sons, O Greece, and made you as the sword of a mighty man.</p> <p>(14) And the LORD {Jehovah} will be seen over them, and His arrow will go forth as the lightning: and the Lord GOD {Jehovah} will blow the trumpet, and will go with whirlwinds of the south.</p> <p>(15) The LORD {Jehovah} of hosts {armies; multitudes} will defend them; and they will devour, and subdue with sling stones; and they will drink, <i>and</i> make a noise as through wine; and they will be filled like bowls, <i>and</i> as the corners of the altar.</p>
9:9a - Mat. 21:5; John 12:15	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(16) And the LORD their God shall save them in that day as the flock of his people: for they <i>shall be as</i> the stones of a crown, lifted up as an ensign upon his land.</p> <p>(17) For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.</p> <p>Chapter 10</p> <p>(1) Ask ye of the LORD rain in the time of the latter rain; <i>so</i> the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.</p> <p>(2) For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because <i>there was</i> no shepherd.</p> <p>(3) Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.</p> <p>(4) Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.</p> <p>(5) And they shall be as mighty <i>men</i>, which tread down <i>their enemies</i> in the mire of the streets in the battle: and they shall fight, because the LORD <i>is</i> with them, and the riders on horses shall be confounded.</p>	<p>(16) And the LORD {Jehovah} their God will save them in that day as the flock of His people: because they <i>will be as</i> the stones of a crown, lifted up as a banner {flag} upon His land.</p> <p>(17) Because how great His goodness <i>is</i>, and how great His beauty <i>is</i>! corn will make the young men cheerful, and new wine the maids.</p> <p>Chapter 10</p> <p>(1) Ask of the LORD {Jehovah} rain in the time of the latter rain; <i>so</i> the LORD {Jehovah} will make bright clouds, and give them showers of rain, to everyone grass in the field.</p> <p>(2) Because the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because <i>there was</i> no shepherd.</p> <p>(3) My anger was kindled against the shepherds, and I punished the goats: because the LORD {Jehovah} of hosts {armies; multitudes} has visited His flock the house of Judah, and has made them as His good horse in the battle.</p> <p>(4) Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.</p> <p>(5) And they will be as mighty <i>men</i>, who tread down <i>their enemies</i> in the mire {mud} of the streets in the battle: and they shall fight, because the LORD {Jehovah} <i>is</i> with them, and the riders on horses shall be confounded.</p>

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(6) And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I <i>am</i> the LORD their God, and will hear them.</p> <p>(7) And <i>they of</i> Ephraim shall be like a mighty <i>man</i>, and their heart shall rejoice as through wine: yea, their children shall see <i>it</i>, and be glad; their heart shall rejoice in the LORD. (8) I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.</p> <p>(9) And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.</p> <p>(10) I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and <i>place</i> shall not be found for them.</p> <p>(11) And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.</p> <p>(12) And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.</p>	<p>(6) And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; because I have mercy upon them: and they shall be as though I had not cast them off: because I <i>am</i> the LORD {Jehovah} their God, and will hear them.</p> <p>(7) And <i>those of</i> Ephraim will be like a mighty <i>man</i>, and their hearts will rejoice as through wine: yes, their children will see <i>it</i>, and be glad; their hearts will rejoice in the LORD {Jehovah}.</p> <p>(8) I will whistle for them, and gather them; because I have redeemed them: and they will increase as they have increased.</p> <p>(9) And I will sow them among the people: and they will remember Me in far countries; and they will live with their children, and return.</p> <p>(10) I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and <i>place</i> will not be found for them.</p> <p>(11) And He will pass through the sea with affliction, and will strike the waves in the sea, and all the deeps of the river will dry up: and the pride of Assyria will be brought down, and the sceptre {kingdom} of Egypt will depart away.</p> <p>(12) And I will strengthen them in the LORD {Jehovah}; and they will walk up and down in His Name, says the LORD {Jehovah}.</p>

{38} Zechariah	
King James 1769 Version	King James Paraphrase
Chapter 11 (1) Open thy doors, O Lebanon, that the fire may devour thy cedars. (2) Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down. (3) <i>There is</i> a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. (4) Thus saith the LORD my God; Feed the flock of the slaughter; (5) Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed <i>be</i> the LORD; for I am rich: and their own shepherds pity them not. (6) For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver <i>them</i> . (7) And I will feed the flock of slaughter, <i>even</i> you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. (8) Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me. (9) Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. (10) And I took my staff, <i>even</i> Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.	Chapter 11 (1) Open your doors, O Lebanon, that the fire may devour your cedars. (2) Howl, fir tree; because the cedar has fallen; because the mighty are spoiled: howl, O you oaks of Bashan; because the forest of the vintage has come down. (3) <i>There is</i> a voice of the howling of the shepherds; because their glory is spoiled: a voice of the roaring of young lions; because the pride of Jordan is spoiled. (4) This is what the LORD {Jehovah} my God says; Feed the flock of the slaughter; (5) Whose possessors kill them, and do not hold themselves guilty: and those who sell them say, Blessed <i>is</i> the LORD {Jehovah}; because I am rich: and their own shepherds do not pity them. (6) Because I will no more pity those who live in the land, says the LORD {Jehovah}; but, indeed, I will deliver every man into his neighbor's hand, and into the hand of his king: and they will strike the land, and out of their hand I will not deliver <i>them</i> . (7) And I will feed the flock of slaughter, <i>even</i> you, O poor of the flock. And I took to Myself two clubs; the one I called Beauty, and the other I called Bands; and I fed the flock. (8) Three shepherds also I cut off in one month; and My soul hated them, and their souls also hated Me. (9) Then I said, I will not feed you: let that which dies, let it die; and let that which is to be cut off, let it be cut off; and let all the rest eat the flesh of another. (10) And I took My staff, <i>even</i> Beauty, and cut it away, that I might break My covenant which I had made with all the people.

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(11) And it was broken in that day: and so the poor of the flock that waited upon me knew that it <i>was</i> the word of the LORD.</p> <p>(12) And I said unto them, If ye think good, give <i>me</i> my price; and if not, forbear. So they weighed for my price thirty <i>pieces</i> of silver.</p> <p>(13) And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty <i>pieces</i> of silver, and cast them to the potter in the house of the LORD.</p> <p>(14) Then I cut asunder mine other staff, <i>even</i> Bands, that I might break the brotherhood between Judah and Israel.</p> <p>(15) And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.</p> <p>(16) For, lo, I will raise up a shepherd in the land, <i>which</i> shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.</p> <p>(17) Woe to the idol shepherd that leaveth the flock! the sword <i>shall be</i> upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.</p> <p>Chapter 12</p> <p>(1) The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.</p>	<p>(11) <i>And it was broken in that day: and so the poor of the flock that waited upon Me knew that it <i>was</i> the word of the LORD {Jehovah}.</i></p> <p>(12) <i>And I said to them, If you think clearly, give <i>Me</i> My price; and if not, forbear. So they weighed for My price thirty <i>pieces</i> of silver.^a</i></p> <p>(13) <i>And the LORD {Jehovah} said to me, Cast it to the potter: a goodly price that I was valued by them. And I took the thirty <i>pieces</i> of silver, and cast them to the potter in the house {temple} of the LORD {Jehovah}.^b</i></p> <p>(14) Then I cut my other staff in pieces, <i>even</i> Bands, that I might break the brotherhood between Judah and Israel.</p> <p>(15) And the LORD {Jehovah} said to me, <i>Take to yourself the instruments of a foolish shepherd.</i></p> <p>(16) <i>Because, indeed, I will raise up a shepherd in the land, <i>who</i> will not visit those who are cut off, neither will seek the young one, nor heal that which is broken, nor feed that which stands still: but he will eat the flesh of the fat, and tear their claws in pieces.</i></p> <p>(17) <i>Woe to the idol shepherd who leaves the flock! the sword <i>will be</i> upon his arm, and upon his right eye: his arm will be completely dried up, and his right eye will be completely darkened.</i></p> <p>Chapter 12</p> <p>(1) The vision of the word of the LORD {Jehovah} for Israel, <i>This is what the LORD {Jehovah} says, Who stretches forth the heavens, and lays the foundation of the earth, and forms the spirit of man within him.</i></p>
<p>11:12a - Mat. 26:15; 27:3; 27:9; Ex. 21:32 – see note on Hos. 3:2</p> <p>11:13b – Mat. 27:5-8</p>	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(2) Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah <i>and</i> against Jerusalem.</p> <p>(3) And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.</p> <p>(4) In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.</p> <p>(5) And the governors of Judah shall say in their heart, The inhabitants of Jerusalem <i>shall be</i> my strength in the LORD of hosts their God.</p> <p>(6) In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, <i>even</i> in Jerusalem.</p> <p>(7) The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify <i>themselves</i> against Judah. (8) In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David <i>shall be</i> as God, as the angel of the LORD before them.</p> <p>(9) And it shall come to pass in that day, <i>that</i> I will seek to destroy all the nations that come against Jerusalem.</p>	<p>(2) <i>Indeed</i>, I will make Jerusalem a cup of trembling to all the people all around, when they will be in the siege both against Judah <i>and</i> against Jerusalem.</p> <p>(3) And in that day^a I will make Jerusalem a burdensome stone for all people: all who burden themselves with it will be cut in pieces, though all the people of the earth will be gathered together against it.</p> <p>(4) In that day, says the LORD {Jehovah}, I will strike every horse with astonishment, and his rider with madness: and I will open My eyes upon the house of Judah, and will strike every horse of the people with blindness.</p> <p>(5) And the governors of Judah will say in their hearts, Those who live in Jerusalem <i>will be</i> my strength in the LORD {Jehovah} of hosts {armies; multitudes} their God.</p> <p>(6) In that day I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they will devour all the people all around, on the right hand and on the left: and Jerusalem will be lived in again in her own place, <i>even</i> in Jerusalem.</p> <p>(7) The LORD {Jehovah} also will save the tents of Judah first, that the glory of the house of David and the glory of those who live in Jerusalem do not magnify <i>themselves</i> against Judah.</p> <p>(8) In that day the LORD {Jehovah} will defend those who live in Jerusalem; and he who is feeble among them at that day will be as David; and the house of David <i>will be</i> as God, as the Angel of the LORD {Jehovah} before them.</p> <p>(9) And it will come to pass in that day, <i>that</i> I will seek to destroy all the nations that come against Jerusalem.</p>
12:3a – in that day – Rev. 16:19; Rom. 9:11	

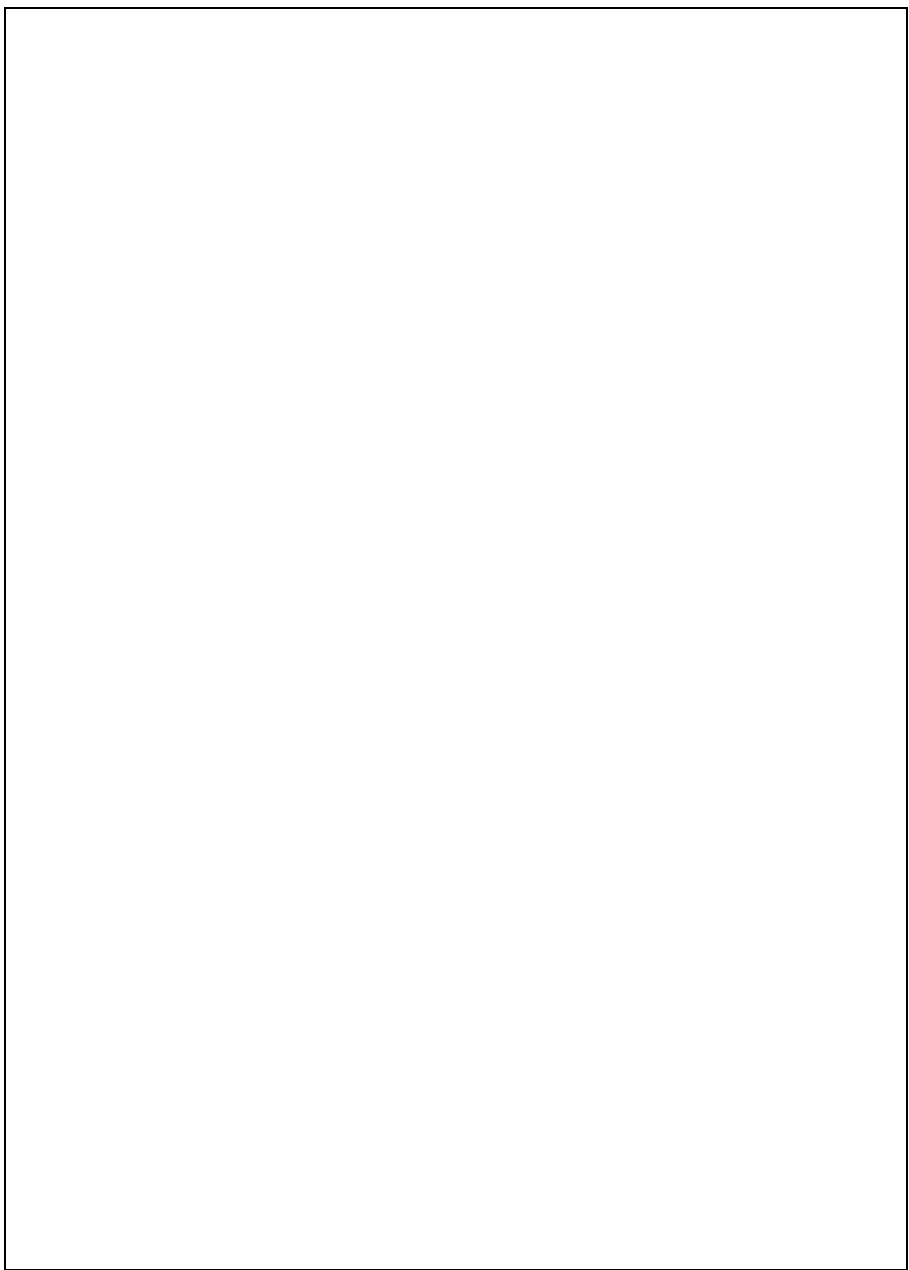
{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(10) And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for <i>his</i> only <i>son</i>, and shall be in bitterness for him, as one that is in bitterness for <i>his</i> firstborn.</p> <p>(11) In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.</p> <p>(12) And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;</p> <p>(13) The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;</p> <p>(14) All the families that remain, every family apart, and their wives apart.</p> <p>Chapter 13</p> <p>(1) In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.</p> <p>(2) And it shall come to pass in that day, saith the LORD of hosts, <i>that</i> I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.</p> <p>(3) And it shall come to pass, <i>that</i> when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.</p>	<p>(10) And I will pour upon the house of David, and upon those who live in Jerusalem, the spirit of grace and of requests: and they will look upon Me whom they have pierced,^b and they will mourn for Him, as one mourns for <i>his</i> only <i>son</i>, and will be in bitterness for Him, as one who is in bitterness for <i>his</i> firstborn.</p> <p>(11) In that day there will be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Mageddon.</p> <p>(12) And the land will mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;</p> <p>(13) The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;</p> <p>(14) All the families that remain, every family apart, and their wives apart.</p> <p>Chapter 13</p> <p>(1) In that day^a there shall be a Fountain opened to the house of David and to those who live in Jerusalem for sin and for uncleanness.</p> <p>(2) And it will come to pass in that day, says the LORD {Jehovah} of hosts {armies; multitudes}, <i>that</i> I will cut off the names of the idols out of the land, and they will be remembered no more: and also I will cause the prophets and the unclean spirit to pass out of the land.</p> <p>(3) And it will come to pass, <i>that</i> when any will yet prophesy, then his father and his mother who gave birth to him will say to him, You shall not live; because you speak lies in the Name of the LORD {Jehovah}: and his father and mother who gave birth to him will thrust him through {kill him with a sword} when he prophesies.</p>
<p>12:10b – Matt. 27:25-26 13:1a – in that day – Armageddon – Second Coming – Rev. 16:19; Rom. 9:11</p>	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(4) And it shall come to pass in that day, <i>that</i> the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:</p> <p>(5) But he shall say, I <i>am</i> no prophet, I <i>am</i> an husbandman; for man taught me to keep cattle from my youth.</p> <p>(6) And <i>one</i> shall say unto him, What <i>are</i> these wounds in thine hands? Then he shall answer, <i>Those</i> with which I was wounded <i>in</i> the house of my friends.</p> <p>(7) Awake, O sword, against my shepherd, and against the man <i>that is</i> my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.</p> <p>(8) And it shall come to pass, <i>that</i> in all the land, saith the LORD, two parts therein shall be cut off <i>and</i> die; but the third shall be left therein.</p> <p>(9) And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It <i>is</i> my people: and they shall say, The LORD <i>is</i> my God.</p> <p>Chapter 14</p> <p>(1) Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.</p> <p>(2) For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.</p>	<p>(4) And it will come to pass in that day, <i>that</i> the prophets will be ashamed everyone of his vision, when he has prophesied; neither will they wear rough clothes to deceive:</p> <p>(5) But he will say, I <i>am</i> no prophet, I <i>am</i> a husbandman {farmer; rancher}; because man taught me to keep cattle from my youth.</p> <p>(6) And <i>one</i> will say to him, What <i>are</i> these wounds in your hands? Then he will answer, I was wounded with <i>these in</i> the house of my friends.</p> <p>(7) Awake, O sword, against My Shepherd, and against the Man <i>Who is</i> My Fellow, says the LORD {Jehovah} of hosts {armies; multitudes}: strike the Shepherd, and the sheep will be scattered:^a and I will turn My hand upon the little ones.</p> <p>(8) And it will come to pass, <i>that</i> in all the land, says the LORD {Jehovah}, two parts in it will be cut off <i>and</i> die; but the third will be left in it.</p> <p>(9) And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they will call on My Name, and I will hear them: I will say, These <i>are</i> My people: and they will say, The LORD {Jehovah} <i>is</i> my God.</p> <p>Chapter 14</p> <p>(1) Indeed, the day of the LORD {Jehovah} is coming, and your spoil will be divided in your midst.</p> <p>(2) Because I will gather all nations against Jerusalem to battle; and the city will be taken, and the houses rifled, and the women ravished; and half of the city will go forth into captivity, and the remnant of the people will not be cut off from the city.</p>
13:7a – Mat. 26:31	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(3) Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.</p> <p>(4) And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, <i>and there shall be</i> a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.</p> <p>(5) And ye shall flee <i>to</i> the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, <i>and</i> all the saints with thee.</p> <p>(6) And it shall come to pass in that day, <i>that</i> the light shall not be clear, <i>nor</i> dark:</p> <p>(7) But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, <i>that</i> at evening time it shall be light.</p> <p>(8) And it shall be in that day, <i>that</i> living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.</p> <p>(9) And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. (10) All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and <i>from</i> the tower of Hananeel unto the king's winepresses.</p>	<p>(3) Then the LORD {Jehovah} will go forth, and fight against those nations, as when He fought in the day of battle.</p> <p>(4) And His feet will stand in that day upon the mount of Olives,^a which is before Jerusalem on the east, and the mount of Olives will split in its midst towards the east and towards the west, <i>and there will be</i> a very great valley; and half of the mountain will move towards the north, and half of it towards the south.</p> <p>(5) And you will flee <i>to</i> the valley of the mountains; because the valley of the mountains will reach to Azal: yes, you will flee, as you fled from before the earthquake in the days of Uzziah king of Judah: and the LORD {Jehovah} my God will come, <i>and</i> all the saints with you.</p> <p>(6) And it will come to pass in that day, <i>that</i> the light will not be clear, <i>nor</i> dark:</p> <p>(7) But it will be one day which will be known to the LORD {Jehovah}, not day, nor night: but it will come to pass, <i>that</i> at evening time it will be light.</p> <p>(8) And it will be in that day, <i>that</i> living waters will go out from Jerusalem; half of them towards the eastern {Dead} Sea,^b and half of them towards the western {Mediterranean} Sea:^c in summer and in winter it will be.</p> <p>(9) And the LORD {Jehovah} will be King over all the earth: in that day there will be one LORD {Jehovah}, and His Name one.</p> <p>(10) All the land will be turned into a plain from Geba to Rimmon south of Jerusalem: and it will be lifted up, and lived in in her place, from Benjamin's gate to the place of the first gate, to the corner gate, and <i>from</i> the tower of Hananeel to the king's winepresses.</p>
<p>14:4a – mount of Olives – Acts 1:11-12 14:8b - eastern sea - Dead Sea 14:8c - western sea - Mediterranean Sea</p>	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(11) And <i>men</i> shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.</p> <p>(12) And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.</p> <p>(13) And it shall come to pass in that day, <i>that</i> a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.</p> <p>(14) And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.</p> <p>(15) And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. (16) And it shall come to pass, <i>that</i> every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.</p> <p>(17) And it shall be, <i>that</i> whoso will not come up of <i>all</i> the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.</p>	<p>(11) And <i>men</i> will live in it, and there will be no more complete destruction; but Jerusalem will be safely lived in.</p> <p>(12) And this will be the plague with which the LORD {Jehovah} will strike all the people who have fought against Jerusalem; Their flesh will consume away while they stand upon their feet, and their eyes will consume away in their holes, and their tongue will consume away in their mouth.</p> <p>(13) And it will come to pass in that day, <i>that</i> a great tumult from the LORD {Jehovah} will be among them; and they will lay hold everyone on the hand of his neighbor, and his hand will rise up against the hand of his neighbor.</p> <p>(14) And Judah also will fight at Jerusalem; and the wealth of all the heathen {ungodly nations} all around will be gathered together, gold, and silver, and clothing, in great abundance.</p> <p>(15) And so shall the plague of the horse be, of the mule, of the camel, and of the donkey, and of all the beasts that will be in these tents, as this plague.</p> <p>(16) And it will come to pass, <i>that</i> everyone who is left of all the nations which came against Jerusalem will even go up from year to year to worship the King, the LORD {Jehovah} of hosts {armies; multitudes}, and to keep the Feast of Tabernacles.^d</p> <p>(17) And it will be, <i>that</i> whoever will not come up of <i>all</i> the families of the earth to Jerusalem to worship the King, the LORD {Jehovah} of hosts {armies; multitudes}, even upon them there will be no rain.</p>
14:16d – Feast of Tabernacles – Lev. 23:34	

{38} Zechariah	
King James 1769 Version	King James Paraphrase
<p>(18) And if the family of Egypt go not up, and come not, that <i>have no rain</i>; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.</p> <p>(19) This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.</p> <p>(20) In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.</p> <p>(21) Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.</p>	<p>(18) And if the family of Egypt does not go up, and does not come, who <i>has no rain</i>; there will be the plague, with which the LORD {Jehovah} will strike the heathen {ungodly nations} who do not come up to keep the Feast of Tabernacles.</p> <p>(19) This will be the punishment of Egypt, and the punishment of all nations that do not come up to keep the Feast of Tabernacles.</p> <p>(20) In that day there will be <i>inscribed</i> upon the bells of the horses, HOLINESS TO THE LORD {Jehovah}; and the pots in the LORD's {Jehovah's} house {temple} will be like the bowls before the altar.</p> <p>(21) Yes, every pot in Jerusalem and in Judah will be holiness to the LORD {Jehovah} of hosts {armies; multitudes}; and all those who sacrifice will come and take of them, and boil in them: and in that day the Canaanite will no more be in the house {temple} of the LORD {Jehovah} of hosts {armies; multitudes}.</p>



{39} Malachi	
King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) The burden of the word of the LORD to Israel by Malachi.</p> <p>(2) I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,</p> <p>(3) And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.</p> <p>(4) Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.</p> <p>(5) And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.</p> <p>(6) A son honoureth <i>his</i> father, and a servant his master: if then I <i>be</i> a father, where <i>is</i> mine honour? and if I <i>be</i> a master, where <i>is</i> my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?</p> <p>(7) Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.</p>	<p>Chapter 1</p> <p>(1) The vision of the word of the LORD {Jehovah} to Israel by Malachi {messenger}.^a</p> <p>(2) I have loved you, says the LORD {Jehovah}. Yet you say, How have You loved us? Was not Esau Jacob's brother? says the LORD {Jehovah}: yet I loved Jacob,</p> <p>(3) And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.</p> <p>(4) Whereas Edom said, We are impoverished, but we will return and build the desolate places; this is what the LORD {Jehovah} of hosts {armies; multitudes} says, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD {Jehovah} has indignation forever.</p> <p>(5) And your eyes will see, and you will say, The LORD {Jehovah} will be magnified from the border of Israel.</p> <p>(6) A son honors <i>his</i> father, and a servant his master: if then I <i>am</i> a father, where <i>is</i> My honor? and if I <i>am</i> a master, where <i>is</i> My fear {respect}?^b says the LORD {Jehovah} of hosts {armies; multitudes}^c to you, O priests, who despise My Name. And you say, How have we despised Your Name?</p> <p>(7) You offer polluted bread upon My altar; and you say, How have we polluted You? In that you say, The table of the LORD {Jehovah} is contemptible.^d</p>
<p>1:1a - Malachi {מַלְאכִי} - messenger, ambassador.</p> <p>Based on Malachi 3:10 which talks about the temple, Malachi prophesied sometime after the temple was rebuilt following the Babylonian captivity and before Israel was conquered by the Greeks.</p> <p>1:6b - fear - reverence, great respect</p> <p>1:6c - Lord of hosts [multitudes, armies] - Hebrew: Sabaoth {צְבָאוֹת}</p> <p>1:7d - they offered their offerings to the Lord in a disrespectful attitude, they considered their offerings to the Lord a waste of their money and resources.</p>	

{39} Malachi	
King James 1769 Version	King James Paraphrase
<p>(8) And if ye offer the blind for sacrifice, <i>is it</i> not evil? and if ye offer the lame and sick, <i>is it</i> not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.</p> <p>(9) And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.</p> <p>(10) Who <i>is there</i> even among you that would shut the doors <i>for nought</i>? neither do ye kindle <i>fire</i> on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.</p> <p>(11) For from the rising of the sun even unto the going down of the same my name <i>shall be</i> great among the Gentiles; and in every place incense <i>shall be</i> offered unto my name, and a pure offering: for my name <i>shall be</i> great among the heathen, saith the LORD of hosts.</p> <p>(12) But ye have profaned it, in that ye say, The table of the LORD <i>is</i> polluted; and the fruit thereof, <i>even</i> his meat, <i>is</i> contemptible.</p> <p>(13) Ye said also, Behold, what a weariness <i>is it!</i> and ye have snuffed at it, saith the LORD of hosts; and ye brought <i>that which was</i> torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.</p>	<p>(8) And if you offer the blind for sacrifice, <i>is it</i> not evil? and if you offer the lame and sick, <i>is it</i> not evil?^e offer it now to your governor; will he be pleased with you, or accept your person? says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(9) And now, I ask you, call upon God that He will be gracious to us: this has been by your means: will He regard your persons?^f says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(10) Who <i>is there</i> even among you who would shut the doors <i>for nothing</i>? neither do you kindle <i>fire</i> on My altar for nothing. I have no pleasure in you, says the LORD {Jehovah} of hosts {armies; multitudes}, neither will I accept an offering at your hand.</p> <p>(11) Because from the rising of the sun even to the going down of the same My Name <i>shall be</i> great among the Gentiles {nations; non-Jews}; and in every place incense <i>shall be</i> offered to My Name, and a pure offering: because My Name <i>shall be</i> great among the heathen {ungodly nations},^g says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(12) But you have profaned it, in that you say, The table of the LORD {Jehovah} <i>is</i> polluted; and its fruit, <i>even</i> His meat, <i>is</i> contemptible.</p> <p>(13) You also said, Indeed, what a weariness <i>it is!</i> and you have snuffed at it, says the LORD {Jehovah} of hosts {armies; multitudes}; and you brought <i>that which was</i> torn, and the lame, and the sick; this is what you brought for an offering: should I accept this of your hand? says the LORD {Jehovah}.</p>
<p>1:8e - the Lord expects us to offer our very best with thanksgiving to Him. Anything less than our best is unacceptable. The Israelites were offering sacrifices that were crippled and of no value in the market place. Mal. 1:13</p> <p>1:9f - regard for persons - your position in society does not impress the Lord Who is your Creator and the Creator of all things.</p> <p>1:11g - heathen - ungodly, worshipers of idols, those who are opposed to God - even they will one day have to acknowledge that He is the Creator of all things and He deserves praise</p>	

{39} Malachi	
King James 1769 Version	King James Paraphrase
<p>(14) But cursed <i>be</i> the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I <i>am</i> a great King, saith the LORD of hosts, and my name <i>is</i> dreadful among the heathen.</p> <p>Chapter 2</p> <p>(1) And now, O ye priests, this commandment <i>is</i> for you.</p> <p>(2) If ye will not hear, and if ye will not lay <i>it</i> to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay <i>it</i> to heart.</p> <p>(3) Behold, I will corrupt your seed, and spread dung upon your faces, <i>even</i> the dung of your solemn feasts; and <i>one</i> shall take you away with it.</p> <p>(4) And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.</p> <p>(5) My covenant was with him of life and peace; and I gave them to him <i>for</i> the fear wherewith he feared me, and was afraid before my name.</p> <p>(6) The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.</p> <p>(7) For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he <i>is</i> the messenger of the LORD of hosts.</p>	<p>(14) But cursed <i>is</i> the deceiver, who has in his flock a male, and vows, and sacrifices to the Lord a corrupt thing; because I <i>am</i> a great King, says the LORD {Jehovah} of hosts {armies; multitudes}, and My Name brings fear among the heathen {ungodly nations}.</p> <p>Chapter 2</p> <p>(1) And now, O you priests, this commandment <i>is</i> for you.</p> <p>(2) If you will not hear, and if you will not lay <i>it</i> to heart, to give glory to My Name, says the LORD {Jehovah} of hosts {armies; multitudes}, I will even send a curse upon you, and I will curse your blessings: yes, I have cursed them already, because you do not lay <i>it</i> to heart.</p> <p>(3) Indeed, I will corrupt your seed, and spread manure upon your faces, <i>even</i> the manure of your solemn feasts; and <i>one</i> will take you away with it.</p> <p>(4) And you will know that I have sent this commandment to you, that My covenant might be with Levi,^a says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(5) My covenant was with him of life and peace; and I gave them to him <i>because of</i> the fear {reverence} with which he feared {revered} Me, and was afraid before My Name.</p> <p>(6) The law of truth was in his mouth, and evil was not found in his lips: he walked with Me in peace and equity {fairness}, and turned many away from evil.</p> <p>(7) Because the priest's lips should keep knowledge, and they should seek the law at his mouth: because he <i>is</i> the messenger of the LORD {Jehovah} of hosts {armies; multitudes}.</p>
<p>2:4a - the tribe of Levi [descendants of Jacob's son Levi] was to supply the priests for the Lord's temple</p>	

{39} Malachi	
King James 1769 Version	King James Paraphrase
<p>(8) But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.</p> <p>(9) Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.</p> <p>(10) Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?</p> <p>(11) Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.</p> <p>(12) The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.</p> <p>(13) And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth <i>it</i> with good will at your hand.</p>	<p>(8) But you have departed out of the way; you have caused many to stumble at the law; you have corrupted the covenant of Levi, says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(9) Therefore I have also made you contemptible and base before all the people, because you have not kept My ways, but have been partial in the law.^b</p> <p>(10) Have we not all one father? has not one God created us? why do we deal treacherously each man against his brother, by profaning the covenant of our fathers?</p> <p>(11) Judah has dealt treacherously, and an abomination is committed in Israel and in Jerusalem; because Judah has profaned the holiness of the LORD {Jehovah} which he loved, and has married the daughter of a strange god.^c</p> <p>(12) The LORD {Jehovah} will cut off the man who does this, the master and the scholar, out of the tabernacles of Jacob, and he who offers an offering to the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(13) And this you have done again, covering the altar of the LORD {Jehovah} with tears, with weeping, and with crying out,^d so much that He does not regard the offering anymore, or receives <i>it</i> with good will at your hand.</p>
<p>2:9b - partial in the law - they have been unfair and have shown preference to their friends and those of higher social status when judgments of the law are made.</p> <p>2:11c - believers are never allowed to intermarry with unbelievers who worship other gods - Lev. 34:16; I Cor. 7:39; II Cor. 6:14-15 - many of the tribe of Judah [Judah refers to the descendants of Jacob's son Judah] - the tribe of Judah along with the tribe of Benjamin was carried into exile into Babylon as discipline because of their disobedience to the Lord's commands.</p> <p>2:13d - they put on a good show at the temple, but they are not sincere, therefore their offerings are rejected by the Lord.</p>	

{39} Malachi	
King James 1769 Version	King James Paraphrase
<p>(14) Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.</p> <p>(15) And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.</p> <p>(16) For the LORD, the God of Israel, saith that he hateth putting away: for <i>one</i> covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.</p> <p>(17) Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied <i>him</i>? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?</p> <p>Chapter 3</p> <p>(1) Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.</p>	<p>(14) Yet you say, Why? Because the LORD {Jehovah} has been witness between you and the wife of your youth, against whom you have dealt treacherously: yet she is your companion, and the wife of your covenant.^e</p> <p>(15) And did He not make one? Yet He had the left-overs of the spirit. And why one? That He might seek a godly offspring.^f Therefore take heed to your spirit, and let no one deal treacherously against the wife of his youth.</p> <p>(16) Because the LORD {Jehovah}, the God of Israel, says that He hates divorce: because <i>one</i> covers violence with his clothing, says the LORD {Jehovah} of hosts {armies; multitudes}: therefore take heed to your spirit, that you not deal treacherously.</p> <p>(17) You have wearied the LORD {Jehovah} with your words. Yet you say, How have we wearied <i>Him</i>? When you say, Everyone who does evil is good in the sight of the LORD {Jehovah}, and He delights in them; or, Where is the God of judgment? ^g</p> <p>Chapter 3</p> <p>(1) Look, I will send My messenger, and he shall prepare the way before Me:^a and the Lord, Whom you seek, shall suddenly come to His temple, even the messenger of the covenant, Whom you delight in: indeed, He shall come, says the LORD {Jehovah} of hosts {armies; multitudes}.</p>
<p>2:14e - they had made marriage vows, but did not treat their wives with the love and respect commanded by the Lord, they had treated their marriage vows with disrespect and did not honor their wives.</p> <p>2:15f - in a godly marriage, the children are brought up in a godly manner to love and respect the Lord and others.</p> <p>2:17g - they were acting like they were not going to be held accountable for the lives they were living. They didn't really believe God would judge them for their disobedience to Him.</p> <p>3:1a – Is. 40:3; Mat. 3:3; Mk. 1:3; Lk. 3:4; Jn. 1:23</p>	

{39} Malachi	
King James 1769 Version	King James Paraphrase
<p>(2) But who may abide the day of his coming? and who shall stand when he appeareth? for he <i>is</i> like a refiner's fire, and like fullers' soap:</p> <p>(3) And he shall sit <i>as</i> a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.</p> <p>(4) Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.</p> <p>(5) And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in <i>his</i> wages, the widow, and the fatherless, and that turn aside the stranger <i>from his right</i>, and fear not me, saith the LORD of hosts.</p> <p>(6) For I <i>am</i> the LORD, I change not; therefore ye sons of Jacob are not consumed.</p> <p>(7) Even from the days of your fathers ye are gone away from mine ordinances, and have not kept <i>them</i>. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?</p> <p>(8) Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.</p> <p>(9) Ye <i>are</i> cursed with a curse: for ye have robbed me, <i>even</i> this whole nation.</p>	<p>(2) But who may live in the day of His coming? and who shall stand when He appears? because He <i>is</i> like a refiner's fire, and like fullers' soap {laundry soap}:^b</p> <p>(3) And He will sit <i>as</i> a refiner and purifier of silver: and He will purify the sons of Levi, and purge them as gold and silver, that they may offer to the LORD {Jehovah} an offering in righteousness.</p> <p>(4) Then the offering of Judah and Jerusalem will be pleasant to the LORD {Jehovah}, as in the days of old, and as in former years.</p> <p>(5) And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those who oppress the hired one in <i>his</i> wages, the widow, and the fatherless, and who turn aside the stranger <i>from his right</i>, and do not fear {revere} Me, says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(6) Because I <i>am</i> the LORD {Jehovah}, I do not change; therefore you sons of Jacob are not consumed.</p> <p>(7) Even from the days of your forefathers you have gone away from My commands, and have not kept <i>them</i>. Return to Me, and I will return to you, says the LORD {Jehovah} of hosts {armies; multitudes}. But you said, How shall we return?</p> <p>(8) Will a man rob God? Yet you have robbed Me. But you say, How have we robbed You? In tithes and offerings.</p> <p>(9) You <i>are</i> cursed with a curse: because you have robbed Me, <i>even</i> this whole nation.</p>
<p>3:2b - fuller's soap - strong soap used to get all impurities out of a piece of cloth before it was used to make clothing</p>	

{39} Malachi	
King James 1769 Version	King James Paraphrase
<p>(10) Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that <i>there shall not be room</i> enough to receive it.</p> <p>(11) And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.</p> <p>(12) And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts.</p> <p>(13) Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken <i>so much</i> against thee?</p> <p>(14) Ye have said, It is vain to serve God: and what profit <i>is it</i> that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?</p> <p>(15) And now we call the proud happy; yea, they that work wickedness are set up; yea, <i>they that</i> tempt God are even delivered.</p> <p>(16) Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard <i>it</i>, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.</p>	<p>(10) Bring all the tithes into the storehouse, that there may be food in My house^c {temple}, and prove Me now in this, says the LORD {Jehovah} of hosts {armies; multitudes}, if I will not open to you the windows of heaven, and pour out <i>upon</i> you a blessing, that <i>there will not be room</i> enough to receive it.</p> <p>(11) And I will rebuke the devourer for your sakes, and he will not destroy the fruits of your ground; neither will your vine cast her fruit before the time in the field, says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(12) And all nations will call you blessed: because you will be a delightful land, says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(13) Your words have been strong against Me, says the LORD {Jehovah}. Yet you say, What have we spoken <i>so much</i> against You?</p> <p>(14) You have said, It is a waste of time to serve God: and what profit <i>is it</i> that we have kept His commands, and that we have walked mournfully before the LORD {Jehovah} of hosts {armies; multitudes}?</p> <p>(15) And now we call the proud happy; yes, those who work wickedness are set up; yes, <i>those who</i> tempt God are even delivered.</p> <p>(16) Then those who feared {revered} the LORD {Jehovah} spoke often one to another: and the LORD {Jehovah} listened, and heard <i>it</i>, and a book of remembrance was written before Him for those who feared {revered} the LORD {Jehovah}, and who thought upon His Name.</p>
<p>3:10c – that there may be food in My house – the tithes provided food for the Levitical priests.</p>	

{39} Malachi	
King James 1769 Version	King James Paraphrase
<p>(17) And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.</p> <p>(18) Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.</p> <p>Chapter 4</p> <p>(1) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.</p> <p>(2) But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.</p> <p>(3) And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do <i>this</i>, saith the LORD of hosts.</p> <p>(4) Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, <i>with</i> the statutes and judgments.</p> <p>(5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:</p> <p>(6) And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.</p>	<p>(17) And they will be Mine, says the LORD {Jehovah} of hosts {armies; multitudes}, in that day when I make up My jewels; and I will spare them, as a man spares his own son who serves him.</p> <p>(18) Then you will return, and discern between the righteous and the wicked, between him who serves God and him who does not serve Him.</p> <p>Chapter 4</p> <p>(1) Because, the day comes, that will burn as an oven; and all the proud, yes, and all who do wickedly, will be stubble: and the day that comes will burn them up, says the LORD {Jehovah} of hosts {armies; multitudes}, that it will leave them neither root nor branch.</p> <p>(2) But to you who fear My Name the Sun of Righteousness will arise with healing in His wings; and you will go forth, and grow up as calves of the stall.</p> <p>(3) And you will tread down the wicked; because they will be ashes under the soles of your feet in the day that I will do <i>this</i>, says the LORD {Jehovah} of hosts {armies; multitudes}.</p> <p>(4) Remember the law of Moses My servant, which I commanded to him in Horeb for all Israel, <i>with</i> the laws and judgments.</p> <p>(5) Look, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD {Jehovah}:^a</p> <p>(6) And he will turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and strike the earth with a curse.</p>
4:5a – Mat. 11:14; Mat. 17:10; Mk. 1:6; Mk. 9:11; Lk. 1:17	